

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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REDEMPTION

"My Beloved is mine, and I am His. He feedeth among the lilies." Solomon's Song 2:16

Among the lilies my Redeemer strolled,
Himself the fairest, purest of them all;
About Him wave on wave of music rolled
From angel-choirs in Salem's palace-hall.
In songs of love they praised the Lovely One,
Whom they adored, Jehovah's holy Son.
All thrilled with joy, as yet they could not see
Calvary! O Calvary!

Beside Him flowed the crystal Stream of Life;
He reached the Gates of Pearl, and saw below
A world of sin and shame, and cruel strife,
A land of death and sorrow, pain and woe,
And on the lilies that He loved so well
Like morning-dew His holy tear-drops fell, —
Tears of a love unfathomed as the sea, —
Calvary! O Calvary!

Ah, did they see His tears? The choirs are still, —
A holy hush pervades the realm divine!
"Yea, I will save them, Father mine, I will,
Cost what it may, these jewels shall be mine!" (Mal. 3:17)
One last fond look into the Father's face,
One last fond kiss, one last farewell embrace, —
Unrolled the scroll of all eternity, —
Calvary! O Calvary!

O earth! O earth! The King of Kings came down.
How didst thou for the heav'nly Guest prepare?
He left His throne, and laid aside His crown,
Thou gavest Him a stall, a manger bare!
He fashioned thee, — His are thy treasures all, (John 1:3,
10, 11)
But thou hast naught for Him but bitter gall! (Psalm 69, 21;
Matt. 27:34)
Behold, He writhes in untold agony, —
Calvary! O Calvary!

He dies! He dies! The world's Redeemer dies,
And sheds His Blood upon the mountain brow.
His cry of "It is Finished" rends the skies,
And sin and death and hell are vanquished now!
The sun that once from Him obtained its light
Departs to leave the loveless world in night,
As Heaven's hosts in awe behold and see
Calvary! O Calvary!

O blest Lord Jesus, risen from the tomb,
Restored again unto the Father's heart,
Earth gave Thee naught but nail-prints to take Home,
An open side, pierced by the swordsman's dart!
The diadem that now Thy brow adorns
Will never hide the wounds of cruel thorns!
Thus will Thy Bride in holy love-light see
Calvary! O Calvary!

When Thou returnest from that Land sublime
To take Thy Bride to yonder blissful shore,
May some sweet signal bid the Church-bells chime,
While ocean-waves a royal welcome roar!
Earth will not dare to offer Thee a stall,
King of all Kings, eternal Lord of All!
Olive will cleave, in triumph Thou wilt see (Zech. 14:4)
Calvary! O Calvary!
Anna Hoppe.

THE TWELFTH PSALM

"Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.

2. They speak vanity every one with his neighbor; with flattering lips and with a double heart do they speak.

3. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things:

4. Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

5. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.

6. The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.

7. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.

8. The wicked walk on every side, when the vilest men are exalted."

What About Present World Conditions?

Is the world getting better or is it growing worse? The question often presents itself, as one reflects upon the moral conditions existing in the present world, and by certain people it is often being discussed with much passion.

"The world is getting better," say some, looking disdainfully upon others who disagree with them on the matter. They regard the modern world with its high civilization, with its moral and social progress as the ideal world, and consider it a special privilege to live in this age. To them the present times are glorious times. They see in them greater opportunities than heretofore, for good, for the moral and social uplift of society at large, for the expansion of God's kingdom on earth. At no time has the world, in their opinion, enjoyed better facilities for advancement along religious lines, like the preaching of the Gospel, missionary endeavors, church work, and various charitable enterprises. See, say they, how easy it is in our days to communicate the Gospel message to the masses, in fact to the very ends of the world, by means of the radio, or by autotraffic and even aeronautics.

Jan 30
Rev C Buenger
5026 19th Ave

See, how church work is progressing for the spiritual benefit of mankind. Consider, for a moment, how much is being done for the amelioration of the social conditions of the poor and needy by our present charitable institutions. All this is considered as proof for the world getting better. Men claim, that charity, benevolence, righteousness, moral standard of living, social uplift of the masses, and the spreading of the kingdom of God are the leading characteristics of our age.

Others again say, "the world is growing worse and worse," and in the heat of discussion they are even carried away to pass harsh judgment on such as do not agree with them. They see in the present world nothing but wickedness, moral depravity among the masses, dishonesty and fraud in business life, a world full of corruption, and ever increasing temptations to sin and vice, to unbelief and apostasy, etc. They regard it a misfortune for the Christian people at large to live in an age and generation like ours, so perilous to the Christian faith. Modern atheism, and the various evil forces of our day, they say, threaten to submerge all true Christianity, and to shake the very pillars of the Christian Church. A gloomy outlook indeed!

Is the world getting better or is it growing worse? With opinions of such wide divergence on the question it surely is worth while to discuss the same at some length; and for this the Twelfth Psalm offers a fair opportunity.

The Complaint of the Psalmist

"Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." We have here a serious complaint made to God on the part of the Psalmist. The godly man ceases, and the faithful fail. "The godly man" is, of course, the just and righteous man, the man who trusts in God as His Savior, and who loves Him, the pious man who walks in the paths of righteousness, as he is described in the first Psalm, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." And "the faithful" spoken of here are those who are true to God and His cause, true to the teachings of His Word, steadfast, unchanged by the evil influence around them, men that may be relied upon in their whole makeup. In other words, the Psalmist has here in mind the believers in the God of salvation, constituting the Church of God, or the communion of saints.

These cease, he says, that is, they are becoming scarce, few in comparison with the unbelievers and wicked whose numbers are on the increase as time proceeds. Where once the godly men constituted a

conspicuous gathering, a respectable body of men, they are fast becoming few and far between, an insignificant band.

It might be, that the faithful are cut off by death, as Isaiah sadly says, "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, more considering that the righteous is taken away from the evil to come." And it is right to lament the death of good pious men. The children of Israel wept for Moses in the plains of Moab thirty days. And so devout men carried Stephen to his burial and made great lamentation over him.

But the ceasing of pious men may also occur in such a manner that they cease to exert their influence in favor of God and His holy cause because of their failure of remaining true to God; and that seems to be the meaning here, since in the following verses the Psalmist proceeds to specify the manner in which they "fail," not by death, but by speaking vanity, falsehood and flattery. That is, their conduct was such that their influence failed, or was lost to the community. One by one faithful, godly, honest, candid men disappeared from the community. No reliance could be placed upon them, and therefore, the Psalmist addresses his complaint to God.

The complaint becomes the more grave as he proceeds, "They speak vanity every one with his neighbor: with flattering lips and with a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things: Who have said, with our tongue will we prevail; our lips are our own: who is lord over us?"

It is a heart burning of a righteous indignation uttering itself in a fervent prayer for the uprooting of the whole kingdom of lies we most meet in these words. Speaking vanity, of course, means here, speaking vain things, lies, the untruth, as false doctrine. In fact, it implies the whole realm of heresy. The attitude of the men described here is that of duplicity, falsehood, and intolerable arrogance; they are out for conquering the world for their ideas and beliefs. The old religion is a thing of the past, they must supplant it with their own by preaching their own doctrine. They are evidently men occupying a high position, glorying in their power of saying what they teach, claiming authority as of God Himself, and that, too, in a smooth and subtle manner, — with the sole purpose in view of exterminating the old truth, the old manner of living, and of inaugurating a new order of things, a new worship of God.

Such is the complaint of the sacred writer in our Psalm. It is a lamentation over times of deep spiritual depression.

To us it may appear incongruous, that those who once were faithful to their God should have failed to

such an extent as described here. And yet, we must bear in mind that David, the Psalmist, finds this sad state of affairs about which he complains in the midst of the Church of God. He does not here accuse strangers and foreigners, but informs us that this deluge of iniquity prevailed among God's own people.

The Common Complaint of the Church of All Times

Was there ever a time in the history of the Church of God when the complaint of our Psalm was not warranted? It may be well to recall to our mind a few historic facts relating to God's people. In the ante-diluvian age the church was reduced to the family of Noah. In the days of Elijah there were in all the kingdom but seven thousand, who did not bow their knee to Baal. Isaiah in the first chapter of his book speaks of an evil and deplorable time in Israel, when the daughter of Zion, the company of true believers, had become like unto a lodge in a garden of cucumbers. "Except the Lord of hosts had left unto us a very small remnant," he says, "we should have been as Sodom, and we should have been like unto Gomorrah." How small and insignificant was God's Zion in the days of Christ Himself! Few were His true followers that had accepted His teaching. Even in the early Christian era, when the church was rapidly expanding, and had become firmly established in the world, there was still to be heard the complaint of our Psalm, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." There was the cry, for instance, "The world against Athanasius, the father of the orthodox Church, and Athanasius against the world."

And what about the age of the Reformation? Luther in his great hymn composed after our Psalm truly gives vent to his deep sorrow over the deplorable conditions of the church in his days:

O God, from heaven look down and see
A sight which well may move Thee:
Of godly men how few there be,
Forsaken we who love Thee!
Withheld is Thy pure Word, the light
Of faith itself extinguished quite
In all the sons of Adam.

Fictions they teach with cunning art,
And lies of man's invention;
Not grounded on God's Word, their heart
Breeds naught but strange dissension;
One chooses this, another that,
Untold division they create,
Though saint-like in appearance.

Is it any different from this now? True, there are still millions of people who are faithful to their God and Savior, faithful to their church, and who adhere to the pure doctrine of the Gospel. In fact, the church is now extent as probably never before. Particularly in our own country, the land of religious liberty, the

true church is enjoying most blessed times, its activities increase on every side, and its missions extend to almost every part of the world. Thousands upon thousands are annually gathered into its fold. Yes, the Word of God with its blessings is still with us, and many there are that prove worthy of the same.

But despite these encouraging facts the complaint of the Twelfth Psalm is applicable also to conditions of the Church in our times. The Church of God has never been perfect. In this world spots and wrinkles and blemishes are ever found on her. Every generation has had much to deplore regarding spiritual conditions in the church.

And so it is now. Reflecting upon present conditions obtaining in the world, one is almost inclined to ask, must the church surrender to unbelief? The spirit of the present age is frankly atheistic. And that spirit is aggressive. It is out to conquer the world. It points with pride to its achievements, and seeks to undermine the foundations of the church. It has no patience with old beliefs, standards of a past age, or established institutions. Creeds and confessional standards are denounced as old foggyism, and a bane upon the society of men because it checks all progress. Especially is the attack of the modern spirit aimed at the authority of the Bible and creeds that adhere to the truth of the Bible.

It is just this haughty spirit of modernism which cries out in the words of our Psalm, "Our lips are our own: who is lord over us?" That is, we may use our lips as we please; we may think as we please, speak as we please, live as we please; we may even interpret Scriptures as it suits us. Who has a right to control us in the use of what properly belongs to ourselves? We know of no higher authority than reason itself. By that we would be guided, and by nothing else.

This modern spirit has entered the church, and upon many of its members it is exerting its baneful influence. It is seen from the indifference many Christians of our day show toward the preaching of the Gospel, toward the old doctrine and the practice of the Church of Christ, it is becoming apparent in the liberal views they entertain, and in becoming an easy prey to every sort of error, as well as in the laxity of the life they are leading.

Truly, these are perilous times for the true Church of God, and no one can deny that the picture drawn in our Psalm is suited to our days.

But let the faithful in our day not be unduly alarmed nor discouraged at the melancholy sight of a very corrupt and confused state of affairs. No new thing has happened. And while we may justly join in the complaint of the Psalmist, "Help, Lord; for the godly man ceaseth; for the faithful fail among the children of men," we have the precious promise of

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God that they who continue in His Word shall have the light of life and shall never perish. When the pious seems to be utterly devoted to destruction, the Lord says: "Now will I rise, and will set him in safety."

J. J.

(To be continued)

COMMENTS

Can A Family? Can a family of eight live on an income of \$145.00 a month? This question has recently been discussed in the press. Social workers, it seems, believe this sum the minimum. A letter written on this subject by a mother and housekeeper reminds us of the saying of a noted humorist, "I know it's impossible, but I've seen it done," for she tells how she manages to get along on a considerably smaller amount. And we believe she is only one of many thousand housekeeping mothers of large families who are doing this very thing today, among them without doubt many wives of men who are in the service of the various churches.

Such studies of our economic conditions certainly are necessary and valuable, but it is not from this angle that we want to discuss this question.

We have in mind the fact that many of our Christians are employers of men, while the great majority of the members of our churches work for others. Both classes are, naturally, interested in this problem. Both should know about how much it costs to maintain a family decently.

But there is more for them to know than figures can tell. An employer should know what his place in life is. If any man thinks he has gained the position of an employer through his own intelligent and persistent efforts, he is sadly mistaken. He has been made an employer by God Himself. He is therefore a representative, a steward of God, accountable to God for the faithful administration of his office. Through him God wants to provide for the men whom He

loves and desires to bless. Thus the employer is to be an instrument in the hand of God for the bountiful distribution of the material blessings God Himself provides for men. An employer is to be filled with the spirit of the love that is in God. If that is the case, he will not ask, On how little can my employees live, but, rather, how much can I afford to pay them? He will want to assure himself that the wages he is paying really are sufficient and will take the welfare of his employees into consideration as well as he does the interests of the stockholders.

Now, as to the working man, on how much can he live? The right answer is, on whatever his heavenly Father grants him. "Your heavenly Father knoweth that ye have need of all these things," Jesus sums up the entire situation for the children of God, and that is what we confess in the First Article. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." That is a practical fact, of which we should never lose sight.

God indeed uses earthly means, such as an income, to provide for us, but he is not bound to these means or limited by them.

A handful of meal in the barrel and a little oil in the cruse were sufficient to sustain the widow and her son throughout the time of famine and to provide as well for the prophet whom God had placed in her care.

Manna and quail fed a great people in the wilderness, and the hard, barren rock had to supply refreshing water.

A few loaves and a few fishes were under the blessing of the Lord Jesus sufficient to supply the want of vast multitudes. And the power of Jesus has not waned, nor has he become hardened against the suffering of the needy.

The blessing of God makes a little go a long way; and there are thousands upon thousands of families that are willing to testify to this fact.

The head of a family should indeed work diligently and faithfully for the support of his dear ones and try to earn all he can honestly earn, but his first and most important endeavor should be to place every member of his family under the protecting care of the heavenly Father by leading them to their Lord and Savior Jesus Christ. "Blessed is every one," says the 128th Psalm, "that feareth the Lord; that walketh in his ways. For thou shalt eat of the labor of thine hands: happy shalt thou be, and it shall be well with thee."

The Lord goes about His work in various ways. He may increase the income that has proved insufficient.

He can make fields more fertile and can save them from parching drought and devastating hail and winds.

He can open a new position with a higher wage or move the present employer to increase wages.

It is an easy matter for Him to prosper a man's business and to protect it against losses.

And God can stretch an income.

By giving health and strength He enables us to work regularly and saves us doctors' bills and hospital expenses.

By giving us contented hearts He keeps us from extravagance and waste, which are in many instances at the bottom of men's financial troubles. Vanity and love of pleasure are a drain on the purse and leave nothing to show for the expenditure.

And God shows us how to invest wisely.

Just a few examples. Prov. 19:17: "He that hath pity on the poor lendeth unto the Lord: and that which he hath given will he pay him again."

2 Cor. 9:6: "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

The income God grants you will suffice for you and your family if you receive it in faith and with gratitude and use it in the fear of God. Here, too, the fear of God is the beginning of wisdom. J. B.

* * * *

Give to the Lord One of our pastors, of wide experience in his synod, told us a story at a gathering where we were discussing ways and means to raise the necessary funds for our work in the synod. He said, that he had in mind a congregation which had done very little or nothing for the needs of the synod. The members said that they were tired of putting more and more money into missions, colleges, salaries and other synodical treasuries. It seemed to them as pouring water into a sieve — useless labor. A change of pastors took place at this charge. The new pastor was an older man, from whom not much was hoped for in active upbuilding of this church. But things changed during his pastorate. Collections for the synod not only came again from this parish, but year by year mounted higher and higher, until the so-called quota was more than filled. Asked for the reason for this new interest in the work of the church at large, the pastor declared that all he did was to tell his people, whenever a collection for the synod was announced: Remember, you are not giving this to the Watertown College, or the New Ulm Seminary, or Wauwatosa — but what you are actually doing when you place your money into this collection, is that you are **giving to the Lord**. That is all I said, and I said it again and again every time we gave money for synod needs: It is for the Lord — give to the Lord.

Some time ago at a conference of pastors, one of the brethren arose and voiced his bitter disappoint-

ment over the horrible fact that his congregation had not made its quota for the synod. What made it so hard for this hardworking pastor to bear was, that he had, as he thought, exhausted every method and means to have his flock do their just share for the synod. His heart was heavy, not so much because they had failed in raising this allotted sum, but because he was beset by doubt whether the means at our disposal for making the hearts willing were adequate or outworn. You see, he was really concerned over this matter, as every faithful pastor must be.

The foregoing story may serve a twofold purpose. First, let us see whether we in our pleadings for the help of our brethren, the members of our flock, have not underrated their real love for their Savior. We may have judged them as having little or no interest in the Lord's work from the sum total of their offering. We may have tried to quicken that love by shaming them into giving, or scolding them into good deeds, forgetting that we cannot accurately measure a Christian's love for his Lord by the sum total of his gifts, also forgetting that love cannot be awakened nor kept alive by pleadings or hot demands, but only by the love of our Jesus, lover of our souls. He alone can change our hearts to love Him. He does this by the preaching of the story of His sacrifice for us and His great love. So we have but one real means to make the hearts of our fellow-Christians willing to give up all, if need be, for Christ, and that is the simple preaching of God's love for sinners in Christ. This Gospel alone will make us ask the question: What can I do for my Lord? So that when we present a real need of our church at large, of our synod, we but remind ourselves and others: **You are giving this to the Lord**. Look at your gift, it is for the Lord. As you love Him, so give.

There is another lesson in this story. It is for us all, because we so readily blame the Lord's Gospel for not attaining a certain measure of success in Christian giving. We would try other methods. Or we seek to improve on the presentation of the Gospel truths by adding our personal fervor, enthusiasm, etc., to it, to make it more effective. There is real danger in this doubting of the simple word of the Gospel and its effectiveness. Let us not grow weary or ashamed of this Gospel. It shall always bear fruit, for the Lord has so promised. Preaching this Gospel we fill the hearts of our hearers with love for their Savior. This cannot help but bear fruit also in the collection plate, for the willing offerings of a Christian are surely also a blessing from the Lord. And even when these gifts shall not come up to our expectations, yet we need not despair, for He shall not leave us nor forsake us. Read Joshua, 1:1-9. Let us but earnestly attend to our preaching of the Gospel and

our Lord shall bless us, as in spiritual gifts, so also in the temporal needs, even over and above our so-called quota. Romans 8:32. God loveth a cheerful giver and surely also a cheerful asker. Z.

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Keeping Informed Most people have the desire to know what is going on in the world. There are things happening there all the time that may affect their most vital interests, so, naturally, they want to know what is going on. A little knowledge at the right time may put them in a position to safeguard what is imperilled, to conserve what might otherwise be lost. A grasp of inside facts gleaned by keeping your eyes and ears open and thoughtfully applying what you learn may, in very short order, prove the making of a man — the business man will tell you. No one wants to be a failure. "He was a successful business man and knew how to live," the pall-bearers shall say as they return from his funeral: that is about the sum of many a man's aspirations.

But is this is not aiming rather low? Does one know how to live who does not aim and strive for the very highest which life can afford. The very highest is not fame, or money, or the like, but your Father's favor. The Lord Jesus was always about His Father's business, so the Father declared of Him, "in whom I am well pleased." His Father's business, about which He was untiringly, included this that you might be able to say, "He has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil." Since you are redeemed and purchased, will you not be His own and live under Him and His kingdom? He wants you now gratefully to be about His business. This is, in short, spreading the Kingdom. This is in reality the only worth-while business there is — to which every other business should be subservient.

That being the case, were it not well, in this sphere particularly, to keep well informed? Maybe you think you do. You may read your Bible at home, attend worship with others at church and contribute whenever asked to do so. Would it not be a step further if you on occasion might be able to contribute before being directly asked, because from another source you knew your gifts were needed? Would that not seem as if you were trying to keep well informed about your Father's business and now your very own business? There's a way: Read your Church Paper. G.

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Please Again, please, Brethren, designate moneys for the New Ulm Building Project as for the Seminary Building Fund, if for some reason or other you feel that you cannot remit to us directly. Then the District Cashier will not be as likely to misinterpret your

designation and to turn the sum over to the New Ulm fund for current expenses. If properly designated, your remittance for our collection will be sent us by the District Cashier with a statement from which congregation the amount comes. Remember, the General Treasurer receives the moneys for the various purposes in bulk and is not given the names of the congregations that contributed them.

We have just now again found a case of this kind and suspect that there are others of which we have no knowledge. Now we will have to get in touch with Treasurer Buuck, the pastor who sent the money, and the District Cashier, in order finally to place the remittance in question where it belongs.

While we do like work, we cannot truthfully say that we are very partial to unnecessary work which entails a loss of time, energy, and of peace of mind. Therefore, again, Please!

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Progress If you look over the acknowledgments in this issue, you will find that we have indeed made progress. The total for New Ulm now is \$77,673.70, which leaves us only \$197,362.30 more to collect. One hundred and ninety-two congregations have to date, February 7, made their quota. So we have some 400 congregations to fall back on for the balance to be raised. Some of these have only a small amount to raise, while it runs into thousands in the case of others.

A start has been made, as you will see, with the fund for furnishing the new seminary. Several pastors have already given us the assurance that they will help us. As we have said before, it is not actually within the scope of the work of the Building Committee to buy this furniture. However, as no one else is authorized to do this, the Committee, feeling that it should be done, brings this matter to the attention of our people. The building fund proper is not able to take care of this matter, especially as the Committee had not counted on the residence for the fifth professor. It will depend entirely upon the special donations interested members of our synod will make whether or not the entire dormitory can be newly furnished. About \$5,000.00 to \$6,000.00 will be required if pews for the chapel are included.

Donations for this purpose should be sent in very soon, as it takes time to make the selection and as some of the furniture may have to be specially built. Designate such contributions, New Seminary, Furniture.

By no means, however, should these special donations in the least impair the collection of a congregation for the Seminary Building Fund, as the full balance is needed to pay off the moneys borrowed for New Ulm.

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Suggestions Suggestions as to our collections have come to us from several brethren in the ministry. One was to call on the children of our parish schools and Sunday schools to give their mite. This

from the absolutely correct standpoint that our children should be trained in giving. Another was to interest the ladies' societies of our churches particularly in the problem of furnishing the new seminary. We appreciate the spirit of the brethren who offered these suggestions, but have not so far found ourselves able to adopt them. We have from the beginning worked on the principle that a congregation as such should recognize the obligation of love it owes the Lord and the synod through which he works and train its members to contribute enough to enable the congregation to meet its quota.

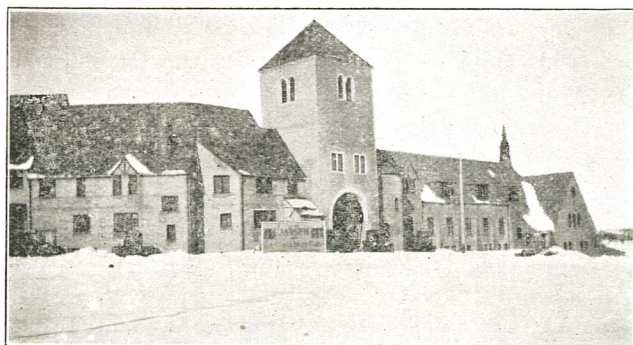


The work is, we hope, under way in every one of our churches, and we feel that we should do nothing to disturb the plans adopted already by the pastors and their people.

But we are willing to render any aid a congregation may reasonably ask of us.

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We Hope We said that we hope that the work is under way in all of our congregations, not that we know that it is. We should, however, know. In order to find out we are now beginning to address another inquiry to every congregation. This work will take some time, considerable time, in fact. The brethren



in the ministry would save us much time and labor if they would immediately upon reading this sit down and drop us a line to inform us how they are getting along. We requested this several months ago, but many of the brethren seem to have overlooked this request. Perhaps this gentle reminder will bring results.

We quote the following from The Lutheran Companion:

I wish there were some way of getting across to the trustees the fact that conference and synod money is as necessarily collected and paid out as running expenses are. Any appeal that you can make on this score to the men, please do so. We are very much behind with this year's conference pledge (largely due to our building program) and I do not know how we are to come out. What a wonderful thing it would be if the day came when the pastor would not need to push and pull like a beaver to secure the necessary funds for the Kingdom.

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Two Views We are in this issue offering the readers two views from Thiensville. One, the pump house with a bit of winter scenery; the other, a part of the main group. To the left of the tower you see the Director's residence; to the right, the library building with the class rooms and the chapel over the gymnasium seen from the south.

It will not be so very long before the new seminary will be ready for use.

J. B.

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"The Fourth Branch?" Those who have been watching the doings at the National Capital more or less closely for the last years seem to incline to the view that matters there are fast approaching a crisis. The Chicago Tribune sums up the situation in the heading of an editorial: "The Fourth Branch Of National Government." It is pointed out that the moral and clerical lobbies in the capital intend to assert that the President-elect is under peculiar obligations to them and their intensive activities; much of the credit for his victory in the recent unpleasantness is assumed by them, even in the face of the fact that Mr. Hoover's candidacy did not enjoy the unqualified approval of these very same interests. The future president, to judge by his past political history, does not exactly make the impression of one who invites outside interference or persistent dictation as to what course he is to pursue in a given instance; he rather impresses us as one who knows his own mind and manages to get a clear view of a situation before he begins to act. He may have some decided views as to just what shall be his line of action in questions which very nearly concern the exponents of the Fourth or Church Branch of the National Government. It will be interesting to observe just how much of interference he will tolerate in carrying out his plans.

That the Church Branch in matters of State has definite plans for action seems evident by what the Tribune states. "The Rev. Ernest True Wilson, secretary of the board of temperance, prohibition and control, says that the administration must not permit any federal officers to violate the Volstead law. They must keep themselves personally innocent of wrongdoing. All persons having place in any branch of government must indulge themselves only in legal beverages. Mr. Hoover is advised that the religious lobbies interpret the prohi-

bition resolution of the Republican platform to mean 'that the President and the first lady of the land will not serve contraband goods in the White House, and thus by the example of our first home set the law at defiance.'"

Stressing this interpretation at this time is certainly not inspired by kindly thought and consideration for the present incumbent in office who is soon to resign his post. It is reported of him that he strictly observed the eighteenth amendment in regulating the conduct of the White House.

Another factor with which the Fourth Branch will have to reckon is Congress which rather belatedly has in the past few days shown some unmistakable signs of resenting undue interference from outside forces.

G.

THE RECORD OF CREATION

Gen. 1 and 2

I. The Waters Above the Firmament

Genesis 1:6-8 we read: "And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament heaven. And the evening and the morning were the second day."

The statement of Moses concerning the waters **above** the firmament has puzzled many. They ask, what does he mean by these? The clouds filled with water, or great masses of water above the clouds?

We may safely say that little, if anything, is known of waters above the clouds. But even if what some astronomers believe were true, that great volumes of water are stored away above the clouds, and that the sun draws its immense supply of fuel and heat-forces from these waters, this would not contradict the text of Moses, nor would it prove that the clouds do not belong to the waters above the firmament. For all the text in the original says is: "God made the firmament, and divided between the waters which were **below** facing the firmament and between the waters which were **above** facing the firmament; and it was so." There can be no doubt about the waters in the clouds. They are **above**, facing the firmament. Whether there are yet other waters above these, we know not. But if there were any, they would still be **facing** the firmament. The waters that came out of the windows of heaven during the flood, are identified with the rain which came from the clouds. Comp. Gen. 8, verse 11 and 12, and 9, verses 8 to 17.

II. The Constant Trade Or Interchange Going On Between the Waters Above and Below

Isaiah 55:10 does not say what the English version makes him say, that the rain which cometh down

from heaven returneth **not** thither; but this is what the prophet says: "As the rain cometh down, and the snow from heaven, and returneth **not** thither **before** it hath watered the earth, and made it bring forth and bud, so, etc." Isaiah does here not deny, he rather states as a self-evident fact, that the rain does return to heaven after it has watered the earth. Here common observation or science agrees with the Bible. The following statement of a renowned astronomer may sound fabulous, but I have no reason to doubt his words when he says: If all the millions of men, women, and children now living on earth, with buckets in their hands, dipped water out of the sea as fast as they could, they would have to work unceasingly by day and by night for almost 200 years to draw out the same amount of water, the sun draws up to the clouds in one day, according to the fixed laws of evaporation, and, which is again returned to the earth in the form of rain and snow, of which every drop is purified and contains exactly two parts of hydrogen and one part of oxygen.

III. The Proportion of Water to Land on Earth

In the laws of evaporation, fixed by God in creation, we find the reason for the proportion of the water-covered to the land-covered areas of the earth. The proportion is, as we know, two to one in favor of water. If it were otherwise, most plant, animal, and human life would either be drowned by too much rain, or famished by its sparsity. "O Lord, how manifold are Thy works! In wisdom hast Thou made them all; the earth is full of Thy riches." Ps. 104:24.

* * * * *

Whence Came Life?

Genesis 1:9-10 we read: "And God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land earth; and the gathering together of the waters called He seas; and God saw that it was good."

Lifeless matter was now created and separated. Finished were not only the dry land and the sea, the larger and the smaller bodies of land water, their hills and dales, their rivers and lakes, now clothed in light, then shrouded in darkness, but also all the lifeless **elements**, of which the chemists have discovered seventy in number, together with all the mysterious **forces** of nature. And God had not only counted these, but all the atoms. All things were now ready to receive and lovingly to embrace the next creature in order; yea, earth and air, with water and sunshine were anxiously waiting, waiting to nurse it. But the new, the altogether mysterious being itself — **life** we call it — had not yet appeared on earth.

No gulf is so great and unbridgeable in nature as

that which separates life from death, or even the simplest form of life, a plant cell, from dead matter. A plant cell, or a tiny mass of protoplasm, is a living body, so small that the bare eye cannot discover it; with the help of a powerful microscope however man may espy it, and the closer he observes it, the more mysterious it becomes. He seems to see something like a machine in motion, but it is infinitely more than a moving mechanism. It is a living, breathing organism. Yea more, it is a living, moving, working, growing, well organized, mysterious something, which, under the influence of light and heat, draws the tiniest particles of dead matter out of earth, and air, and water, unites them with its own little being, transforms them into its own nature, fills them with its own life and, last but not least, bestows upon them the power to bring forth and multiply their own newborn being.

How did this wonderful being, which we call plant-life, spring from dead matter? Here all naturalists, evolutionists included, with one voice exclaim: "We know not!" Here they see a gulf they cannot bridge. They are all agreed, that life was not always there, that it had a beginning. But how did it, how could it begin? That's the baffling question.

For years "spontaneous generation" or "abiogenesis," that is, the birth of life out of death, was the hope of science; but this hope has been almost universally abandoned. No basic principle of natural science is to-day more firmly established than this: **Life springs from life.** And all who do not willfully close their eyes are forced to confess: The first form of life, even the most simple, the plant cell, must have been generated by a life existing outside of dead matter; and this life must have possessed greater wisdom and greater power than man; for man with all his skill and all his knowledge of nature cannot produce one single, simple life cell out of dead matter.

This becomes all the more evident, when we consider the following: The chemist is familiar with all the elements necessary to build up a plant cell; he finds a superabundance of these in the earth, air, and water; he can separate them from the earth, air, and water, and put them together in their correct proportion; he can even generate the necessary growth-producing light-rays in his laboratory without the sun, and shed them on his delicate work of art, but — after he has done all this, then — well then — all remains **dead.** That one mysterious thing, life, will not appear. Thus the nearer the scientist approaches the visible birthplace of life in dead matter, the farther it flees from his sight. The most intense scientific investigation does not solve, but only intensify the question: **Whence came life?**

J. F. B.

WHITHER ARE WE DRIFTING?

Rev. Bjug Harstad, Pioneer Pastor

"Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham, that which he hath spoken of him."

Beloved fellow-Christians! In this text the Lord praises Abraham, because he would command his household after him and they would keep the way of the Lord and do justice and judgment.

This was the way Abraham manifested his appreciation of the great blessing promised him. In the same way he also became a blessing to many nations. He was not only the founder of a prosperous nation, but also the father of all who in faith receive and enjoy the fruits of Christ's atonement for all the sins of the world. That is certainly a most wonderful blessing which is revealed and written that we also shall know it, in sincere faith receive and enjoy it, like Abraham did.

In the realm of nature the benign Creator and Preserver of all things has showered upon our esteemed country exceedingly rich blessings of all kinds. Land and water, hills and valleys, mountains and plains vie with each other in extending to us great resources for our material well-being.

The worthy patriots and founders of our government laid the foundation broad and solid, so that every person, rich or poor, should be equally protected in the peaceable enjoyment of life, liberty and the pursuit of happiness. To this has been added the last few years the discovery and availability of marvelous powers of nature that, by proper handling, make life easier and more enjoyable.

But whither are we now drifting? Are we making progress in doing what Abraham did, viz: to instruct our household after us, that our children shall keep the way of the Lord, to do justice and judgment, that the Lord may bring blessing upon our citizen as He did upon Abraham?

It does not look so now. Though we are spending enormous sums of money for the training of the young in common schools and in higher institutions, yet they are not trained, for it is a stubborn fact and a public complaint all over our country that well-schooled youths have more and more become ring-leaders of desperate wickedness.

The reason is simply this, that their hearts and wills have not been trained by means of that word of instruction which Abraham used, which alone is the power to make wise unto salvation, and to create self-

command and determination against evil influences. Ignorance and unbelief are dangerous.

What Theodore Roosevelt said is evidently true: "A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community because of his exceptional additional power which he has acquired." Even the skeptic Herbert Spencer said: "To educate reason without educating desire is like selling a repeating rifle to a savage."

How, then, shall the young be instructed and trained?

There is no easier road to take than to obey the demand of the Lord of Hosts, the Almighty God of Love, who alone can train human reason, desire and will by His Spirit in His Word, giving a new heart.

Who is to impart such training?

Here we strike a snag. How will we escape wreckage and avoid being driven out of the right course? We all hold, I presume, that governments exist by divine right, and that their sphere of operations lies not in spiritual but only in worldly affairs, viz., to keep outward order, to protect life and property, also to punish evildoers. The means given governments to accomplish this is the sword and the policeman's baton. This authority is not to bring up children nor to preach the Gospel. Such solemn duty devolves upon the family and the church, as we have observed.

The church — that is, the communion of all truly believing disciples of Christ all over the world — is a divine institution, just as well as civil governments. To the church are assigned means of grace, the word and the holy sacraments, as its implements and means of operation in building the spiritual kingdom of Jesus Christ. This kingdom is not of this world, and should, like its head and King, scrupulously avoid mixing into civil or political matters, being earnestly warned against becoming such a busybody. (1 Peter 4:15.) Therefore, these two kingdoms should forever be kept separated. Enlightened Christians are exceedingly glad and thankful because such is the case in our country. To this day we have in our Constitution a guarantee against any state church. From Scripture and history the Lutheran confession has conclusively proven that a coupling of the two kingdoms is wrong and detrimental to both parties.

Owing to this fact, the state cannot teach any kind of religion; its instructors are not trained for that purpose.

A school excluding all religious instruction, lacks the only means that can effectually train the human mind and shape character. "Lo, they have rejected the Word of the Lord; and what wisdom is in them" (the wise men)? (Jer. 8:9.)

If the church people were wide awake to their plain duty and the great honor to be co-workers with God, whom they profess to worship, they would establish their own Christian school, familiarizing the children with their Creator, Redeemer, and Comforter. This we owe to our God, our children, and our country.
—The Evangelist.

NOT IN WORDS, BUT IN POWER

An American teacher was employed in Japan, under the condition not to mention the Christian faith in his lectures. He kept his word. He did not mention Christianity, but the students saw his Christian life, and that made such a deep impression on the young people, that they met secretly in a grove and signed their names to a paper by which they renounced idolatry. Twenty-five of these young men entered the seminary at Kioto, and some of them are already ministers of the Gospel.

FESTAL DAYS

Let it be observed that we keep the festal days, not for the sake of intelligent and learned Christians (for they have no need of this observance), but first of all for bodily causes and necessities, which nature teaches and requires; and for the common people, man-servants and maid-servants, who are occupied the whole week with their work and trade, that for a day they may forbear, in order to rest and be refreshed.

Secondly, and most especially, that on such day of rest (since otherwise it cannot be accomplished) time and opportunity be taken to attend divine service; so that we may meet to hear and treat of God's Word, and afterwards to praise God in singing and prayer.

But this, I say, is not so limited to any time, as with the Jews, that it must be just on this or that day; for in itself no one day is better than another, and this should indeed occur daily; but since the mass of people cannot give such attendance, there must be at least one day in the week set apart. But since from old Sunday (the Lord's Day) has been appointed for this purpose, we also should continue the same, that everything be done in harmonious order, and no one, by unnecessary innovation, create disorder.

Therefore the simple meaning of the commandment is this, viz., since holidays are observed, such observance be devoted to hearing God's Word; so that the special employment of this day be the ministry of the Word for the young and the mass of poor people; yet that the observance of rest be not so strictly interpreted as to forbid any other incidental and necessary work.

When then, it is asked: "What is meant by the commandment: "Remember the Sabbath Day to sanc-

tify it?" Answer: To sanctify the Sabbath is the same as "to keep it holy." But what is meant by "keeping it holy?" Nothing else than to be occupied in holy words, works and life. For the day needs no sanctification for itself; for in itself it has been created holy. But God desires it to be holy to thee. Therefore it becomes holy or unholy on thy account, according as thou art occupied on the same with things that are holy or unholy. How then, does such sanctification occur? Not that we sit behind the stove and do no rough work, or deck ourselves with a garland and put on our best clothes, but that we occupy ourselves with God's Word and exercise ourselves therein.

— Luther's Large Catechism, 1529.

READY FOR CHURCH?

It is 9:30 on Sunday morning. Over at the Jones' house all is quiet, says the Detroit, Mich., *Evening News*. The family had been out late the night before, and all were glad of the opportunity for this extra sleep.

At length Mrs. Jones awakens and, remembering that it is Sunday, sleepily calls to Mr. Jones, "Are we going to church to-day?"

Her husband rouses himself to reply, "Well, I don't know; I'm pretty tired this morning."

Whereupon Mrs. Jones reminds him that it has been two weeks since they have attended church, and they had better go.

Mr. Jones rises and looks at his watch. Nine-thirty, and service begins in just one hour. Certainly they will have to hurry. The two children are called, and one after the other is told to get ready for church. An hour of feverish confusion follows.

Susan doesn't know which dress to wear. John can't find his coat. Mr. Jones's temper suffers a near collapse when he cannot find his collar-button. Mrs. Jones has been busy hastily putting together some breakfast, of which they partake one by one.

Mr. Jones dashes out to the car. After fussing with the starter for a while, he emerges from the garage, and off they go for church. They waste no time on the streets. At length they draw up and enter the church just as the choir is beginning the anthem. The members of the family file into the pew and are seated. Mr. and Mrs. Jones congratulate each other that they are only twenty minutes late and then settle down for the service.

They think they are ready for church. Not at all! They have made no preparation for a service of worship. They have clothed and fed their bodies, but there has been no soul preparation. There has been no prayer for guidance. There has been no searching of the heart. They have not made ready to think God's thoughts after Him. Getting ready for church is a serious matter, after all!

FROM OUR CHURCH CIRCLES

Official Notice

To the President of the West Wisconsin District the following documentary information was given in writing by the Secretary of the Board of Trustees of Northwestern College in Watertown under the date of October 30, 1928.

"The Board of Trustees of the Northwestern College in its special meeting to-day instructed me to inform you, as President of the West Wisconsin District, that Prof. E. E. Sauer of our college has been suspended from college as a teacher and has definitely severed his connection with our institution.

The following resolutions were adopted in the Sauer case at the annual meeting of the Board, October 10, 1928.

RESOLVED, that Prof. E. E. Sauer be herewith suspended from our institution as a teacher, because he practiced fellowship with and preached for a suspended pastor, W. Hass of Oconomowoc, and upon due admonition flatly refused to remove the offense. Be it furthermore RESOLVED, that said Prof. Sauer be given reasonable time in which he may yet consider and remove the given offense, and upon failure to do so, he vacate the house.

Prof. Sauer has already vacated the house and turned the keys over to the proper authorities."

That immediate action was not taken by the President of said Synod on receipt of this information, may be briefly explained as follows: The undersigned thought it wise to grant anew a reasonable time to Prof. E. E. Sauer, in which he could once more consider the matter in question calmly, and in the light of our deliberations with him, and right the wrong.

Reluctantly we must now perform the duty of our calling by stating that Prof. E. E. Sauer has severed his connection with Northwestern College and has furthermore left the circles of the Wisconsin Synod without righting the offense given to former brethren of Synod by preaching or officiating for a pastor suspended by the Wisconsin Synod.

J. G. Glaeser, President.

Dr. Martin Luther College

On Saturday, February 2, the first semester in Dr. Martin Luther College came to its close. In spite of the fact that we began a little later than usual, the classes have in most instances covered the material outlined for this half of the school year.

The Christmas vacation began on December 19. As has been customary for years, we had our college Christmas celebration on the evening of the 19th. This year's program was well attended by friends of the institution. Our audience numbered well over

700. Prof. Backer had arranged a very pleasing program. It consisted almost entirely of old Christmas carols. Prof. A. Schaller gave the address.

We were fortunate this year in regard to health conditions. Outside of several operations and a few scattered cases of so-called colds, work could be carried on without interruption. The influenza that caused so much interference at other schools reached New Ulm about the time of the Christmas vacation when our school was closed.

However, in the several cases of illness that we had we learned to appreciate the fact that we are now equipped with proper hospital facilities. These rooms are located on the second floor of the service building. They are furnished as well as any other hospital rooms. In a private kitchen meals can be gotten for the patients without having the dishes come into contact with the dishes from the regular dining rooms. Several ladies' aids and other societies made us donations of money, and with the aid of this money we have put our hospital rooms into such a condition that we need not hesitate to have them inspected by any one. Since fall Miss Anna Birkholz is doing the work of a practical nurse in these rooms. Whenever a scholar takes ill, he or she is immediately transferred to the hospital and our nurse takes charge of the patient. This arrangement thus far has proved itself very satisfactory.

By the time these lines reach the reader we are well into the second semester. The graduating class of our Normal Department is quite large this year. On June 13th a class of 30 will finish its work at our school and be ready to go out as teachers. Of these 30, eleven are young men and nineteen are women. Congregations that are intending to call a teacher need not hesitate to send their calls to the assignment committee this year, for all can very likely be supplied. B.

Installations

On Sexagesimae Sunday, February 3, 1929, I installed my son, Pastor Martin L. Buenger, as pastor of Trinity Ev. Luth. Church, Town of Caledonia, Racine Co., Wis. Pastor Carl Otto assisting.

Address: Rev. Martin L. Buenger, R. R., Caledonia, Racine Co., Wis.

Carl H. Buenger, President,
Southeast Wisconsin District.

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Authorized by President Aug. Zich, Wm. Kuether was duly installed as pastor of Immanuel's Congregation, Kewaunee, Wis., on January 20th, second Sunday after Epiphany.

The Lord abide with shepherd and flock.

K. F. Toepel.

Wedding Anniversary

By the grace of God Mr. and Mrs. Fred Brown of St. Paul's Congregation, Ft. Atkinson, Wis., celebrated their 50th wedding anniversary on January 5th. The undersigned gave an address.

P. Janke.

Acknowledgment and Thanks

The Nicolai Congregation of Canby, Minn., donated the following to Dr. Martin Luther College: 6 sacks potatoes, 2 sacks apples, cabbage, beets and carrots, pumpkins, squash, 5 gallons honey, 43½ quarts canned goods, \$4.50 cash. Owing to an oversight, the list was not given us until now. To the kind donors I express our sincere thanks. E. R. Bliefernicht.

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We acknowledge with thanks the receipt of two quilts for the sick rooms at Northwestern College, presented by the Mission Club of the Congregation at Fox Lake. K.

Rosebud Delegate Conference

The Rosebud Delegate Conference will meet March 12th and 13th in the congregation of Rev. R. Kremer at Herrick, S. Dak.

Opening Session, Tuesday, 9 A. M.

Papers: IX and X Commandments: Pastor Schaefer; The Office of the Keys and Confession: Pastor Kremer; The Divinity of a Call: Pastor Holzhausen; The Method of Procedure in Dealing with a Member Step by Step According to Matthew 18: Pastor Baumann.

Timely announcement is requested.

B. R. Lange, Sec'y.

Congregation Honors Member for 25 Years of Service

On January 25, the twenty-fifth anniversary of Carl Bradtke's treasurership was celebrated in the St. John's Lutheran Church, Lake Benton, Minnesota. At 7:30 in the evening the anniversary celebration began with the divine service which was held in both the German and English languages. The undersigned delivered two short sermons, emphasizing the value and blessing of faithful servants in the Church of God. In fact, the jubilarian had served, in all, twenty-seven years as treasurer of the congregation. At the last congregation meeting, January 8, he was elected for the tenth term.

The service was well attended, in spite of the very cold night. After the worship the people were entertained in the basement of the church. Every organization of the congregation, as the Sunday school, the Walther League, the Choral Club, the Junior Choir, the Ladies' Aid Society, the Dorcas Society, and the Church Council, was represented on the program. A light lunch

was served to all the guests present. A gift of a sum of money was presented to Mr. Bradtke by a member of the Church Council, in loving memory of his long service in the Lord's Kingdom. Every piece of the gift indicated a year of service. We pray the Lord of the church to preserve our brother in health and strength for many years yet in order to serve his Savior.

Paul W. Spaude, B. D., S. T. M.

Accepts Call

Professor C. Abbetmeyer, at present teacher at the Valparaiso Lutheran University, Valparaiso, Ind., has accepted the call extended to him by our Northwestern College Board for the vacated professorship.

The professor will enter upon his duties at the beginning of the new school year in September.

F. E. S.

**Northwestern Lutheran Academy
Mobridge, South Dakota**

The board of this institution hereby calls for applications from families desiring to do the work of matron and janitor at this school. The janitor should understand a steam heating plant. The matron must supervise the girl's dormitory and do the cooking. Applicants should be able to assume their duties at Mobridge, S. D., about June 1, 1929. All applications must be in the hands of the undersigned by March 10, 1929.

H. J. Schaar, Morristown, S. D.

ITEMS OF INTEREST

Lutheran Brevities

Interested in a series of stewardship articles appearing at this time in the American Lutheran, a New York layman has placed an order with the American Lutheran Publicity Bureau to send the magazine during 1929 as a Christmas gift to every Missouri Synod pastor not now receiving the publication. A total of 2,106 pastors will benefit by the gift. It is believed that this is the largest subscription order for a religious publication ever placed by one individual at one time.

Sacrificial Altar of the Canaanites Reported Found

A report from Alan Rowe, director of the University of Pennsylvania expedition to Palestine, made public Monday, states that a great stepped altar at which the Canaanites worshiped their god Mekal nearly 3,500 years ago has been found in Biesan, the biblical Beth Shan.

The altar, built of bricks resting upon a foundation of undressed stones in the temple, is approximately 17 feet wide and 12 feet deep.

Many other objects of archaeological value also were uncovered, it was said. They include three gold pendants, one of which bears a figure of the goddess Ashtoreth; bronze arrowheads, an ivory spindle whorl and several Syro-Hittite cylinder seals whose presence, Mr. Rowe said, appear to indicate a northern influence in Beth Shan in the time of Thothmes III.

— Milwaukee Journal.

The Protestants in Germany

A tabulation of the membership of 28 Protestant state churches in Germany has been made by Das Evangelische Deutschland (Berlin), and published in a recent issue. The listing is as follows:

1. Evangelical Church of the Old Prussian Union	19,572,502
2. Evangelical Lutheran State Church in the Free State of Saxony	4,465,880
3. Evangelical Lutheran State Church of Hanover	2,410,755
4. Evangelical State Church of Wurttemberg	1,721,948
5. Evangelical Lutheran Church in Bavaria, on the east bank of the Rhine	1,591,576
6. Evangelical Lutheran State Church of Schleswig-Holstein	1,416,305
7. Thuringian Evangelical Church	1,414,082
8. Evangelical Lutheran Church in the State of Hamburg	967,301
9. Evangelical State Church in Hesse	883,430
10. United Evangelical-Protestant State Church of Baden	895,542
11. Evangelical State Church in Hesse-Cassel	911,954
12. Evangelical Lutheran Church of Mecklenburg-Schwerin	630,789
13. United Protestant-Evangelical-Christian Church in the Palatinate (Palatinate State Church)	540,965
14. Brunswick Evangelical Lutheran State Church	447,743
15. Evangelical State Church in Nassau	477,381
16. Evangelical State Church of Anhalt	317,358
17. Evangelical Lutheran Church of the Province of Oldenburg	323,006
18. Bremen Evangelical Church	290,446
19. Evangelical State Church Frankfort on the Main	215,560
20. Evangelical Reformed State Church of the Province of Hanover	228,775
21. Lippe (Reformed and Lutheran) State Church	154,072
22. Evangelical Lutheran Church in the Lubeck State	118,473
23. Evangelical Lutheran State Church of Mecklenburg-Strelitz	103,579
24. Evangelical Lutheran Church in Reuss	65,481
25. Evangelical State Church of Waldeck and Pymont	61,877
26. Evangelical Lutheran State Church of Schaumburg-Lippe	49,924
27. Evangelical Lutheran Church of Lubeck in the Free State of Oldenburg	49,431
28. Evangelical Church of Birkenfeld	43,721
	40,369,856

Fundamentalist Organization

Indianapolis, Ind.—(U. P.)—The Defenders of the Christian Faith, an association of fundamentalists organized to "purify the nation of evolutionists and their teachings," opened its first national convention Monday. The convention will organize groups of "Bible minute men" to tour the country.

— Milwaukee Journal.

Films of Bible Stories

A non-theatrical film company dealing particularly with religious subjects for the use of churches has undertaken to send a company to Palestine to make twenty or more films of Bible stories with authentic background and captioned in the exact text of the Bible. Each film will be two reels in length. It is hoped through this means to awaken religious interest in young people throughout the country.

DAKOTA-MONTANA DISTRICT

September, 1928

Rev. E. Hinderer, Windsor, N. D.	\$ 20.00
Rev. D. F. Rossin, White Butte, S. D.	33.30
Rev. D. F. Rossin, Shade Hill, S. D.	7.37
Rev. S. Baer, Burt, N. D.	80.59
Rev. R. J. Palmer, Clark, S. D.	63.00
Rev. A. H. Baer, Aurora, S. D.	114.10
Rev. S. Baer, Zeeland, N. D.	274.76
Rev. Wm. Lindloff, Ward, S. D.	87.46
Rev. Wm. Lindloff, Elkton, S. D.	34.60
Rev. R. J. Palmer, Willow Lakes, S. D.	121.00
Rev. O. E. Klett, Florence, S. D.	41.20
Rev. W. G. Schmidt, Carson, N. D.	9.85
Rev. W. G. Schmidt, Flasher, N. D.	14.30
Rev. W. G. Schmidt, Carl Twp., S. D.	5.93

\$ 907.46

October, 1928

Rev. S. Baer, Hague, N. D.	\$ 115.57
Rev. Theo. Bauer, Akaska, S. D.	185.00
Rev. H. J. Schaar, Watauga, S. D.	41.00
Rev. L. J. Lehman, Tolstoy, S. D.	87.80
Rev. R. F. Gamm, Faulkton, S. D.	51.34
Rev. R. F. Gamm, Loyalton, S. D.	30.00
Rev. R. F. Gamm, Ipswich, S. D.	38.29
Rev. J. P. Scherf, Roscoe, S. D.	117.52
Rev. E. R. Gamm, Mobridge, S. D.	141.00
Rev. Theo. Bauer, Akaska, S. D.	4.78
Rev. A. W. Fuerstenau, Raymond, S. D.	189.60
Rev. D. F. Rossin, White Butte, S. D.	5.00
Rev. G. J. Schlegel, Hazelton, S. D.	60.55
Rev. D. F. Rossin, Lemmon, S. D.	79.00
Rev. D. F. Rossin, North Hettinger, N. D.	13.00
Rev. Wm. Lindloff, Elkton, S. D.	25.55
Rev. Wm. Lindloff, Ware, S. D.	75.65
Rev. P. G. Albrecht, Bowdle, S. D.	246.00
Rev. E. Schaller, Gale, S. D.	62.60
Rev. A. H. Baer, Bruce, S. D.	17.35
Rev. A. H. Birner, Arco, S. D.	41.50

\$1,626.10

November, 1928

Rev. H. C. Sprenger, White, S. D.	\$ 152.25
Rev. W. J. Schmidt, Carl, N. D.	6.15
Rev. W. J. Schmidt, Flasher, N. D.	6.65
Rev. E. R. Gamm, Glenham, S. D.	187.00
Rev. S. Baer, Haynes, N. D.	20.00
Rev. S. Baer, McIntosh, S. D.	10.25
Rev. W. F. Sprengler, Hazel, S. D.	134.25
Rev. E. Schaller, Mound City, S. D.	147.51
Rev. P. G. Albrecht, Bowdle, S. D.	102.00
Rev. H. J. Schaar, Paradise, N. D.	96.46
Rev. H. J. Schaar, McIntosh, S. D.	30.51
Rev. S. Baer, Haynes, N. D.	20.00
Rev. Wm. Lindloff, Ward, S. D.	24.50
Rev. Wm. Lindloff, Elkton, S. D.	32.15
Rev. F. Wittfaut, Cohoga, Mont.	21.00
Rev. F. Wittfaut, Crow Rock, Mont.	34.64
Rev. Herbert Lau, Gary, S. D.	18.00
Rev. S. Baer, Flasher, N. D.	8.00
Rev. H. C. Schnitker, Dupree, S. D.	46.38
Rev. H. C. Schnitker, Faith, S. D.	36.01
Rev. E. A. Birkholz, Milroy, Minn.	38.23
Rev. E. A. Birkholz, Marshall, Minn.	117.93
Rev. S. Baer, McIntosh, S. D.	18.00
Rev. M. C. Michaels, Henry, S. D.	155.00
Rev. M. C. Michaels, Hague, Clark Co., S. D.	77.00
Rev. J. P. Scherf, Cloyd Valley, S. D.	96.06
Rev. W. F. Meier, Watertown, S. D.	129.00
Rev. A. H. Birner, Hendricks, Minn.	209.23
Rev. W. J. Schmidt, Carson, N. D.	2.30
Rev. W. J. Schmidt, Flasher, N. D.	13.65
Rev. W. J. Schmidt, Carl, N. D.	9.05

\$1,999.16

December, 1928

Rev. W. J. Schmidt, Carson, N. D.	\$ 7.94
Rev. W. J. Schmidt, Carl, N. D.	4.30
Rev. W. J. Schmidt, Flasher, N. D.	30.65

Rev. S. Baer, McIntosh, S. D.	18.00
Rev. E. Hinderer, Tappen, N. D.	18.00
Rev. P. G. Albrecht, Bowdle, S. D.	87.25
Rev. P. G. Albrecht, Theodore, S. D.	28.60
Rev. G. J. Schlegel, Hazelton, N. D.	12.40
Rev. J. P. Scherf, Roscoe, S. D.	9.60
Rev. J. P. Scherf, Cloyd Valley, S. D.	1.52
Rev. Theo. Bauer, Eales, S. D.	4.08
Rev. L. G. Lehman, Onaka, S. D.	30.75
Rev. S. Baer, Haynes, N. D.	24.00
Rev. W. T. Meier, Watertown, S. D.	30.00
Rev. A. H. Baer, Aurora, S. D.	10.15
Rev. A. H. Baer, Bruce, S. D.	2.60
Rev. D. F. Rossin, Shade Hill, S. D.	31.04
Rev. D. F. Rossin, Lemmon, S. D.	12.50
Rev. E. A. Birkholz, Hilroy, Minn.	7.53
Rev. W. F. Sprengler, Grover, S. D.	88.85
Rev. W. R. Krueger, Athboy, S. D.	6.50
Rev. W. R. Krueger, Meadow, S. D.	6.25
Rev. W. R. Krueger, Bison, S. D.	7.00
Rev. S. Baer, Zeeland, N. D.	52.55
Rev. P. G. Albrecht, Bowdle, S. D.	107.00
Rev. E. Schaller, Mound City, S. D.	20.00
Rev. S. Baer, Hague, N. D.	14.27

\$ 673.33

January, 1929

Rev. G. J. Schlegel, Hazelton, N. D.	\$ 37.14
Rev. W. F. Sprengler, Grover, S. D.	10.00
Rev. J. P. Scherf, Roscoe, S. D.	16.17
Rev. J. P. Scherf, Cloyd Valley, S. D.	9.21
Rev. W. F. Sprengler, Grover, S. D.	155.00
Rev. W. F. Sprengler, Henry, S. D.	15.50
Rev. W. F. Sprengler, Grover, S. D.	30.00
Rev. S. Baer, Flasher, N. D.	4.00
Rev. S. Baer, Hague, N. D.	12.85
Rev. S. Baer, Zeeland, N. D.	52.64
Rev. R. J. Palmer, Willow Lake, S. D.	21.50
Rev. M. D. Keturakat, Mazeppi, S. D.	71.35
Rev. D. F. Rossin, Lemmon, S. D.	30.50
Rev. D. F. Rossin, Hettinger, N. D.	25.70
Rev. D. F. Rossin, Shade Hill, S. D.	11.00
Rev. D. F. Rossin, White Butte, S. D.	8.00
Rev. P. G. Albrecht, Cottonwood, S. D.	7.45
Rev. P. G. Albrecht, Theodore, S. D.	32.00
Rev. P. G. Albrecht, Bowdle, S. D.	90.65
Rev. E. A. Birkholz, Milroy, Minn.	20.37
Rev. A. W. Fuerstenau, Raymond, S. D.	110.00
Rev. E. R. Gamm, Glenham, S. D.	48.25
Rev. E. R. Gamm, Mobridge, S. D.	38.50
Rev. R. J. Palmer, Willow Lake, S. D.	22.25
Rev. A. H. Baer, Bruce, S. D.	2.65
Rev. A. H. Baer, Aurora, S. D.	16.50
Rev. Theo. Bauer, Eales, S. D.	17.82
Rev. Theo. Bauer, Akaska, S. D.	68.88
Rev. R. J. Palmer, Willow Lake, S. D.	78.35
Rev. Herbert Lau, Altmont, S. D.	31.05
Rev. Herbert Lau, Goodwin, S. D.	34.16
Rev. Wm. Lindloff, Ward, S. D.	40.41
Rev. Wm. Lindloff, Elkton, S. D.	85.70
Rev. W. R. Krueger, Coal Springs, S. D.	5.75
Rev. W. R. Krueger, Meadow, S. D.	14.00
Rev. W. R. Krueger, Bison, S. D.	6.25
Rev. W. R. Krueger, Athboy, S. D.	12.00
Rev. S. Baer, Haynes, N. D.	10.09
Rev. R. F. Gamm, Faulkton, S. D.	26.00
Rev. R. F. Gamm, Loyalton, S. D.	20.15
Rev. R. F. Gamm, Ipswich, S. D.	13.75
Rev. J. P. Scherf, Roscoe, S. D.	48.91
Rev. J. P. Scherf, Cloyd Valley, S. D.	9.47
Rev. J. S. Erhart, Renville, S. D.	10.33
Rev. H. C. Schnitker, Dupree, S. D.	16.81
Rev. H. C. Schnitker, Faith, S. D.	44.80
Rev. E. Hinderer, Tappen, N. D.	32.00
Rev. W. G. Schmidt, Flasher, N. D.	26.00
Rev. W. G. Schmidt, Carl, N. D.	1.28
Rev. F. Wittfaut, Crow Rock, Mont.	10.33

\$1,563.38

ADAM J. HEZEL, Treasurer.

RECEIPTS FOR SEMINARY AND DEBTS

Month of January, 1929

Rev. A. W. Sauer, St. Martin's, Winona, Minn.	\$ 895.45
Rev. Paul Oehlert, Trinity, Kaukauna, Wis.	86.11
Rev. A. F. Westendorf, St. Paul's, Saginaw, Mich. .	57.00
Rev. H. Cares, Emanuel, T. Herman, Dodge Co., Wis.	50.00
Rev. Oscar J. Peters, St. John's, Wayne, Mich.	31.60
Rev. A. Froehle, Trinity, Neenah, Wis.	7.75
Rev. Gustave Vater, St. Paul's, North Freedom, Wis. .	5.00
Rev. M. F. Rische, David's Stern, Kirshayn, Wis. ...	36.55
Rev. J. G. Jeske, Divine Charity, Milwaukee, Wis.	30.00
Rev. Theo. Volkert, Erste Ev. Luth., Racine, Wis.	1,341.30
Rev. H. Wolter, St. Paul's, Town Lomira, Wis.	20.00
Rev. H. Wolter, St. Petri, Town Theresa, Wis.	11.00
Rev. F. A. Reier, St. Paul's, Dale, Wis.	5.00
Rev. H. H. Ebert, Saron's, Milwaukee, Wis.	5.00
Rev. P. T. Brockmann, Trinity, Waukesha, Wis.	5.00
Rev. A. C. Bendler, St. Matthew, Milwaukee, Wis. ...	10.00
Rev. H. C. Nitz, Whiteriver, Ariz.	5.00
Rev. A. Petermann, St. John's, Newburg, Wis.	3.00
Rev. H. J. Anger, St. John's, West Bend, Wis.	25.00
Rev. Luther Voss, Good Shepherd, Wauwatosa, Wis. .	17.40
Rev. Luther Voss, St. Peters, Town Greenfield, Wis. .	27.25
Rev. A. C. Bendler, St. Matthew, Milwaukee, Wis. ...	13.00
Rev. H. J. Anger, St. John's, West Bend, Wis.	25.00
Rev. W. P. Sauer, St. John's, Bear Valley, Minn. ...	17.00
Rev. W. P. Sauer, St. John's, Mazzeppa, Minn.	32.20
Rev. Paul G. Bergmann, Zion's, Rheinglander, Wis.	133.20
Rev. Rud. Pietz, St. John's, Lomira, Wis.	5.50
Rev. P. Burkholz, Trinity, Mequon, Wis.	5.00
Rev. Wm. J. Hartwig, St. John's, Wis.	51.80
Rev. P. Janke, St. Paul's, Ft. Atkinson, Wis.	1,330.59
Rev. Louis W. Meyer, Zion's, E. Farmington, Wis. ...	108.00
Rev. G. Ehnis, St. Paul's, Monroe, Mich.	29.90
Rev. W. J. Schmidt, Trinity, Carson, N. D.	20.16
Rev. E. E. Prenzlow, Bethlehem, Stanton, Nebr.	10.00
Rev. F. H. Senger, St. John's, Rice Lake, Wis.	10.95
Rev. Carl H. Buenger, Friedens, Kenosha, Wis.	94.11
Rev. P. J. Bergmann, Christ, Milwaukee, Wis.	97.25
Rev. P. G. Bergmann, Christ, Milwaukee, Wis.	10.00
Rev. P. Burgholz, Milwaukee, Wis.	3.50
Rev. E. E. Kolander, Rozellville, Wis.	17.00
Rev. Ed. Ebert, Pentecostal, Whitefish Bay, Wis. ...	62.55
Rev. Wm. Roepke, Bruce's Crossing, Mich.	16.00
Rev. F. Raetz, Trinity, Wabeno, Wis.	24.25
Rev. F. Raetz, St. John's, Laona, Wis.	1.00
Rev. Wm. Petzke, St. John's, Cedar Mills, Minn.	10.00
Rev. H. E. Kelm, Friedens, Town Lanesburg, Minn..	705.40
Rev. A. C. Haase, Dreifaltigkeits, St. Paul, Minn.	1,000.00
Rev. Paul G. Albrecht, Jerusalem, Town Cottonwood, S. D.	43.20
Rev. E. E. Prenzlow, Bethlehem, Stanton, Nebr.	5.00
Rev. C. J. Schrader, Friedens, Echo, Minn.	50.75
Rev. A. Koelpin, Trinity, Milwaukee, Wis.	3.75
Rev. J. G. Glaeser, St. Paul's, Tomah, Wis.	22.00
Rev. Fr. Cares, St. John's, Frankemuth, Mich.	15.00
Rev. G. F. Wacker, St. John's, Berne, Mich.	65.00
Rev. John Witt, St. Paul's, Norfolk, Nebr.	15.00
Rev. E. Schoenicke, St. Paul's, Greenleaf, Wis.	10.00
Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis. .	10.00
Rev. Carl C. Kuske, Bethlehem, Taunton, Minn.	23.80
Rev. Geo. Luetke, Zion's, Toledo, Ohio	50.00
Rev. Henry Albrecht, Town Omro, Minn.	48.00
Rev. P. T. Brockmann, Trinity, Waukesha, Wis.	1,701.00
Rev. G. O. Krause, Lutheran Mission, Prentice, Wis. .	5.00
Rev. W. A. Hoenecke, Bethel, Milwaukee, Wis.	75.50
Rev. H. Kuckhahn, Lutheran Mission, Geneva, Nebr. .	6.00
Rev. R. C. Ave Lallemand, Christ, No. St. Paul, Minn.	100.00
Rev. A. Froehle, Trinity, Neenah, Wis.	100.00
Rev. Ph. Koehler, St. Luke's, Milwaukee, Wis.	573.00
Rev. Arnold Schultz, Trinity, No. Milwaukee, Wis. .	105.15
Rev. Aug. Sauer, St. John's, Vesta, Minn.	281.70
Rev. H. and W. Gieschen, Jerusalem's, Milwaukee, Wis.	10.50
Rev. Ph. Sprengling, St. John's, T. Centerville, Wis.	42.00
Rev. Ph. Sprengling, Town Centerville, Wis.	25.00
Rev. F. Weerts, Cambria, Wis.	25.00
Rev. Oscar J. Peters, St. John's, Wayne, Mich.	18.65
Rev. J. Mittelstaedt, St. Paul's, Wonewoc, Wis.	25.00
Rev. J. Mittelstaedt, St. Paul's, Wonewoc, Wis.	8.00
Rev. O. Hoyer, St. Paul's, Winneconne, Wis.	47.60
Rev. O. Hoyer, Zion's, Town Omro, Wis.	3.50
Rev. J. Witt, St. Paul's, Norfolk, Nebr.	40.00

Rev. J. E. Schaefer, Trinity, Crawford Lake, Minn. ...	15.00
Rev. Louis W. Meyer, Zion's, E. Farmington, Wis. ...	11.00
Rev. W. P. Haar, St. Paul's, No. Mankato, Minn. ...	100.00
Rev. T. J. Sauer, St. Paul's, Appleton, Wis.	756.50
Rev. T. J. Sauer, St. Paul's, Appleton, Wis.	1.33
Rev. T. J. Sauer, St. Paul's, Appleton, Wis.	16.00
Rev. G. Leyrer, Zion's, St. Louis, Mich.	45.00
Rev. F. C. Weyland, St. Petri, Town Winchester, Wis.	8.40
Rev. F. C. Weyland, St. Petri, Town Winchester, Wis.	7.43
Rev. Carl C. Henning, Immanuel's, Sault Ste. Marie, Mich.	5.80
Rev. E. Behm, Friedens, Wautoma, Wis.	5.00
Rev. Palmer Janke, St. Paul's, Ft. Atkinson, Wis. ...	95.40
Rev. Alfred Maas, St. John's, Northfield, Mich.	44.05
Rev. C. Aeppler, Trinity, Dundee, Wis.	12.00
Rev. C. Aeppler, Friedens, Waucausta, Wis.	4.20
Rev. A. F. Krueger, Resurrection, Tippecanoe, Wis. .	3.00
Mr. H. C. Mackdanz, Hutchinson, Minn.	15.00
Total	\$ 11,206.98
Previously acknowledged	\$531,650.61
	\$542,857.59

Congregations That Made Their Quota In January, 1929

187. Rev. Theo. Volkert, First Ev. Luth., Racine, Wis.	\$4,035.72—\$5.76
188. Rev. Paul G. Albrecht, Jerusalem's, Cotton- wood Lake, S. D.	\$ 97.50—\$8.12
189. Rev. Paul T. Brockmann, Trinity, Waukesha, Wis.	\$3,110.50—\$5.40
190. Rev. Oscar J. Peters, St. John's, Wayne, Mich.	\$1,619.20—\$5.43
191. Rev. T. J. Sauer, St. Paul's, Appleton, Wis.	\$6,361.12—\$5.42

Dr. Martin Luther College Building Fund \$77,637.70

Special Donations for New Seminary Furniture

St. John's, Wayne, Mich., Rev. Oscar J. Peters	\$ 10.00
St. John's, Milwaukee, Wis., Rev. John Brenner (First Installment),	\$145.00
	John Brenner, Treasurer.

MICHIGAN DISTRICT

November and December, 1928

Rev. Adolph Lauer, St. John's, Fremont	\$ 3.40
Rev. J. Gauss, Trinity, Jenera, Ohio	483.38
Rev. Henry F. Zapf, Zion's, Monroe	664.00
Rev. A. Lederer, Trinity, Saline	64.15
Rev. C. J. Kionka, Zion's, Silverwood	20.00
Rev. J. H. Nicolai, St. Stephen's Adrian	61.70
Rev. H. E. Heyn, Jehovah, Zion's, Detroit	223.80
Rev. O. R. Sonnemann, St. John's, Sturgis	102.33
Rev. K. F. Krauss, Zion's, Lansing	5.00
Rev. G. F. Wacker, St. John's, Pigeon	55.00
Rev. Oscar Frey, St. John's, Saginaw	160.77
Rev. C. W. Waidelich, Bartholomew's, Kawkawlin . . .	38.00
Rev. R. C. Timmel, St. Paul's, Sodus	34.00
Rev. Franz Cares, St. John's, Frankenmuth	28.80
Rev. Louis Starke, St. John's, Marion Springs	35.00
Rev. G. Schmelzer, New Salem's, Sebewaing	22.67
Rev. G. Schmelzer, St. John's, Sebewaing	7.80
Rev. Paul G. Naumann, St. John's, Bay City	190.37
Rev. Wm. Bodamer, Salem's, Scio	70.88
Rev. G. Schmelzer, New Salem's, Sebewaing	15.32
Rev. A. Lederer, Trinity, Saline	60.11
Rev. A. F. Westendorf, St. Paul's, Saginaw	643.33
Rev. Oscar Frey, St. John's, Saginaw	26.50
Rev. Chas. Strasen, St. Peter's Plymouth	97.00
Rev. B. J. Westendorf, Emanuel's, Flint	98.98
Rev. Henry Wente, Zion's, Crete	39.00
Rev. Carl J. Kionka, St. Paul's, Mayville	7.00
Rev. David M. Metzger, Zion's, Broomfield	16.15
Rev. David M. Metzger, St. Paul's, Remus	8.55
Rev. C. G. Leyrer, Zion's, St. Louis	32.81
Rev. A. Kehrberg, St. John's, Zilwaukee	21.65
Rev. Chas. Strasen, St. Peter's, Plymouth	13.00
Rev. Otto J. Eckert, Emanuel's, Tawas City	32.94
Rev. J. J. Roeckle, St. John's, Allegan	26.00
Rev. J. J. Roeckle, St. John's, Allegan	20.00
Rev. C. J. Kionka, Emanuel's, Greenwood	10.00

Rev. O. R. Sonnemann, St. John's, Sturgis	26.90
Rev. Hugo Hoenecke, Our Savior's, Detroit	195.45
Rev. J. Gauss, Trinity, Jenera, Ohio	314.36
Rev. J. Gauss, Trinity Lutheran Society, Jenera, Ohio ..	25.00
Rev. Henry F. Zapf, Zion's, Monroe	75.00
Rev. J. F. Zink, Trinity, Bay City	38.40
Rev. W. Westendorf, St. John's, Clare	15.34
Rev. O. Eckert, St. John's, Riga	115.95
Rev. R. C. Timmel, St. Paul's, Sodus	35.50
Rev. M. A. Haase, St. Paul's, South Haven	35.00
Rev. G. Schmelzer, St. John's, Sebawaing	4.34
Rev. G. Schmelzer, New Salem's, Sebawaing	40.35
Rev. H. C. Arndt, Mt. Olive, Detroit	58.40
Rev. H. C. Haase, St. Matthew's, Benton Harbor	105.00
Rev. Walter C. Voss, Christ, Swan Creek	83.24
Rev. Walter C. Voss, St. John's, Fremont	23.84
Rev. H. C. Richter, Ascension, Detroit	60.01
Rev. J. Gauss, Trinity, Jenera, Ohio	120.16
Rev. Oscar J. Peters, St. Paul's, Livonia	49.53

Total\$4,861.16

C. J. SCHULZ, Treasurer.

GENERAL TREASURER'S STATEMENTS

December 31, 1928 — 18 Months

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$163,542.40	\$ 63,711.00
Educational Institutions	187,400.40	264,173.59
Home for the Aged	7,555.23	10,553.91
Indian Mission	39,542.21	79,979.30
Home Mission	122,412.54	170,059.02
Negro Mission	23,892.13	21,780.06
Mission in Poland	5,012.71	13,067.45
Madison Students Mission	1,359.91	3,742.14
Indigent Students	7,352.37	8,069.69
General Support	18,946.33	27,044.86
To Retire Bonds	9,158.99	
	<u>\$586,175.22</u>	<u>\$662,181.02</u>
		586,175.22

Deficit \$ 76,005.80

**Statement of Collections for Budget Allotments and Arrears
18 Months**

	Receipts		Allotments 18 Months	Arrears
	July 1, 1927 to Dec. 31, 1928			
Pacific Northwest	\$ 1,847.01	\$	2,857.32	\$ 1,010.31
Nebraska	17,196.47		16,081.02	
Michigan	49,496.25		57,944.34	8,448.09
Dakota-Montana	21,147.40		14,951.34	
Minnesota	91,326.65		115,955.28	24,628.63
North Wisconsin	100,970.38		151,173.72	50,203.34
West Wisconsin	104,316.70		147,784.68	43,467.98
Southeast Wisconsin	91,044.78		157,752.18	66,707.40

District Collections\$477,345.64 \$664,499.88 \$187,154.24
From Other Sources 4,700.25

Total Collections\$482,045.89 \$182,453.99
Revenues 104,129.33 123,750.00 19,620.67

Total Receipts\$586,175.22 \$788,249.88 \$202,074.66
Disbursements 662,181.02 662,181.02 *126,068.86

Deficit\$ 76,005.80 \$ 76,005.80

Unappropriated *126,068.86

Statement of Debt

Debts on July 1st, 1927\$297,789.04
Debts made since July 1, 1927 494,030.80

\$791,819.84

Debts paid since July 1, 1927 133,219.60

Total Debt on December 31, 1928.... \$658,600.24

THEO. H. BUUCK,
General Treasurer.

CASH ACCOUNT

July 1, 1927 to December 31, 1928 — 18 Months

Accretions

Cash Balance July 1, 1927	\$ 73,965.68
Collections for Budget	482,045.89
Revenues for Budget	104,129.33
Church Extension Accounts Receivable Paid	18,720.32
Church Extension Revenues	527.17
Endowments Funds to be Remitted ..	10,732.66
Debt Collection, Seminary Building Committee	4,079.32
Collections for New Ulm	74,530.50
Increase to Proprietary Interest	6,000.00
Fire Insurance, Indian Mission	100.00
San Carlos Damage Returns	4,770.00

Total Accretions \$779,600.87

Liabilities

Accounts Payable	\$ 6,511.41
Notes Payable Issued....\$417,878.69	
Notes Payable Paid	52,095.68
Balance	<u>\$365,783.01</u>
Non-Budgetary Collection.\$ 22,155.55	
Non-Budgetary Paid	19,238.77

Balance

Total Net Liabilities \$375,811.20

Total Net Cash to Account \$1,155,412.07

Disbursed Therefrom

Budget Disbursements	\$662,181.02
Van Dyke Paid in Full	15,000.00
Church Extension Loans and Invest- ments	165,024.65
Church Extension Expense	12.70
Bonds and Mortgages	10,928.79
Paid for New Ulm Building	296,036.98
1925-1927 Funds remitted to Rev. Brenner	937.58
Total Net Disbursements	<u>\$1,150,432.65</u>

Balance Cash in Banks \$ 4,979.42

THEO. H. BUUCK,
General Treasurer.