

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 NORTHWESTERN LUTHERAN appears in a new garb. Its outward form is rearranged; its contents are systematized under new column heads. A new order of articles — devotional, doctrinal, historical, and feature articles of various sorts will fill its pages. The aim shall be to present rather more and shorter articles than less and longer ones. Aside from this, notices of a general character will either be abbreviated or dropped entirely, as the case may be; reports on Mission Festivals confined to one line, stating name and location of church, the pastor, and the offering in total, while reports from district treasurers are to appear only three or four times a year. The object of the latter changes is to give more space for substantial reading matter.

Such rearrangement of our paper, however, does not indicate a change of its policy. It does not mean new ideals in our religious work, nor a new program for Christian service, much less a revision of our confessional standards. No, the old motto of our synodical organ with all it stands for still holds good.

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.

A Much Needed Invocation in our Day

We wonder whether the motto of our paper is ever read by its subscribers, and if it is, whether it is seriously reflected on. Commonly mottos of such character recurring stereotypically as they do, are overlooked and disregarded. Yet whether the motto of ours is read and reflected on or not, it is certainly an invocation always in season, and particularly much needed in our day.

The Lord our God invoked here is, of course, He who has revealed Himself in His Son Jesus Christ to be our God and Savior, or as St. Paul puts it, by divine inspiration, "God and the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." Him we invoke to be with us, "as He was with our fathers."

"Our fathers" — who are they? Solomon who first uttered this invocation, of course, had in mind the great ancestors and leaders of Israel, God's chosen people — Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, together with the children of God who were their descendents and followers in faith. We

Christians of the Lutheran faith look upon as our fathers the founders of the Church of the Reformation — Luther and his co-laborers, and the whole body of Christians who adhered to their confessional standards, and coming down to more recent times we regard as our fathers not only the founders and spiritual leaders of the Lutheran Church of the Synodical Conference type in our country, more particularly of our own Synod, but our Lutheran Christians at large who have been the bearers of the pure Gospel and the treasures of the Church of the Reformation, prominent among which are Luther's Bible, Luther's Small Catechism, and the unexcelled Lutheran hymns and chorals.

Who of us would not joyfully and gratefully acknowledge that the Lord our God has been with our fathers? He has proven Himself to them the God of all grace and mercy, the God of all comfort and blessing. He has espoused and graciously advanced their cause as that of His people. Under His blessed guidance and protection our Christian forefathers here prospered as the Church which has remained true to the Gospel of our dear Savior Jesus Christ, and thus have become the bearers of the one and only religion in the world which saves — the religion of the Christian faith.

Ought we not, therefore, invoke the God of our fathers to be with us also? It is an invocation most needed, especially in our day, when the dangers of becoming estranged to God are so great. Why is the negative inference added to our invocation, "**let Him not leave us, nor forsake us?**" Why so necessary earnestly to plead with God not to leave us, nor forsake us? Ah, remember the glaring example of Israel's apostate history before and after the Advent of Christ; remember the unutterably woeful condition of the Christian Church under the rule of the Anti-Christ during the Middle-Ages; remember that of the Church of the Reformation during the age of rationalism — and you will see that God at times actually does forsake His people due to their departure from His eternal truths.

No less are we of the Lutheran faith exempt from the possibility of God withdrawing His gracious presence from us, if instead of prizing the treasures of the Gospel we become indifferent to them, seeking

rather material happiness and the things on earth than salvation for time and eternity. Temptations to depart from "the faith once delivered to the saints" are far from diminishing, but on the increase at a terrible pace as the Day of Judgment draws nigh. There is no mincing of facts. The days of difficulty are rapidly increasing for all true Lutheran Christians who would faithfully uphold the doctrinal standards of our Church and espouse and welcome its cause. The spirit of materialism governing the world round about us, and the contaminating American church bodies are not without their deleterious influence on our Lutheran men and women. And not least is the danger lurking in our own midst, when our people are becoming lukewarm in living up to the principles of the Gospel, in leading a life of holiness and righteousness for which they have been sanctified through the blood of Christ.

Truly, a much needed invocation: "The Lord our God be with us as He was with our fathers; let Him not leave us, nor forsake us." It is our only hope and salvation. With this invocation we may rest assured that the Lord our God will be with us, live with us, abide with us with His grace, with His Word, with His blessings, with His protection. With such plea we may joyfully look forward to greater growth in Christian knowledge, to greater strength in contending for our faith, and to greater zeal in the blessed work assigned to us in the Church.

Abide, O dearest Jesus,
Among us with Thy grace,
That Satan may not harm us,
Nor we to sin give place.

Abide, O dear Redeemer,
Among us with Thy Word,
And thus now and hereafter,
True peace and joy afford.

Abide with heavenly brightness
Among us, precious Light;
Thy truth direct, and keep us
From error's gloomy night.

Abide with richest blessings,
Among us, bounteous Lord;
Let us in grace and wisdom
Grow daily through Thy Word.

Abide with Thy protection
Among us, Lord our Strength;
Lest world and Satan fell us,
And overcome at length.

Abide, O faithful Savior,
Among us with Thy love,
Grant steadfastness, and help us
To reach our home above.

J. Jenny.

Grow In Knowledge

A MODERNISTIC APPRAISAL OF JESUS

The siren song of religious modernism is being dinned into the ears of the public with ever-increasing shamelessness and brazenness. Whereas a few years ago its views were set forth cautiously in select circles, it is now boldly crashing into newspapers and magazines, forcing itself upon the attention of those who perhaps never knew of its existence. Not only are preachers of the modernistic stripe editing a page and serving as a sort of spiritual advisers in many monthly magazines, especially in those read chiefly by women, but also articles, setting forth "the new gospel," frequently find their way into other popular magazines. A reader has called our attention to an article entitled "The Man Among Men" in the August and September numbers of the Reader's Digest of this year, the same being a condensed reprint of an article by Charles Hall Perry in the April 1931 issue of Scribner's Magazine, entitled "Jesus: A Replevin." A replevin in law is an action brought in court to recover goods. The purpose of the author is to portray Jesus as he originally was, free from all the myths and legends which, according to the author, now obscure the real Jesus. Since this is but a sample of many like attempts to rob us of all that is precious to us in the life and work of Jesus, it may be worth while to subject it to a more or less close scrutiny and be reminded by it what an ugly and devilish thing this thing called modernism really is.

The author has much to say in condemnation of the "Christ of the church." He calls him "the Christ of the church," but what he really means is "the Christ of the Bible." In spite of ever-increasing brazenness modernists have not yet thrown off the old habit of practicing deception and employing, what Theodore Roosevelt in another connection called, weasel words, in order to avoid shocking the Christian sensibilities of their readers or hearers from the very outset and so as to be able to slip in unawares. In accordance with this modernistic trick, which has proved so successful in the past, the above-mentioned author professes to attack "the Christ of the church," when, as his exposition shows, it would have been far more frank and straightforward if he had admitted at once that he had the sights of his modernistic gun trained upon "the Christ of the Bible."

Now what does this exponent of modernism stand for? That is rather an embarrassing question to ask modernists. It is much easier for them to tell you

what they do NOT stand for. They are good at tearing down but not much good at building up. Criticism is easy for them but the bump of constructive criticism is still suffering from malnutrition. We shall, therefore, save much paging and searching by asking the question, What does the modernist **not** stand for? And there we get plenty of answers. He seeks to take away from us practically all the great truths concerning Jesus on which we build our Christian faith. We see him mutilating our Holy Bible, tearing out page after page and leaving only a few ragged edges. He denies the deity of Jesus, the doctrine that Jesus is the only-begotten Son of God, and with it, of course, the virgin birth of Christ. He tosses aside the vicarious atonement, the doctrine that Jesus redeemed us with His holy, precious blood and with His innocent suffering and death. With a snort of contempt he brushes aside the account of the miracle of Jesus, recorded in the Bible, as myths and legends. Perry protests against the attempts which have been made to make a God of Jesus, "in spite of his eagerness to be just the best he could as a man." "The dogma of the Virgin Birth," he says, "does violence to the human reality of Jesus." The tenet of the propitiatory sacrifice of Jesus (His substitutional suffering and death) he pronounces "the most unethical of all." He speaks of sin, death and hell as "ugly scarecrows which the church has erected in the garden of the Lord." No deliverance from them through Jesus is needed. These are only a few samples of what modernism would take from us. After the modernist gets through with Jesus, He is no longer God but only a man. He was not conceived of the Holy Ghost and born of the Virgin Mary but the natural and illegitimate son of Joseph and Mary. He is not your Savior and Redeemer and Mediator. You are still in your sins. I ask you, What is left of your Bible when the modernist gets through with it? What has happened to all the glorious truths concerning Jesus which form the very essence of Christianity and which have brought such sweet comfort to your sin-stricken heart? Modernism, though it likes to parade under the banner of Christianity, is the very opposite and denial of the Christianity which the Bible teaches.

The Modernistic Method

How do modernists arrive at their conclusions? Largely by arbitrary methods. They simply proceed from the premise that Jesus was entirely human, that there was nothing divine or supernatural about Him, and everything that does not fit into that theory is simply ignored or tossed aside. They talk a great deal about interpolations, additions which were made at a latter date and really do not belong there. Attempts to prove that they are interpolations are not considered necessary. The mere fact that they intro-

duce the supernatural element stamps them as interpolations — according to their conception. Perry, like other Bible critics before him, places the chief blame for the traditional Christian view of Jesus as the Son of God and Savior, with His substitutional atonement, upon the Apostle Paul. He is supposed to have introduced this foreign element and spoiled the whole picture. Paul's writings in the Bible, therefore, are altogether misleading and unreliable, and yet the author almost in the same breath quotes from one of Paul's epistles to prove a point. Such logic is hard to follow. And, of course, to arrive at the modernistic view of Jesus, also much that is in the four Gospels with their account of the life of Jesus must be thrown out as foreign matters, as pure myth and legend. "The men today who would know the essential Jesus must find him as a thread of golden biography woven through the Gospels. The legends which were interpolated — are confusing." In other words, the method by which the modernist operates is to pick and choose out of the four Gospels what fits into his preconceived view of Jesus and to thrust aside everything that conflicts as interpolation. That is an easy way to prove a point. Just use a few facts and then give your imagination free rein.

It reminds one of the methods of modern evolutionists in reconstructing skeletons. They find a jawbone and perhaps nearby a rib. With this to build on they construct an entire skeleton and set it up in museums, leaving the innocent beholders under the impression that here is a prehistoric animal or a prehistoric ape-man, discovered just like that in some deep layer of the earth. Most people never do catch on that what they see is largely the figment of the lively imagination of a so-called scientist — and guesswork. William Jennings Bryan in his evolution lecture stated (with reference to the great difference of opinion among scientists as to how many millions of years old the world is) that one asked him, "Mr. Bryan, how old do you think the world is?" Mr. Bryan replied, "You guess first." Just as the theories of evolutionists are nothing but guesses, parading under the high-sounding name of hypotheses, so modernists are simply engaging in wild speculation in trying to reconstruct Jesus. Thank God that we from a child know the Holy Scriptures which are able to make us wise unto salvation through faith which is in Christ Jesus.

Attempts are, of course, made by the modernist to prove his point by means of such quotations from the Gospels which seem to bolster up his case, which naturally proves them to be not interpolations but trustworthy statements concerning Jesus. In order to prove that Jesus himself protested against being called God, Perry quotes Matt. 19:17: "Why callest thou me good? there is none good but one, that is

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God." That is supposed to prove that Jesus protested against being called God. But do the words really prove that Jesus did not say that He was God, but reminded the man that no one but God is good, so that if he called Jesus good it was equivalent to calling Him God? And it is just to this realization that He was God that Jesus wanted to awaken the man with His question. In the introduction of his article Perry states that Jesus was "condemned and executed as a dangerous and blasphemous zealot." That He was put to death as a blasphemer is true, but at the moment when Perry wrote this he must not have realized that this historic fact based on the Gospel account would rise up against his argument that Jesus never claimed to be God. Jesus was condemned to death as a blasphemer. Why? Because, when the high priest had charged Him under an oath to tell them whether He were the Christ, the Son of the living God, He replied that He was. The "blasphemy" for which He was condemned to death was His claim that He was the Son of God. Since the modernist himself refers to this "blasphemy," it can not be swept aside as an interpolation. That fact is so well established historically that it simply must be faced. Another time, the sacred record tells us, the Jews took upon stones to stone Jesus, and when He asked them for which of the many good works which He had done among them they wanted to stone Him, they replied: "For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God." This they said, because Jesus had just told them, "I and the Father are one." The Jews understood that Jesus claimed to be divine, because He had told them in so many words. Yes, Jesus claimed to be the Son of God, the assertions of modernists notwithstanding. When they try to operate with Scripture they only become ensnared in their own arguments. That no doubt is the reason why they seldom operate with Scripture. They do it just enough to deceive the unwary.

The danger which threatens the Christian from modernism is not small, especially in these days when the old Athenian craze for something new is one of the characteristics of the age.

May God guard us against the modernistic view of Jesus and help us to cling to the view which the inspired Word of God gives us of Jesus as the only begotten Son of God and all-sufficient Savior of sinners. "These are written that ye might believe that Jesus is the Christ, the Son of God and that, believing, ye might have life through his name." I. P. F.

Comments

Without Means of Grace To show how far the modern leaders of Protestantism have traveled away from the true ways of life and how much they are befogged in their mind, the following taken from an editorial in the Christian Century should be quite instructive.

Under the heading "A New Protestantism" the writer has the usual misunderstanding of Luther's Reformation. "The turning inward of the Christian faith was, historically, the distinctive characteristic of Protestantism. In his day, there was no other way than inward for Luther to go when he abandoned Rome. His interpretation of the doctrine of justification by faith was the precise opposite of the doctrine of institutional salvation against which he was in revolt. Therefore, as he broke the barriers of ecclesiastical and priestly mediation he affirmed that the relation of the soul and God was a matter of purely individual experience. The inner life was thus made the scene of direct dealings between God and man, and the whole Protestant movement derived its vitality from that source."

This is the usual mistake of these modernists. God does not deal with the soul of man directly, but by the means of grace, by word and sacrament. So teaches God in His Holy Scriptures. And so Luther taught, who very bluntly characterized every one who would come to God, or know His will, without them as a fanatic or an enthusiast — a Schwaermer. That the Scriptures were the only source and basis of all saving knowledge of God, and not the outward church or its traditions, that was the main contention of Luther. All faith, all inner life in and with God, must be based on this.

The editorial writer goes on: "Protestantism answers: No, God does not mediate Himself at all; He may be known directly and immediately by the soul's own contact with Him! He comes to us in our

thoughts, in our feelings, in our aspirations; He strikes through all barriers and invades the inner life with His grace or His wrath or His salvation; by concentration, by reflection, by mystical emotion we may discover His presence, and by faith in His presence we are justified by Him and receive His peace."

It would be a task far beyond the limits of our space to point out all the confusion of thought found here. It is a clear denial of the use of the Word and Sacrament. According to this I need none of these to come to God and be saved. Now we understand what the writer means when he insists that we must "construct our own God." Every man, of course, according to his own ideas, feelings, etc. "Where can such a God be found?" he asks. "The Christian answer is that we shall find Him where His kingdom is! Where He works! Where He reigns! His kingdom is the growing society of justice and good will and love among men."

And so the writer has safely landed in a kingdom of God that is of the law of social justice and right and love — a kingdom such as the Bible never portrayed in outward general appearance, a kingdom for which the Christ never died. We shall never set these confused minds right, but we may guard against the like confusion.

* * * *

Fair Play In an official publication of another Lutheran body which was a merger of numerous smaller synods we note the complaint of a writer about the local patriotism manifested by some of the constituent synods. He says in part: "It is commonly known that many of the synods are loading up their budgets with entirely worthy projects, but at the expense of the general program of missions. The general program does not come first in point of responsibility but 'takes the leavings' after the peculiar needs of the synod are met."

Of particular interest is the following: "The congregations are tempted to this very attitude toward the synods. Here is a parish with large local needs. The parochial argument is that nothing be paid toward the synodical budget until parish needs are met. The congregation reserves to itself the right to decide what are its necessary expenses. This might mean a \$150,000 building where a \$50,000 building would really meet its needs. The synod objects and advises that the congregation include its share of the synodical budget in its congregational budget."

There is sufficient cause to raise the same complaint in our circles. How often congregations sponsor all sorts of pet projects at the expense of the program of the Joint Synod whose projects and budget they help to determine.

More than this. Quite frequently we meet with this situation. A congregation has numerous organizations and societies. Each of these societies assumes

the responsibility of raising the amount needed for a certain department of the synodical budget. It should not be so. The raising of the synodical budget is the concern of the congregation in toto. It is not proper for a society to become a "church within the church."

Let each congregation meet its obligations as a constituent of the Synod, and there will be no complaint about deficits and cuts that impose hardships on synodical workers.

And above all, let us steer clear of the danger of societies becoming a church within the church.

* * * * K. F. K.

The School Law in Mexico According to news reports from Mexico, there has passed a law through both houses of the Mexican legislature, that forbids all schools except those which shall impart secular Socialist education to the children. This law, if not especially aimed at the Catholics, bears most heavily upon them and the religious education of their children. The vast majority of Mexicans are Catholics. This latest law says that no instruction in Mexico's schools shall contain elementary or advanced Catholic religious teachings. "For several years," says the New York Times, "a struggle has been going on between Mexican revolutionary ideas and the influence of the Catholic Church. Archbishops, bishops and priests have been expelled from the country. The number of priests has been restricted in almost every Mexican State. Public worship without the attendance of priests is permitted in all churches in those areas."

"The government's argument is that the revolutionary regime has emancipated the lower classes from the Catholic and capitalistic control and that the education of the coming generation must be along lines that will develop a true Mexican democracy."

While the Catholic Church may have well earned this hardship by its constant intermeddling with the affairs of the state, yet the harshness of the law cannot but be deplored. It strikes at the root of religious freedom. Under the guise of democracy all churches may yet be oppressed and suppressed. Let us make use of our religious liberty while we have it. Z.

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Social Problems and the Church At a convention of Lutheran editors and managers held recently at Minneapolis, Dr. R. Malmin read a very fine paper on the subject: "What is the attitude of the Lutheran Church toward the social, economic, and political problems of this country." From the Lutheran Herald we quote the following clearly expressed and refreshing statements in Dr. Malmin's paper.

1. The Church is a spiritual kingdom; the state and all civic institutions are secular.

2. The **aim** of the Church is to give eternal things, an eternal righteousness and eternal life. The **aim** of the secular kingdom is not to defend our souls, but our bodies and bodily possessions against outward molestations and maintain civil righteousness and peace.

3. In **spiritual things** man's understanding and will power can accomplish nothing. A new birth and the work of the Holy Spirit are necessary. In **secular things** man has "reason and judgment concerning them, and the liberty and power to render civil righteousness."

4. The Church has no other **power** than that of the Word and Sacraments, while the state "has the power of the sword and bodily punishments."

5. The Church knows no other **authority** than that of the **Word**, while the secular kingdom is under the rule and authority of human reason and natural law.

6. "Therefore the power of the Church and that of the civil government must not be confounded; and the church must not interfere with civil government nor prescribe laws to civil rulers concerning the form of the government."

7. As the agent of the Holy Spirit in preaching the Law of God, the Church has the duty of enjoining upon her members also these commandments that apply to the duties of rulers as well as the subjects.

This needs to be said in these days of hullabaloo, where the air and the printed page are filled with never-ending proposals and schemes for the erecting of a heaven on earth, to which purpose the Church is to be the main contributor. We may well take to heart the truth that "the main object, the sole object" of the Church is to bring eternal life to men on earth. That task will indeed tax our full strength and demand our whole energy. In creating citizens of the heavenly kingdom we shall bring forth good citizens for the secular kingdoms. Toward government and social conditions we have our duties. Jeremiah 29:7. "The Church must accordingly also testify against public as well as individual sins, must testify against crime, venality of judges and magistrates, corruption in public life, vice, and oppression of the laborers and the defenseless."

Dr. Malmin also well says, "Finally — those who want the Church to broaden out its activities are always singing the elegiacal song about the Church losing its influence. Now, in the first place the Church can hardly be said to be losing its influence, and if parts of the Church are losing it, it is rather because they have been preaching anything else but Law and Gospel for the salvation of souls, and because they have been lobbying outside of the halls of legislators and trying to intimidate legislators by waving before the eyes the many votes our Church controls." Z.



NOTICE

Not all the changes which are to be made in the Northwestern Lutheran can be carried out at once, notably in the department of acknowledgments. We ask the patience of our readers and the co-operation of all actively concerned. By January 1, 1935, we expect to be settled. G.

AN APPEAL FOR LOANS

The Board of Trustees of our Synod, in meeting assembled at St. John's school in Milwaukee on October 22-24, 1934, resolved to appeal to the members of our Synod for loans to convert our bank loans amounting to \$107,500, on which the Synod is paying six per cent interest. Your Board is of the opinion that this rate of interest is too high at the present time, aside from the fact that some of our bank creditors are constantly prodding us for a reduction of our indebtedness to them.

Our appeal goes out to the members of our Synod in every District to make loans to the Synod in amounts ranging from \$100 and upward. In view of the fact that the banks all over the country are paying only from 2 to 2½% on savings, your Board of Trustees feels that by offering 4% on loans from our members they are giving sufficiently large and fair returns on their investments. If any of our members agree to offer us their money at a cheaper rate of interest this will be highly acceptable. We are interested chiefly in long term notes, ranging over a period of from three to five years or longer. For notes running only for a year the interest rate shall have to be reduced.

We propose to replace our present bank loans with the loans received from our members, thus effecting a 2% saving.

Our appeal is directed to our Christians who are able to help and who have a heart for the Lord's Kingdom. The fact that our mission work is being hampered by the present lack of funds and that some of the men who are ready to serve the Lord are standing idle, must grieve their hearts. The savings effected will leave us just that much more money to carry on our mission work.

Now a word as to the safety of the investment. In the past years many of our members have had to take tremendous losses on their investments. We believe that the losses sustained would have paid our entire synodical debt several times over. Our Synod

has an enviable record: In all these years we have never defaulted on our interest payments nor have we ever failed to pay back loans to our members when they were in need of their money. Everyone of the 300 creditors from the ranks of our church members will corroborate this statement. And the fact that many of them have left their money with us for years is evidence of their confidence in our Synod. We owe a debt of gratitude to these members who were so kind and bighearted to help the Synod in days of need.

It may be stated in passing that our entire debt amounts to only 25% of our assets. These assets do not consist only in our institutional buildings, but also in real estate, many dwellings, and the trust funds which are liquidable.

The plan proposed here has received the full endorsement of the Synodical Committee at its meeting in Milwaukee on October 23 and 24. Several of the Presidents immediately offered to take hold of this matter most energetically in their respective districts. The Board of Trustees kindly asks all our pastors to give this matter their personal attention and to make this request for loans known to their members as they best see fit. It would be beneficial to our Synod if there would be a general participation of all congregations of all districts of our entire Synod. The pastors will kindly assist such of their members which need advice in the matter or the members may apply directly to our synodical Treasurer, Mr. Theo. H. Buuck, 1816 North 73rd St., Wauwatosa, Wis., for any additional information or for the negotiations of their loans.

We pray the Lord of the Church to grant a quick and liberal response to this appeal for loans.

THE WORK OF OUR SYNOD IN POLAND

4. The Difficulties of Our Work in Poland

(Continued)

The question arises: Do we encounter any trouble and find any difficulties in our work in Poland? Plenty of both. Partly these difficulties arise from the fact that in Poland separation of church and state is not known, is not wanted and is frowned upon by the authorities. Partly also they arise from the laws of the Republic, and partly, we might say finally, from the fact that we are not a recognized religious body. Because of this fact the free church can not acquire, hold or own property, it can not build churches or chapels or have its own cemeteries. It has no right at law, it has no recourse to law. As far as the law is concerned the free church is not existing. It is only tolerated. We can at any time be prohibited to go on with the work, or be dissolved. The only thing which we have is the constitution which we quoted in the preceding chapter. We are compelled to have divine services in private homes, in halls, in barns, or in the open. Wherever any building has been done or any

property been acquired, it has been done by private parties for the church. Of course, this alone keeps many away from joining the free church. It is not easy to leave the church where you have been baptized, confirmed, married, which your fathers built. It takes a firm conviction for this. And it is still harder to leave everything you have just for the Gospel's sake. And then be scoffed at, ridiculed, persecuted, and so on. The people do not want to lose their churches and worship in a barn or some dark hall in some back yard, or in some private house. As said before, it takes a strong conviction to do it.

Still more against the free church in the eyes of the people is the fact that it has no cemeteries of its own. In the part of Poland where the free church up to now works, town or city cemeteries are practically unknown. There are only religious cemeteries. The Catholics have their cemeteries, so have the Greek orthodox, the Ev. Augsb. Church and the Reformed churches. And the people in Poland are so used to



New Chapel in Skrzypkovo, Poland

Dedicated July 1, 1934. Size 40x80 feet, a gallery extends around three sides. Seating capacity 450. The front part of the chapel is used for a parsonage.

church cemeteries, which are owned by the churches and dedicated for their use, and have a big cross standing in the middle, that the thought of having to be buried in a cemetery that has not been dedicated by a pastor is abhorrent to them. If there is a funeral in any of the congregations of the free church, the burial has to take place on the cemetery of the Ev. Augsb. congregation, which our people have left. The law compels them to take our people upon their cemeteries. But often there is terrible trouble to get our departed ones buried. Either the cemetery is closed when the funeral procession arrives, and the key can not be found, or our people are directed to place their departed ones in the row that is set aside for the suicides, or the pastor is forbidden to go on the cemetery to perform the funeral rites, or the funeral procession is prohibited to go on, or as it has happened, even the mourners have to stay off the cemeteries. This is said of the country. In the cities so far we have not had any trouble of this kind. In the country quite often the pastors of the state church have the

police present to enforce those rulings. What this leads to, one example will show. In spring of 1930 a member of our congregation at Skrypkowo died. The funeral was to be held on a Sunday afternoon. Rev. Maleszewski was to conduct the funeral. As he had had experience before and knew what to expect he went to the police headquarters of the nearest town on Saturday afternoon and inquired whether police would be at the cemetery. He was told that so far they had no orders. On Sunday forenoon he conducted regular divine services. At the close he announced the funeral services for the afternoon and asked people that if police should be present, to comply implicitly to their orders. By noon the news went around that police had already arrived, but not from the neighboring town, but from the county seat, and not only one or two, but about a dozen of them. In the early afternoon services for the deceased were held at the house of mourning. After the service the casket was taken out into the yard. Here Rev. Maliszewski performed the funeral rites because he knew that he would not be allowed to step on the cemetery. Then the funeral procession formed. The casket was put upon a wagon and the people walked as is customary over there in the country as well as in the cities. As they approached the cemetery they saw the police, two of them, drawn across the road in front of the cemetery gate. When they were about fifty paces off from the cemetery the captain of the police stepped forward and turning to Rev. Maliszewski, who was walking in front of the procession, said: "Tell those people that they should turn around right away and go home." Rev. Maliszewski asked: "And what shall become of the corpse?" He was told that the police would take care of the corpse. So Rev. Maliszewski turned around and told the people in German as well as in Polish the order which the captain had given him and admonished them to obey and go home peacefully. But two brothers of the deceased, not members of the Free Church, did not turn around but went up to the captain and started to argue with him. All at once the captain shouted: "What, you are not going to obey my orders?" And then he turned to the police and told them to disperse the crowd. And they went for the people with the butts of their rifles. They knocked them down to the left and to the right. A wild stampede for safety ensued. The cries of the people filled the air. It was a terrible scene. The old and the weak and the women got the worst of it, because they could not run fast enough for safety. Even the casket was hit. And why all this? To show the people: See, that's what happens to those that join the Free Church. And, of course, the timid, those who are not yet ready to bear the cross for Christ's sake, even if they are all through with the state church and condemn a church that stoops down to such practices, are kept from joining the Free Church.

Another impediment is the civil register. In Congress Poland the civil registers are kept by the churches. The priest or the pastor is charged with this work. He gets paid for it by the state. But he enters only the items of his own congregation. And only the pastors of the recognized churches are allowed to make civil register records. So as soon as anybody leaves a recognized church the question arises for him: Where will I have the births in my family entered. In some of the cities the state had to provide for these. There are too many of them to ignore them. For the so-called "dissenters," those that do not belong to one of the recognized churches, the state provides an office of civil register, where they can have their records entered. And we are permitted after a long waiting to use these offices. So, in the cities we are taken care of in this respect. But in the country it always makes trouble. But here also we must say to the glory of our God that we have succeeded in most of our congregations to have civil registers provided for us. But it has kept many away all these years.

Still other difficulties come from the ministers of the state church. In many different ways they try to obstruct our work. As for instance by inciting the civil authorities against our work. Last spring, 1933, one of these pastors brought action against one of the pastors of the free church, accusing him that he usurps the use of the title pastor for himself in an unlawful way, and again, that he wears the gown unlawfully. Of the first charge our pastor was acquitted, the second is still pending. But there is method in this madness. If they succeed in taking the gown away from the pastors of the free church, then the people will not believe any longer that we are Lutherans, but then we are in the eyes of the people just another sect. They are already warning their people against us by telling them that the free church is not Lutheran, but a sect.

Again they place obstacles in our ways by trying to collect the church dues from those that have joined the free church. The church dues in the country are assessed on the land one owns and have to be paid at the offices of the congregation on or before such and such time. If they are not paid by that time the pastor of the congregation hands in the names of the delinquents and the sums they are in arrears to the authorities and they will do the collecting through the sheriff (komornik). And then they have to pay not only the original sum but also the costs of collecting. And they are not small. And the komornik, to satisfy the claim, will lay his hands on everything he may find and if it is the last cow or goat or bed. In this way many of our people have been bled. But again we have to ask: What is the purpose? To tell their people: Do not think that if you join the free church you will not have to pay. (To be continued)

CHURCH DEDICATION

The eighth Sunday after Trinity St. Paul's Congregation of Prescott, Wis., was privileged to dedicate their new house of worship. Three festive services were held, in which the Rev. W. P. Haar, a former pastor of the congregation, the Rev. R. C. Ave-Lalle-mant and the Rev. J. Pieper were the guest speakers, proclaiming the dedicatory messages of God. The services were also greatly enhanced by the beautiful musical selections rendered, by St. John's Choir of Hastings, Minn., St. John's Choir of Baytown, Minn., a male quartette and duet of Pilgrim Church, Minneapolis, Minn, and a young ladies' Quintette of Salem Church, Stillwater, Minn.

Although the necessity and desirability of a new and adequate church home had been felt and realized by this small congregation for some time, it did not,



under present economic conditions, and in view of the fact that only recently they had paid off the remaining debt on the parsonage, feel able to undertake this venture at this time. However, the Lord found a way. At the beginning at this year, inspired by certain incidents within and outside of the congregation, enthusiasm for a new church began to run high. A building committee was elected to look into and consider the possibility of erecting a new house of worship. Having obtained several estimates on the possible cost of a suitable building, which seemed quite reasonable, and being promised the payment of a modest legacy left to the congregation by a former member and the use of the Ladies' Aid funds, which they had been gathering for the last few years, definite steps were taken for the erection of the same. The cornerstone was laid with a fitting service on April 22 — the Rev. G. Ernst delivering the sermon. Work progressed very satisfactorily, and on July 22 we were able to dedicate our new building to the service and worship of the Triune God.

The building is of frame construction with a brick veneer. The size is 30 feet by 54 feet with a 10 feet by 35 feet battlement style tower and a 10 feet by 13 feet built-in altar-niche. The interior of the building is beautifully finished in variegated colors of "Nu-wood" beaded bevel-lap plank and tile. The style of

the building is carried out along Gothic lines with Gothic windows and a triple Gothic arch over the chancel. All the leaded art glass windows and other usable material of the old building which was razed were used. The building is constructed with a full basement, which is to be used for social purposes and Ladies' Aid gatherings. Here also is located the furnace room which is equipped with a "Lennox Torrid Zone" blower type heating and ventilating system. By practicing the strictest economy in all respects, the entire cost of the structure, exclusive of the lot, old material, excavating, sand and gravel, which were donated by the members, amounted to a trifle over \$4,000. The old organ, pews and other equipment are being utilized at present and all new furnishings, such as: lighting fixtures, altar, crucifix, candelabra, altar cloth, carpet as well as the new and better location were made possible by special gifts of some of the members and the pastor. This is the third building to be erected by this congregation, and the year of its construction also marks the sixtieth anniversary of its incorporation.

"Lord, I have loved the habitation of Thy house, and the place where Thy honor dwelleth." That also is the reason and the purpose for which St. Paul's Congregation has erected this new house of God.

E. W. Penk.

A TRIPLE JUBILEE CELEBRATION

October 14, 1934, proved to be a memorable day for St. Paul's Congregation at Bangor, Wis. It was the day of a triple jubilee celebration. Twenty-five years ago its beautiful church had been dedicated to the service of the Lord, Pastor C. W. Siegler had been installed, and a Christian day-school had been founded.

To commemorate this triple event the members of St. Paul's Congregation had arranged a special jubilee celebration. Two services were held in the morning, in which pastors Rich. Siegler and H. Hartwig reminded them of the untold blessings which God had showered down upon them during a quarter of a century.

In the evening the congregation again assembled for a special service. Pastor J. Mittelstaedt preached the sermon in which he showed the glory of the ministry of the true church of Christ and pointed to the fact that Pastor Siegler had, by the grace of God, been permitted to serve St. Paul's Church for twenty-five years, and also had been instrumental in establishing its flourishing Christian day-school.

After services all present were invited to assemble in the basement of the church for a social gathering. A luncheon was served by the ladies of the congregation, and Mr. A. Toepel, president of the congregation, eloquently referred to some interesting occurrences during Pastor Siegler's pastorate, and presented him with a purse from the congregation in appreciation of

his faithful service. Several neighboring pastors also offered their congratulations, and Pastor Siegler responded thanking and praising God for his help and guidance.

May the Lord of the Church continue to bless St. Paul's Congregation, and its pastor and teacher, as he has so visibly blessed them during the last twenty-five years!

J. H. P.

FIFTIETH WEDDING ANNIVERSARY

On October 16, 1934, Mr. and Mrs. William Vogel, members of the St. John's Ev. Luth. Church, Slades Corners, Wis., were, by the grace of God, permitted to celebrate the fiftieth wedding anniversary. The undersigned delivered an address based upon Psalm 37: 5. May our God be with them in the future as He has been with them in the past.

Edmund Sponholz.

A WELCOME GIFT

A few days ago the library of Dr. Martin Luther College received a gift which in our opinion deserves special mention and may prove an incentive to others. This gift consisted of two sets of books, one a four volume set of Schiller's works, the other Goethe's works in five volumes. The exceptional features of this gift are the beautiful bindings and the excellent illustrations. Both sets are the famous Stuttgart editions of the Deutsche Verlagsanstalt and the illustrations are by the foremost German artists. Especially the teachers of advanced German classes will welcome these books as a great aid in the discussion of dramas and poems by the two masters.

The kind donor of these valuable sets is Mrs. Ernestine Zimmermann, a member of Pastor Heidmann's congregation at Arlington, Minnesota, and we take this opportunity to thank her publicly for her kind gift. We prefer to look upon it as a Jubilee gift in commemoration of the institution's fiftieth anniversary, and wish to take this opportunity also to express our appreciation of other books received in the past from friends of our institution.

A. Schaller.

ACKNOWLEDGMENT

Dr. Martin Luther College acknowledges with thanks the receipt of \$100.00 from the Minnesota District of the Walther League. The League designated this amount as a scholarship fund.

C. Schweppe.

The Lord is ever mindful of His own. Dark ways and stormy paths are illuminated by His mercy and grace for those who put their trust in Him. The great lesson of Christian faith is confidence in the Lord at all times. He gives strength in conflict and subdues all our enemies. Satan is a conquered foe.

—Selected.

From a Wider Field

TASTING THE GOOD WORD OF GOD

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, aweary,
And yawn through a hurried prayer;

You who treat the crown of writings
As you treat no other book,
Just a paragraph disjointed,
Just a crude, impatient look;

Try a worthier procedure,
Try a broad and steady view,
You will kneel in very rapture
When you read the Bible through.

Author Unknown.

AS A GERMAN OFFICIAL SEES US

A nephew, who is a high official of the German government and served under the former imperial and republican Reich, corresponds with me. He asked me some months ago to give him my impressions of the present condition of Germany. I complied with his request and asked him to reciprocate and give me his opinion of the condition of our country.

On July 28 of this year I received an answer from my nephew. After mentioning some personal and family matters he continues (I shall do my best at translating what he wrote):

"Now, dear Uncle Wilhelm, I want to add thanks for your candid opinion of the present condition of our country. It is in the main unbiased and more favorable than I expected, although in some important points you seem to be entirely misinformed. When I now comply with your request and give you my opinion of your country, I want it understood that I gained my impressions almost entirely from your newspapers. So if my statements seem to you to be erroneous or exaggerated you must find fault with your own American press. You yourself never wrote much about the condition of your country, dear uncle. I do not want to offend you and your feelings as a citizen of the United States. If my representations are erroneous, please set me right.

"You live in a big country with enormous resources and endless possibilities; we live in a poor and impoverished country. The Americans speak of their country as 'God's own country.' They glory in their constitution, in their democratic government, in their high civilization, in the 'land of the free and the home of the brave.' But in many respects the reality flatly contradicts the boast.

"I do not know any so-called civilized or even half-civilized nation (as Japan) where lawlessness and crimes are more rampant than in America. Murders, robberies, holdups, kidnappings occur daily, and so frequently that people regard them as unavoidable evils even of a progressive and highly developed civilization. Bank robberies seem to be increasing. Messengers of the government are held up and mail-pouches broken open. Gangsters and racketeers have regular battles with the police officers and many of the latter are killed. Recently, when a police officer was wounded by a rowdy near London (England), the whole population was not only extremely provoked but participated in the pursuit and capture of this atrocious criminal, because such awful crime was unheard of. In America people are getting used to it and nobody gets excited. Strikes are numerous and blood is shed. The American government is against the use of gas in war, but uses it freely against strikers, mobs and gangsters. This condition calls to one's mind the darkest period of the Middle Ages, when the robber knights, highwaymen, bandits, kidnapers, and pickpockets infested the countries.

"Moving pictures, which could help to promote true culture and good taste, are often obscene and immoral, and have a very detrimental influence on children and adults. The film industry is almost entirely in the hands of Jews, whose principle is filthy greediness.

"You have full liberty of the press, which, like high finance, is partly or chiefly controlled by Jews. Your newspapers are therefore sensational and bring with predilection all the particulars of crimes, criminals and court proceedings. Their foreign news is unreliable and of course anti-German. Even the headlines are often disgusting, and the reading of newspapers by the youth is injurious. Hence I do not allow my girl, who is trying to learn English, to read an American newspaper.

"The state of matrimony is not generally regarded any longer as a divine institution. Divorces are increasing at a fearful rate. The 48 different states have different divorce laws, a lucrative source of revenue for judges and lawyers. The so-called cream of society, the movie magnates and stars, set the example for the common people. Whenever the sanctity of matrimony, the fountain-head of family, society, and state, is disrespected, the downfall of a nation is bound to come sooner or later.

"The authority and prestige of your judiciary is dwindling. Judicial procedure is full of technical delays, loopholes and appeals, so that the shysters (*Winkeladvokaten*) have a productive field for their practice. You have an abundance of laws and they are annually increasing. The trouble is that they are only partially enforced. . . . The election expenses are sometimes higher than the salary, the highest bidder is often the winner. This system produces corruption among many officers of the civil, police, and judicial administration. The maxim, 'To the victor belong the spoils' has a baneful influence. The lack of confidence in the courts begets lynch law and mob rule.

"But after all your country must have some good and redeeming qualities or it would have been ruined ere this. If your country offers the standard or model of democracy, the latter is more and more destined to vanish. I know, dear uncle, that besides our professional calling the study of history is our common hobby.

"The history of the past is the key and mistress of the present. Your war president was a man of high but Utopian ideals. He waged war to annihilate militarism, to abolish war, to insure permanent peace, and to make the world safe for democracy. And what was the result? He left behind an awful mess. The whole world is an armed camp, the nations full of hate and jealousy, impoverished, and in economic unrest. Democracy is distrusted. The people are tired of parliamentary incapacity that degenerates into mere debating clubs, full of factional strife. They prefer dictatorship to democracy, and even in your country the Congress has abdicated a good deal of its legislative power to the president. The latter has more power than any of his predecessors had. He tries to regulate seed and harvest, but cannot regulate cold and heat. He tries to regulate the market that depends entirely on the law of supply and demand. I hope that he will be more successful than the war president, whose subordinate he once was. The war president lived to see the complete failure of his world-transforming schemes and after a lingering illness the unfortunate man died broken-hearted."

This picture of our country is gloomy, but I fear substantially true. For instance, Will Hays, a former postmaster general, resigned his poorly paid office to become czar of the film industry, with a salary of \$100,000. During 1933 the movie industry paid 110 persons larger salaries than that received by President Roosevelt.

Arthur Brisbane, although the best paid journalist, often speaks the truth. He has written: "There is no respect for law as a general thing in the United States; the biggest men defy it in a big way, cheating each other and the public; the little men defy it in a little way, and the minor officials are largely trained by politicians to look upon the law as a useful lever, with which blackmail can be extorted, or the profits of crime divided."

Governors, Department of Justice officials, and other delegates to the joint Federal-State Crime Control Conference at Mackinac Island considered the impressive figures gathered by *Fortune's* research staff:

"Last year the American people's total crime bill exceeded 13 billion dollars — setting a new high record. One person was murdered on the average of every 34 minutes. The country's homicide rate for 1933 was 10.7 per 100,000 population, as compared with England's 0.5. American prisons have 140,000 inmates, but 400,000 professional criminals continue operations with apparent impunity."

On the other side of the picture, the investigators could say that the Federal Government is striking hard and effectively to rescue the Nation from organized crime.

However, a very serious obstacle remains: "Most crime is local, unorganized and unpublicized. Such crimes, and the offenders go unpunished, mainly because politics and law-enforcement are mixed fifty-fifty."

The remedy is obvious but difficult. *Fortune* pertinently suggests that Federal intervention may be needed "to stimulate the local authorities to greater efficiency."

I believe that the great Iron-Duke Wellington hit the nail on the head when he said in Parliament during the debate of an educational bill: "Educate children without religion and you will generate educated devils." — Wm. Steinmann, Ph. D., in the Lutheran Standard.

DO YOU READ YOUR BIBLE?

The Bible shows you the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It has the Light to direct you, the Food to support you, and the Comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Christ is its one grand subject; Christ — the Son of the living God, and our only Redeemer. The Bible's one great design is our good, and the glory of God is its end. It should fill the memory, rule the heart, and guide our feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure.

It is given you in life, will be opened at the Judgment, and be remembered in all eternity. It involves the highest responsibilities, opens your eyes and your heart to the most sublime issues of all time and eternity, and its sacred words condemn all who trifle with its holy contents.

"SEARCH THE SCRIPTURES; FOR IN THEM YE THINK YE HAVE ETERNAL LIFE: AND THEY ARE THEY WHICH TESTIFY OF ME." John 5:39. — Sel.

FOOD FOR THOUGHT

Interesting Items That Should Provoke Some Serious Thinking

Martin Luther once said: "The sweetness of the Gospel lies mostly in pronouns, as me, my, thy. 'Who loved me, and gave Himself for me.' 'Christ Jesus my Lord.' 'Son, be of good cheer, thy sins are forgiven thee.'"

* * * *

The modern minimizer of the Gospel takes a few tablets of doctrine, dissolves them in a gallon or two of the rosewater of sentimentality, puts a little in an atomizer, and sprays the congregation to an accom-

paniment of the sweetness of the Christ-like life and the fragrance of benevolence, virtue, and patriotism. The Bible tells but one story — that man is a sinner, that he has been redeemed, that the only way of salvation is through faith in Christ Jesus. Don't talk to me about "value judgments." You can't believe with all your heart what you have already rejected with all your head.

* * * *

"How is it," asked a man of a minister, "that your religion has been going for nearly two thousand years and has not influenced more people than it has done?" For reply, the minister asked another question: "How is it that water has been flowing for six thousand years and many people are still dirty?" Christianity is not a failure. The Gospel is not a failure. Wherever it is faithfully preached it wins. But there are some who "put it from them."

* * * *

Some want a Christ who is not God; others a Christ who is not a sacrifice; a Christ without a cross and without blood; a Christ who will teach, but not expiate sin; a Christ whose life is an example of self-surrender to the utmost but not an atonement; a Christ who is not a judge, nor a lawyer, nor a priest, and only a prophet in the sense of a teacher. Thus in the present day there are many Christs. It has been so all along; only the apostle calls them not Christs but Antichrists. To us there is but one Christ — He who proclaimed Himself as come to save the lost.

* * * *

When a pump is frequently used, the water pours out at the first stroke; because it is high; but, if the pump has not been used for a long time, the water gets low, and when you want it you must pump a long time; and the water comes only after great efforts. It is so with prayer. If we are instant in prayer, every little circumstance awakens the disposition to pray, and desire and words are always ready; but, if we neglect prayer, it is difficult for us to pray, for the water in the well gets low. The best way to keep a pump in good order is to keep it in constant use.

A servant was desired by his master to carry a present of fish to a friend, and to do it as quickly as possible. In all haste the man seized a basket, and set out; but when he reached his journey's end he became a laughing-stock, for he had forgotten the fish: his basket was empty. Teacher! Preacher! let not the like happen to thee! — Spurgeon.

This is not time for jest, but for earnest. "Ye are the salt of the earth." Salt bites and pains, but it cleanses and preserves from corruption.

— Luther.

Announcements

NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference meets with Pastor G. Th. Albrecht at St. Peter, Minn., on Wednesday, December 5, at 9:30 A. M. Confessional service at 4:30 P. M., Prof. K. Schweppe delivering the customary address.

Papers: G. Th. Albrecht, Sermon Study; P. Spaude, Modernistic Tendencies in Lutheran Circles outside of the Synodical Conference; Prof. E. Sauer, Our Aim in Confirmation Instruction.

Be sure to announce or excuse yourself in due season.

H. A. Scherf, Sec'y.

THE SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference meets with Rev. Herbert Schaller at Tomah, Wednesday, December 5, at 9 A. M. sharp.

Sermon: Walt. Paustian—H. Schwartz.

Reading of Sermon: M. Glaeser—Phil. Lehman.

Exegesis: 1 Cor. 13, W. Paustian; Chapt. 14, L. Witte; Augustant Art. 20, A. Winter; Art. 21, Alv. Berg. Isagogic: Luke, Art. Berg; John, G. Vater. Visitorship: Art. Berg. What grounds for divorce are scriptural, H. Schaller.

G. Vater, Sec'y.

ORDINATION AND INSTALLATION

Authorized by President J. Gauss of the Michigan District, the undersigned ordained and installed his son, Candidate Paul Heyn, as assistant pastor of Jehovah-Zion Lutheran Church, Detroit, Mich., Sunday, September 16, 1934. The Pastors H. C. Richter, O. J. Peters, F. E. Stern and A. Wacker assisted.

Address: Rev. Paul Heyn, 3755 Seyburn Ave., Detroit, Mich. H. E. Heyn.

REQUEST

Some congregation having a number of second-hand church pews which they would donate or sell at small cost to a mission congregation kindly notify the undersigned.

P. R. Kuske, Elgin, No. Dak.

MEMORIAL WREATHS

In memory of the late Gustav Podoll, Sr., who died September 18, 1934, age 86 years, 8 months, and 26 days, Mr. and Mrs. Charly Frank donated \$1.50 for the Church Extension Fund. August Saremba.

In memory of Mrs. Arthur Pape, the Teachers Emil Lutzke, Martin Busse, Zelma Hill, Se Vera Sauer and undersigned contributed \$3.00 for College in New Ulm, Minn. W. S. Haase.

In memory of Mrs. R. C. Radtke, who died October 16, the following presented a memorial wreath for Negro Missions: Mr. and Mrs. Louis Sengbusch, Mr. and Mrs. Herbert Sengbusch, Mr. and Mrs. William Sengbusch, Mrs. Augusta Sengbusch, Miss Bertha Sengbusch, Mrs. A. Beyersdorf, Mr. and Mrs. George Bolt, Mr. and Mrs. Emil Harnke, Mr. Clarence Harnke, Mr. and Mrs. Joh. Brandt, \$5.25.

M. Hensel.

In remembrance of Marlin Kenneth Beilke, infant son of Mr. and Mrs. Elmer Beilke, Lewiston, Minn., relatives donated the sum of \$3.75 as a memorial wreath for the Lutheran Childrens Friend Society, Minneapolis, Minn.

Rud. P. Korn.

The sum of \$10.00 for the retirement of Synod's debts was given by N. N., of St. John's Lutheran Congregation, Lewiston, Minn., as a birthday thankoffering. May her example provoke many others to carry out the suggestion offered by our church papers recently.

Rud. P. Korn.

MISSION FESTIVALS

Chippewa Co., Wis., Joint Parish Cornell, Keystone, Birch Creek, E. E. Prenzlów, pastor. Speakers: E. E. Prenzlów, J. F. Henning, Jr. Offering: \$67.00; Young People's Society, \$5.00; total: \$72.00.

Marshall, Wis., St. Paul's Church, M. J. Hillemann, pastor. Speakers: Prof. J. Meyer, J. Klingmann. Offering: \$100.00.

Fifth Sunday after Trinity

Swan Creek, Mich., Christ Church, C. J. Kionka, pastor. Speakers: H. Eckert, R. Koch. Offering: \$20.00.

Thirteenth Sunday after Trinity

Doylestown, Wis., St. John's Church, A. L. Mennicke, pastor. Speakers: Wm. Eggert, O. Kuhlow, Prof. G. Chr. Barth. Offering: \$182.26.

Fourteenth Sunday after Trinity

Elgin, No. Dak., Immanuel Church, P. R. Kuske, pastor. Speaker: T. J. Hilgendorf. Offering: \$55.12.

Town Prairie Farm, Wis., and Town Dallas, Wis., St. Paul's Churches, John Henning, Jr., pastor. Speakers: E. Kolander, H. Kirchner, I. Habeck. Offering: \$194.25; Town Prairie Farm Young People's Society, \$10.00; Town Prairie Farm Ladies' Aid, \$5.00; Town Dallas Ladies' Aid, \$2.00; total, \$211.25.

Powers, Mich., Grace Church, H. A. Kahrs, pastor. Speaker: P. C. Eggert. Offering: \$16.20.

Hermannsville, Mich., Trinity Church, H. A. Kahrs, pastor. Speaker: P. C. Eggert. Offering: \$15.47.

Fifteenth Sunday after Trinity

Menasha, Wis., Trinity Church, J. G. Pohley, pastor. Speaker: W. L. Strohschein. Offering, regular weekly envelopes.

Fountain Prairie, Wis., St. Stephen's Church, A. L. Mennicke, pastor. Speakers: E. M. Kuerschner, Max Taras. Offering: \$87.08.

Sixteenth Sunday after Trinity

Fremont Township, Mich., St. John's Church, C. J. Kionka, pastor. Speakers: C. G. Leyrer, H. Engel. Offering: \$30.00.

Marshall, Minn., Christ Church, H. C. Sprenger, pastor. Speaker: Prof. K. Schweppe. Offering: \$114.75.

Seventeenth Sunday after Trinity

Milroy, Minn., St. John's Church, H. C. Sprenger, pastor. Speakers: Wm. Lindloff, C. Schrader. Offering: \$44.00.

Clarkston, Wash., St. John's Church, E. F. Kirst, pastor. Speaker: A. Mackdanz. Offering: \$40.16.

East Troy, Wis., St. Paul's Church, G. E. Schmidt, pastor. Speakers: A. Maaske, O. Thusius. Offering: \$75.27.

Eighteenth Sunday after Trinity

Fountain City, Wis., St. Michael's Church, Aug. Vollbrecht, pastor. Speakers: J. H. Hafner, E. H. Palechek. Offering: \$170.00.

Herrick, So. Dak., St. John's Church, W. J. Oehlhafen, pastor. Speakers: Fritz Miller, Leo. Gruendemann, L. A. Tessmer. Offering: \$80.00.

Florence, Wis., St. John's Church, Melvin W. Croll, pastor. Speaker: W. W. Gieschen. Offering: \$28.50.

Rhineland, Wis., P. G. Bergmann, pastor. Speakers: W. Roepke, H. Pussehl. Offering: \$834.41.

Cambridge, Wis., St. James Church, Robert F. F. Wolff, pastor. Speakers: Edmund Sponholz, C. J. Quill. Offering: \$47.00.

Nineteenth Sunday after Trinity

Tacoma, Wash., St. Paul's Church, Arthur Sydow, pastor. Speakers: R. Hoenecke, W. Janssen. Offering: \$167.00.

Black Creek, Wis., Immanuel Church, John Masch, pastor. Speakers: A. Habermann, F. Reier. Offering: \$97.30.

Pine Grove, Brown Co., Wis., A. W. Voigt, pastor. Speaker: A. W. Voigt. Offering: \$21.25.

Sawyer, Wis., St. Peter's Church, Fr. Schumann, pastor. Speakers: E. Schoenicke, W. Gieschen. Offering: \$86.40.

Two Rivers, Wis., St. John's Church, W. S. Haase, pastor. Speakers: Ed. C. Hinnenthal, Phil. A. Froehlke. Offering: \$208.00.

South Haven, Mich., St. Paul's Church, M. A. Haase, pastor. Speakers: R. Krenzien, A. Fischer. Offering: \$96.00; Ladies' Aid, \$5.00; Young People's Society, \$5.00; total, \$106.00.

Fall River, Wis., Trinity Church, A. L. Mennicke, pastor. Speakers: Prof. F. Brenner, T. Redlin. Offering: \$88.89.

Burt, No. Dak., Zion Church, P. R. Kuske, pastor. Speakers: H. Mutterer, W. Krueger. Offering: \$52.00.

Savanna, Ill., St. Peter's Church, Gerh. Fischer, pastor. Speakers: W. Fischer, L. Hoepfner, J. Muenchow. Offering: \$193.00.

Lemmon, So. Dak., St. Luke's Church, F. E. Blume, pastor. Speaker: S. Baer. Offering: \$73.33.

White Bluffs, Wash., St. Paul's Church, L. C. Krug, pastor. Speaker: Peter Schmidt. Offering: \$37.30.

Twentieth Sunday after Trinity

Adrian, Mich., St. Stephen's Church, J. H. Nicolai, pastor. Speakers: H. Heyn, Paul Heyn. Offering: \$249.32.

Sugar Bush—Maple Creek Parish, Wis., Im. P. Boettcher, pastor. Speakers: F. Brandt, G. H. Kitzmann, Theoph. Brenner. Offering: \$208.26.

Twenty-first Sunday after Trinity

Town Trenton, Wis., St. John's Church, Leonhard Bernthal, pastor. Speakers: W. Zank, A. Dasler, M. Drews. Offering: \$105.00.

Circle, Mont., Salem Church, E. C. Kuehl, pastor. Speaker: R. Kettenacker. Offering: \$24.04.

Windsor, No. Dak., First Lutheran Church, J. B. Erhart, pastor. Speaker: A. H. Lange. Offering: \$29.21.

Mansfield, Wash., St. John's Church, Roland H. Hoenecke, pastor. Speakers: W. Amacher, J. A. Duchow. Offering: \$54.00.

MINNESOTA DISTRICT

September, 1934

Red Wing Conference

Rev. Theo. Haar, Bear Valley.....	\$ 25.00
Rev. R. F. Schroeder, Dexter.....	93.38
Rev. R. F. Schroeder, Dexter.....	14.99
Rev. T. E. Kock, Goodhue.....	20.00
Rev. F. W. Weindorf, Grace, Goodhue.....	19.30
Rev. F. W. Weindorf, St. John's, Goodhue.....	33.95
Rev. T. H. Albrecht, Lake City.....	202.73
Rev. Theo. Haar, Mazeppa.....	40.00
Rev. T. E. Kock, Minneola.....	25.10
Rev. Paul E. Horn, Zumbrota.....	156.98
Total	\$ 631.43

Mankato Conference

Rev. C. F. Kock, Belle Plaine.....	\$ 5.00
Rev. C. F. Kock, Belle Plaine.....	25.00
Rev. L. F. Brandes, Jordan.....	230.00
Rev. O. K. Netzke, Madison Lake.....	19.25
Rev. A. Ackermann, Mankato.....	23.00
Rev. Ernst C. Birkholz, St. James.....	44.00
Rev. Ernst C. Birkholz, St. James.....	22.00
Rev. O. K. Netzke, Smith's Mill.....	74.80
Total	\$ 443.05

St. Croix Valley Conference

Rev. Paul C. Dowidat, Minneapolis.....	\$ 175.00
Rev. Wm. H. Schweppe, Osceola, Wis.....	14.10
Rev. J. Plocher, St. Paul.....	104.75
Rev. Carl F. Bolle, St. Paul.....	1.00
Total	\$ 294.85

Redwood Falls Conference

Rev. R. Heidmann, Arlington, Gibbon, Winthrop, Joint Bible Jubilee Celebration.....	\$ 151.62
Rev. A. C. Krueger, Cedar Mills.....	36.00
Rev. C. J. Schrader, Echo.....	16.75
Rev. C. C. Kuske, Emmet.....	12.37
Rev. C. C. Kuske, Flora.....	4.64
Rev. C. C. Kuske, Flora.....	10.00
Rev. A. W. Blauert, Olivia.....	155.50

Rev. Henry Albrecht, Omro.....	22.00
Rev. Edw. A. Birkholz, Redwood Falls.....	17.62
Rev. Edw. A. Birkholz, Redwood Falls.....	31.66
Rev. Edw. A. Birkholz, Redwood Falls.....	40.00
Rev. Aug. Sauer, Renville.....	111.28
Rev. J. Baur, Ridgely.....	102.25
Rev. E. G. Fritz, Wellington.....	35.00
Rev. C. W. A. Kuehner, Winthrop.....	118.79
Rev. Carl G. Schmidt, Wood Lake.....	21.20
Total	\$ 886.68

Crow River Valley Conference

Rev. W. P. Sauer, Buffalo.....	\$ 19.10
Rev. W. P. Sauer, Crawfords Lake.....	78.94
Rev. E. H. Bruers, Delano.....	10.00
Rev. M. Schuetze, Ellsworth.....	34.00
Rev. I. F. Lenz, Graceville.....	100.00
Rev. M. J. Wehausen, Johnson.....	51.40
Rev. W. P. Haar, Loretto.....	224.50
Rev. Jos. Weiss, Lynn.....	102.01
Rev. M. J. Wehausen, Malta.....	22.43
Rev. E. A. Hempeck, Morris.....	25.00
Rev. W. C. Nickels, Pelican Lake.....	61.45
Rev. H. C. Nitz, Rockford.....	12.25
Total	\$ 741.08

New Ulm Conference

Rev. J. C. A. Gehm, Darfur.....	\$ 11.95
Rev. P. Gedicke, Essig.....	15.35
Rev. Paul W. Spaude, Lake Benton.....	17.17
Rev. Paul W. Spaude, Lake Benton.....	49.04
Rev. W. Frank, Morgan.....	13.65
Rev. G. Hinnenthal, New Ulm.....	135.00
Rev. G. Hinnenthal, New Ulm.....	3.25
Rev. F. Koehler, Nicollet.....	97.25
Rev. G. Theo. Albrecht, St. Peter.....	160.11
Rev. G. Theo. Albrecht, St. Peter.....	5.00
Rev. Wm. C. Albrecht, Sleepy Eye.....	103.00
Rev. Paul W. Spaude, Verdi.....	30.89
Total	\$ 641.66

Minnesota District Total.....\$3,638.75

Summary

General Fund	\$ 179.75
General Institutions	342.60
Theological Seminary	58.57
Northwestern College	39.75
Dr. Martin Luther College	107.45
Home for the Aged, Belle Plaine.....	14.01
General Missions	624.55
Indian Mission	280.25
Home Mission	812.22
Negro Mission	293.51
Poland Mission	73.25
Madison Student Mission	18.05
Student Support	87.70
General Support	427.49
Church Extension Fund	24.00
To Retire Debts	56.98
Bethesda Lutheran Home	10.00
Lutheran Childrens Friend Society	37.00
Twin City Mission	151.62
Total	\$3,638.75

H. R. KURTH
District Treasurer.

SOUTHEAST WISCONSIN DISTRICT

Rev. Carl Bast, St. John's Congregation, Good Hope, Collection for Deficit \$9.50; Mission Festival Offering for General Missions \$72.00; total	\$ 81.50
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during September for General Institutions	60.72
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Tp. Herman, Mission Festival Offering for Theological Seminary \$20.00, Northwestern Col-	

lege \$40.00, Indian Mission \$20.00, Home Mission \$20.00, Negro Mission \$4.05; total.....	104.05	Rev. C. Lescow, St. John's Congregation, Woodland, Mission Festival Offering for General Institutions \$50.00, General Missions \$71.00; total.....	121.00
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during August for General Fund \$278.45, Lutheran High School \$33.00, Lutheran Kinderheim \$39.00; Collection during September for General Institutions \$342.00, Lutheran Kinderheim \$18.00; total.....	710.85	Rev. Wm. C. Mahnke, St. John's Congregation, Root Creek, Collection during September for General Fund \$24.05, Lutheran High School \$2.85; Special Offering for Deficit \$25.50; total.....	52.40
Rev. Paul T. Brockmann, Trinity Congregation, Waukasha, Collection for Decifit.....	60.90	Rev. Ph. Martin, St. Luke's Congregation, Knowles, Collection during September for Dakota-Montana Academy \$6.00, Home Mission \$20.38; Collection for General Missions \$8.34; St. Paul's Congregation, Brownsville, Collection during September for Dakota-Montana Academy \$50.00, Home Mission \$78.01; Collection for General Missions \$46.00; total.....	208.73
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Special Collection for Deficit \$169.87; Collection during September for General Missions \$161.97, Lutheran City Mission \$9.23; total	341.07	Rev. H. Monhardt, St. Paul's Congregation, Tp. Franklin, Mission Festival Offering for Theological Seminary \$41.00, General Missions \$76.50; total.....	117.50
Rev. H. J. Diehl, First Ev. Luth. Congregation, Lake Geneva, Mission Festival Offering for General Fund \$25.00, Northwestern College \$20.00, Dr. Martin Luther College \$35.00, Michigan Lutheran Seminary \$20.00, Indian Mission \$15.00, Home Mission \$20.00, Negro Mission \$15.00, Poland Mission \$20.00, Madison Student Mission \$5.00, Student Support \$25.00; total.....	200.00	Rev. O. B. Nommensen, Zion's Congregation, South Milwaukee, Collection during September for General Fund \$25.18; Special Collection for Deficit \$58.98; total.....	84.07
Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Collection during July and August for Home Mission \$26.06, Special Collection for Deficit \$9.00; Collection for Synodical Reports \$3.54; total.....	38.60	Rev. Wm. F. Pankow, Ephrata Congregation, Milwaukee, Collection for General Fund.....	15.50
Rev. H. H. Ebert, Saron's Congregation, Milwaukee, Collection during August and September for General Institutions \$100.00, General Missions \$51.46; total.....	151.46	Rev. A. Petermann, St. John's Congregation, Newburg, Mission Festival Offering for General Missions	135.45
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection during September for General Missions \$144.53; Lutheran City Mission \$9.01; total.....	153.54	Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection during September for General Fund \$260.20, Lutheran City Mission \$6.00; total.....	266.20
Rev. F. G. Gundlach, Salem's Congregation, W. Granville, Special Collection for Deficit \$32.00; Mission Festival Offering for General Missions \$66.50; total.....	98.50	Rev. Rud. F. W. Pietz, St. John's Congregation, Lomira, Mission Festival Offering for General Fund \$67.43, General Institutions \$45.25; total....	112.68
Rev. A. F. Halboth, St. Matthew's Congregation, Milwaukee, Collection for Bethesda Home \$67.55, Radio Services (WTMJ) \$17.49; total....	85.04	Rev. W. K. Pifer, Bethany Congregation, Kenosha, Mission Festival Offering for Home Mission....	16.95
Rev. Ph. Hartwig, Christ Congregation, Pewaukee, Collection for General Missions \$7.00; Zion Congregation, Hartland, Collection for General Institutions \$90.00, General Missions \$90.00; total	187.00	Rev. Gerhard Redlin, Zion Congregation, Allenton, Mission Festival Offering and otherwise for Finance \$27.32, General Missions \$126.26; total	153.57
Rev. Gerald Hoenecke, St. Paul's Congregation, Cudahy, Collection during September for General Institutions \$30.75; Special Collection for Deficit \$30.60; Mission Festival Offering for Home Mission \$43.98; total.....	105.33	Rev. W. Reinemann, Trinity Congregation, Huilsburg, Special Offering for Deficit.....	44.50
Rev. Raym. W. Huth, Messiah Congregation, Milwaukee, Collection for General Institutions \$51.74, General Missions \$50.00; total.....	91.74	Rev. M. F. Rische, David's Stern Congregation, Kirchhain, Collection during September for Dr. Martin Luther College \$45.60; Offering at the 40th Wedding Anniversary of Mr. and Mrs. John Hillmann for General Missions \$8.60; total	54.20
Rev. Edwin Jaster, Epiphany Congregation, Racine, Collection during September for General Fund	12.70	Rev. Ad. von Rohr, Peace Congregation, Hartford, Collection for Deficit (2nd Installment) \$23.00; Mission Festival Offering for General Missions \$107.68, General Institutions \$100.00; total.....	230.68
Rev. S. A. Jedele, Peace Congregation, Wilmot, Collection for General Fund \$25.00, General Institutions \$35.00, General Missions \$35.98; total	105.98	Rev. J. G. Ruege, Jordan Congregation, West Allis, Collection during September for General Fund \$38.37, General Missions \$25.92; total.....	64.79
Rev. J. G. Jeske, Divine Charity Congregation, Milwaukee, Special Collection for Deficit.....	56.35	Rev. Arnold H. Schroeder, St. Paul's Congregation, Milwaukee, Collection during September for Home Mission.....	5.76
Rev. Walter Keibel, Nain Congregation, West Allis, Collection during August and September for General Missions	65.00	Rev. Arnold Schultz, Trinity Congregation, North Milwaukee, Collection for General Fund \$96.50; Special Collection for Deficit \$81.50; total.....	178.00
Rev. H. Knuth and V. Brohn, Bethesda Congregation, Milwaukee, Collection for General Missions \$67.91, General Institutions \$100.80; Lutheran City Mission \$10.75; Mission Festival Offering for General Missions \$304.30, General Institutions \$13.00; total.....	496.76	Rev. Harry Shiley, St. Peter's Congregation, Tp. Greenfield, Mission Festival Offering for General Missions \$10.12; Woodlawn Congregation, West Allis, Mission Festival Offering for General Missions \$51.09; total.....	61.21
Rev. Ph. H. Koehler, St. Lucas Congregation, Milwaukee, Collection for General Fund \$96.73, Lutheran High School \$10.74, Radio Services (WTMJ) \$3.50; total.....	110.97	Rev. Edmund Sponholz, St. John's Congregation, Slades Corners, Mission Festival Offering for General Missions.....	271.60
Rev. Kurt A. Lescow, St. John's Congregation, Thiensville, Mission Festival Offering for Indian Mission \$50.00, Negro Mission \$50.00, Home Mission \$25.00, Poland Mission \$25.00, Madison Student Mission \$25.01; total.....	175.01	Rev. A. B. Tacke, Zebaoth Congregation, Milwaukee, Collection during June, July, August and September for General Fund.....	236.64
		Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Collection in September for General Misions	257.15
		Rev. G. Thiele, Zion Congregation, Bristol, Mission Festival Offering for General Fund.....	20.85
		Rev. Jul. Toepel, St. Matthew's, Tp. Maine, Mission Festival Offering for Theological Seminary \$35.00, Northwestern College \$35.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$20.00, Indian Mission \$27.06, Negro Mission \$15.00, Poland Mission \$10.00; from	

Ladies' Aid (Jubilee Offering) for General Missions \$29.11; Memorial Wreath for Mrs. Marie Steil for General Support by Teacher W. Busse \$2.00; total.....	193.17
Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Collection during September for General Institutions \$66.54; Special Offering for Deficit \$132.30; total.....	198.84
Rev. S. E. Westendorf, Calvary Congregation, Thiensville, Mission Festival Offering for Home Mission.....	63.22
Rev. H. Wolter, St. Paul's Congregation, Tp. Lomira, Collection for Budget \$9.90; St. Peter's Congregation, Tp. Theresa, Collection for Budget \$4.93; total.....	14.83
Rev. F. Zarling, St. Matthew's Congregation, Iron Ridge, Special Collection for Deficit \$77.50; Mission Festival Offering for Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Indian Mission \$20.00, Negro Mission \$20.00, Home Mission \$60.00, Poland Mission \$14.63; total.....	252.13
B. S. J., Watertown, Wis., Personal Gift for General Fund	10.00

Summary

Budgetary	\$5,986.16
Special for Deficit	811.41
Non-Budgetary	227.12
Total	\$6,934.69

CHAS. E. WERNER,
District Treasurer.

NORTH WISCONSIN DISTRICT

September, 1934

Rev. Fred Bergfeld, Bruce Crossing, Mich.....	\$ 54.25
Rev. M. A. Braun, Cleveland.....	168.00
Rev. Theo. Brenner, Freedom.....	153.47
Rev. Joh. Dowidat, Oakfield.....	50.45
Rev. Paul C. Eggert, Abrams.....	39.30
Rev. Armin L. Engel, Bark River, Mich.....	21.83
Rev. M. A. Fleischer, Red Granite.....	27.50
Rev. A. Froehle, Neenah.....	73.15
Rev. W. G. Fuhlbrigge, Coleman.....	80.30
Rev. W. G. Fuehlbrigge, Braver.....	64.39
Rev. Walter Gieschen, Green Bay.....	95.77
Rev. Br. Gladosch, Greenleaf.....	446.18
Rev. Harold O. Grunwald, Kiel.....	13.27
Rev. C. C. Henning, Grover.....	81.11
Rev. M. Hensel, Weyauwega.....	290.87
Rev. A. G. Hoyer, Princeton.....	214.85
Rev. O. T. Hoyer, Winneconne.....	13.45
Rev. O. T. Hoyer, Zion.....	6.65
Rev. H. A. Kahrs, Powers, Mich.....	16.20
Rev. H. A. Kahrs, Hermansville, Mich.....	15.47
Rev. Gerhard Kaniess, Kewaskum.....	300.00
Rev. L. Kaspar, Clayton.....	62.65
Rev. Geo. Kobs, Markesan.....	279.00
Rev. H. Koch, Reedsville.....	143.27
Rev. L. H. Koeninger, Manitowoc.....	800.00
Rev. H. A. Kuether, Sheboygan Falls.....	256.52
Rev. Carl Lawrenz, North Fond du Lac.....	145.50
Rev. R. Lederer, Green Bay.....	100.00
Rev. Paul Th. Oehlert, Kaukauna.....	57.13
Rev. W. E. Pankow, New London.....	327.31
Rev. Gerhard Pieper, Fond du Lac.....	230.47
Rev. J. G. Pohley, Menasha.....	62.19
Rev. Henry E. Pussehl, Monico.....	9.07
Rev. Henry E. Pussehl, Enterprise.....	15.71
Rev. F. W. Raetz, Wabeno.....	5.15
Rev. Emil Redlin, Ellington.....	205.80
Rev. Emil Redlin, Stephenville.....	33.70
Rev. T. W. Redlin, Kingston.....	62.50
Rev. F. A. Reier, Waupaca.....	81.57
Rev. Edm. C. Reim, T. Forest, St. Paul's.....	50.00
Rev. J. Reuschel, Dundas.....	10.00
Rev. M. F. Sauer, Brillion.....	57.25
Rev. T. J. Sauer and Rev. F. M. Brandt, Appleton.....	150.00

Rev. Gerh. A. Schaefer, Collins.....	153.00
Rev. E. B. Schlueter, Oshkosh.....	45.39
Rev. A. E. Schneider, Fremont.....	119.95
Rev. E. Schoenicke, Greenleaf.....	36.70
Rev. E. Schoenicke, Kasson.....	13.00
Rev. Fr. Schumann, Sawyer.....	12.06
Rev. V. J. Siegler, Maplewood.....	104.09
Rev. Karl F. Toepel, Algoma.....	220.00
Rev. Theo. F. Uetzmann, Manitowoc.....	120.00
Rev. A. W. Voigt, Depere.....	105.00
Rev. Wm. Wadzinski, Marquette, Wis.....	36.65
Rev. W. A. Wojahn, Eldorado, St. Peter's.....	84.31
Rev. Ed. Zell, Mishicot.....	46.00
Rev. R. E. Ziesemer, Appleton.....	114.38
Rev. W. F. Zink, Dale.....	244.04

Budget	\$6,621.52
Non-Budget	209.30

\$6,830.82

ALBERT VOECKS,
Treasurer.

WEST WISCONSIN DISTRICT

September, 1934

Rev. Wm. Baumann, Neillsville.....	\$ 114.70
Rev. A. F. Berg, Norwalk.....	52.00
Rev. J. B. Bernthal, Ixonia.....	253.25
Rev. L. C. Bernthal, T. Trenton.....	10.00
Rev. A. Dasler, Fox Lake.....	51.25
Rev. A. Dasler, Fox Lake.....	11.00
Rev. F. F. Ehlert, Eitzen.....	135.00
Rev. A. J. Engel, Pardeeville.....	114.31
Rev. Gustav Fischer, La Crosse.....	100.00
Rev. E. C. Fredrich, Helenville.....	233.08
Rev. Paul Froehle, Winona.....	195.80
Rev. Henry Geiger, Leeds.....	119.76
Rev. M. Glaeser, Wonewoc.....	293.04
Rev. I. J. Habeck, Medford.....	9.50
Rev. J. F. Henning, Bloomer.....	30.00
Rev. O. E. Hoffmann, Iron Creek.....	53.00
Rev. R. C. Horlamus, Hurley.....	14.52
Rev. L. C. Kirst, Beaver Dam.....	495.97
Rev. J. Klingmann and Wm. Eggert, Watertown.....	68.00
Rev. C. F. Kurzweg, Cream.....	176.27
Rev. C. F. Kurzweg, Cochrane.....	2.00
Rev. Phil. Lehman, Ableman.....	3.00
Rev. Theo. H. Mahnke, Cataract.....	8.90
Rev. G. C. Marquardt, Schofield.....	44.21
Rev. A. L. Mennicke, Fountain Prairie.....	84.38
Rev. J. Mittelstaedt, Menomonie.....	265.09
Rev. R. W. Mueller, Ridgeway.....	143.64
Rev. Theo. J. Mueller, La Crosse.....	200.21
Rev. W. O. Nommensen, Wausau.....	43.00
Rev. Wm. Nommensen, Columbus.....	865.29
Rev. E. J. Otterstatter, Tripoli.....	2.81
Rev. E. J. Otterstatter, Ogewa.....	16.57
Rev. E. J. Otterstatter, Prentice.....	6.25
Rev. E. J. Otterstatter, Tomahawk.....	47.53
Rev. Aug. Paetz, Dalton.....	30.37
Rev. E. H. Palechek, Chaseburg.....	350.00
Rev. H. A. Pankow, Indian Creek.....	100.00
Rev. H. A. Pankow, Hustler.....	96.27
Rev. J. H. Paustian, Barre Mills.....	193.09
Rev. W. A. Paustian, Onalaska.....	113.51
Rev. S. Rathke, Cameron and Barron.....	107.02
Rev. Chr. Sauer, Ixonia.....	20.00
Rev. H. Schaller, Tomah.....	513.00
Rev. J. H. Schwartz, West Salem.....	58.20
Rev. C. W. Siegler, Portland.....	45.05
Rev. C. W. Siegler, Bangor.....	230.50
Rev. K. A. Timmel, Watertown.....	75.00
Rev. F. Weerts, Cambria.....	62.00
Rev. A. A. Winter, New Lisbon.....	71.41
Rev. A. A. Winter, Summit.....	28.00
Rev. A. A. Winter, New Lisbon.....	7.20
Rev. W. E. Zank, Newville.....	25.00
Rev. H. R. Zimmermann, Randolph.....	154.51

Total Budgetary for September, 1934.....\$6,543.46

H. J. KOCH,
Treasurer.