

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.*

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THE GRIEVOUS CONSEQUENCES OF UNBELIEF

Yet in this thing ye did not believe the Lord our God, Who went in the way before you to search you out a place to pitch your tents in, in fire by night, to show you by what way you should go, in a cloud by day. And the Lord heard the voice of your words, and was wroth, and sware, saying, surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers. Deut. 1: 32-35.

These words in Deuteronomy touch upon a matter which calls for most serious attention on our part — it is the grievous consequences of unbelief. There are no more grievous, no more terrible, no more fatal consequences than those of unbelief. Not only is unbelief the source of all sin, the greatest of sins, but it spells disaster to every soul guilty of it, in time and eternity. We are apt to underestimate the seriousness of the matter. While we delight to dwell on the blessings of faith, we are prone to pass up the consequences of unbelief as something negligible, not deserving our serious consideration.

The world is steeped in unbelief; we might say, that in her nature and in her attitude towards God and His Word she is entirely governed by this sin of all sin. Says Luther, "there is no greater sin in the world than unbelief. Of the judgment that to unbelief heaven is closed, hell is opened the entire world knows nothing," thus indicating that the very atmosphere in which the world moves is unbelief. And if St. John writes "the whole world lieth in wickedness" (1 John 5: 19), it certainly proves that the whole world is penetrated and dominated by unbelief, the source of all wickedness and godlessness.

What a warning unbelief involves! Nor is such warning out of season in the days following the holidays. St. John tells us in the midst of his Christmas gospel: "He came unto his own, and his own received him not." John 1: 11. And of Simeon in the temple at Jerusalem we read, when he had taken the newborn Christchild up into his arms, he said, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Luke 2: 34. Many there will be, Simeon predicts, who will take offence in Christ and reject Him through unbelief.

We shall briefly show the grievous consequences of unbelief.

Reading the words in Deuteronomy quoted above we are at once reminded of the warning and exhortation extended to us in the epistle to the Hebrews, ch. 4: 11, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Doubtless there is in all history no more glaring example of unbelief than that of the Israelites spoken of here.

Consider what God has done for His children from the days of their deliverance from bondage in Egypt to their approach to the land of promise. God beheld them in their misery in Egypt. And when the time for liberating them was come, Moses was at hand. God had watched over His people's wanderings in the desert. Manna descended from heaven. Water gushed from the rock. The pillar of fire and of cloud was their guard, light or shade. Israel had but to stand still, and see the salvation of the Lord, again and again. And they knew what God had intended to do for them. He had made provisions for securing the entrance of Israel into the land of promise. Early had the promise been made. Long and patiently did the patriarchs await its fulfillment. The promise was clear; the conditions were plain; the warnings were solemn; the threatenings were terrible. No excuse for ignorance would be pleaded by the people.

But what do we hear in the words from Deuteronomy? "Yet in this thing ye did not believe the Lord your God." The people of Israel did not believe in that precious promise that the Lord their God would lead them into their land. Rather did they murmur in their tents, saying, "Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us," v. 27. See the grievous consequences of unbelief on the part of Israel. Through their unbelief they nullified the glorious and sacred promise of their God, and in doing so they blasphemed God and thus wilfully severed their affiliation with their Lord and God in toto. Small wonder that we hear the following words in Deuteronomy, "And the Lord heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers." That threat has been carried out to the very letter. Of the many thousands who started from Egypt only two survived to enter Cana-

Rev. C. Buenger, Jan. 40
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an. Ah, the grievous consequences of unbelief! Not only did the Israelites by their unbelief forfeit their entrance into the land of promise, but they frustrated every hope of realizing the glorious promise God had given them concerning the coming Savior. "So we see that they could not enter in because of unbelief." Heb. 3:19.

Let Us Heed the Grave Lesson We Derive from Israel's Example of Unbelief

Surely we ought to be at no loss how to apply this to present day uses. The writer of the Epistle to the Hebrews, both by argument and exhortation, repeatedly says, Take heed lest a like evil befall you (Heb. 3:7-19; 4:1-11).

We too are on the way to the promised land. By the grace of God we are called to the heavenly Canaan, to the kingdom, where there is everlasting joy and peace, righteousness and salvation forever. And we have a far better light than Israel had, fuller and richer promises, a far higher rest in view. We have the fulfilment of all God's promises concerning the Savior. "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth," — that is the blessed revelation and the eternally established fulfilment of God's promise. And the fruit of that revelation is, "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name! John 1:12 and 14.

But let us never forget, faith in the promise of God and His revelation is exposed to many dangers and assailed by fierce enemies, and the greatest of these is unbelief. Once let doubt or unbelief concerning God's promises and revelation gain the mastery, and the whole structure of Christianity crumbles. Gone are the blessed assurances of faith, lost is peace and happiness of soul, destroyed the sonship of God, shattered the hope of eternal salvation, and all spiritual life paralyzed. And no greater dishonor can be cast on God than through unbelief. For that means calling God's truthfulness into doubt and despairing of His loving kindness.

Would we escape the grievous consequences of unbelief, then let us daily and seriously heed the divine warning, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. 3:12. J. J.

— Robert Morrison, the first Protestant Missionary to China, died strong in the faith that salvation would come to the Chinese. Yet he labored there for twenty-seven years, fighting against hatred, opposition and persecution, and won by his own efforts but two converts. Here is a lesson of faith and patience that many of God's workers need to learn. — Selected.

Grow In Knowledge

MARRIAGE AND MARRIED LIFE

There are those who would destroy the sacred institution of marriage, who would drag mankind down to the low level of cattle and the brute beast, by advocating so-called free love. There have been, and still are, political organizations, having the aim to tear asunder all family ties and to destroy the institution of marriage.

But marriage and family life is part of the divine order which God Himself set up at the beginning. He said that it was not good for man to be alone, and therefore created Eve to be a helpmeet for Adam. The Prophet Malachi reminds us that God made only one Eve or wife for Adam and, in answer to the question, "Wherefore one" replies, "That he might seek godly seed." If this order which God established should ever be abolished and overthrown, that would be the end of all decency, and life would become intolerable. God knew what He was doing when He established the institution of marriage, and Jesus aligned Himself with that divine order against all would-be destroyers when he not only attended the marriage at Cana but performed His first miracle there. Radicals who want to overthrow the established order, including marriage and family life, like to call Jesus the first great radical and claim Him as their own, but Jesus was not at all their sort.

One who duly weighs what the Word of God teaches concerning it will realize that marriage is a serious matter not to be entered into lightly. There are those who do not so regard it. Some young people plunge into marriage thoughtlessly, deciding upon it on the spur of the moment as a lark, perhaps as the result of a dare, only to regret the rash act when they consider it soberly and stark reality stares them in the face. Choosing a mate for life is a serious business. If there is one thing which the Christian should lay before the Lord in fervent prayer before making a choice and decision, it is this. If this were done, not so many wrong choices would be made, and there would not be so many unhappy marriages. It is a step to be taken in the fear of God and in Jesus' name if ever there was one.

Then not mere physical beauty but Christian character will be the deciding factor. The importance of this has generally been forgotten and never more so than now. In the 6th chapter of Genesis we read: "It came to pass, when men began to multiply on the face of the earth and daughters were born to them,

that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." It was this worldly spirit, this frivolous attitude which contributed much to the moral breakdown of succeeding generations and which induced God to wipe all mankind, except Noah and his family, off the face of the earth by means of the great flood.

Mixed Marriages

In the law of Moses God later strictly forbade the Jews to intermarry with the heathen, for we read: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son, for they will turn away thy son from following after me, that they may serve other gods." God would not permit the Jews to enter such mixed marriages because the unbelieving part was almost certain to draw away the believing part from the Lord. Though this law, strictly forbidding mixed marriages, was intended only for the Jews in the Old Testament times, the principle behind it still holds good. Such mixed marriages are seldom happy. If both cling to their own religious convictions, the result is usually endless bickering, or the believing husband or wife are persuaded to give up their religious views and become unfaithful to the Lord for the sake of peace and harmony in the home, which is altogether too high a price to pay for it. How different, however, when husband and wife are united in the same Christian faith, when both are devoted to the Lord and church, travel together the way which leads to life hand in hand, the one helping and strengthening the other in the hour of weakness and temptation! That is the sort of home in which Jesus loves to dwell.

Parental Blessing

It should also be borne in mind that the Fourth Commandment, "Thou shalt honor thy father and thy mother that it may be well with thee and thou mayest live long on the earth," has not been suspended for those who contemplate marriage. Such ties should not be entered into without the knowledge and consent of the parents. The world today considers that ridiculous, and that spirit has invaded the hearts of many who call themselves Christians. It is considered old-fashioned to consult the parents in the matter. It is said that children have their own lives to live, that whom they marry and when is their own affair and no concern of the parents.

But regardless of what the world thinks, the Fourth Commandment is still in force, and the violation of it, even when it comes to choosing a partner for life, has evil consequences. It has been said that the blessing of the father builds the homes of the children and that the curse of the mother tears them down. Experience has abundantly confirmed it.

That does not mean that parents have a right to be arbitrary in disposing of their children in marriage. No parent has a right to force an unwelcome partner upon his son or daughter. When the hand of Rebekah was asked for Isaac in marriage and her folks favored the match, they first called her in and asked her, "Wilt thou go with this man?" Furthermore if parents oppose a marriage, they must have valid reasons for it, or they must answer to God for the unhappiness they are causing by their unjustified objections. But the fact remains that the marriage which is entered into over the protest of the parents does not have God's approval and blessing.

Taking Jesus into the Home

The young couple in Cana started their married life with Jesus. Blessed is every home where that is so and Jesus abides as a permanent guest! That requires a Christian atmosphere, or Jesus will not dwell there. The Word of God must rule there and the sweet incense of prayer rise to the throne of God from the family altar. Where no prayers are heard and the Word of God is missing Jesus finds the atmosphere unsuited to His presence. But He has promised, "Where two or three are gathered in my name, there am I in the midst of them."

There you will also find the spirit of Christian forbearance. When people marry, they do not thereby become sinless saints or angels. Their old sinful nature continues to cling to them. Each one retains his peculiar faults and shortcomings, which may prove irksome to the other. But if their hearts are united in Jesus, they will bear with one another, correct and forgive one another, as the occasion may require. There will also be the right Christian relationship as set forth in Scripture: "The husband is the head of the wife, even as Christ is the head of the church. Husbands, love your wives, even as Christ also loved the church and gave himself for it."

Where the spirit of Christ dwells and the Word of God governs the responsibilities of parentage will also not wickedly be evaded, which sin of birth control is unblushingly advocated in our day. When God had made man and woman, He said, "Be fruitful and multiply and replenish the earth." That is God's will and order. To abide by this divine arrangement is regarded by most people today as stupid and disgraceful. Though there are those who want children and can't have them, there are more who could have them but don't want them, at least not more than one or two, and the foulest means, even murder and adultery in the marriage estate, are resorted to to regulate that. How those crimes will have to be answered for on judgment day! Selfish and worldly-minded people who seek their own ease and pleasure and want to remain foot-loose look upon family responsibilities as a curse, but the psalmist says: "Children are an

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heritage of the Lord. As arrows in the hands of the mighty man, so are children of the youth. Happy is the man that hath his quiver full of them." And the Apostle writes, "She shall be saved in childbearing if they continue in faith and charity and holiness with sobriety." That is the plain teaching of the Bible, and the fact that most people don't like it and disregard it does not alter the fact that it is divine truth.

And how the sanctity of marriage is lost sight of in our day! It is looked upon as no more binding than an ordinary business partnership which may be dissolved at any time by agreement of the contracting parties. Many so view it, especially those who by virtue of their high position in society and in the amusement world are setting the fashion for and leaving their imprint upon the plastic minds of the growing generation. But Jesus said, "What God hath joined together let not man put asunder." Jesus recognized only one valid cause for divorce, saying, "Whosoever shall put away his wife except it be for fornication and shall marry another committeth adultery, and whoso marrieth her that is put away committeth adultery." These words leave no doubt that the popular opinion of our day is completely out of joint with the spirit of Jesus and the teaching of the Word of God.

Rubbing elbows as we do with the world, we are in danger of unconsciously absorbing the spirit of the world. That applies particularly to the subject treated in this article. Choose you also in this matter whom you will serve.

I. P. F.

CHILDLIKE OR CHILDISH?

In the ordinary use of the words we make a sharp distinction between "childlike" and "childish." Childlike suggests those qualities of childhood which are worthy of respect and emulation. The word "childish" however is used to denote those weaknesses of child life which require careful and patient training on the part of parents and teachers. When we say

that older people are "childish," we mean that they are still immature, that is they have not outgrown a certain pettiness common to children.

The Bible also makes this distinction between these two words. We are told that in our filial trust and submission to our heavenly Father, we Christians are to be childlike. On the other hand we are to overcome certain childish traits. The Apostle Paul writes: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" (1 Cor. 13:11).

There is also a spiritual childishness. In Ephesians (4:14) we are told that the Lord Jesus gave to his church prophets, apostles, evangelists, ministers, and teachers, that the Christians will outgrow the childish characteristic of instability and spiritual gullibility. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." The Corinthian Christians are admonished to quit themselves like men, to be strong.

Childishness is an outgrowth of sin. So we must look for it constantly in ourselves. To recognize certain actions and words on the part of our fellow church members as childishness, spiritual (or mental) immaturity, would often save us and the congregation much needless trouble. Instead of criticizing too harshly and acting too rashly we would patiently get to work at a program of adult education by means of the Word of God. "Count him not as an enemy, but admonish him as a brother." 2 Thess. 3:15.

Last year Ada Hart Artlitt, Head of the Department of Child Care at the University of Cincinnati wrote a book, "The Adolescent." In this study of the problems of the adolescent, she touches upon a great many childish traits, marks of immaturity which the young person must overcome during this period from 12 to 21. She makes an interesting test of maturity and immaturity. A few such examples, I believe, will be helpful to us in our church life. She writes: "There are three emotions in which the individual should mature: love, anger, fear." We are told with reference to fear, that the adult who becomes angry very easily and very quickly is immature." There are countless adults, who at the mere whisper that someone has said something about them may become so angry that they will never again speak to the alleged gossip. Many quarrels which last a life time start on this basis alone." How often do members leave their church for no other reason! "Therefore, be swift to hear, slow to speak, slow to wrath" (James 1:19).

But don't boast too soon. The opposite is also true. "There is also a certain immaturity in never being angry." Some people hear God's name blasphemed, hear fellow-Christians maligned, their pastor mocked, but they never become angry. See how

angry Jesus becomes with the hypocritical Pharisees! The Apostle Paul does not even try to keep calm when he writes to the Galatians, that all those who bring a falsified Gospel should be damned (1:9). To be able to endure calmly all kinds of personal abuse, but to burn up with a righteous zeal when the Lord's cause or the truthfulness of the Word of God is at stake is indeed a sign of true Christian maturity.

A mature person will be ready to face criticism. How often are members afraid to take a stand for the right in congregational matters out of fear of being criticised by members or towns people. — A mature person will take the full responsibility of his mistake, while the immature will blame someone or something else for his failure. A mature person will not fall for flattery and consider praise a necessary reward for his labors. How many members will give up their jobs in church because no one really appreciated it!

Quit yourselves like men. Let us with the help of God through His Word put away more and more childish traits, and help our weak brethren to overcome such an immaturity not by treating them as an enemy, but by admonishing them as a brother.

Above all, let us by means of a good Christian "bringing up" in the home and by careful Christian training in our Christian day schools — they alone are equipped to do this work properly — help our children to outgrow the childish traits, yet in child-like faith "grow up into Him in all things, which is the head, even Christ" (Eph. 4:15).

Gervasius W. Fischer.

THE STORY OF THE EMPTY PEW

I am just a pew. Being located near the front of your church, I do not see many people. But I have discussed the matter with the other pews, and we all agree that even though we are not called upon for frequent service, we prefer being pews rather than polished tavern bars or waxed dance floors. Some of the trees we knew in the forest were drafted into service for such bars and floors. But although they see more people than we do, we are proud to be in God's house and serving people who worship God.

But there is the rub. Being located near the front of the church, I do not serve many people. It's true, I have a happy hour every Sunday morning during Sunday school. I am so pleased to take care of the Sunday school children that I do not even frown when some child thoughtlessly mars my back with his shoe. I know that children are restless, and perhaps they are so interested in the Bible story that they do not know when they kick and scratch me with their feet. Of course, I am in the Lord's temple all week and these children are not, so I'm only too glad to have them get as much good as possible while they are there, and I don't complain when they mistreat me.

I am doubly pleased when these children stay for the service too. But oh! how seldom that happens. There are usually a number of us pews who have nothing to do during the regular hour of worship. Fairness makes us admit that for a few special occasions like Christmas, Easter, and funerals we see a host of unfamiliar visitors, and we are all given a chance to serve. But usually some of us are left alone.

Then we empty pews make ourselves heard. The people that come to church are always sitting behind us, so we can easily attract their attention. We tell them:

"You faithful few! You would like to belong to an active Christian congregation. But you know well enough that a congregation is only as active, progressive, and faithful as its individual members. We empty pews are solemn reminders of many persons and families that could be here today. And where were you last Sunday? If you and all your fellow-members would be here each Sunday, we pews would all be occupied. Your church is not as progressive and beneficial as it could be, because you people do not all make use of it as you ought to. If you do come regularly yourself, what effort do you make to have others fill these extra seats? How much better it would be if you would insist that your children would sit here! And how about this relative of yours — and that friend?"

But we empty pews speak our loudest to the pastor when he steps before the congregation. To be sure, he does as well as he can, even though his sermons may not always find the same response in the hearts of the members. He tries to speak to the members present, and we can see that he makes a bold attempt to ignore us empty seats. But we get him. Many's the time we've cried out to him:

"Pastor, don't make believe you do not see us empty pews. We're here and you know it. And we represent all those persons who for some reason think that they can get along without God's Word today. The persons missing from this particular seat and that one over there are sick, and we hope that they will recover speedily. But for most of the rest we can only say that they are growing indifferent. If they stay away often enough, perhaps you may never see them here again."

He hears us, and we can see that it saddens him. His voice does not ring out with the same joy that is evident when our places are all filled. He is thinking about those absent members. Will he see them next Sunday — or the Sunday after? More than that, will the Lord see them again? For how can those people expect to associate with God forever in His heavenly home if they do not associate with Him in His house of worship where He reveals Himself?

How can the pastor help but think with sadness of the absent, as did Jesus when He said to the one

grateful leper: "Were there not ten cleansed? but where are the nine?"

Yes, not all the inspiration comes from the pulpit. Much of it comes from the pews — the pews that are filled with attentive men and women, boys and girls, thirsty for the Water of Life. As an empty pew I cannot give any inspiration whatever. But I can testify to you folks that you can add much to the service by a faithful attendance every Sunday. The best part of it is that you derive the direct benefit. Do you usually refuse gifts? The best gift you could ever hope for is from God, and is given only through His Word.

So I leave it to you. Will you do your part in filling these empty pews? You will experience that such efforts will not only prove beneficial for those additional people attending the services, but you yourself will derive added joy and blessing.

Melvin Croll.



On the Loose If anything were wanting to show how the wind blows these days in religion and firm beliefs the words of a certain Peter Colton as found in the Lutheran Bulletin should open our eyes. In speaking boldly against creeds and all clear-worded formulation of faith this man avers: "Too often we have made fetishes of beliefs and doctrines and religious forms. These are not ends in themselves. Nor is the Church an end in itself. They are only the means to the religious experience, which is something at once so personal and profound it may never be stated in words, or embodied in any symbol or fetish. Beliefs and opinions are of no intrinsic worth, but are important only insofar as they are used to achieve an end. We ought not to practise Christianity for Christianity's sake, but a Christianity for Christ's sake, who died to save men."

That all beliefs are only religious experiences, personal with everyone, and therefore different and inexpressible in everyone, that is the new lie of modern theology to take away from us the sure Word of prophecy. Our faith is not to be built upon the Word of Christ and the apostles, but upon our feelings about Christ and the apostles. These feelings may differ, but just the same are we Christians of one faith, no matter what we may have felt or experienced. All firm foundations of faith are now safely gotten rid of, and nothing is left but our feelings about religious matters. The Apostles' Creed, the Lutheran Augustana, which have been the clear expressions of our

beliefs on God and His work of redemption are now reduced to mere fetishes, such as the Negroes of the Guinea coast wear as magical amulets to conjure the evil spirits.

This is exactly what all the sectarian churches are now proclaiming to the world. All confessions of faith must go. There are no differences of doctrines any more to divide Christianity or humanity. If we are led to accept this doctrine we too will be at sea hopelessly lost. Z.

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What's Wrong With This Picture? "Creation of a motion picture bureau to serve Lutheran congregations and organizations was urged by representatives of most Lutheran groups in America who attended a recent conference in Chicago sponsored by the National Lutheran Council." These words are taken from a recent issue of the Lutheran News Bulletin. The Rev. Dr. Ralph H. Long, executive director of the National Lutheran Council expressed the view that the motion pictures present "an undeveloped field of large service" for the Church. It is intended to present historical pictures of Lutheran activities in America like college choirs, Lutheran dramas, the dramatization of hymns, Bible stories, and so on.

It may be doubted whether such films are of great service to the Lutheran Church, remembering, as we do, the failure of this method to present the facts pictorially without making the scenes somewhat worldly and common. Movie actresses from Hollywood are not especially adapted for this sort of thing. But when a Mr. Walter Bartz of Youngstown, Ohio, "declared that prison populations and taxes can be cut if churches will use motion pictures to educate the youth in morals and good citizenship," we feel impelled to voice our doubts and fears.

Mr. Bartz said: "I think we little realize the powerful agency we have in motion pictures. We can make them **more effective than sermons** (Bold ours, the ed.) in teaching young people to live by the Ten Commandments seven days in the week. If we succeed in that we need have no fear for the future. If the true results of crime were actually portrayed on the screen, showing first petty pilfering and larceny, then robbery with the gun, often ending in murder, and consequent imprisonment with glimpses of prison life, rock-quarry gangs and the meaning of being shut up in cells, boys who are tempted would discover crime doesn't pay and desist. I would have the differences between right and wrong dramatized. I would have pictures exhibited that paint a strong moral. I would show the seamy side of life, the horrors of gangdom, and the final defeat which lawlessness brings. I would portray the happiness that comes from right living, the success and

prosperity that attend good citizenship. I would have the church become the apostle of all that is decent and good and have it portray in the most graphic, thrilling manner that goodness and honesty pay."

What's wrong here, or is there anything wrong? Experience has shown that presenting crime in its most horrible form does not stop the criminal from pursuing his lawless plans. It may show him how to commit certain crimes and how to avoid the mistakes made by clumsy lawbreakers in escaping the long arm of the law. No, it will not do. The movies are full of pictures that present the horrors of crime and resultant prison life, but we do not find that the young movie fans are thereby made good citizens. On the contrary. Besides, honesty does not always pay, prosperity and happiness do not always wait upon the honest man, nor is every criminal caught. The good boy does not always get the plums and the bad boy the licking. Criminality is inborn and it cannot be cured by the preaching of the law, "Because the law worketh wrath," Rom. 4, 15. No portraying of the law by picture or preaching can change the heart of wicked man, it makes him but the more rebellious to God.

No, it will not do to make the church the moral policeman over the young. Nothing can save them but the preaching of the Gospel. Only thus can the heart of man be changed that he love God and his fellowmen. Rom. 3:23ff. It would seem that the wily foe of the Gospel is now very busy in that last stronghold of the pure Gospel of grace, the Lutheran Church. Satan has succeeded in taking away this only means of salvation from all manner of churches but ours. Are we too in danger of losing the Gospel and its preaching so that we may the more easily be led astray to the showing of moral pictures in our churches to save our young? That is precisely the danger that we do see in all these movements for supplanting the Evangel by the preaching of the law. And that danger is as great as it is imminent. Z.

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A Threat to Our School Last year the Harrison-Thomas-Fletcher bill was introduced in Congress, but failed of passage. There seems little doubt that this bill, sponsored by the President's advisory committee on education, will be reintroduced this year. It proposes to spend huge sums of money out of the federal treasury in support of the schools in America, and with it asks for a certain federal supervision of these schools. The National Educational Association has its doubts on this bill as now drawn. There are fears of taking away the liberty of these schools through the powers of centralized supervision.

But the question arises, What about the parochial schools? Are they to receive moneys from the cen-

tral government and are they too, therefore, to be placed under state supervision, if not control? Says the Christian Century: "At present, no state openly supports parochial schools by taxation, but the fight for such support is constantly going on. Minor but not unimportant victories have been won for that cause in several states — free transportation and free textbooks for pupils in parochial schools. The President's advisory committee recommended that certain 'social services' be extended at federal expense, to pupils in 'private' (i. e. parochial) schools as well as to those in public schools. Ohio is annually a battleground for state funds for Catholic schools."

This is indeed a very live question, not because it involves the integrity of the state schools, but because it involves the independence of our parochial schools. If we take Uncle Sam's money, or it is forced upon us, then we must submit to the control of the giver of that money. Are we ready to do that? We agree with the Century, that "the introduction of this measure into the new Congress will be watched with interest. . . . Federal aid to equalize educational opportunity? Yes. Public money for other than public schools? No. Control of the nation's education from a Washington office? Never."

Let our school committees look into this, if they have not already done so. Z.

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Rockefeller and the Temple of Religion The New York World's Fair is to have a \$250,000 Temple of Religion. After contributing \$25,000 toward the building, John D. Rockefeller, Jr., before a Banker's Club, made some remarks concerning the past and future religion of our country.

After stating that we have made much material progress since the days of the founders of our nation, he added: "But we have lost much of the ruggedness and reality of the faith of our fathers, much of the stern sense of duty which dominated their lives, much of the willingness to make sacrifices for great causes." That this is a simple statement of fact no one can deny.

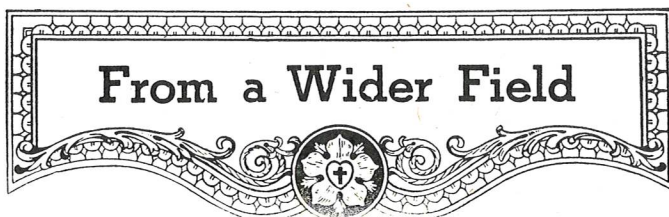
Later on he said: "Today civilization stands at the crossroads. Will it choose materialism and put its faith in man? Or will it choose the eternal spiritual values and put its faith in God? That the latter will be the choice of the American people there can be no doubt. But in making that choice this nation will not give its allegiance to any religion that is insincere or intolerant, that is narrow and devious."

On what he bases his prophecy that the American people will put their faith in God rather than in man, Mr. Rockefeller does not say. It is the sort of thing that one is expected to say on such occasions. To predict the opposite would be unpatriotic and un-American. We believe that he is correct in his dia-

gnosis when he says that the American people as a whole do not want a religion that is narrow, but, unlike him, we believe that that is the only sort of religion which can achieve the results which he is looking for. Mr. Rockefeller is one of the outstanding unionists of our day. His great wealth has been liberally employed to make creeds unpopular and to induce the churches to forget their doctrinal differences. He has been the financial backer of Fosdick who has used his brilliant intellect, eloquence and personal charm to undermine the great truths which all true Bible Christians hold sacred.

By getting behind modernists of that stripe, Mr. Rockefeller is fostering a religion which is impotent to produce the moral virtues on which he believes the welfare of our country depends. He does not want a religion that is narrow, but only such a religion is worth anything. Only a religion which the world considers too narrow has power to save and to regenerate. Jesus said, "Strait is the gate and narrow is the way which leadeth unto life." Again, "Without me ye can do nothing." "No man cometh unto the Father but by me."

Men like Rockefeller, and there are many of them, recognize the disease but by experimenting with remedies which they have patented themselves instead of going to the prescription counter of the Word of God they only make things worse. One might apply to them the word of Paul, "They have a zeal of God but not according to knowledge." I. P. F.



From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 52nd St., Milwaukee, Wis. Please mail all communications for it to his address.

**"OH THAT MEN WOULD PRAISE THE LORD
FOR HIS GOODNESS AND FOR HIS WONDER-
FUL WORKS TO THE CHILDREN OF MEN.
HALLELUJAH. HALLELUJAH"**

My God! how wonderful Thou art,
Thy majesty how bright!
How beautiful Thy mercy-seat
In depths of burning light!

How dread are Thy eternal years,
O everlasting Lord;
By prostrate spirits day and night
Incessantly adored.

How wonderful, how beautiful
The sight of Thee must be!
Thine endless wisdom, boundless power,
And awful purity!

O, how I fear Thee, living God,
With deepest tenderest fears!
And worship Thee with trembling hope,
And penitential tears.

Yet I may love Thee, too, O Lord!
Almighty as Thou art;
For thou hast stooped to ask of me
The love of my poor heart.

No earthly father loves like Thee,
No mother e'er so mild
Bears and forbears, as Thou hast done
With me, Thy sinful child.

Father of Jesus, love's reward,
What rapture will it be
Prostrate before Thy throne to lie,
And gaze and gaze on Thee! — F. W. Faber.

AMERICAN CHURCHES 1938

The American churches had, for the most part, about their normal growth in membership during the past year. While there are more than two hundred religious bodies in this country, only forty-two of them have a membership of over 50,000. For the twelve months covered by the latest statistics, these had a net gain of 356,000, which brought their total membership to 35,879,000. The gain, it will be seen, was about one per cent. It will be understood that the statistics for the 150 other small Protestant bodies would add considerably to the total and to the rate of growth, for many of these are increasing rapidly.

The Roman Catholic Church reports a present membership of 21,322,000, having gained 491,000 during the past year. If only members over thirteen years of age are counted, then, according to Dr. Weber's report, the Protestant gain would be somewhat larger and the Catholic gain becomes a loss. Taking the figures as they stand, and realizing that there is a factor of uncertainty in them, the statistics show that during the past year the Protestant churches gained rather more than a third of a million adults, but lost 30,000 children — at least from the church rolls — while the Roman Catholic Church added a million children and subtracted half a million adults. — Winfred E. Garrison.

AMERICAN BIBLES TO DROP "JEHOVAH"

The word "Lord" will be substituted for "Jehovah" in future editions of the American standard Bible wherever the Hebrew name for the Deity appears, Dean Luther A. Weigle of the Yale divinity school announced Saturday night.

Dr. Weigle, chairman of a committee of eight scholars and Bible experts who have been working on a revision of the Bible, said the change was being made "because Jehovah is not a functioning religious term."

"People don't use it; they don't think of praying to Jehovah," he said. "Furthermore, Jehovah is an artificial construction," the revision committee decided. "Jehovah is made up of the four letter JHVH which was the Hebrew name for God, and using the vowels that was the Hebrew for Lord."

BIBLE LANDS ARE MODERNIZING

The metamorphosis which is taking place in Bible lands in recent years is strikingly set forth in the December issue of the National Geographic Magazine, which features two articles on Palestine and the Near East. How striking is that change is made vivid by Frederick Simpich, who tells how, near the mount of Olives, "boys are building crude windmills that make electricity to run their radio sets"; "flying boats, linking London with Australia, alight for fuel on the Sea of Galilee," and "near those bushes where Pharaoh's daughter found Moses, a Cairo film company may be on location."

Yet side by side with the Western culture that recent years have seen pouring into the Near East, the eventful past lingers in trails of Assyrians, Hittites, and Egyptians, trade routes that were already old when Romans and Crusaders came; in Nile sailboats, with painted eyes of the ancient superstition, passing under some modern, scientific bridge; in the shrill ram's horn whistle that blew down the walls of Jericho, and still sounds — now, however, as a warning signal of danger in Palestine disorders. Modern cities, new industrial centers, and oil fields spouting "liquid gold" that flows to seaports through pipelines hundreds of miles long — these evidences of a new age may be seen alongside ruins of temples and coliseums, where Syrians, Macedonians, Babylonians, and Romans in turn fought and played and worshiped. And here a belled camel caravan still may be seen jogging along a blazing mountain road, where a repair crew is now working with boiling asphalt and a steam roller:

Thus the romance and glamor of an ancient civilization is slowly being crowded aside by the relentless pressure of the modern era.

Is the new an improvement over the old? Perhaps, in some respects; and again, perhaps not. In the heart of the Bible scholar there will be something of a feeling of sadness at the thought that those idyllic days pictured in the New Testament, when the Lord went up into a mountain to preach a sermon about the birds of the heavens and the lilies of the field, will soon be known no more in the Holy Land.

His regret, however, would not be so keen if he could have the conviction that, with all these outward changes, there had been a corresponding change in human hearts. But tidings from the Holy Land these days would hardly give him much reason for hope.

The new Palestine is being built on selfishness, greed, and hate. The multitudes are not gathering on the slopes of a mountain today to listen to the Savior's words of love. The "Golden Rule" has no place in their creed.

And that's why we don't have high hopes for the future of the modernized Holy Land. It takes something more than human skill and wisdom and invention to make a country prosperous and happy.

—Luth. Companion.

CHANGES FAITH

Roman Catholic Priest Confirmed; Plans Seminary Preparation for Ministry

December 11, 1938, at 4:00 P. M., a unique service was conducted in the Magyar Evangelical Lutheran Church of Windsor, Ontario, Canada. The pastor loci, the Rev. John L. E. de Papp, assisted by the Rev. Stephen Zima, Slovak pastor of Detroit, Mich., confirmed the Rev. Father Dr. Nicholas Wesselenyi, O. M. C., former parish priest of St. Anthony's Roman Catholic Church of Windsor. The Rev. de Papp preached on the following text, Acts 10:33, 'Thou hast done well that thou art come.' After the sermon the Rev. Wesselenyi in a clear voice declared his willingness that he is ready to be received into the membership of the Evangelical Lutheran faith. Then he was duly confirmed, and was admitted to the Lord's Supper.

The confirmation of this Roman priest was witnessed by a very large congregation. Mr. Wesselenyi is making arrangements to enter the Philadelphia Seminary to complete his studies for the Lutheran ministry. He was trained and ordained in Rome, and was a member of the Order of the Friars Minor Conventual. He served large congregations in Hungary and in Canada, and was in good standing with his former Church. He tendered his resignation to his Order and to the Bishop of London, December 8, 1938.

—The Lutheran.

THE HAVOC OF GODLESSNESS

Judge Hill, presiding justice of the New York Juvenile Delinquency Court, Manhattan's foremost juvenile crime jurist, says that 70% of the 6,000 delinquency cases which annually come before his court are the result of dissolute and Godless home environment. He said: "As a jurist who judges thousands of crime-broken boys and girls each year I know that religious interests for young people are essential for their moral welfare and future as worthwhile American citizens. Religion is necessary to the happiness of American youth, but it is not enough merely to send children to Church. Parents must attend Church for the child inevitably follows the examples set by its father and mother."

—News Bulletin.

A COMPARISON

Sometimes a concealed comparison is the best as well as the briefest way to display the fallacy of a statement. We have become accustomed to a list of excuses for non-attendance at church services. Really to show up the absurdity of most of them a pastor of the United Synod of New York published the following in his Sunday bulletin:

"WHY I DON'T GO TO THE MOVIES — Because my parents made me go too often when I was a boy. Because no one speaks to me when I am there. Because they always want money. Because the manager never visited me in my home. Because the people who go there never live up to what the movies teach anyway.

(The above is silly, isn't it? Of course if we substitute the word church . . .)" — Sel.

Extremes Meet in Belgium's African colony of Ruanda-Urundi, on the shores of Lake Tanganyika. These extremes are giants, averaging seven feet in height, and pygmies who hide with ease behind bamboo stalks and average less than four feet in height. Both are reported to be splendid specimens of their kind. The king of the giants in Urundi presents a well-tailored appearance in European clothes, and drives around perpetually in an American automobile. He rules from his little capital, Kitega, as the head of the dominant Matusi, over a population of 5,000,000, of whom 3,000,000 are Bantu subjects whom they conquered long ago when they invaded the land from the north. With his subjects, the king looks down with contempt upon his midget neighbors for their crude, primitive way of life. In that, however, they have nothing on the pygmies, who look up with the same kind of contempt upon the decadence of the big Watusi. One tribe of the pygmies has developed a surprising excellence as high-jumpers. On the testimony of the Rev. H. Bigelow, a resident missionary, the record of one village stands at four inches above the best Olympic record. This is the more remarkable because of their lack of training rules. Their common habit is to gorge for several days on meat when they are lucky enough to bring down an elephant, and then follow this of necessity with a famine diet of roots and grass. —The Lutheran.

CHURCH COLLEGE GRADUATES

Eight of our Chief Justices were college graduates, seven of them being from church colleges. Eighteen of our Presidents were college graduates, 16 of them from church schools. Eighteen of the 25 masters of American letters were college men, 17 of them being from church colleges. Two-thirds of the congressmen who have been sufficiently prominent to secure a place in Who's Who were graduates of Christian schools. — Religious Notes and News.

CHRISTIAN "TALKIES" FOR CHINESE PEASANTS

is the laudable project of a group of Hong Kong business men. Leaders of the various branches of the Chinese Christians, headed by the Bishop of Hong Kong (Anglican), have promised to support the movement in every way. As soon as the pictures have been prepared they will be shown in all the large cities and towns. Afterward traveling operators will be provided with small projectors to be used on extensive tours of the villages, where they will show the pictures in tent show-houses. In this way it is anticipated that the Gospel will be carried in an attractive and vivid way to places remote and out of the way of other forms of missionary service. —The Lutheran.

Towns That Exist Only on Sunday, and feast days, give an intriguing stamp to the remote interior of Brazil. In the Portuguese idiom of that land they are actually known as "Villas de Dimongo," or "Sunday towns." The initial reason for these towns is always a church, and its extent is measured by the surrounding plaza. While the church furnishes the principal point of attraction for the people who are closely attached to its message and practices, these "Sunday towns" provide for other needs of a widely scattered population. Dr. Deffontaines, professor of the fascinating subject, "Human Geography," in the University at Rio de Janeiro, points out that these towns furnish "a centre of the civil State, for births, marriages and burials are registered there. It also supplies the tax-collectors a convenient way of plying their trade. Naturally these Sunday convocations provide a welcome break of a few hours of social intercourse in the solitude that rests otherwise upon these thinly populated districts. Where the circumstances have been favorable, the Sunday towns have become centres of permanent communities. Santos, now a city of 150,000 population, began that way in 1545. Ex.

ANOTHER MILEPOST

A letter from one of America's great air lines gives this interesting information:

"Because the Holy Bible has followed man to the ends of the earth, sustaining him and providing guidance for his spiritual life, it seems appropriate to invite your attention to the fact that the Scriptures are now available to man as he takes to the air. . . .

"Through the courtesy of the Gideons Society, a copy of the Holy Bible has been placed on every plane of Eastern Air Lines' Great Silver Fleet. A special metal pocket has been installed on each plane to receive the Bible. And the response by our passengers has been most gratifying. Here again, the universal appeal of biblical truths is apparent."

Belief in the Devil Has Shown Surprising Symptoms among Russia's "Godless." One of the leaders of that movement, Chainmann, pathetically confesses the current failure of the ideal atheism, the removal of any form of faith, and explains it in this wise: "As there is nowhere in the whole world an individual who has not belonged to one system or another of religious conception . . . there is no atheist agitator free from all religious atavism. Since in every religion, in addition to faith in God, there is also faith in the evil spirit, the devil, this latter belief has always shown itself stronger than belief in God. . . . However good the intentions of the propagandists may be, they only succeed in destroying the most refined forms of religion, but do not destroy the vulgar conceptions of superstition." This is an illuminating and damning explanation, which needs the further restatement that when faith in God is destroyed, dark and cruel superstitions fill the void created. Chainmann hopes to overcome this present deplorable condition of atheism by a more thorough training of the school children in absolute atheism, that the pupils may have a "clear understanding that, though religions differ in form, they all in essence lead to the same end — all are ideologies of slavery." Chainmann should do some clearer thinking. Slavery is not the essence of religion, but it is inherent in all totalitarian governments like his own.

—The Lutheran.

Detroit, January 6. — The church as an institution is losing numerical ground in Detroit by failing to keep pace with the city's population growth, according to statistics recently compiled and published by Dr. Kenneth D. Miller, executive secretary of the Detroit presbytery. Other facts of startling significance are contained in Dr. Miller's findings, which are serving as source material for use by the home missions study groups in the presbytery's 70 churches in the local district. The study subject for these groups throughout the nation this year is "The City and Its Church."

The report calls attention to the fact that approximately one-half of Detroit's population is without religious affiliations of any nature; it declares that for every church building in the city there are nine taverns or beer gardens; and it points out as a religious challenge the fact that Detroit has more young people and children than the average city of its size. Furthermore, it states that the average wage of an industrial worker in good times is \$30 a week; that only 4 per cent of the Jewish population attend the synagogue on the Sabbath; and it asserts as the outstanding need of Detroit Presbyterianism "adequate equipment for churches in rapidly growing sections and additional workers for existing churches and neighboring houses."

—Willis R. Jones.



ANENT OUR DEBT LIQUIDATION

In one of the recent issues of the Northwestern Lutheran this department made a casual reference to the SYNODICAL DEBT LIQUIDATION which is still in progress. In the article referred to the statement was made that the debt of Synod has been reduced to such an extent that the remaining amount at this time, IF APPORTIONED to the communicant membership of Synod, would be but \$2.00 per communicant. There was no thought of **doing** such a thing, of course.

The Debt Liquidation Committee has NOT finished its work by far. It will continue its work and not let up until every congregation of Synod has responded.

The \$2.00 per communicant figure was given merely to show how **miserably** small our debt really is and how easily we could wipe it out. Ed.

SIXTIETH ANNIVERSARY

St. Matthew's Congregation, Town Beaver, Wis., celebrated the 60th anniversary of its organization with appropriate services for the occasion, on the 10th Sunday after Trinity, August 21. The interior of the church had been redecorated for the occasion. Eight pastors have served the congregation during this time. The wife of one charter member is still active in the congregation, although advanced in years. For the occasion Pastor Wm. Wojahn, a former pastor, Eldorado, Wis., preached in the forenoon; Prof. Walter Schumann, Watertown, Wis., in the afternoon, and Pastor H. C. Nitz, Waterloo, Wis., in the evening. May God bless the congregation with His Gospel in the future as He has in the past.

W. G. F.

SCHOOL DEDICATION

The Church of the Atonement dedicated its new school on the 15th of January. That sentence may not mean so much to many but to the members of the Church of the Atonement it means the realization of their thwarted hopes and the answer to their many prayers. The Lord has been merciful to us in making this venture possible. For one and one half years the congregation taught 126 children in the church proper and in the basement of the church. For six years prior to that they were housed in the fore part of the church. These conditions were anything but encouraging for teachers and members.

And, the congregation wanted a Christian day school. They went to Him in prayer to whom all things are possible; and our prayer has been heard and wonderfully answered.

The new school is constructed of Weylite blocks and brick veneer. It is a two story building having three class rooms of standard size. On the first floor is one class room, sanitary facilities and the furnace room; and on the second floor are two class rooms. The three class rooms will accommodate about 150 children. The building was erected at the cost of approximately \$14,000.00.

May the Lord be pleased to use this new school as a workshop for His Spirit and bless our feeble endeavors.

W. J. S.



**TO THE PASTORS AND CONGREGATIONAL
TREASURERS OF THE SOUTH EAST
WISCONSIN DISTRICT**

Notices have appeared at various times in our church papers requesting separate remittances for **BUDGETARY ITEMS** and **NON-BUDGETARY** amounts. Your treasurer is perfectly willing to accept Non-Budgetary account items, but must insist that remittances be split as indicated above. Hoping that my appeal will not be in vain and that you will cooperate with me, I am

Sincerely yours,

CHAS. E. WERNER, Cashier.

INSTALLATIONS

On the third Sunday in Advent, December 11, 1938, the undersigned installed Rev. G. F. Zimmermann as pastor of Zion Ev. Luth. Church, Essig, Minn. The installation was authorized by the president of our district.

Address: Rev. G. F. Zimmermann, Fairfax, Minn.

A. J. Maas.

Authorized by President Paul J. Bergmann, the undersigned installed the Rev. Eugene Hinderer as pastor of Zion Lutheran Church at Bristol, Wisconsin, on Sunday, January 1, 1939.

Address: Rev. Eugene Hinderer, Bristol, Wis.

Walter K. Pifer.

NOTICE —

NORTHWESTERN LUTHERAN ACADEMY

The Board of Northwestern Lutheran Academy, Moberg, S. D., extended the call as director of the Academy to Prof. R. Fenske, Milwaukee, Wis. Prof. Fenske has accepted the call and will enter upon his duties after the close of the present school year. Gustav J. Schlegel, Sec'y.

FOR SALE

Pipe organ, two manual, pedal; tracker action; seven speaking and four mechanical stops; swell pedal. Any inquiries to be sent to Northwestern Publishing House, 935-937 No. 4th St., Milwaukee, Wis.

TEACHER'S CONFERENCE OF WATERTOWN

The Teachers' Conference of Watertown and Vicinity will meet at Ft. Atkinson, Wis., on February 10, 1939.

Ruby Holzhueter, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on February 13 and 14, 1939, at Princeton, Wis. (Pastor H. Warnke). The first session will begin at 9 o'clock.

Essays: Declarations of Doctrinal Unity between Missouri Synod and American Lutheran Church, E. B. Schlue-ter. (Bring your Quartalschrift copies of July and October, 1938, and January, 1939, along); Titus 2, E. Pankow; The Pastor in His Home, O. Hoyer; Exegetical and Dogmatical Study of 1 Cor. 11, 17-34, G. Kobs; The English Reformation, H. Bierwagen; Biography of Peter, W. W. Gieschen.

Sermon (English): M. Fleischer, J. Dowidat.

Please make early announcements to the local pastor.

Carl Lawrenz, Sec'y.

CENTRAL CONFERENCE

The Central Conference will convene February 14 at Madison, Wis., Rev. Theoph. Mahnke, pastor.

Order of Business: Tuesday, 9:00 A. M., Opening. 9:15, Roll Call. 9:20, M. Drews: Ps. 2. 10:30, H. C. Nitz: Exe-gesis on Deut. 6:1-5. 1:30, Opening. 1:45, Election of Officers. 2:00, M. Raasch: Report on Finances. 2:15, Prof. E. Kiessling: Luther's Hymns. 3:30, Prof. W. Schumann: A New Translation of the Bible into English. 4:30, Miscellaneous.

Sermon: M. Drews, G. Fischer (English).

Remarks: Kindly announce early. Also note that the morning session begins at 9:00 A. M. Coming in on E. Washington St. turn at second stoplight to right, one block.

H. Geiger, Sec'y.

EASTERN CONFERENCE

The Eastern Conference will convene, D. v., February 14 at Nain Ev. Luth. Church, West Allis, 10:00 A. M.

Sermon: Rische (Ruege).

Work: Genesis III, Shiley.

Remarks: Provide for your own meal.

K. Lescow, Sec'y.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet February 14 and 15, 9:00 A. M., at First German Ev. Luth. Church, Manitowoc, Wis.

Papers: Chronology concerning Paul's Journey into Arabia according to Acts 9:11, 13 and Gal. 1:15—2:14, H. Koch; Brief explanation of Rom. 16:17, 18, M. Sauer; How does it become evident that Jesus had all power in heaven and on earth in the history of the U. S. from 1492-1780? M. Braun; Fifth of the Seven Letters in Revelation, G. Schaefer; Comparison of 2 Peter 3:10-13 with Rom. 8:18-23, G. Struck; Continuation of paper by Ed. Kionka.

Confessional: Gladosch (Schlavensky).

Sermon: Schroeder (Barthels).

Please announce!

W. F. Schink, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference meets February 21 at Kendall, Wis., with Pastor L. Witte. Services at 9:30 A. M. Speaker — A. Dobberstein (M. Glaeser).

Papers: School Question — R. Siegler; Proposed Merger of American Lutheran Church and the Synodical Conference — H. Kirchner; Inspiration — R. Siegler.

L. M. Bleichwehl, Sec'y.

MISSION FESTIVALS

Twelfth Sunday after Trintiy

Town Sheridan, Minn., St. John's (G. R. Schuetze). Off'g: \$114.07.

Fifteenth Sunday after Trinity

Mandan, N. D., Redeemer (E. H. Krueger). Off'g: \$32.00.

Nineteenth Sunday after Trinity

Seaforth, Minn., St. Paul's (G. R. Schuetze). Off'g: \$27.46.

Twenty-third Sunday after Trinity

Milwaukee, Wis., St. Andrew's (L. F. Karrer). Off'g: \$15.24.

Second Sunday in Advent

Leavenworth, Wash., St. Paul's (R. Jaech). Off'g: \$13.62.

BOOK REVIEW

Proceedings of the Thirty-Sixth Convention of the Synodical Conference of North America. Assembled at Watertown, Wis., August 4-9, 1938. Print of Concordia Publishing House, St. Louis, Mo., Price, 25c.

The report contains two doctrinal essays: Union Movements in the Church, by Prof. Theodore Hoyer of Concordia Seminary, St. Louis, Mo.; Social Problems and the Gospel, by Prof. E. E. Kowalke of Northwestern College, Watertown, Wis. Naturally much of the report is devoted to the missions among the Negroes, both in the south of this country and in Nigeria. G.

The Tragedy of Calvary. By C. A. D. Fresemann. A Poem on the Passion History of our Lord. The Book Concern, Columbus, Ohio. Price, 75c net.

The doubt which at the outset of your reading may fill your mind, whether the subject may not suffer in the interest of rhyme and versification, is entirely dispelled as you read yourself into the sublime story. The poem everywhere faithfully reproduces the Bible narrative and the applications made are strikingly adequate. We all would profit by a perusal of the little book. G.

Martin Luther in English Poetry. Selected and edited by W. G. Polack, St. Louis, Mo. Print of Concordia Publishing House, St. Louis, Mo. Price, single copy, 25c, postpaid; dozen, \$2.40, and postage.

The lovers of poetry will appreciate this little volume. The words of thirty-one writers, commenting on Luther and his work, are here gathered together. Longfellow's poem on "Our God, a Tower of Strength Is He (our "Ein Feste Burg") is among the collection. A number of selections are made from Montgomery's "Luther." An Author's Index and an Index of Poems are appended to the collection. G.

Thirty-Seventh Annual Convention Associated Lutheran Charities. August 30 to September 2, 1938. Hotel Lasalle, Chicago, Ill. Price, single copies, 75c, postpaid; in lots of ten or more copies, each 60c, also postpaid. Order from the Reverend J. H. Witte, 304 Tuscola Road, Bay City, Mich. G.

Come Into My Heart. By Rev. Henry Young. Eight Lenten-Evangelistic Sermons. The Book Concern, Columbus, Ohio. Price, 75c.

The dominant thought of the collection is Rev. 3:20, "Behold, I stand at the door, and knock." Under this general head the writer discusses the following:

- I. By Someone Who Knows You (John 10:14).
- II. By Someone Who Loves You (1 John 4:10).
- III. By Someone Who Seeks You (Luke 19:10).
- IV. By Someone Who Cares for You (1 Peter 5:7).
- V. By Someone Who Speaks to You (John 1:14).
- VI. By Someone Who Reigns for You (Rev. 17:14b).
- VII. By Someone Who Died for You (Rom. 7:24).
- VIII. By Someone Who Lives for You (Mark 16:6).

The sermons are simple and forceful; well suited to occupy a place in the literature of Lent. G.

Precious Words of Jesus. According to St. John. Daily Devotions January 1 to February 21, 1939. By Martin Walker, Buffalo, N. Y. Print of Concordia Publishing House, St. Louis, Mo. Price, 5c per copy, postpaid, and \$3.00 per hundred, postage extra.

Prayers for the days of the week, a prayer in time of sickness, a prayer for use by students — these are offered at the beginning of the book. Then follow brief meditations on short texts from the Gospel of St. John. The devotions are generally confined to the space of a page. We recommend the little book. G.

ACKNOWLEDGMENT AND THANKS

Together with our Apache Indians who enjoyed the benefits thereof, we, at the Peridot Ev. Luth. Mission Station, wish to acknowledge with appreciation the cash donations, boxes of toys, and clothing articles from the following donors: Ladies' Sewing Society (Mrs. H. C. Bernd), Hartford, Wis.; Rev., Mrs. and Miss Gehm, and A. Jaeger, Darfur, Minn.; Salem Congregation, Rev. Blakewell, Milwaukee, Wis.; St. John's Congregation, Rev. F. C. Uetzmann, Wrightstown, Wis.; Mrs. Ida Wuerger, Milwaukee, Wis.; Immanuel's Ladies' Aid, Rev. Th. Uetzmann, Manitowoc, Wis.; St. Paul's Ladies' Aid, Rev. W. Valleskey, Greenleaf, Wis.; H. Jaeger, South Milwaukee, Wis.; Bethesda school children (Miss Ruth Schaller), Milwaukee, Wis.; Gerhard Uetzmann, Appleton, Wis.; Senioritas of St. John's Senior Walther League, Orange, California.

May the Lord to Whom these gifts were given bless the givers and keep their hearts ever warm toward the furtherance of His kingdom. H. E. Rosin.

Since September, 1938, the following donations have been received for the Dr. Martin Luther College kitchen:

280 bu. potatoes, 371 bu. vegetables of all kinds, 10 bu. apples, 82 sacks pumpkins and squashes, about 413 gal canned goods of all kinds, 6½ gal. ice cream, 6 cakes, 2 gal. honey, ½ crate oranges, 2 gal. maple syrup, 5 lbs. butter, 110 lbs. dressed turkeys, 16 dressed chickens, 1 dressed duck, 128½ lbs. sugar, 5 lbs. soap, 1 box cookies, 300 lbs. flour, 15 lbs. navy beans, 26 bottles catsup, 11 gal. lard, 19 boxes breakfast food, 1 lb. green peppers, 6 lbs. cranberries, 3½ doz. eggs, 2 melons, 3 lbs. coffee, 2 lbs. dried apples, 19 sacks grain, 1 sack corn, 1 sack citron, 24½ lbs. cornmeal, 24½ lbs. farina, 24½ lbs. cake flour, \$35.50 in cash, 1 quilt from St. John's 24½ lbs. cake flour, \$35.50 in cash, 1 quilt from St. John's Lutheran Ladies' Aid, of Lewiston, Minn.

These contributions came from the members of the following congregations:

Lake Benton, Rev. P. Spaude; Echo, Rev. Theo. Bauer; St. Clair, Rev. A. Mackdanz; Renville, Rev. A. Sauer; Flora, Rev. K. Kuske; Emmet, Rev. K. Kuske; Alma City, Rev. R. Palmer; Smith's Mill, Rev. O. Netzke; Ellsworth, Rev. M. Schuetze; Nicollet, Rev. F. Koehler; Sanborn, Rev. R. Schierenbeck; Wellington, Rev. E. G. Fritz; Vesta, Rev. K. Brickmann; Balaton, Rev. H. C. Sprengler; Gibbon, Rev. H. Boettcher; Morgan, Rev. W. Frank; Litchfield, Rev. Karl J. Plocher; Hanska, Rev. V. F. Larson; Brighton, Rev. A. J. Maas; Darfur, Rev. J. C. A. Gehm; Essig, Rev. A. J. Maas; Arlington, Rev. R. Heidmann; Redwood Falls, Rev. E. Birkholz; St. James, Rev. E. Birkholz; Rockford, Rev. S. Baer; Winfield, Rev. A. Sauer; Lynn, Rev. J. Weiss; Fairfax, Rev. Im. Albrecht; Sleepy Eye, Rev. W. Albrecht; Acoma, Rev. W. Voigt; Eden, Rev. H. Scherf; St. Peter, Rev. G. Albrecht; New Ulm, Rev. G. Hinnenthal; Lewiston, Rev. R. P. Korn; Litchfield, Rev. M. Schuetze; Willow Creek, Rev. W. H. Schramm; Truman, Rev. H. Heinemann; Spring Valley, Wis., Rev. A. W. Saremba.

We express our thanks to all donors and to all who helped to forward the contributions to our college.

C. L. Schweppe.

MEMORIAL WREATH

In Memory of Mrs. Henry Kremin, Milroy, Minn.

Friends in Milroy, for Africa Mission	\$ 8.20
For Home Mission by Mrs. Herm. Penke and Family	1.00
Mr. and Mrs. W. Rohr	1.00
Mr. and Mrs. Ed. Grunert	1.00
For Deaf Mute Institute, by Mr. and Mrs. Herman Kremin, Mr. and Mrs. George Wegner, Mr. and Mrs. A. Gilb, Mr. and Mrs. Charles Penke, Mr. and Mrs. Aug. Gens	5.00
St. John's Ladies' Aid	2.50
For Bethesda Lutheran Home, by St. John's Ladies' Aid	2.50
Total	\$ 22.20

S. E. JOHNSON, Distr. Treas.

NORTH WISCONSIN DISTRICT

October, November, December, 1938

Reverend	Budgetary	Non-Budgetary
Behm, E. G., St. Paul, Forest	\$ 224.22	
Behm, E. G., St. John, Forest	51.65	

Bergfeld, F., Bethany, Bruce's Cross., Mich.	39.00		Redlin, E., Trinity, Ellington	247.00	
Bergmann, P. G., Trinity, Menasha	199.12		Redlin, E., St. Paul, Stephenville	112.00	
Boettcher, G. E., Bethlehem, Hortonville	207.00		Redlin, T. W., Zion, Kingston	157.39	
Boettcher, Imm. P., Grace, Sugar Bush	289.00		Redlin, T. W., St. John, Salemville	22.53	
Boettcher, Imm. P., Christus, Maple Creek	28.52		Reier, F. A., Immanuel, Waupaca	121.00	39.00
Boettcher, I. P., Immanuel, Maple Creek	65.02		Reier, F. A., St. John, Lanark		
Brandt, F., and Sauer, T., St. Paul, Applet.	1,700.00		Reim, Edmund, Trinity, Neenah	918.33	
Braun, M. A., Parochie, Centerville	180.81		Reuschel, J., St. John, Dundas	93.53	
Brenner, Th., St. Peter, Freedom	152.22		Roepke, W., Trinity, Marquette, Mich.	40.68	
Croll, Melvin W., St. John, Florence	20.25		Roepke, W., St. Paul, Green Garden	94.32	
Dowidat, John, St. Luke, Oakfield	54.02		Rupp, E., Emanuel, St. Ste. Marie, Mich.	41.16	
Eckert, Harold H., St. John, Reedsville	413.90		Sauer, M. F., Trinity, Brillion	677.27	
Eggert, Paul C., Friedens, Abrams	19.30		Schaefer, Gerh. A., St. Peter, Collins	423.27	
Eggert, Paul C., St. Paul, Brookside	40.90		Schink, W. F., St. Peter, Haven	2.00	
Eggert, Paul C., St. John, Little Suamico	6.90		Schlavensky, Norman, Immanuel, Eaton	33.44	
Engel, A. L., Church of Our Savior, Lena	10.00		Schlavensky, Norman, Christ, Fontenoy ..	143.13	
Fischer, G. W., St. John's Grover	334.70		Schlueter, E. B., Grace, Oshkosh	531.12	
Fleischer, M. A., Trinity, Red Granite	26.06		Schneider, E. C., Trinity, Liberty	189.79	
Fuhlbrigge, W. G., Trinity, Coleman	112.42	8.70	Schneider, A. E., St. John, E. Bloomfield ..	163.71	32.05
Fuhlbrigge, W. G., St. Matthew, Beaver ..	41.40	1.30	Schroeder, E. C., Trinity, Liberty	189.79	
Gentz, A. A., Trinity, Marinette	34.52		Schroeder, Frederick, St. Paul, Fairburn ..	53.24	
Geyer, K., Zion, Pestigo	81.50		Schulz, C. P., Immanuel, Mosel		
Gieschen, Paul J., Zion, Rhineland	1,137.97	65.00	Schulz, J., Zion, Van Dyne	96.50	
Gieschen, Walter A., St. Paul, Green Bay	561.22		Schumann, F., St. Peter, Sawyer	210.69	
Gieschen, W. W., Friedens, Wautoma	148.26		Siegler, V. J., Salem, Nasewaupee	62.51	
Gladosch, Br., Zion, Morrison	137.43		Strohschein, Walter, Trinity, Dundee		83.15
Gose, Roy B., Zion, Jacksonport	70.33		Strohschein, Walter, Friedens, Waucusta ..	14.00	12.50
Grunwald, Harold, Zion, Louis Corners	317.30		Struck, Gerhard, St. John, Maribel	418.84	75.00
Haase, W. G., St. John, Two Rivers	420.96	20.00	Thurow, Theo., Christ, Menominee, Mich.	453.30	
Haase, W. G., St. John, Sandy Bay	4.67		Tiefel, Geo., St. Peter, Stambaugh, Mich. ...	98.11	
Habermann, A., Friedens, Hartland	31.75		Tiefel, Geo., Zion, Crystal Falls, Mich.	32.28	
Habermann, A., St. Paul, Angelica	29.23		Tiefel, Geo., St. Stephen, Channing, Mich.		
Hartwig, Wm. J., St. John, Montello	403.42		Toepel, K. F., St. Paul, Algoma	783.81	110.00
Hartwig, Wm. J., Immanuel, Mecan	226.70		Uetzmann, I. G., Grace, Pickett	88.54	
Henning, Carl J., Grace, Crivitz	72.30		Uetzmann, I. G., Immanuel, Oshkosh	24.25	
Henning, Carl J., St. John, Athelstane	9.88		Uetzmann, Th., Immanuel, Manitowoc	1.00	
Henning, Otto C., St. John, Sewastopol	115.82		Valleskey, Wilmer, St. Paul, Greenleaf	30.20	
Hensel, M., St. Peter, Weyauwega	396.59		Valleskey, Wilmer, Bartholomew, Kasson ..	10.00	
Hinnenthal, E., Emanuel, Forestville	158.70		Voigt, A. W., Immanuel, Shirley	30.00	
Hoffmann, Th., St. Paul, Gladstone, Mich.	45.25		Voigt, A. W., St. Paul, Pine Grove		
Hoffmann, Th., Martini, Rapid Riv., Mich.	31.55		Wadzinski, Wm., St. Paul, Manchester	51.77	
Hopp, H., Holy Cross, Daggett, Mich.	34.25		Wadzinski, Wm., St. Paul, Marquette	38.92	
Hopp, H., St. Mark, Carbondale, Mich.	41.87		Warner, Harold, St. John, Princeton	352.53	
Hoyer, O., St. Paul, Winneconne	80.65		Werner, A., St. John, Center	174.68	
Hoyer, O., Zion, Town Omro	44.00		Weyland, F. C., St. Peter, Winchester	56.45	
Johnson, S., St. Matthew, Appleton	299.51		Weyland, F. C., Zion, Readfield	80.44	
Kahrs, H., Grace, Powers-Spalding, Mich.	21.47		Weyland, F. C., St. John, Caledonia	18.99	
Kahrs, H. A., Trinity, Hermansville, Mich.	14.50		Wichmann, W. F., Mt. Calvary, Kimberly ..	92.06	
Kaniess, G., St. Luke, Kewaskum	241.25		Wojahn, W. A., St. Paul, Eldorado	25.93	
Kaspar, L., Immanuel, Greenville	201.75		Wojahn, W. A., St. Peter, Eldorado	20.01	
Kaspar, L., Immanuel, Clayton	110.55		Zell, Ed., St. Peter, Mishicot	7.89	
Kionka, Ed. H., St. John, Newton	159.44		Zell, Ed., Rockwood	34.07	
Kionka, Ed. H., St. Paul, Newton	15.02		Zell, Ed., Jumbo Creek	8.76	
Kleinhans, H. O., Martin Luther, Oshkosh			Ziesemer, R., Mt. Olive, Appleton	411.97	
Kleinhans, H. O., Trinity, Mears Corners ..			Zink, W., St. Paul, Dale	311.64	
Kleinke, W., St. John, Gibson	165.20		Manitowoc Pastoral Conference	19.50	
Kleinke, W., St. John, Two Creeks	89.57		Winnebago Teachers' Conference	10.00	
Kobs, Geo., St. John, Markesan	382.00		Totals	\$25,490.87	\$ 447.20
Koeninger, L., Erste Ev. Luth., Manitow.	1,706.05				
Krubsack, J., Christ, Eagle River	107.94				
Krubsack, J., Three Lakes	18.50				
Kuether, H. A., St. Paul, Sheboygan Falls	212.47				
Kuether, W. A., Immanuel, Kewaunee	165.86				
Kuether, W. A., St. Peter, Carlton	108.56				
Lawrence, Carl, St. Paul, No. Fond du Lac ..	357.67				
Lederer, R., Erste Ev. Luth., Green Bay	450.00				
Lehman, L. G., St. Paul, Bark River, Mich.	25.59				
Lemke, H. J., St. Peter, Manistique, Mich.	8.50				
Lemke, H. J., Grace, Germfask, Mich.					
Lemke, H. J., St. Paul, Crandon					
Lemke, H. J., Friedens, Argonne					
Lemke, H. J., First English, Hiles					
Lutz, W. F., Salem, Escanaba, Mich.	249.10				
Masch, John, Immanuel, Black Creek	239.17				
Mielke, L. E., Erste Ev. Luth., Shiocton ..					
Mielke, Louis E., St. John, Deer Creek					
Oehlert, Paul Th., Trinity, Kaukauna	538.11				
Pankow, E. P., Friedens, Green Lake, Wis.	209.50				
Pankow, W. E., Immanuel, New London	1,011.41				
Pieper, G., St. Peter, Fond du Lac	1,252.91				
Pussehl, H. E., Grace, Monico	2.00				
Pussehl, H. E., St. John, Enterprise	24.44				
Raetz, F. W., Trinity, Wabeno					
Raetz, F. W., Laona, Wis.					
Redlin, E., Trinity, Ellington					
Redlin, E., St. Paul, Stephenville					
Redlin, T. W., Zion, Kingston					
Redlin, T. W., St. John, Salemville					
Reier, F. A., Immanuel, Waupaca					
Reier, F. A., St. John, Lanark					
Reim, Edmund, Trinity, Neenah					
Reuschel, J., St. John, Dundas					
Roepke, W., Trinity, Marquette, Mich.					
Roepke, W., St. Paul, Green Garden					
Rupp, E., Emanuel, St. Ste. Marie, Mich.					
Sauer, M. F., Trinity, Brillion					
Schaefer, Gerh. A., St. Peter, Collins					
Schink, W. F., St. Peter, Haven					
Schlavensky, Norman, Immanuel, Eaton					
Schlavensky, Norman, Christ, Fontenoy ..					
Schlueter, E. B., Grace, Oshkosh					
Schneider, E. C., Trinity, Liberty					
Schneider, A. E., St. John, E. Bloomfield ..					
Schroeder, E. C., Trinity, Liberty					
Schroeder, Frederick, St. Paul, Fairburn ..					
Schulz, C. P., Immanuel, Mosel					
Schulz, J., Zion, Van Dyne					
Schumann, F., St. Peter, Sawyer					
Siegler, V. J., Salem, Nasewaupee					
Strohschein, Walter, Trinity, Dundee					
Strohschein, Walter, Friedens, Waucusta ..					
Struck, Gerhard, St. John, Maribel					
Thurow, Theo., Christ, Menominee, Mich.					
Tiefel, Geo., St. Peter, Stambaugh, Mich. ...					
Tiefel, Geo., Zion, Crystal Falls, Mich.					
Tiefel, Geo., St. Stephen, Channing, Mich.					
Toepel, K. F., St. Paul, Algoma					
Uetzmann, I. G., Grace, Pickett					
Uetzmann, I. G., Immanuel, Oshkosh					
Uetzmann, Th., Immanuel, Manitowoc					
Valleskey, Wilmer, St. Paul, Greenleaf					
Valleskey, Wilmer, Bartholomew, Kasson ..					
Voigt, A. W., Immanuel, Shirley					
Voigt, A. W., St. Paul, Pine Grove					
Wadzinski, Wm., St. Paul, Manchester					
Wadzinski, Wm., St. Paul, Marquette					
Warner, Harold, St. John, Princeton					
Werner, A., St. John, Center					
Weyland, F. C., St. Peter, Winchester					
Weyland, F. C., Zion, Readfield					
Weyland, F. C., St. John, Caledonia					
Wichmann, W. F., Mt. Calvary, Kimberly ..					
Wojahn, W. A., St. Paul, Eldorado					
Wojahn, W. A., St. Peter, Eldorado					
Zell, Ed., St. Peter, Mishicot					
Zell, Ed., Rockwood					
Zell, Ed., Jumbo Creek					
Ziesemer, R., Mt. Olive, Appleton					
Zink, W., St. Paul, Dale					
Manitowoc Pastoral Conference					
Winnebago Teachers' Conference					
				ALBERT VOECKS, Treasurer.	
				Appleton, Wis., January 6, 1939.	
				* * * *	
John A. Koehler from Rev. F. M. Brandt, Appleton	4.00				
Mrs. E. C. Schroeder from Rev. W. F. Schink, Haven	10.00				
Mrs. F. Koch from Rev. W. F. Schink, Haven50				
Mrs. E. Schroeder from Rev. E. Schroeder, Manit.	30.91				
Rudolph Schwarz from Rev. Wm. Lutz, Escanaba, Mich.	12.00				
Mrs. A. Kantorowicz from Rev. G. Kobs, Markesan	3.00				
Rev. P. Froehke from Rev. F. Brandt, Appleton	12.00				
Max J. Tornow from Rev. R. Lederer, Green Bay ..	22.50				
Mrs. C. Doehler from Rev. Th. Uetzmann, Manitow.	1.00				
Miss Lena Ziebell from Rev. M. F. Sauer, Brillion	5.00				
R. Schwarz fr. Rev. T. Hoffmann, Gladstone, Mich.	6.00				
Mrs. C. Doehler from Rev. T. Hoffmann, Gladstone	1.00				
Mrs. Otto Stecker from Rev. G. A. Schaefer, Chilton	18.00				
Mrs. J. Burling from Rev. I. G. Uetzmann, Pickett	5.00				
Mrs. S. Koeninger from Rev. L. Koeninger, Manit.	7.00				
Mrs. Fr. Koch from Rev. L. Koeninger, Manitowoc	5.00				
Mrs. Henry Wendt from Rev. G. Struck, Mishicot	8.00				
Herman Duchow from Rev. F. M. Brandt, Appleton	9.00				
Rev. Phil. Froehke from Rev. F. Brandt, Appleton	5.00				
Henry Zautner, Winnebago Luth. Teachers' Conf.	10.00				

Rev. Phil. Froehlke from Rev. W. F. Zink, Dale	3.00
Rev. P. Froehlke from Rev. W. Wichmann, Kimberly	5.45
Rev. Phil. Froehlke from Rev. Theophil Hoffmann, Gladstone, Mich.	3.00
Rev. Phil. Froehlke from Rev. E. Reim, Neenah	10.00
Mrs. Ernest Kramer from Rev. E. Reim, Neenah	5.00
No Name from Rev. Gerh. Pieper, Fond du Lac	5.00
Mrs. Ida Reier from Rev. F. A. Reier, Waupaca	12.50
Rev. Phil. Froehlke from Fox River Valley Pastoral Conference	5.00

CORRECTION FROM LAST REPORT

Lois Hoffmann from Rev. and Mrs. Theo. Hoffmann	\$5.00
Patsy and Mardelle Hoffmann, Mayville, Wis.	1.00
Chas. Guenther, Rhinelander	1.00
(Rev. T. Hoffmann, Gladstone, Mich.)	7.00
Herman Selle from Rev. and Mrs. Theophil Hoff- mann, Gladstone, Mich.	1.00

ALBERT VOECKS, Treasurer.

Appleton, Wis., January 7, 1939.

PACIFIC NORTHWEST DISTRICT

June 1 to December 31, 1938

Reverend	Budgetary	Non- Budgetary
Amacher, Walter, Trinity, Omak	\$ 77.46	\$ 145.00
Hoenecke, Roland, Faith, Tacoma	71.30	24.00
Jaech, Reinhold, St. John, Mansfield	39.67	
Jaech, Reinhold, Withrow	75.15	
Jaech, Reinhold, St. Paul, Leavenworth	23.26	
Kirst, Ewald, St. John, Clarkston	73.00	
Krug, Louis, St. Paul, White Bluffs	85.79	
Levenhagen, Arnold, Zion, Rainier	81.25	
Lueckel, William, Grace, Portland	94.85	
Schoen, Fred, Redeemer, Gresham	26.71	
Soll, Frederic, Grace, Yakima	228.50	5.00
Sydow, Arthur; St. Paul, Tacoma	181.50	
Sydow, Arthur, Hope Chapel, Tacoma		60.00
Wiechman, H., Good Hope, Ellensburg	62.65	200.00
Witt, M. J., St. Paul, Palouse	29.55	
Zimmermann, E., Snoqualmie	41.81	
	\$1,192.45	\$ 434.00

Memorial Wreaths

Amacher, for M. H. Hopfer, from Mrs. Hopfer \$5.00, Trinity Ladies Aid \$10.21, Moritz Kuehn 10.00, Karl Hopfer \$2.00	\$ 27.21
for Mrs. Susan Koritko	5.80
Hoenecke, for Christian Hansen \$2.00, for Henry Berger \$5.00, for Mrs. Carolina Ryder	8.00
Krug, for Elisabeth Hinderer, from Mr. and Mrs. Christ Hinderer	1.00
Mr. and Mrs. Ed. Schilling50
Wiechmann, for F. W. Muntz	2.00

These are all included in above amounts.

J. C. JAECH, District Treasurer.

Tacoma, Wash., December 31, 1938.

NEBRASKA DISTRICT

October, November, December, 1938

Rosebud Conference

Reverend	
R. F. Bittorf, Winner, Trinity	\$ 31.59
R. F. Bittorf, Hamill	4.08
H. Fritze, Valentine, Zion	18.25
H. Fritze, Valentine, Calvary	75.25
G. Geiger, Wood, St. Peter	31.47
G. Geiger, Witten, St. John	57.00
G. Geiger, Pahapesto	1.68
L. Gruendemann, Carlock, Peace	46.01
L. Gruendemann, Burke, Grace	34.10
F. C. Knueppel, Naper, St. Paul	28.00
N. Mielke, Platte	21.00
F. Miller, McNeedy, St. Paul	18.93
F. Miller, Vobr School	3.19
W. J. Oelhafen, Herrick, St. John	7.20
L. Sabrowsky, Colome, Zion	117.99

R. Stiemke, Mission, Zion	29.80
R. Stiemke, White River, St. Paul	32.00
F. Zarlring, Batesland, St. Paul	4.62
F. Zarlring, Martin, Our Redeemer	4.38

Central Conference

Im. P. Frey, Hoskins, Trinity	142.56
H. Hackbarth, Stanton, St. John	87.41
Wm. P. Holzhausen, Sioux City, Grace	66.59
R. H. Roth, Brewster, St. John	30.98
L. A. Tessmer, Hadar, Immanuel	152.93
J. Witt, Norfolk, St. Paul	458.16
J. Witt, Norfolk, Bible Class	20.00

Colorado Conference

O. Kreie, Hillrose, Trinity	12.00
H. Schulz, Fort Morgan, Zion	28.15

Southeran Conference

A. T. Degner, Plymouth, St. Paul	123.60
E. J. Hahn, Gresham, St. Paul	19.18
W. A. Krenke, Grafton, Trinity	71.50
E. F. Hy. Lehmann, Firth, St. John	110.89
E. C. Monhardt, Clatonia, Zion	92.00
A. Schumann, Garrison, Zion	10.30
H. Spaude, Surprise, St. John	14.00
R. H. Vollmers, Geneva, Grace	41.16
W. F. Wietzke, Shickley, Zion	17.35

\$2,065.30

Non-Budgetary

H. Hackbarth, Stanton, Ladies' Aid	15.00
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General Administration	\$ 230.46
Supervision	68.14
Finance	18.41
General Institutions	273.22
Thiensville	34.85
Watertown	29.37
New Ulm	33.35
Belle Plaine	18.72
General Missions	684.12
Indian Mission	101.83
East Fork Mission	5.00
Home Mission	193.06
Students	61.29
General Support	130.22
Church Extension	178.26
General Institutions, perm.	5.00

\$2,065.30

Non-Budgetary

Old People's Home, Omaha	\$ 10.00
Deaf Mute, Detroit	5.00

\$ 15.00

C. G. FUHRMANN,
Asst. Cashier.

WESTERN WISCONSIN DISTRICT

October, November, December, 1938

Reverend	
H. F. Becker, Platteville	29.28
J. C. Bast, McMillon	53.50
J. C. Bast, March	28.50
Wm. Baumann, Neillsville	347.38
H. E. Bentrup, Stoddard	164.60
A. F. Berg, Wilton	42.46
C. E. Berg, Ridgeville	74.20
Leonard Bernthal, T. Trenton	38.30
L. M. Bleichwehl, Little Falls	6.51
E. Blumenthal, Wausau	70.15
A. H. Dobberstein, Tuckertown	29.65
A. H. Dobberstein, Lime Ridge	20.45
A. G. Dornfeldt, Fox Lake	94.32
A. C. Dornfeldt, Marshfield	89.87
M. Drews, Oak Grove	19.13
F. F. Ehlert, Eitzen	337.50
A. J. Engel, Pardeeville	239.96
Otto Engel, Richwood	94.18
Otto Engel, Hubbleton	129.00

S. Fenske, Bruce	14.95	L. A. Winter, Plum City	50.75
G. T. Fischer, Bloomer	115.00	L. A. Winter, Waverly	5.50
G. T. Fischer, Eagleton	73.30	L. A. Winter, Spirit	.50
Gerhard Fischer, Savanna	110.00	L. A. Winter, Prentice	2.00
E. C. Fredrich, Helenville	76.60	L. A. Witte, Kendall	211.04
J. Gamm, La Crosse	1,362.06	L. A. Witte, Dorset Ridge	55.75
Hy. Geiger, Leeds	42.20	R. F. Wolff, Cambridge	22.65
G. Gerth, T. Merrimac	27.00	R. F. Wolff, Cold Spring	9.70
G. Gerth, Greenfield	38.00	W. E. Zank, Newville	27.14
Henry Gieschen, Fort Atkinson	1,129.92	W. E. Zank, T. Deerfield	191.47
Frederic Gilbert, Whitehall	51.79	E. Zarembo, T. Maine	190.32
W. E. Gutzke, La Crosse	475.95	H. R. Zimmermann, Randolph	190.46
I. J. Habeck, Medford	136.51	G. A. Zunker, Elroy	43.00
A. Hanke, T. Morton	79.50	Budgetary	\$21,933.62
John Henning, T. Dallas	34.95	Non-Budgetary	111.05
John Henning, Prairie Farm	211.75	Total for October, November and December	\$22,044.67
J. F. Henning, Auburn and Brush Prairie	47.77		
M. J. Hillemann, Marshall	139.42		
R. C. Hillemann, Ixonia	460.96		
O. E. Hoffmann, Beyer Settlement	43.00		
O. E. Hoffmann, Poplar Creek	17.00		
O. E. Hoffmann, Iron Creek	33.00		
R. C. Horlamus, Hurley	55.35		
Wm. Keturakat, Sun Prairie	133.57		
H. C. Kirchner, Baraboo	725.00		
L. C. Kirst, Beaver Dam	1,173.62		
J. Klingmann, J. Wm. Eggert, Watertown	1,302.57		
E. E. Kolander, Marathon	192.00		
R. P. Korn, Lewiston	242.54		
G. O. Krause, Stetsonville	13.50		
W. R. Krueger, Ixonia	24.69		
H. Kuckhahn, St. Charles	37.67		
O. P. Kuehl, Cambria	65.00		
O. Kuhlow, Jefferson	2,169.00		
Phil. Lehmann, Ableman	150.33		
F. W. Loeper, Whitewater	275.01		
F. W. Loeper, Richmond	131.80		
Theo. Mahnke, Madison	76.43		
G. C. Marquardt, Ringle	89.68		
G. C. Marquardt, Schofield	243.45		
A. L. Mennicke, Winona	397.96		
J. Mittelstaedt, Menomonie	166.00		
R. W. Mueller, Wilson	231.69		
R. W. Mueller, Ridgeway	24.59		
Theo. J. Mueller, La Crosse	420.33		
G. E. Neumann, Rib Falls	199.01		
G. E. Neumann, T. Rib Falls	100.63		
G. E. Neumann, T. Stettin	114.76		
H. C. Nitz, Waterloo	905.85		
M. J. Nommensen, Juneau	313.39		
W. O. Nommensen, Green Valley	17.31		
W. O. Nommensen, Rozellville	37.92		
Wm. Nommensen, Columbus	484.75		
E. J. Otterstatter, Tomahawk	18.50		
A. W. Paap, Johnson Creek	49.00		
Aug. Paetz, Friesland	33.01		
Aug. Paetz, Dalton	5.20		
E. H. Palechek, Chaseburg	365.50		
H. A. Pankow, Hustler	87.31		
E. E. Prenzl, Cornell, Keystone, Birch Creek	69.40		
J. M. Raasch, Lake Mills	310.98		
S. Rathke, Cameron and Barron	114.00		
R. Schoeneck, Rice Lake	2.00		
A. W. Sauer, Winona	394.61		
H. Schaller, Tomah	633.71		
W. E. Scholz, T. Berlin	129.50		
J. H. Schwartz, West Salem	145.79		
F. H. Senger, Arcadia	22.77		
C. W. Siegler, Portland	19.95		
C. W. Siegler, Bangor	230.65		
M. Taras, Lebanon	53.11		
K. A. Timmel, Watertown	206.00		
L. C. Vater, Goodrich	6.00		
Aug. Vollbrecht, Fountain City	188.45		
E. Walther, Wisconsin Rapids	326.46		
H. M. Warnke, Doylestown	28.02		
H. M. Warnke, Fountain Prairie	68.80		
H. M. Warnke, Fall River	102.28		
W. Weissgerber, Minocqua	25.48		
W. Weissgerber, Woodruff	16.24		
A. A. Winter, Mauston	77.32		
A. A. Winter, New Lisbon	50.81		
L. A. Winter, Rib Lake	31.49		
L. A. Winter, Eau Galle	87.08		
Wilbur Kochendorfer from Donna Marie Rohloff (Rev. Hy. Gieschen, Fort Atkinson)	\$ 2.00		
Otto Schwarz (Rev. W. E. Gutzke, La Crosse) from the Schwarz Family	20.00		
from Relatives and Friends	17.75		
from Men's Club	5.00		
from Church Officers	13.00		
Robert Lindow (Rev. I. J. Habeck, Medford)	6.00		
Herman Trester from Mrs. Pauline Bosse, Liola Bosse, Mrs. P. A. Manz, Carlos Bosse, Rev. Orville Bosse (Rev. A. W. Sauer, Winona, Minn.)	3.00		
Mrs. Henrietta Stuber from Mr. and Mrs. Herman Stuber, Rev. Aug. Vollbrecht, Fountain City	5.00		
O. Schwarz from the Schillings (Rev. W. E. Gutzke, La Crosse)	2.00		
Eva Martha Glaeser (Rev. John Henning, Jr., Prairie Farm) from Ladies' Aid	3.00		
from Young People's Society	2.50		
from Mrs. Tena Reetz and Robert	1.00		
from Mr. and Mrs. Paul Zuehlke and Helen	1.00		
from Friends	2.50		
Mrs. Fred Voss (Rev. Wm. Nommensen, Columbus)	1.00		
Elva Marquardt (Rev. E. E. Prenzl, Cornell) from St. John's Ladies' Aid	1.00		
from Young Peoples Society	2.50		
Mrs. Wm. H. Meier, from Ladies' Aid	5.00		
Lucille Bedessen (Rev. C. W. Siegler, La Crosse) from Mr. and Mrs. L. D. Mills	1.00		
from Young People	3.00		
from Friends	8.00		
Mrs. Ella Broderdorf from Wilhelmina Dorns, Ida Hollmann, Emma Petrich, Gust. Petrich (Rev. H. Warnke, Doylestown)	4.00		
Mrs. Wm. Christian from Mr. and Mrs. W. Christian, Mrs. C. Christian, Mr. and Mrs. O. Dennis, Mr. and Mrs. H. Schield (Rev. E. Zarembo, Merrill)	6.00		
Chas. Wandre from Mrs. Rud. Zander, Mrs. Fred. Maise (Rev. H. R. Zimmermann, Randolph)	2.00		
Mrs. J. H. Meyer from Mr. Meyer's Children (Rev. F. F. Ehlert, Eitzen, Minn.)	8.00		
Mrs. R. Crooks (Rev. W. E. Gutzke, La Crosse, Wis.)	13.00		
Mrs. Erich Schroeder from Mr. and Mrs. Ed. Meier, Mr. and Mrs. C. Schroeder, Miss Ruth Schroeder, Rev. and Mrs. G. O. Krause	2.50		
Michael Koritko from Miss La Verne Galler (Rev. G. O. Krause, Stetsonville, Wis.)	1.00		
Rev. Aug. Lange, St. Louis, Mo., from Friends and Church Council (Rev. O. Kuhlow, Jefferson, Wis.)	19.00		
Mrs. Anna Doehler from Mr. and Mrs. Paul Krueger and Edna (Rev. A. L. Mennicke, Winona, Minn.)	2.00		
Christian G. Brand from Various Relatives (Rev. R. A. Mueller, Winona, Minn.)	9.00		
Memorial Wreaths (Rev. E. J. Otterstatter, Tomahawk, Wis.)	18.50		
William Falkenthal from Mrs. Rose Boetcher and Mr. and Mrs. August Berg (Rev. R. Schoeneck, Rice Lake, Wis.)	2.00		
Mrs. John Lehman from August Leskow, Gilbert Timm, Eva Galbreath, Mrs. Otto Kolsow (Rev. Wm. A. Baumann, Neillsville, Wis.)	12.50		

H. J. KOCH, Treasurer.