

# THE NORTHWESTERN LUTHERAN

*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."  
1 Kings 8: 57.*

Volume 25

Milwaukee, Wisconsin, May 8, 1938

Number 10

## REJOICING IN THE LORD

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Isaiah 61: 10.

"Your heart shall rejoice, and your joy no man taketh from you." Is not this the very tenure of the Christian's life, Christ exhibits in the words of the Sunday Gospel lesson? The life of a Christian is indeed a life of rejoicing. As such it is described throughout the Scriptures. The Book of Psalms, for instance, depicts the life of the saints as one of almost continuous jubilation. The worship of David, of Solomon, of Hezekiah, of the Old Testament saints generally is a worship offered in gladness of heart. And that the primitive Christians in the apostolic ages lived a life of cheerfulness, we see from the following words: "They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people." Acts 2: 46. 47.

In all this we see no sign of a gloomy spirit or religion of the Christian. The Christian religion a gloomy religion? It reflects shame on so many Christians in our days that their religion should appear, so much as it does, to those without as a religion of gloom and melancholy. No, no, sorrowful as he may be at times, the Christian rejoices in the midst of his sorrows. Why? It will become obvious as we consider the above words spoken by Isaiah in the name of the Christian believers.

### Joyful Utterance of the Christian

"I will greatly rejoice in the Lord, my soul shall be joyful in my God." Truly, a most heartfelt joy and rejoicing on the part of the Christian! For though originally it is the joyful language of Zion of old, it is no less so of the New Testament Christian. Great and glorious promises were given to Zion in her spiritual poverty and distress, which called forth such rejoicing on her part, viz., "the proclamation of the acceptable year of the Lord, comforting all that mourn, proclaiming liberty to the captives, binding up the broken-hearted, giving unto them beauty for ashes,

the oil of joy for mourning, the garment of praise for their heaviness, that they may be trees of righteousness, the planting of the Lord, that he might be glorified," vv. 1-3, and "everlasting joy shall be unto them," v. 7. Zion is joyful, because of the blessed promises given her of the Lord.

Much more has the Christian believer abundant blessings the Lord God has bestowed upon him! Hear him as he exclaims in the abounding gladness of his soul, "for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." How much it does imply that God has "clothed him with the garments of salvation and has covered him with the robe of righteousness"! It is the whole scheme of redemption, including as it does the one and only plan of man's salvation wrought through the life, death and resurrection of Christ, the all-powerful grace of God, working forgiveness of sin, deliverance from death and the power of the devil, reconciliation with God, the renewal of the Divine image in man, and everlasting life.

All this is figuratively expressed here as "garments of salvation" and "robe of righteousness." Garments and robe are both for protection and ornament. So, then, if God has clothed the Christian believer with the garments of salvation and has covered him with righteousness, it simply means this, that God has bestowed on him the full measure of His grace and blessings, adorning him as His beloved child with all the excellencies in Christ, so that the Christian triumphantly may sing —

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds, in those arrayed,  
With joy shall I lift up my head."

For the Christian believer thus to be clothed with the garments of salvation and to be covered with the robe of righteousness is a ground for lasting joy and thankfulness, so much the more, since the privilege has been granted to him without any merit or worthiness of his own, and has not been taken from him despite his subsequent demerits and shortcomings. Clothed with the garments of salvation and adorned with the robe of righteousness the believer in Christ

becomes the most glorious object in the eyes of God. Having "put on Christ" by faith, trusting in His merits alone, God Himself is glorified in Him; and as a bridegroom who decks himself with a priestly crown, and as a bride adorns herself with jewels, so the redeemed child of God stands arrayed in the beauty of Jehovah; he is a member of that community which is "a holy priesthood," a "royal priesthood," and which Christ "has made kings and priests unto God," Rev. 1:6.

Ground for joyfulness indeed. Small wonder that the Christian believer breaks forth into this song: "I will greatly rejoice in the Lord, my soul shall be joyful in my God." His rejoicing has its source and fountain in his God. It is God's own rejoicing, communicated by the Divine Spirit. The Joy of Jesus, the Savior and Bridegroom, is found in the multitude whom no man can number, arrayed in white garments, His gift, because "they have washed their robes, and made them white in the blood of the Lamb," through His grace. Rev. 7:14.

J. J.



### LEAVING VIENNA FOR THE DOLOMITES AND RETURNING THROUGH SOUTH TYROL TO INNSBRUCK

Comparatively few American tourists visit the Dolomites. This is probably due to circumstances not so easily controlled as to make such visit possible on a usually short trip, inasmuch as the Dolomites lie in a rather remote region, thus making a tour to these parts somewhat of an out of the way affair. In my own case I had a visit to this outstanding region scheduled in my itinerary through Austria.

Leaving Vienna on the 21st of July during the last summer, I travelled by rail in a southwesterly direction to the border of southern Austria in a continuous journey lasting about ten hours. For a considerable distance our journey takes us through a plain of rich and fertile farmland until we reach **Wiener Neustadt**, a manufacturing town of importance numbering about 37,000 inhabitants. Judging from what we see it appears to be a thriving and prosperous place. On another occasion, however, I was told by a professor of one of its high schools and his wife, whom I met in a mountain resort near Innsbruck, that owing to unemployment in factories and industries as well as to general depression economic conditions in Wiener

Neustadt are well-nigh unbearable, the streets being full of beggars and a large proportion of its inhabitants suffering from extreme want of daily necessities, while public morals are at a deplorably low ebb. Both the professor and his wife expressed themselves to the effect that under the present national rule of Austria a redress of existing conditions was hopeless, and that unless something extraordinary is being inaugurated for the welfare of the people, the Austrian nation is doomed. "How do Americans look upon conditions in Austria?" the professor asked me. I answered him that the information we receive through the press is so meager and often so distorted, that Americans are unable to form a reasonable and just opinion on Austria's internal affairs. (This article was written before Hitler with his German troops had entered Austria.)

But we must pass on our journey. We gradually enter the eastern mountain section of Austria — the so-called Semmering, a wonderland of beauty and interest, which is destined to become one of the playgrounds of Europe. As we pass through the mountain valleys our eyes are as always in Austria delighted by the grandeur and beauty of the Alps, the loveliness of mountain-girt lakes and the solemn peace of happy valleys with their villages as beautifully clustering to the mountain side. And again we notice as throughout the Austrian country the many castles and fortresses crowning lofty hills and rocky peaks along the route we are travelling. Most conspicuous among them is **Hoch-Osterwitz** built in 1570-1586 — an immense structure. Speaking of this castle in his Handbook on Austria for Travellers, Baedeker says the following: "A magnificent path 680 yards long, partly hewn in the rock ascends in windings through fourteen gateways to the keep in the front of the castle, which contains 16th to 17th century armor. From the keep we descend in zigzags either to the right to the church, with a carved high altar of 1720, and thence to the thirteenth gateway, or to the left by the steep Narren-Steig to the foot of the castle-rock." It is said that this is the most intricate and best preserved fortress in Europe. What a line of ancestral history there must be incorporated in castles like these!

Follow along the route places and cities of cultural, historical, social and commercial importance — Leoben, St. Veit, Velden, Klagenfurt, Villach and finally Liesez, with many health and pleasure resorts in between. Most important among these are Klagenfurt, Villach and Liesez. The first one is the capital city of the Austrian province Carinthia or Kaernten with 27,000 inhabitants. It has many historical monuments and objects of interest, museums, a Cathedral dating back to the sixteenth century, and Land-

haus or sixteenth century Hall of Diet, and is situated in beautiful surroundings extending as far as the Woerther Lake. The last station on the route is Linz in East-Tyrol near the Austrian borderline. It was dusk when we arrived there, and here we changed trains for the final approach to the Dolomites, reaching **Cortina** by electric railway, a station in the midst of these mountains, at about 9:30 in the evening.

### The Dolomites

Where and what are the Dolomites? They form the southeast section of Tyrol east of the Brenner pass or railway, extending to about seventy-two miles from the northwest of Venice in Italy. A splendid carriage road, known as the Strada Regia, passes directly through these mountains, almost north and south, for a distance of sixty-four miles, from Toblach in the Austrian Puster Tal, to beautiful Belluna in the north of Italy. There are three gateways of the Dolomites, the northern from Tollach in Austria, the southern from Belluno in Italy, and the western from Waidbruck, a little station on the Brenner railway.

We first look about in Cortina, the terminal of the electric railway, where I made my stay for the night and part of the day following. As I arise in the morning, I am surprised at the wonderful pure atmosphere and clear skies hovering over the entire region. Then, too, what a delightful climate there is here in midsummer at an altitude of about four thousand feet above the sea-level — so refreshing and invigorating! I stroll through well-paved streets and clean auto roads, and am astonished to find such substantial buildings in this mountain village of a thousand inhabitants. Stores with displaying shopwindows of beautiful woodcarvings in every style, jewelry, Italian laces and linen fabrics, oriental rugs, etc.; furthermore the stately campanile of the parish church, which has a height of two hundred and fifty-six feet, and is constructed out of massive and, in parts, elegantly sculptured stone. Then there is the hotel Aquita Nera with its artistic frescos painted on the walls — allegorical scenes and portraits of the old Italian masters — Da Vinci, Raphael, Michael Angelo and Titian.

It is indeed a remarkable place — this village of Cortina, a place known not only for its natural beauty, enveloped as it is by grand surroundings, as we shall presently see, but also of much historic interest especially to artists and painters. Only an half hour's walk from the town, in the little hamlet known as Campo di Sotta, is the humble cottage in which the foremost painters of the world, — the great master in the art of coloring — **Titian**, was born, and doubtless it was here and in the town of Pieve di Cadore, twenty miles distant from Cortina, where he was brought up and lived during his youthful days, this master producer of colors made his first acquaintance with the world of colors, either through the almost

supernatural scene of the sunset glow upon the Dolomites, or through the countless blossoms which tint the surrounding fields so richly.

And now we turn to nature's wonders environing Cortina. As we lift up our eyes and look about, what do we behold on opposite sides of the panorama? There they stand, those mysterious giants, those monstrous cliffs and pillars projecting thousands of feet into the sky — the **Dolomites**.

What are they? I shall not attempt to explain this extraordinary species of mountain formation regarding their origin, their substance, their structure, their age; on the other hand, I do not accept the scientific searchings of scientists and geologists who advance the theory that originally the Dolomites were coral reefs, once covered with deep water and rising slowly by a crumbling of the earth's crust to their present height, or that they were caused by erosions through unknown ages, as absolute in their findings. Instead of all this I quote, in this connection, the passage from the Book of Job, wherein the Lord puts to Job of old some profound questions relative to the creation of the earth and its formation, saying: "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof?" Job 38:4-6.

The Dolomites are nature's wonders, masterpieces of Divine creation, God's finger-print whose sight fills man's mind with deep awe, and which declare God's omnipotent power. Consisting as they do of bare stone formation having a steel-clad appearance, they are monstrous mountains of rock, split into unnumberable cliffs, crags, peaks and pillars, often looking like huge castles, citadels, cathedrals, obelisks, towers and pyramids. Somewhat similar to the Dolomites are the so-called granite needles of the Black Hills in South Dakota, though on a much smaller scale. For while the latter, to my recollection, can boast only of from one to two hundred feet height at the most, these are thousands of feet high, some of them reaching as high as ten thousand feet above the sea level. And while they seem to be close by, they are often miles away, scattered over a territory of over sixty miles in length.

With all their grandeur, however, one cannot say, that the Dolomites are beautiful to look at; rather do they look desolate, fierce, and uncanny; there is nothing peaceful about them in their aspect, as is the case with the Tyrolese and Swiss Mountains.

Such was my trip to the Dolomites. I cannot close this description, however, without relating a personal incident, sufficiently as I have seen of these parts during my brief stay there, I might have taken in a more comprehensive vision of the entire region,

**The Northwestern Lutheran**, edited by a committee, published bi-weekly by the Northwestern Publishing House, of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter at the Post Office of Milwaukee, Wis.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, subscriptions, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

had I not made a mistake in the choice of transportation means — the only mistake, by the way, in my European travels. My ticket through Austria called for auto transportation through the Dolomites, labelled "Kraftwagenverkehr." This I had overlooked, and instead of taking an autobus I entered the electric railway at the station of Cortina, which did not lead into, but out of the Dolomite region, though, of course, through a large part of its magnificent sceneries on a three or four thousand feet mountain decline, until we reached the railroad station in the valley.

Here we mounted the train which took us to **Meran**, the former capital of South Tyrol. This leads up to

### Our Return Trip to Innsbruck through South Tyrol

Although this was the second time I travelled through the southern Tyrolese country, it had lost none of its flavor. Few tours offer such pleasant recollections as the one I had twice been privileged to make here. The long extended valley of the Tyrolese Alps, made beautiful by golden orchards and lustrous vineyards, by picturesque castles, and romantic ruins, protected by mountains nine or ten thousand feet high, are certainly not wanting in fond recollections. So glorious is this valley between majestic mountains that it has become a veritable playground for tourists. Especially is this the case during spring time when orchards and vineyards are in full blossom and the fall season when the rich crops of fruits and ripe grapes are being harvested. It is then that Meran, the crop city in the valley so beautifully situated along the banks of the river Etsch midst glorious mountain sceneries, becomes the resort for thousands of tourists from every part of Europe.

Moreover, with South Tyrol's charms of scenery and sunshine there is blended the fascination of antiquity. At every step we tread on historic ground. The very name "Tyrol" is historic, for it can be traced back to the Latin "Teriolis" — the name of a Roman fortress still existing, and which at the time of the

emperor Theodosius I, 408-450 A. D., was the residence of a Roman tribune and prefect. Then there is the ancient military road Via Claudia Augusta, built under Tiberius and Drusus, the stepsons of the Emperor Augustus, which led directly northward from Verona, Italy, passing through Meran and the Vintschgau valley on to Augsburg, and which was the first great highway that united Italy and Germany, traces of which may still be seen. Aside from many more places of historic interest, who does not know that the Tyrol is the native country of the famous patriot, Andreas Hofer, who was to the Tyrolese what Washington is to Americans? Many a stately monument in Tyrol commemorates the name and deeds of this hero. Less known, probably, is the fact that South Tyrol has also produced the man who is by common consent acknowledged to have been not only the most talented of the Minnesingers, but the greatest lyric poet of the Middle Ages — Walter von der Vogelweide, who was born near Waidbruck, fifteen miles from Botzen, about the year 1170, and to whose memory a splendid monument is erected at Botzen.

But we must hasten on our second journey through South Tyrol and bring it to a close. Starting from Meran at about 9:30 A. M. we make an auto trip over the mighty chain of mountains stretching from east to west across Tyrolean territory, dividing it into two great sections — North and South Tyrol. It is a magnificent drive rising as high as 6000 feet above sea level, winding through the mountains, many of them snow-capped, often passing along gorges of a thousand feet depth. We made our first stop at an inn for refreshments way up among bare heights. A girl of about ten years of age standing at the entrance of the inn offers edelweiss flowers — the queen of Alpine flowers, at five cents a piece, and, of course, nearly all of the tourists buy one. I asked the girl, "Did you pick these flowers?" "No," says she, "but my father did." Of all the flowers the Edelweiss is the most difficult to pick, often at life's risk, growing as they do on dangerous precipices, as if they would seek protection from intrusion.

Later on we stop at the Hotel Centrale Posta Vecchia in Vipiteno for dinner. Another remarkable mountain town! Though not as cosmopolitan as Cortina in the Dolomites, yet a most interesting place of medieval Tyrolean structures. The Tyrolean outfit and furniture one sees here at the hotel is well worth stopping here.

Since 1919 South Tyrol belongs to Italy, and has no national contact with Tyrol proper as such. All the names of its cities, towns, public places, streets, hotels, schools, etc., have been Italianized. Meran, for instance, is now Merano, Botzen, Botzano, Brenner Brennero, etc. Tyrolese children are taught Italian only, at school. To say that the Tyroleans are satisfied with the national change is, to the least, far

from the mark. — After a three days' trip from Vienna through southern Austria, the Dolomites and south Tyrol, we arrive at Innsbruck at 4 P. M. on the 24th of July.

J. J.

### THE OBJECTIVE OF MISSION WORK

Our Synod exists primarily for the purpose of carrying on mission work. It sends out and supports, in part or in whole, a great number of missionaries, especially in the home mission field.

Now, what is the aim of mission work? What is the objective? Where should we take up home mission work? Some will say, There is a good prospect of starting new congregations, especially congregations which will become self-supporting within a reasonable time, let us say, in ten or fifteen years. It is right and proper that we enter such fields, but if we confine our mission activity to such fields, we are narrowing the field of mission activity which the Lord has assigned to us.

The Savior never said, Go ye into those fields where there is a good prospect of organizing sizeable congregations. No, He said, Go ye into all the world and preach the Gospel to every creature. We are to bring the Gospel to those who have it not or who would not have it, if we, through our missionaries, did not proclaim to them the glad tidings of salvation. If our aim is only to organize good-sized congregations then we are intent only upon building an outward institution instead of winning souls. It is good and right that we organize congregations where a number have been gathered in with the net of the Gospel, the Apostle Paul did that too, but that is not the end of mission work but the means of prosecuting it more thoroughly and efficiently.

We have pastors and missionaries who are doing a great Gospel work without gaining outward members for their local congregations and without thereby drawing money into their local congregational treasury. That is the case in such climates where there are many healthseekers whose illness prevents them from attending the services of the church but to whose bedside the Gospel is brought. The local congregation is not benefited financially thereby nor is its membership roll increased thereby, but from the standpoint of real spiritual results it is one of the most profitable phases of mission work to which we can lend our aid.

Then there are small, scattered communities where there is little hope of organizing congregations for many years to come but where the pure and unadulterated Gospel, as our Church preaches it, is not yet heard and where immortal souls are perishing for want of the Bread of Life. Jesus once said something about leaving the 99 sheep that are safe in the wilderness and going after the one that is lost. Let us not forget how precious the individual soul is in the sight

of the Savior. There is joy in the presence of the angels of God over ONE sinner that repenteth. What a great work we have done as the fellow-workers of God if we lead a single soul into the arms of Jesus!

I. P. F.



**The Vatican and Austria** When Herr Hitler drove into Austria last March to effect the long put-off "Anschluss" of this depressed country with Germany, he was received with open arms not only by the populace, which is 95% Catholic, but also by the Austrian archbishop, Cardinal Innitzer, a Sudeten German. This leader of the Austrian Catholic church visited Hitler while the Fuehrer was in Vienna. Innitzer hailed the union of Austria with the Fatherland as a blessing from God. At the same time he warned his clergy against political activity. The church's "mission is exclusively to occupy itself with the apostleship, to celebrate holy mass and perform all the other religious exercises such as administration of the sacrament, the preaching of the Word of God, as we are enjoined to do by Holy Writ and tradition. Therefore priests must refrain from all politics and envisage future development with confidence." In a letter to the "Gauleiter" Buerckel the cardinal speaks of the proclamation to the Austrian bishops, "You will see from this that we bishops voluntarily and without compulsion fulfilled our national duty," ending this letter with a "Heil Hitler." He and the six bishops declared themselves free from all anxiety as they trusted in Buerckel's announced policy under the motto, "Render unto God all the belongings of God and unto Caesar all the belongings of Caesar."

Any one fairly well acquainted with the age-old papal policy of always trying to rule the state, based upon the principle that the church is set over the state, which contention was never recalled, was puzzled by this new and enthusiastic acclaim of the separation of church and state. Very soon the papal organ, the *Osservatore Romano*, disclaimed any knowledge or backing by the pope of these surprising pronouncements by Innitzer. Then on Friday, April 1, a radio broadcast from the Vatican in German spoke of pastors who "short-sightedly join the victorious of the day," referring evidently to the Austrian cardinal and bishops. The subject of this broadcast was "False Political Catholicism," which is practised by "simple believers or public office holders, who solely out of overly wise caution and tactics and out of feeble

adaptations to actual or awaited events." Thus the church is damaged and "The damages are far the greatest when the chosen guardians of God's moral law are guided by this spirit of false political Catholicism, especially when under the powerful and the successful of the day." That blast seemed to be aimed directly at Innitzer and his clergy. But no, the pope the next day disavowed this broadcast as having been made "without the knowledge of the papal secretary of state." Notice, the doctrines pronounced in this radio broadcast were not disavowed.

The puzzlement of all informed readers of these happenings, Catholic and non-Catholic, grew. At last came the solution. Cardinal Innitzer found it convenient to go to Rome. And this was the result: the *Osservatore Romano* published a declaration by cardinal Innitzer as follows, "The solemn declaration of March 18 by the Austrian episcopate obviously (?) did not mean approval of that which was not and is not compatible with the laws of God and the liberty of the Catholic church. This declaration must not be interpreted by the state and the party as an obligation of conscience, nor must it be used for propaganda." Then follow rules of behavior for the Austrian clergy for the future in safeguarding the Catholic youth and the power of the papacy. And so the cardinal had to come to heel.

Truly, in the phrase of Bret Harte, "for ways that are dark, and tricks that are vain" the most holy father at Rome "is peculiar." But the whole story goes to show that under no circumstances will his holiness at Rome give way one jot to any attempt that tries to assert Christian liberty or that in any way might be used to curtail the great power and authority of the Catholic church over its faithful. The pope has had his troubles in Nazi Germany in spite of his concordat with the state, especially over the training of the young. He is evidently trying to avoid these troubles in Austria under Nazi control, but will he succeed? Never will he deny that the Catholic church must be supreme in any state. Z.

\* \* \* \*

**Rome and Christian Liberty** According to the *Christian Century*, Cardinal Villeneuve of Montreal has spoken to the Catholics of Quebec on granting religious freedom to non-Catholic churches. The essential features of his speech are

1. The granting of freedom to various religions and even to a-religious sects is "perverse liberalism," the fruit of eighteenth century rationalism. States should not be "neutral in regard to God."
2. True freedom is freedom to believe and practise the truth. The Roman Catholic Church has the truth.

3. All other churches are false and their teachings are false except in so far as they coincide with Roman Catholic teaching. They are to be tolerated only in so far as they are willing to cooperate for the common good in conformity with "natural morality and Christian revelation."
4. It is a false conception of liberty and of the role of the state to put "the divine law and the authority of the church" on a common footing with all other systems of doctrine and all other religious denominations." As if society could in principle and of deliberate purpose consent to allow some to serve the Lord and others to do him disservice, or at least to serve him badly."
5. Human rights are not absolute. "It is never permitted to ask, to defend, to grant freedom of thought, writing or teaching, and the undifferentiated freedom of religions, as so many rights which nature has given to man."

Thus we see again that the pope is the very Antichrist, sitting in the temple of God, that is, in the hearts of the faithful, as very God, whose laws must be obeyed as spoken by God Himself. It will be a sad day for the religious freedom of America when the Roman Catholic church gains the power in this our land of freedom, the power for which this church strives with might and main. Z.

\* \* \* \*

**Zionism** These are evil days for the Jewish race. All over Europe the Jew finds life very hard because he is not really wanted. Zionist Palestine was to be an outlet for the Jewish refugees fleeing from persecution in Europe. But this haven of refuge has not solved the Jewish problem, rather has it brought strife and unhappiness to the Holy Land with its Arabian inhabitants. Albert Viton, an American journalist, living in Palestine, writes on the conditions obtaining there under the Jewish colonization. In the *Christian Century* he tells of this wonderful country, slightly larger than the state of New Jersey, of Tel-Aviv, the all-Jewish city of 150,000 inhabitants, etc. But looking under the surface, what does it produce? The answer is: very little indeed. "Nearly the whole of its population is engaged either in commerce, the free professions or in the construction industry, and all are real estate speculators." Food to a great extent must be imported, while exports are very few.

The Jews own approximately 350,000 acres of land. 50,000 Jews earn a living from agriculture. The cost of settling has been very high, and many settlers are unable to earn a living. "Many of the farmers were university students, professional men,

doctors and lawyers, shopkeepers and saloonkeepers, and the task of turning such people into productive citizens has been as difficult as it is socially important."

Hence, the Jewish National Home is not economically sound. The vast majority of the Jewish population is nonproductive. There are far too many doctors, lawyers, journalists, writers, teachers, and businessmen. At the moment Palestine is in the throes of a severe depression, while the Arab farmers near Jewish colonies have become rich. Yet these Arabs hate the Jews with an abiding hatred. Clashes between Jews and Arabs are frequent, while unhappy Britain, which has the mandate over this unquiet country, has a hard time of it to keep the peace. As a place of refuge for fleeing Jewry Zionism has failed.

Z.

\* \* \* \*

**Sunday Disease** The following is clipped from the Lincoln Journal and Star:

"In the Westminster Messenger this week is this delightful discussion of a disease, 'Morbus Sabbaticus,' which weekly makes inroads in the ranks of churchgoers:

"A Sunday illness peculiar to churchgoers; symptoms vary, but never interfere with normal appetite; attack never lasts more than 24 hours; physician never needed; intermittent attacks at first, then chronic, malignant and fatal — in order named.

'The attacks come suddenly every Sunday morning; no symptoms felt on Saturday night; patient sleeps well until late Sunday; eats hearty breakfast, but about church time complains and feels the disease coming on. Difficulty passes just in time for patient to eat hearty dinner and go for afternoon walk, or auto ride. Similar occurrence comes at time of evening church service. Patient sleeps well on Sunday night and has no further signs or symptoms until the following Sunday morning.'

The above may appear to be humorous, but it treats of a serious matter. The church member who can see the time for church services approaching or hear the church bells ringing out their call to worship and to hear the Word of God, and then can lightly disregard it, should take warning that he is dying spiritually.

Jesus said to his disciples, and that applies to all who preach the Gospel, "He that heareth you, heareth me, and he that despiseth you despiseth me." Lightly staying away from the church service is not so much a refusal to serve God as turning the back upon the service which God wants to render man. Losing interest in the Word of God is, as a rule, a gradual process, which, if not halted in time, will lead to complete loss of faith and forfeiture of the eternal in-

heritance in heaven, purchased at such a tremendous cost with the precious blood of the Son of God.

I. P. F.

\* \* \* \*

**Jiggs Jiggs**, in case you should not know, was a famed Chimpanzee with the cinema industry at Hollywood, California. Some few weeks ago Jiggs went the way of all flesh — he died. That is not news, we know; nor is it news, perhaps, that he was given an ostentatious burial — silk lined coffin and all. It was the intention of Paramount, for whom the ape performed in many a film, to send a delegation of actors to attend the "funeral."

All this is quite common-place news, as news goes. Yet there is one element in this show at the "funeral" of Jiggs that might be of great interest to our readers — that is, that at the interment of this famed ape, as Times reports it, "A Christian Science funeral service was read at the grave." Imagine — "A funeral service" read at the grave of an ape! Is that an admission on the part of that Christian Scientist reader that that is the level of their "religion"? Among the apes that "religion" at least can do no harm to immortal souls since the apes have no soul as little as other animals have souls.

Among men, among those who have immortal souls, Christian Science has done much, much harm. Their religion teaches that man can elevate himself to immortality by his own efforts — by a mental attitude in regard to sickness and adversities of all kinds. In fact they deny the reality of sin and sickness and death and damnation and, of course, salvation by the blood of Christ. Now, take Christ, the Savior, and His cross out religion and you have no religion left — nothing that can save or help the immortal soul of man.

So then, why not let the "religion" of Christian Science serve at the funeral of apes? We would be willing to agree to this were it not for the fact that it claims to be a "religion" and will for this reason lead many, who know nothing about religion, draw the conclusion that all "religions" are fit for man and beast alike. We would be willing to let the Christian Scientists make a mockery of their "religion" if it did not cast a reflection upon all religion.

W. J. S.

\* \* \* \*

**Environment Again** The conviction of Richard Whitney, president of the New York Stock Exchange, on the charge of swindling and theft, once more brings to the front the age-old argument of **Environment**. What influence has environment on the life of an individual and what part does it play in shaping the lives of men? Moralists contend that **environment** is the one great factor to be considered in character building. Good environments, they claim, build good characters; poor en-

vironments build poor characters. This theory has again been proven to be fallacious in the present case, as so often before. Here is a man who had all the advantages that life can offer to anyone. He is a graduate of Harvard University, he associated with the blue-blood of the land, and his position in the social calendar ranked with the foremost. Yet this man turns out to be a crook and is sent to Sing Sing prison. He stole from widows and orphans, friends and relatives. **Environment** could not keep his heart from lusting nor his hands from stealing. Walter Winchel, the well known commentator, asks this pertinent question: "Remember when we all were told that only a poor environment causes crime?"

There is but one power in heaven and on earth that can make man hate sin and love righteousness — the Gospel of Christ — faith in the spotless Savior. That power does the work in ANY ENVIRONMENT over which we have no control. It kept Joseph's conscience free from guilt in pagan Egypt and in spite of the charms of a lusting, designing woman. Zacchaeus, when he was found by the Savior and was drawn to Him, immediately lost all love for the sinful things of this world and was willing to part with them. "Half of my goods," said he, "I give to the poor; and if I have taken anything from any man by false accusations I restore him fourfold." This is the one sure cure, the one mighty bulwark, the one sure defense against crime — the new life in Christ.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." That does it! W. J. S.

## From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 42nd St., Milwaukee, Wis. Please mail all communications for it to his address.

### THOUGH HEAVY BE THE STONE

By C. J. Segerhammar, Whitehall, Mich.

"Abide with us! Far spent is now the day —"  
In earnest tones, the sad disciples pray.  
And Jesus tarries; breaks with them the bread,  
While with more potent food their souls are fed;  
For lo! Their eyes are opened, to afford  
Clear light within — 'tis He, their risen Lord!

And how their hearts are burning, full of joy,  
As now their understanding they employ,  
Enlightened by the Spirit, to recall  
The words that He had spoken. Yes, they, all,  
Grow very clear: So mercy doth ordain,  
By Jesus' death, lost sinners to reclaim.

How oft, like the disciples, sad, forlorn,  
We wander on our way. Our hearts are torn  
With sad misgivings; vanished is our hope.  
With life's hard task, henceforth, how shall we cope?  
Our joy and hope now in the grave repose —  
Spent is the day, night's shadows gather close.

Ah, though by grief our vision has been dimmed,  
And faith's low-flickering lamp seems left untrimmed,  
And shadows gather round us; yet, we may  
Continue, safely trusting, on our way.  
He walketh by our side, the risen Lord.  
"Lo! I am with you alway" — 'tis His Word.

Though heavy be the stone above the tomb,  
'Tis rolled away; light shineth through the gloom.  
For He is risen, the Lord of Life and Light,  
And by our side He walketh through the night.  
And, when far spent shall be life's toilsome day,  
He will abide with us, to lead the way.

### NEW BIBLICAL LIGHT FROM EGYPT

Alan Rowe, archaeologist and former director of the University of Pennsylvania's Egyptian-Palestinian expeditions, summarizes in a communication to the New York Times recent archaeological discoveries in which some "apparent inconsistencies of the Bible" are "reconciled." He shows, for example, that recent investigations in Egypt have furnished the long-sought original for the name "Potiphar," in the Joseph story. This name, once regarded as fictitious, is now proved authentic.

Particularly significant, however, is Dr. Rowe's theory concerning original alphabetic writing. Certain signs which heretofore have been regarded as meaningless or as decorative he now interprets as alphabetic; and he insists that this alphabetic system of writing originated about 2000 B. C. If this claim be true, the theory that the Biblical Moses could not have written the Pentateuch 600 years after the introduction of this alphabetic writing receives another fatal blow.

W. A. M.

### CHRISTIAN SYMBOLISM

In a former issue we began a discussion of the symbolism of the Christian Church, pointing out how significant is this "sign language" of the Church when it is truly understood. At this time we would take up some of the familiar monograms that are often found in the sanctuary.

On the altar and pulpit paraments in many churches the reader may have noted the letters IHS. There are two interpretations of this monogram. The more familiar one is that these letters stand for the Latin phrase, "Jesus Hominum Salvator", which means, "Jesus, Savior of Men." A more ancient explanation is that they represent the first letters in the Greek word for Jesus. In the Greek the letter I takes the place of our J, while H in the Greek stands for long E.



Another familiar monogram consists of two letters, one of which is the same as our letter A, while the other resembles an inverted U, or a kind of horseshoe resting on the open end. This is the Alpha and Omega monogram, Alpha being the first letter in the Greek alphabet, while Omega is the last. In the Book of Revelation we read, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." This symbol, therefore, stands for the eternal God.

INRI is another monogram that is often seen in the sanctuary. This reminds us of the inscription which Pilate had placed on the cross. In Latin the I represents our J. Thus we have "Jesus of Nazareth, King (Rex) of the Jews."

Another symbol seen less often is the "Chi Rho" monogram. It resembles a P with an X at the lower end. The X in Greek stands for our CH, while the P is the same as our R. Chi and Rho, as the reader may have guessed, are the first two letters in the word, Christ.

—Lutheran Companion.

### MUST WE EXPLAIN CHRIST?

"Christ must be explained," we are told. Like the chemist who extracts a new compound from his test tube, like the geologist who finds a new strata of rock, or like the astronomer who discovers a new planet, so the self-appointed religious critic of today demands an explanation of Christ as if He were something new.

I am not trying to belittle science or any of its branches. Science, through its untiring search for explanations, has given us our present advanced standard of living, but religion is not like science. It has existed as long as man has been on earth, and man is no closer to explaining God today than he was centuries ago.

The Christian religion places emphasis on faith rather than on knowledge. It asks a type of faith wholly different from faith based on visible knowledge. But these critics want Christ explained, not as if He were the Son of God, but rather as if He were merely a prophet and a healer with some sort of magic power. The pity is that the Church has actually tried to cope with this unimportant and impractical problem, when there are so many other things that are really vital to the welfare of the Church.

The Christian Church seems to think that, if it can only explain Christ and His work to these scoffers and to this hard-headed younger generation, they will soon have converts for the Christian faith. They are wrong. I belong to this hard-headed, so-called practical generation, and I admit that we seem to be skeptical about many things we are asked to believe. However, this comes only from our lack of faith in a gen-

eration that has left us a world filled with confusion, hatred, and universal distrust of our fellow men, and not from a lack of faith in the finer and nobler things the Christian religion has to offer us. It is not our generation that is asking for explanation; it is the same generation that has left us holding an empty sack.

Of course, our generation is wild and reckless, and sometimes very indiscreet, but so was the generation before us, and the one before that, and right on back through the ages. (But we at least go to church on Sundays, and, what is better than that, we actually believe in Christ and the words that He spoke those long years ago. ? — Parenthesis and question mark ours.) No, not all of us, but a large majority can be found in church on Sundays. So I say once again, that, if the policy of explanation is going to persist, it will only serve to destroy the basis of the Christian religion, namely, faith.

I have observed this to be a fact in a university in which emphasis was placed on the Christian life and where some of the best religious minds in the country have held credit classes in Old and New Testament. I had a professor that seemed to feel he was called on to explain every act and miracle that Christ had performed. The ultimate result was failure, because we all know that some of the divine acts of God are too deep for the best minds to comprehend.

Students are impressed unfavorably by the failure of these men who are supposed to be critics in the religious field. When teachers attempt rational explanations, they usually fail in two ways: they fail to explain Christ's action and they fail to win faith in our Master.

Foolish as it may sound, I spent half of a good hour listening to a professor trying to explain the mystery of the star that guided the Wise Men. Explaining this miracle would solve no problem except for a scientist who had nothing else to do. The star was there. That should be enough, if we have faith. Christ asked us to believe on Him and His teachings. If we do not have faith enough to believe in Christ and His works without explanation, to make religion mere rationalization is sheer waste of time. —Thede Stuart Backstrom.

W. J. S.

### AN ALLIANCE TO BE AVOIDED

Several times within recent weeks we have been informed of approaches by representatives of Hearst newspapers to religious and philanthropic organizations suggesting some form of cooperation. In most cases this seems to have taken the form of a Hearst-promoted mass meeting in behalf of the cause served by the organization. The proposal has been suave. Mr. Hearst, it has been said, has become deeply interested in the purpose of the organization approached. He wants to do something for it. Why not a great

meeting to stir community interest and rally new support? The local Hearst paper will gladly assume all the expenses, and will give the event as much publicity as the release of a Marion Davies film. All that will be asked in return for such unparalleled generosity is acknowledgement that the mass meeting is under Hearst auspices. Most of the organizations thus approached have turned the proposal down. One nationally known body, especially interested in child welfare, is reported to be preparing to accept the Hearst offer in New York and perhaps in other cities where there are Hearst newspapers. All organizations which may be similarly approached will do well to be on guard. Exactly what is happening to the Hearst empire at present no one seems to know. It is known that Mr. Hearst has recently killed some of his papers, sold others and rented still others; that he has sold part of his art collection both in England and in this country; that he has turned back one large property in New York to the bondholders; that he has placed control of his newspaper properties in the hands of a voting trustee. Rumors, many of them doubtless without foundation, have naturally followed such a series of developments. Whatever the facts, a sudden impulse on the part of the Hearst interests to impress the public as the sponsor and ally of religious and humanitarian causes will bear scrutiny. Mr. Hearst has a reputation for exacting a high price, eventually, for his support.

—The Christian Century.

## THE CONTRAST

### Infidelity Answered

Drawn by E. J. Pace

|  |  |
|--|--|
| Out of the night that covers me,<br>Black as the pit from pole to<br>pole,<br>I thank whatever gods may be<br>For my unconquerable soul.   | Out of the light that dazzles me,<br>Bright as the sun from pole to<br>pole,<br>I thank the God I know to be<br>For Christ the conqueror of my<br>soul.  |
| In the fell clutch of circumstance<br>I have not winced, nor cried<br>aloud.<br>Under the bludgeoning of chance<br>My head is bloody, but un-<br>bowed.                            | Since His the sway of circumstance<br>I would not wince nor cry aloud.<br>Under that rule which men call<br>chance,<br>My head with joy is humbly<br>bowed.  |
| Beyond this place of wrath and tears<br>Looms but the horror of the<br>shade;<br>And yet the menace of the years<br>Finds, and shall find, me un-<br>afraid.                       | Beyond this place of sin and tears—<br>That life with Him! and His the<br>aid,<br>That, spite the menace of the years,<br>Keeps, and shall keep, me unafraid.                                      |
| It matters not how strait the gate,<br>How charged with punishment the<br>scroll,<br>I am the master of my fate;<br>I am the captain of my soul.<br><i>Invictus</i> by Wm. Henley. | I have no fear though strait the gate;<br>He cleared from punishment the<br>scroll.<br>Christ is the Master of my fate;<br>Christ is the Captain of my soul.<br><i>My Captain</i> by Dorothea Day. |

— Through the instrumentality of all those things which the Lord has suffered the contrary blessings have been procured for us.

— Bengel.

## Synodical Conference

DAY BY DAY FOR WEEK ENDING  
SATURDAY, NOVEMBER 27, 1937

Sunday, November 21. Went to Mbiabon, Ikono, in the morning, for the first communion service in that church. The church was packed and the services were very orderly. Forty-two had passed the examination and were communed. Not a single head man was among them. Their marriage difficulties are not completely cleared up as yet. With added instruction and another year's time the communion list should number several hundred. This church is really growing and is making some progress, and that in spite of the head men who are rather weak. But here the teacher is on the job, which clearly shows again our need for properly trained and competent teachers.

About a week ago three of the Mbiabon chiefs came to me and asked if we would take them into the church. This is indeed unusual, since these old heathen chiefs are usually the hardest to deal with spiritually. They had burned all their old heathen paraphernalia, they said, and were now sincere in coming to the church. We asked them for the reason for this sudden move to Christianity. They told us that all their "children" were now going to the church, and when they die they wanted to go where they could spend eternity with their "children"; they did not want to be separated from them. They have now joined the inquirers' class and are preparing for baptism. They will, no doubt, meet with many surprises as they become better acquainted with the Word. But however things will turn out, it all shows that the Word is making itself felt, particularly in this village.

Got home about one o'clock for lunch. After lunch went to Uruan for instructions. On the way we stopped at Uyo for the mail. There was very little personal mail, but we were glad to get a few newspapers and magazines from the States. Got home about five o'clock and sat down to enjoy the latest news (five weeks old). Was nicely seated when one of our church people from Ikot rushed in all out of breath announcing that something terrible had happened in his town. Two women had been terribly wounded, he said, but could give no details. We rushed to the scene and indeed found a terrible sight. After making our way through perhaps a hundred crying and wailing natives, we came upon the women both sitting there in a pool of blood. Neither one of them was able to say anything, but we

learned later that the former husband of one had tried to murder the unfortunate woman with his machete. When the second woman tried to intervene, the crazed man turned on her. He, of course, had by this time slipped off into the bush. He is a communciant member of the Ikot Iko church, and had attended the harvest thanksgiving service held there this very morning.

It was a sickening thing to behold. The man had simply chopped away mercilessly with his heavy machete. One blow had severed an ear, another had laid open the scalp, making the skull plainly visible. Thus each blow had left its terrible mark. Now no one knew what to do. All were standing there helpless causing only confusion and noise. We washed off the blood as best we could and with a large bandage stopped as much of the bleeding as possible. Then we carried the women to the car and rushed off to the hospital. After examining the unfortunate women, Dr. Miller gave little hope for their recovery.

On the way we met Mr. Nyung. He had heard of the trouble in his village and was naturally all excited; the man happens to be his cousin.

Got back home after eight, and despite all, supper tasted very good. A person can become accustomed to a lot, which is a boon to a missionary in Africa. After supper Mr. Nyung, Pastor Koeper, and I had a conference regarding our teachers for the coming year. Some will have to be dismissed and others will have to be changed. This teacher problem is a chronic one. What a help and what a blessing it will be when we shall be able to draw on teachers trained in our own school! Shortly after nine our conference came to an abrupt close when four policemen, resplendent in uniform, but barefoot, came to the door to call for Mr. Nyung. He must help them in their case.

**Monday, November 22, 1937.** At 6:30 A. M. instructions at Ikot Oduot. Had a very fine crowd and a most encouraging lesson. After speaking briefly on communion we studied the fourth commandment. We also spoke about the association of Christians with the heathen people as well as the practice of one church joining with churches of other faiths in festivals and services. This is a common practice here. We explained why it is sinful and why it therefore never dare occur in our Lutheran churches. We did that on the basis of Amos 3:3; Romans 16:17; 2 Cor. 2:14ff. They caught the point, I dare say, better than do many of our Lutheran Christians at home. Said one: "That's just what we need to hear, we associate too much with the heathen, there is not enough difference between us. Repeat that lesson to us often." When people are as ready to listen and to learn as that, it is a pleasure to teach them.

Got home about nine o'clock for breakfast. After breakfast wrote a few Christmas cards, then went to

the Central School to teach my regular class. Dinner at 12. Tried to rest a bit after dinner, but soon Mr. Nyung came and said that many of the people of his village had left, that there is great confusion because of yesterday's unfortunate happening. The man cannot be found, he said, and the police are frightening every one in the village. None will come for instructions tonight, he predicted.

At 3 o'clock to Nung Oku for examination of candidates for baptism. Five passed. They will be baptized next Sunday. Got home at six, had supper, and shortly after seven started for Ikot Iko, wondering if any will show up. About a half dozen came. After speaking to them a few minutes we closed and went home.

**Tuesday, November 23.** Instructions early at Ikot Osom. Formerly went there in the evening, but found the people too sleepy. They are all great for the market. Therefore when evening comes they are too tired and inattentive. Therefore we changed the time for instructions and are having somewhat better results. Got home about eight for breakfast. After breakfast had a meeting with the spirit leaders at Eyo's compound in Ikot Uduot. This is a small group of men who, after Dr. Nau had made the position of the Bible and therefore of our Church clear in regard to the spirit movement, did not break away, but expressed their willingness to listen and to be instructed in the Word of God. We have been very patient with them and we thought for a time that some of them at least were gradually seeing the light. But there is evidence that they are carrying on in the same old way with no desire to change. This became clearer than ever today. The clapping of hands, the monotonous repetition of spirit songs, the noise going on from seven to midnight and later every night in their compounds. Many of our Christians in our churches are becoming impatient and are taking serious offense. They are beginning to interpret our patience as meaning a sanction of all these practices. Just so these leaders have explained it to the people. Thus it is getting time that we face the issue and bring the matter to a head. It is really a delicate situation and dare not be dealt with too rashly. Therefore we ask God to give us all the tact we need. They agreed today to enumerate all those things which they desire to continue and thus give us a chance to speak to them about each point. We shall speak to each one individually before meeting them in a group again.

After leaving Eyo's house, stopped to inspect the Ikot Oduot school. The new teacher here is gradually working his way into our system. He hails from the Scottish Mission where he had served as an evangelist for many years. We will have to be satisfied with men trained in other mission schools until we get our own training department. At this school I

found the memory work of the children quite good, but the new lessons of the Catechism have not gone home. This is due most likely to the fact that the lessons are just as new and strange to the teacher.

After dinner to Central School for the regular Tuesday afternoon confirmation instruction. Had fifty on the roll. But today the headmaster had dismissed the children early because of certain examinations which he is conducting at the school. Since I could have no class, I inspected our pineapple plantation at the school. The plants are now in full bloom and present a beautiful sight. One of the plants has a fruit fully ten inches in diameter and a foot long, with still several months to grow. Then met with teacher Akpan and explained to him the reason for his dismissal at the end of this school year.

Shortly after three went to Nung Oku for examination and registration of communicants for the communion service next Sunday. We have a very small group here, only thirteen passed. Got home at six and prepared for dinner. Dr. Miller and staff had dinner with us. A few social hours occasionally are a real necessity. However, not even these hours can go on uninterrupted. Was informed that teacher Bassey of our new station at Ibong is lying at his home at Ikot Oku very sick. After explaining the symptoms to the doctor he assured us that no immediate emergency existed, and therefore we sent word that we would be there early tomorrow morning to take him to the hospital if necessary. Our next caller was teacher Moses, half out of breath. He told us that his sister whom we had taken to the hospital some days ago was dying, most likely dead. Would we please take her body home? It is fortunate that Mrs. Schweppe drives the car. She will have to drive the "ambulance" to the hospital and be the undertaker on the way back. I do not want to miss the important headmen's meeting tomorrow morning.

**Wednesday, November 24.** Started today at 6 o'clock with instructions at Afaha. We are explaining the fifth commandment, and it is easy to see from the reaction of the people how the Law is pricking their hearts. Twin killing, the many forced abortions, and the harmful custom of fattening the girls, as well as the extremely suspicious, and therefore hateful and revengeful character of these people make the fifth commandment especially sharp and timely. We are taking this commandment very thoroughly.

Got home for breakfast at 8. At 8:30 went to the Central School to conduct the weekly headmen's class. The attendance at these classes has been very good, 80 on the average. So much depends on the headmen in the churches and so many things are spoiled through the ignorance of the headmen that we take every chance we can get to give them special instructions. Today we studied the fifth chapter of 1 Corinthians. Gradually the eyes of many of them are being

opened to the terrible marriage conditions with which they are surrounded. But they still have much to learn before they will become a real help in the battle against this marriage entanglement. After the headmen's meeting prepared for the afternoon teachers' class.

After dinner motor-biked to Ikot Obio Ofong for the Wednesday afternoon teachers' meeting. What a blessing it will be when we can have teachers trained in our own schools! We cannot delay the establishment of a special teachers' training school any longer.

After the meeting to Nung Udoe, where I found Pastor Koeper in bed with the measles. We are glad it is nothing more serious. It appeared for a time as a touch of malaria, but fortunately it is not that. Then to the District Officer's rest house for a short conference with the District Officer in regard to our girls' school lease.

Got home after 6 to find a messenger from Ikot Akpan Abia waiting for me. Another motherless baby, he reported. The mother had given birth to the child this morning and died immediately afterward. Now there is no one to care for the child. Ate a hurried supper, then went to see about the baby. Found rather a pitiful sight. The father of the child had gone to Calabar some time ago and had not returned. Only the old grandmother was left, and she, sitting on the dirt floor, was trying her best to feed the little infant. They are members of the Catholic Mission. There was not a single mother in the entire church who would take pity on the motherless child. They buried the mother, then left without paying any attention to the baby. That's the kind of Christianity these people have been taught. There was only one thing to be done. I took the little baby home where it was properly washed and fed. Now Edet has a little sister. Edet is the little motherless boy whom we are caring for at the house. But tomorrow we shall take the little babe to the Catholic hospital at Anua. We have more than we can do to take care of our Lutheran people. Then went back to Ikot Akpan Abia for instructions in our church. Returned rather late and rather tired.

(To be continued)

## Our Synod

### FROM THE ADMINISTRATION

The end of April — only two months remain of the first fiscal year of this biennium. During the past ten months we have by the grace of God been able to cover our budgetary expenses with our collections and

revenues as we went along. At times there was some delay, but we did not have to borrow money from the banks.

Today, April 29, Treasurer Buuck has \$12,000 on hand against the requisitions for April, which will amount to \$25,000. The balance may come in next Tuesday and Wednesday after the treasurers of our congregations have closed their books for the month. We hope it will, for we are all agreed that we do not want to begin to borrow.

It is for this reason that we report to the members of our Synod at this time. July and August are usually not the best months of the year for our treasury. It is then that we generally create a deficit that keeps us busy throughout the next fiscal year. Two years ago we had some \$23,000 to make up. If we had been able to balance our books on June 30, 1936, we would have shown a healthy balance at the end of the biennium.

Our work during June and July will mean very much for our Synod, and it should not be necessary to say more to those who have again stood under the Cross of Golgotha and at the Open Tomb.

John Brenner.

### DEBT RETIREMENT

We are today able to present to our readers the following official figures on the progress of the collection for Liquidation of the Synod's Debt:

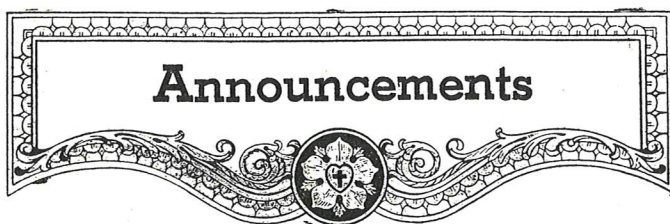
Debt figure March 31, 1938, was \$513,725.

We arrived at this new figure by applying \$88,345 raised for this purpose.

We are holding in readiness to retire the Madison Student Mission Bonds when they come due, \$36,000.

A further balance on hand ready for immediate use amounts to \$10,000.

A total of \$185,000 has been received by the Committee on Debt Retirement. G.



### THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wis., on Tuesday, May 17, 1938, afternoon at two o'clock.

#### Preliminary Meetings:

The Joint Mission Board: Republican Hotel, Monday, May 16, 10:00 A. M.

The Board of Trustees: St. John's School, Monday, 1:00 P. M.

The Representatives of our Educational Institutions: St. John's School, Tuesday, 9:00 A. M.

The Conference of Presidents: Parsonage, Tuesday, 9:00 A. M.

#### Tentative Program:

Tuesday afternoon and evening: Mission Board.

Wednesday forenoon: Institutions.

Wednesday afternoon: Board of Trustees, Committee Reports.

Wednesday evening and, if necessary, Thursday: Reports.

The Committee on Assignment of Calls will meet at Thiensville on Thursday or Friday, 9:30 A. M., depending on the time of the adjournment of the General Committee.

The report of the various boards and standing committees must be in the hands of the undersigned on May 5, if they are to be printed in the preliminary program.

John Brenner.

### JOINT CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTIES

The Joint Conference of Sheboygan and Manitowoc Counties will meet May 10 and 11 at Two Rivers, with Rev. W. Haase.

Essays: Ex. Heb. 9, H. Eckert; Joh. 3:22-36, R. Jagow; Rom. 16:17-19, J. Boerger; Social gospel, L. Koening; Baptism, M. Braun; The religious linguistic value of the Septuagint, Cl. Krueger; Crusades, cont'd, Kitzerow; O. T. quotations in Matt., cont'd, E. Huebner.

Sermon: Spilker, Struck.

Please note change of date. Announce early.

E. H. Kionka, Sec'y.

### SOUTH WEST MICHIGAN CONFERENCE

The South-West Michigan Conference will meet in South Haven May 11 and 12.

Program: Die Rechtfertigung eines Suenders vor Gott — A. Hoenecke; Die Ecclesia — H. Hoenecke; Sermon Study; Exegesis on 1 Tim. 6:9-21 — N. Engel.

N. Engel, Sec'y.

### FOX AND WOLF RIVER VALLEY JOINT PASTORAL CONFERENCE

The Fox and Wolf River Valley Joint Pastoral Conference will convene May 10 and 11 at Wittenberg, Wis. (Rev. G. F. Fierke). Service Tuesday evening.

Confessional Sermon: H. Lemke (W. Zink).

Papers: Titus 1: R. Lederer; Mark 9:49-50: P. Oehlert; Exegetical-homiletical Treatment of the Parable: The Tares among the Wheat (Matt. 13:18-23 and 36-43): W. M. Schroth; Sermon Study and Detailed Outline, Luke 15:11-32: P. Westmeyer; Isagogical Treatment of Ephesians: M. Schneider; Spiritual Priesthood of All Believers According to 1 Peter 2:9: R. Karpinsky The Relation of Prayer to the Means of Grace: W. Plischke; Types of Christ in the Old Testament as Established in the Fulfillment of the New Testament: P. Froehke; Sheol, Hades, Hoelle, Grab! Was ist unter diesen Ausdruecken zu verstehen in den Stellen, in welchen sie in der Schrift vorkommen? W. Pankow; Are Christians of the New Testament Permitted to Eat Blood? H. Pussehl; What Should Be Our Attitude toward Boy Scouts? W. Valleskey; A Critical Study of Cremation: R. Ziesemer; Have Societies as Societies the Right to Teach Christian Knowledge? W. List.

Please announce to Rev. G. F. Fierke by May 1.

Walter M. Schroth, Sec'y.

### CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

The Chippewa-Wisconsin River Valley Pastoral Conference will meet May 17-18 at Marshfield, Wisconsin, Rev. A. Dornfeld, pastor. First session at 10:00 A. M.

Essays: Scriptural Basis for the Practice of Tithing, G. C. Marquardt; Discussion on Prof. E. E. Kowalke's Essay, "The Church and Its Youth," led by R. Horlamus; Exegetische-homiletische Arbeit ueber Matt. 7:15-23, S. Rathke;

New Testament Exegesis 2 Timothy, E. Walther; Old Testament Exegesis Isaiah, I. J. Habeck.

Confessional: G. Marquardt, J. Mittelstaedt (English)

Sermon: G. Fisher, J. Henning, Jr. (English).

Please announce early! E. E. Prenzlou, Sec'y.

#### SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet at Bethany Church, Kenosha, Wis., Pastor W. K. Pifer, 7413 15th Ave., on May 17 and 18 at 9 o'clock.

Sermon: E. Sponholz (Luke 13:10-17); G. A. Thiele (Matt. 5:1-12).

Confessional Address: W. A. Diehl; H. J. Diehl.

Old Essays: Wm. Lehmann; O. Heidtke; M. Buenger; O. B. Nommensen; F. E. Blume.

New Essays: Exegesis 1 Tim., ch. 3, A. Lossner; Kowalke's "The Church and Its Youth," E. Sponholz.

Remarks: Please bring your copy of Kowalke's Essay. Early announcement is expected by the local pastor.

Edmund Sponholz, Sec'y.

#### RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference of the North Wisconsin District will convene May 18, at 10:00 A. M., at Bruce's Crossing, in the church of Rev. Fred Bergfeld.

Papers: Exegetical-homiletical treatment of Luke 18:9-14; Krubsack; How far do we differ from the A. L. C. and the U. L. C. in Doctrine and Practice: Lemke; Giving Offense and Taking Offense: Pussehl.

Confessional Sermon: P. Gieschen, J. Krubsack.

Please announce! H. J. Lemke, Sec'y.

#### CENTRAL CONFERENCE

The Central Conference will meet May 17 and 18 at Randolph, Wis., Rev. H. Zimmermann, pastor.

Order of Business: Tuesday, 10:00 A. M., Opening. 10:15, Roll Call, 10:20, H. Geiger, Exegesis on 1 Tim. 3:1:30, Opening. 1:45, Prof. W. Schumann: The Significance of the Ordination in the Apostolic Age and in the present Age. 4:30, Report on Finances. 4:45, Miscellaneous. — Wednesday, 9:00 A. M., Opening. 9:15, Sermon Critique. 9:45, A. Dornfeld: Ps. 90. L. Kirst: Boy Scouts. 1:30, Opening. 1:45, Business. 2:00, L. Kirst: Boy Scouts (continued). 3:00, Discussion of Director E. Kowalke's Essay on "The Church and Its Youth" (Bring your copy).

Sermon: A. Dasler, A. Dornfeld (English).

Confessional Address: J. B. Bernthal, Director E. Kowalke (English).

Kindly announce early! H. Geiger, Sec'y.

#### ARIZONA CONFERENCE

The Arizona Conference will meet from May 31 to June 3 at Whiteriver, Arizona, Pastor R. Otto.

Sermon: F. Knoll.

Papers: Biblical Pedagogy, R. Zimmermann; The Bringing Home by the Preacher and Teacher the Doctrine of Sanctification, O. Hohenstein; A Mission Biography, P. Behn; Life Insurance, H. Rosin; Individual Soul Service, F. Knoll; Church Discipline in and by the Local Congregation, O. Hohenstein; Importance of the Sermon in Public Worship, E. Sitz; Arguments of the Chiliasts and Millennialists, E. Sitz; Communism and the Christian Church, E. Guenther; Treatise on Social Activities Based on Scriptural Ground, with Personal Views, R. Deffner; Exegesis of 1 Cor., E. Sprengeler; Appropriate Reading Matter for Indian Schools, E. Guenther.

Arthur C. Krueger, Sec'y.

#### EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference of the Southeast Wisconsin District will meet on Trinity Sunday, June 12, at 2 P. M., in Jordan Ev. Luth. School Building, Corner of So. 77th St. and W. National Ave., West Allis, Wisconsin, Pastor J. Ruege.

A. C. Schewe, Sec'y.

### DISTRICT CONVENTIONS

#### NORTH WISCONSIN DISTRICT

God willing, the North Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and other States will convene for its regular session in Grace Ev. Luth. Congregation of the pastor E. Benj. Schlueter at Oshkosh, Wis., June 20 to 24 a. c.

The opening services will take place at 10:00 A. M. Monday morning. The lay delegates are kindly requested to deliver their credentials immediately after the opening services to the secretary. They must bear the signatures of the chairman and secretary of their respective congregations.

The local pastor kindly requests that all announcements be made by June 4. Quarters will be gratis, whereas for meals 35 cents will be charged.

All memorials and petitions should be sent to the president, the Rev. W. Pankow, before June 1, both in English and German writing. G. E. Boettcher, Sec'y.

#### SOUTHEAST WISCONSIN DISTRICT

The Southeast District of the Joint Synod of Wisconsin and other States convenes, God willing, June 27 to July 1, 1938, at St. John's Ev. Luth. Church, Burlington, Wis., L. Baganz, pastor.

Opening service on Monday morning at 10 o'clock.

Closing service on Thursday evening with the observance of Holy Communion.

Essays and essayists: 1) The Doctrine of the Divine Call with Reference to Present Day Abuses, Prof. A. Zich; 2) Exegesis on Judges 2, 1-4, Pastor G. Hoenecke (German).

Reports and memorials are to be in the hands of the president, Pastor P. Bergmann, by June 1.

Lay delegates are to present their credentials to the undersigned immediately after the opening service.

Requests for lodging are to be sent to Pastor L. Baganz (495 Madison St., Burlington, Wis.) not later than June 15.

Lodging and breakfast are furnished gratis; dinner and supper at nominal prices. W. Keibel, Sec'y.

#### WEST WISCONSIN DISTRICT

The West Wisconsin District of our Synod will meet June 20 to 23 at the St. Paul's Church, Ft. Atkinson, Wis. (Pastor Henry Gieschen).

The first session will be held on Monday afternoon at 2 o'clock. The opening services on the same day, June 20, at 7:30 P. M.

Memorials must be in the hands of the President, Pastor Wm. Nommensen, not later than June 1.

The delegates from the various congregations are kindly requested to hand their credentials, signed by the president and secretary of their respective congregations to the secretary of the district in the first session.

Lodging and breakfast will be furnished gratis. Dinner and supper will be served at a nominal price.

Requests for quarters should reach the local pastor before June 5. A. W. Paap, Sec'y.

#### NEBRASKA DISTRICT

The Nebraska District of the Joint Synod of Wisconsin and Other States will meet in St. Paul Ev. Luth. Church, Norfolk, Neb. (J. Witt, pastor), June 15 to 20.

The first session is to begin Wednesday at 9 A. M. The credentials of the lay delegates should bear the signatures of the chairman and secretary of the congregation which they represent.

Services with communion will be held on Sunday morning, and a school service on Sunday evening.

Essays: "The Smalcald Articles" (Pastor A. C. Bauman) and "The Problem of Keeping Our Young People with Our Church" (Pastor Harold Schulz).

Please register with the local pastor!

Im. P. Frey, Sec'y.

#### DAKOTA-MONTANA DISTRICT

The Dakota-Montana District will convene from June 22 (10 A. M.) to June 28, 1938, at Elkton, So. Dak. (Pastor Wm. Lindloff).

Opening services with holy communion will be held on Wednesday evening at 8.

Essays will be read by Prof. Walter Schumann of Watertown, Wis., and Pastor Theodor Bauer of Hettinger, No. Dak.

Congregational delegates will hand their credentials, signed by the chairman and secretary of their congregations, to the secretary immediately after the opening session.

The local pastor requests that you announce your attendance or non-attendance as well as the number of delegates you expect to bring at an early date.

Signed: Herbert Lau, Sec'y.

**LUTHERAN HIGH SCHOOL REUNION**

The Lutheran High School of Milwaukee is this year holding its first annual reunion on the 17th, 18th, and 19th of June, at Milwaukee. Since the founding of the school approximately two thousand people have enrolled. The purpose of the reunion is to have every person who has at any time attended the school come back to renew old friendships and acquaintances, to see the many changes which have taken place, and to make many new friends.

For the evening of June 17, a moonlight boat ride on Lake Michigan is planned. Persons having attended a similar previous excursion will welcome this opportunity for another enjoyable evening. For others the ride will prove a novel experience, long to be remembered.

Registration will take place at the school, beginning Saturday noon, June 18, and will continue throughout the afternoon.

On Saturday evening, the banquet, which has been an annual event, will be held at the Milwaukee Athletic Club. The Rev. A. Wagner, of Chicago, is to be the guest speaker, Professor G. Martin of the High School will preside as toastmaster.

Sunday morning, June 19, services will be attended at various churches in the city. Lists will be furnished in the program, stating the locations of the churches and the time of services.

Dinner will be served at the High School on Sunday noon.

Immediately after the dinner, a business meeting will be held to decide several matters of importance.

Following the meeting, class reunions will be held at various points in the school. Further entertainment is being planned by a capable committee.

Sunday evening, June 19, the senior class of the Lutheran High School will be graduated. Exercises will take place at Concordia College Gymnasium.

For information regarding reservations for the reunion, write to Mr. R. Ambelang, Reunion Committee Chairman, at 2237 No. Palmer St., Milwaukee, Wis. M. R.

**BOOK REVIEW**

**Membership Manual.** By John F. Drewelow; 126 pages; price, 75 cents; The Lutheran Book Concern. A "Work-book" containing the Tests and Study Guides for the "Manual" has been prepared by the author. Price, 30c.

A pastor who wants to use a manual of this kind in his confirmation class for adults will have to examine those offered to determine which of them is most suitable for his purpose. This book covers the chief doctrines of the Christian faith, presenting them in a simple manner. But there will always be a difference of opinion as to the presentation and arrangement. The reviewer would, for instance, prefer to have the discussion of the Ten Commandments precede that of the redemption, as it does in our Catechism. In this book we find it at the end under the title: "Christian Life." — A few expressions could be changed for the sake of clarity. — "In times gone by, nationality, language, and geographical location have largely been the cause if separate groups. . . . The more general use of a common language has fortunately opened the way for more general cooperation and work" — this statement does not, as the reviewer sees it, do justice to the subject of the division in our land.

J. B.

**Istms New and Old.** By Rev. Julius Bodensieck; 111 pages; price, 75c; The Lutheran Book Concern.

"The aim of this brief study of some of the outstanding non-Christian religious organizations and cults — for completeness' sake several Christian bodies, such as the Adventists, are included — is to present their origin, history, doctrine, and their particular errors. The author hopes that the booklet will be found useful by study groups, such as adult classes, young people's groups, teacher training classes, and the like."

The cults treated are: Christian Science, Spiritism, Adventism, Russellism, Mormonism, Unitarianism, Theosophy, and Communistic Churches.

The author has succeeded in presenting these "Istms" in an interesting and instructive manner. This book will well serve the purpose for which it was written. J. B.

**How Can the Lutheran Churches Effectively Serve With Word and Sacrament the Great Plains Area of Today and Tomorrow?** By Dr. T. F. Gullixson, a pamphlet of 27 pages; price, 15c.

The problem treated in this pamphlet is one in which we, too, are interested. Without discussing the methods proposed or endorsing any of them, the reviewer suggests that our ministers and especially the members of our mission boards send for a copy and study it carefully. J. B.

**NORTH WISCONSIN DISTRICT**

January, February, March, 1938

| Reverend  | Budgetary | Non-Budgetary |
|---|-----------|---------------|
| Behm, E. G., St. Paul's, Forest.....                        | \$ 249.80 | \$.....       |
| Behm, E. G., St. John's, Forest.....                        | 36.48     |               |
| Bergfeld, Fred, Bethany, Bruce's Crossing                   | 40.75     |               |
| Bergmann, P. G., Trinity, Menasha.....                      | 122.48    |               |
| Boettcher, G. E., Bethlehem, Hortonville                    | 88.82     | 16.70         |
| Boettcher, Imm. P., Grace, Sugar Bush....                   | 63.00     |               |
| Boettcher, Imm. P., Christus, Maple Creek                   |           |               |
| Boettcher, Imm. P., Immanuel, Maple C.                      | 54.20     |               |
| Brandt, F. M., and Sauer, T. J., St. Paul's, Appleton ..... | 575.00    |               |
| Braun, M. A., Parochie, Centerville.....                    | 107.84    | 55.25         |
| Brenner, Th., St. Peter's, Freedom.....                     | 131.11    |               |
| Croll, Melvin W., St. John's, Florence.....                 | 14.38     |               |
| Dornfeld, M. W., St. Peter's, Manistique                    | 5.25      |               |
| Dornfeld, M. W., Grace, Germfask, Mich.                     | 2.50      |               |
| Dowidat, John, St. Luke's, Oakfield.....                    |           |               |
| Eckert, Harold H., St. John's, Reedsville                   | 256.95    | .50           |
| Eggert, Paul C., Friedens, Abrams.....                      | 16.90     |               |
| Eggert, Paul C., St. Paul's, Brookside.....                 | 23.20     |               |
| Eggert, Paul C., St. John's, Little Suam.                   | 7.90      |               |
| Engel, A. L., St. Paul's, Bark River, Mich.                 |           |               |
| Fischer, G. W., St. John's, Grover.....                     |           |               |
| Fleisher, M. A., Trinity, Red Granite.....                  | 11.10     |               |
| Froehlke, Ph., St. Matthew's, Appleton....                  | 398.30    |               |
| Fuhlbrigge, W. G., Trinity, Coleman.....                    | 93.48     |               |
| Fuhlbrigge, W. G., St. Matthew's, Beaver                    | 20.30     |               |
| Gentz, A. A., Trinity, Marinette.....                       | 285.85    |               |
| Geyer, K., Zion's, Peshtigo.....                            |           |               |
| Gieschen, Paul J., Zion's, Rhinelander .....                | 274.81    | 14.88         |
| Gieschen, W. A., St. Paul's, Green Bay....                  | 220.70    |               |
| Gieschen, W. W., Friedens, Wautoma.....                     | 44.85     |               |
| Gladosch, Br., Zion's, Morrison.....                        | 271.94    |               |
| Gose, Roy B., Zion's, Jacksonport.....                      | 23.98     |               |
| Grunwald, Harold, Zion's, Louis Corners                     |           |               |
| Haase, W. G., St. John's, Two Rivers.....                   | 300.21    | 161.00        |
| Haase, W. G., St. John's, Sandy Bay.....                    | 4.48      |               |
| Habermann, A., Friedens, Hartland.....                      |           |               |
| Habermann, A., St. Paul's, Angelica.....                    |           |               |
| Hartwig, Wm. J., St. John's, Montello.....                  | 153.57    |               |
| Hartwig, Wm. J., Immanuel's, Mecan.....                     | 116.43    |               |
| Henning, Carl J., Grace, Crivitz.....                       | 39.00     |               |
| Henning, Carl J., St. John's, Athelstane....                | 7.36      |               |
| Henning, Otto C., St. John's, Sewastopol                    | 53.65     |               |
| Hensel, M., St. Peter's, Weyauwega.....                     | 365.79    |               |
| Hinnenthal, E., Emanuel, Forestville.....                   | 29.37     |               |
| Hoffmann, T., St. Paul's, Gladstone, Mich.                  | 1.00      |               |
| Hoffmann, T., Martini, Rapid River, Mich.                   |           |               |
| Hopp, H., Holy Cross, Daggett, Mich.....                    |           |               |
| Hopp, H., St. Mark's, Carbondale, Mich.                     |           |               |
| Hoyer, O., St. Paul's, Winneconne.....                      | 147.31    |               |
| Hoyer, O., Zion's, Town Omro.....                           | 29.60     |               |
| Kahrs, H. A., Grace, Powers-Spalding.....                   | 12.61     |               |
| Kahrs, H. A., Trinity, Hermansville, Mic.                   | 15.56     |               |
| Kaniess, G., St. Luke's, Kewaskum.....                      | 173.42    |               |

|   |          |       |  |             |           |
|---|----------|-------|--|-------------|-----------|
| Kaspar, L., Immanuel's, Greenville.....       | 109.80   |       | Ziesemer, R., Mt. Olive, Appleton..... | 349.62      | 13.55     |
| Kaspar, L., Immanuel's, Clayton.....          | 28.54    |       | Zink, W., St. Paul's, Dale.....        | 72.60       |           |
| Kionka, Ed. H., St. John's, Newton.....       | 246.97   |       | Miss Bertha Hencke—Pastor W. A. Wo-    |             |           |
| Kionka, Ed. H., St. Paul's, Newton.....       | 23.65    |       | jahn, Eldorado, Wis.....               | 30.00       |           |
| Kleinhans, H., O., Martin Luther, Osh....     | 407.48   |       | Manitowoc Pastoral Conference.....     | 18.75       |           |
| Kleinhans, H. O., Trinity, Mears Corners      |          |       | Totals .....                           | \$14,902.46 | \$ 425.13 |
| Kleinke, W., St. John's, Gibson.....          | 104.60   |       |  |             |           |
| Kleinke, W., St. John's, Two Creeks.....      | 60.77    |       |  |             |           |
| Kobs, Geo., St. John's, Markesan.....         | 175.44   | 10.00 |  |             |           |
| Koeninger, L. H., Erste E. L., Manitowoc      | 1,550.00 |       |  |             |           |
| Krubsack, J., Christ, Eagle River.....        | 76.55    | 10.00 |  |             |           |
| Krubsack, J., Three Lakes.....                | 32.59    |       |  |             |           |
| Kuether, H. A., St. Paul's, Sheboygan F.      | 347.44   |       |  |             |           |
| Kuether, W. A., Immanuel's, Kewaunee....      | 90.35    |       |  |             |           |
| Kuether, W. A., St. Peter's, W. Kewaunee      | 22.50    |       |  |             |           |
| Lawrenz, Carl, St. Paul's, N. Fond du Lac     | 141.78   |       |  |             |           |
| Lederer, R., Erste Ev. Luth., Green Bay       | 200.00   | 45.20 |  |             |           |
| Lemke, H. J., St. Paul's, Crandon.....        | 40.00    |       |  |             |           |
| Lemke, H. J., Friedens, Argonne.....          | 100.00   | 25.00 |  |             |           |
| Lutz, W. F., Salem, Escanaba, Mich.....       | 100.00   |       |  |             |           |
| Lutz, W. F., Hyde, Mich.....                  | 21.17    |       |  |             |           |
| Masch, John, Immanuel's, Black Creek....      | 51.39    |       |  |             |           |
| Mielke, L. E., Erste Ev. Luth., Shiocton      |          |       |  |             |           |
| Mielke, L. E., St. John's, Deer Creek.....    | 429.73   |       |  |             |           |
| Oehlert, Paul Th., Trinity, Kaukauna.....     | 35.00    |       |  |             |           |
| Pankow, E. P., Friedens, Green Lake.....      | 223.34   |       |  |             |           |
| Pankow, W. E., Immanuel's, New London         | 681.81   |       |  |             |           |
| Pieper, G., St. Peter's, Fond du Lac.....     | 9.10     |       |  |             |           |
| Pussehl, H. E., Grace, Monico.....            | 6.02     |       |  |             |           |
| Pussehl, H. E., St. John's, Enterprise.....   | 155.00   |       |  |             |           |
| Raetz, F. W., Trinity, Wabeno.....            | 28.50    |       |  |             |           |
| Raetz, F. W., Laona, Wis.....                 | 34.00    |       |  |             |           |
| Redlin, E., Trinity, Ellington.....           | 586.27   |       |  |             |           |
| Redlin, E., St. Paul's, Stephenville.....     | 168.10   |       |  |             |           |
| Redlin, T. W., Zion's, Kingston.....          |          |       |  |             |           |
| Redlin, T. W., St. John's, Salemville.....    |          |       |  |             |           |
| Reier, F. A., Immanuel's, Waupaca.....        |          |       |  |             |           |
| Reier, F. A., St. John's, Lanark.....         |          |       |  |             |           |
| Reim, Edmund, Trinity, Neenah.....            |          |       |  |             |           |
| Reuschel, J., St. John's, Dundas.....         |          |       |  |             |           |
| Roepke, W., Trinity, Marquette, Mich.....     |          |       |  |             |           |
| Roepke, W., St. Paul's, Green Garden.....     |          |       |  |             |           |
| Rupp, E. C., Emanuel, S. Ste. M., Mich.       |          |       |  |             |           |
| Sauer, M. F., Trinity, Brillion.....          | 179.40   |       |  |             |           |
| Schaefer, Gerh. A., St. Peter's, Collins..... | 342.44   |       |  |             |           |
| Schink, W. F., St. Peter's, Haven.....        | 2.00     |       |  |             |           |
| Schlavensky, Norman, Immanuel's, Eaton        | 34.10    |       |  |             |           |
| Schlavensky, Norman, Christ's, Fontenoy       | 126.30   |       |  |             |           |
| Schlueter, E. B., Grace, Oshkosh.....         | 1,001.81 |       |  |             |           |
| Schneider, A. E., St. John's, E. Bloomfield   | 82.19    | 1.00  |  |             |           |
| Schroeder, E. C., Trinity, Liberty.....       | 63.31    |       |  |             |           |
| Schroeder, Frederick, St. Paul's, Fairburn    | 63.71    | 3.47  |  |             |           |
| Schulz, C. P., Immanuel's, Mosel.....         | 34.00    |       |  |             |           |
| Schulz, J., Zion's, Van Dyne.....             |          |       |  |             |           |
| Schumann, F., St. Peter's, Sawyer.....        | 59.76    |       |  |             |           |
| Siegler, V. J., Salem's, Nasewauppee.....     | 45.15    |       |  |             |           |
| Strohschein, Walter, Trinity, Dundee.....     | 43.75    |       |  |             |           |
| Strohschein, Walter, Friedens, Waucausta.     | 156.51   |       |  |             |           |
| Struck, Gerhard, St. John's, Maribel.....     | 113.96   |       |  |             |           |
| Thurow, Th., Christ's, Menominee, Mich.       | 74.64    |       |  |             |           |
| Tiefel, G., St. Peter's, Stambaugh, Mich.     | 11.55    |       |  |             |           |
| Tiefel, G., Zion's, Crystal Falls, Mich.....  |          |       |  |             |           |
| Tiefel, G., St. Stephen's, Channing, Mich.    |          |       |  |             |           |
| Toepel, K. F., St. Paul's, Algoma.....        | 150.00   |       |  |             |           |
| Uetzmann, F. C., St. John's, Wrightstown      | 48.38    | 25.58 |  |             |           |
| Uetzmann, I. G., Grace, Pickett.....          | 15.00    |       |  |             |           |
| Uetzmann, I. G., Immanuel's, Oshkosh....      | 8.00     |       |  |             |           |
| Uetzmann, Th., Immanuel, Manitowoc.....       | 80.00    |       |  |             |           |
| Vallesky, Wilmer, St. Paul's, Greenleaf....   |          |       |  |             |           |
| Vallesky, Wilmer, Bartholomew, Kasson....     |          | 40.00 |  |             |           |
| Voigt, A. W., Immanuel's, Shirley.....        | 50.00    |       |  |             |           |
| Voigt, A. W., St. Paul's, Pine Grove.....     | 18.35    |       |  |             |           |
| Wadzinski, Wm., St. Paul's, Manchester....    | 79.59    |       |  |             |           |
| Wadzinski, Wm., St. Paul's, Marquette....     | 11.55    |       |  |             |           |
| Warnke, Harold, St. John's, Princeton....     | 237.82   |       |  |             |           |
| Werner, A., St. John's, Center.....           | 44.34    |       |  |             |           |
| Weyland, F. C., St. Peter's, Winchester ..    | 13.10    |       |  |             |           |
| Weyland, F. C., Zion's, Readfield.....        |          |       |  |             |           |
| Weyland, F. C., St. John's, Caledonia.....    |          |       |  |             |           |
| Wichmann, W. F., Mt. Calvary, Kimberly        | 82.57    |       |  |             |           |
| Wojahn, W. A., St. Paul's, Eldorado.....      | 31.12    | 3.00  |  |             |           |
| Wojahn, W. A., St. Peter's, Eldorado.....     | 21.32    |       |  |             |           |
| Zell, Ed., St. Peter's, Mishicot.....         |          |       |  |             |           |
| Zell, Ed., Rockwood.....                      | 11.99    |       |  |             |           |
| Zell, Ed., Jambo Creek.....                   | 14.66    |       |  |             |           |

**Memorial Wreaths**

In memory of

|   |    |       |
|---|----|-------|
| Adolph Koslosky from Mr. and Mrs. A. H. Proksch,<br>Iron River, Mich. (Rev. Geo. Tiefel).....   | \$ | 5.00  |
| Mrs. August Plautz from Aug. Plautz, Gibson, Wis.   |    | 5.00  |
| Mrs. August Plautz from Rev. and Mrs. Herbert<br>Kirchner, Gibson, Wis. (Rev. Walter Kleinke)   |    | 2.00  |
| Frank Trettin, Appleton, Wis., from Mr. and Mrs.<br>Emil Buenger and Mr. and Mrs. Hy. Dietz (F.<br>M. Brandt and T. J. Sauer, pastors).....   |    | 5.00  |
| Mrs. Sophia Kirschenstein from Mr. and Mrs. G. A.<br>Breitengross, Fond du Lac, Wis. (Rev. G.<br>Pieper) .....  |    | 1.50  |
| Mrs. Sophia Kirschenstein from Mr. and Mrs. Her-<br>man Kirschenstein, Mr. and Mrs. Henry<br>Kirschenstein, Mr. and Mrs. Carl Kirschenstein,<br>Fond du Lac, Wis., Mr. and Mrs. John Kirschen-<br>stein, Wm. Kirschenstein .....  |    | 23.00 |
| Rev. Paul Kionka from St. John's Congregation,<br>Newtonburg, Wis. (Rev. E. H. Kionka).....   |    | 5.00  |
| Rev. Paul Kionka from Rev. and Mrs. Orval Kreie,<br>Newtonburg, Wis. (Rev. E. H. Kionka).....   |    | 2.00  |
| Mrs. Wm. Roesler from Mrs. Aug. Redman and<br>Children, Markesan, Wis.....  |    | 10.00 |
| August Polinski from Mr. and Mrs. John Redman,<br>Markesan, Wis. (Rev. Geo. Kobs).....  |    | 1.00  |
| Rev. Paul J. Kionka from Manitowoc Pastoral Con-<br>ference .....   |    | 18.75 |
| Chas. A. Semrow, Appleton, Wis., from School<br>Children of St. Paul's Congregation. (F. M.<br>Brandt and T. J. Sauer, pastors).....  |    | 9.44  |
| Mrs. H. Duernberger, Brillion, Wis., from Trinity<br>Ladies' Aid .....  |    | 5.00  |
| Mrs. H. Duernberger, Brillion, Wis., from Rev. M.<br>Wehausen. (Rev. M. F. Sauer).....  |    | 2.00  |
| Albert Henke from St. Paul's Congregation, Eldo-<br>rado, Wis. (Rev. W. A. Wojahn).....   |    | 3.00  |
| Wm. Grunwald, Fond du Lac, Wis., from Relatives   |    | 5.00  |
| Wm. Grunwald, Fond du Lac, Wis., from Anonym-<br>ous. (Rev. Gerhard Pieper).....  |    | 5.00  |
| Mrs. Helmuth Ihlenfeldt from Mr. and Mrs. Fr. G.<br>Lenke, Mr. and Mrs. Arthur Lemke, Mrs. Ottilie<br>Borchardt, Mr. and Mrs. Ed. Lemke, Mrs. Albert<br>Borchardt, Misses Sophie and Mathilde Lemke,<br>Mr. and Mrs. Martin Lemke, Mr. and Mrs. Egon<br>Lemke, Mr. Wilmer Schilling. (Rev. Br. Glad-<br>osch, Town Morrison, Wis.)..... |    | 19.50 |
| Mrs. L. Bock, Pickett, Wis., from Ladies' Aid of<br>Grace Congregation. (Rev. I. G. Uetzmann).....  |    | 5.00  |
| Mrs. M. Nommensen, Juneau, Wis., from Grace Con-<br>gregation, Pickett, Wis. (Rev. I. G. Uetzmann)  |    | 10.00 |
| Rev. Paul Froehlke, Winona, Minn., from Trinity<br>Congregation of Neenah, Wis.....   |    | 10.00 |
| Rev. Paul Froehlke, Winona, Minn., from H. A.<br>Porath Family, Neenah, Wis. (Rev. E. Reim)....   |    | 4.00  |
| Herman Abel, Berlin, Wis., from Relatives, Friends<br>and Neighbors. (Rev. Fred A. Schroeder).....  |    | 21.25 |
| Rev. Paul Kionka from Some of the Relatives. (Rev.<br>E. H. Kionka).....  |    | 7.00  |
| Mrs. Daniel Gore from Ladies' Aid, Greenville, Wis.   |    | 5.00  |
| Fred Ruscher from Ladies' Aid, Greenville, Wis.<br>(Rev. L. Kaspar).....  |    | 5.00  |
| Mrs. Herbert J. Lemke from Rev. Herbert Lemke,<br>Rev. and Mrs. B. Wallschlaeger, Rev. and Mrs.<br>Walter Gieschen, Mr. and Mrs. Harold Routh-<br>ieux, Misses Margaret and Erna Lemke. (Rev.<br>H. J. Lemke, Crandon, Wis.).....   |    | 40.00 |
| Otto Kositzke from Chas. Gehl, Appleton, Wis.....   |    | 2.00  |
| Adolf Raforth from Mr. and Mrs. Aug. Reetz, Mr.<br>and Mrs. Otto Reetz, Appleton, Wis., Theo. Utke  |    | 2.00  |
| Mrs. Hensel, Wausau, Wis., from Rev. and Mrs. F.<br>M. Brandt, Appleton, Wis.....   |    | 2.00  |
| Wm. Lueckel, Appleton, Wis., from Mr. and Mrs.<br>John Bruns. (F. M. Brandt and T. J. Sauer, pas-<br>tors) .....  |    | 2.00  |

ALBERT VOECKS, Treasurer,  
Appleton, Wis.