

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 ONE HUNDRED AND FIFTH PSALM

Verses 27-36

The Plagues in Egypt

They shewed his signs among them; and wonders in the land of Ham.

He sent darkness, and made it dark; and they rebelled not against his word.

He turned their waters into blood, and slew their fish.

Their land brought forth frogs in abundance, in the chambers of their kings.

He spoke, and there came divers sorts of flies, and lice in all their coasts.

He gave them hail for rain, and flaming fire in their land.

He smote their vines also and their fig trees; and broke the trees of their coasts.

He spake, and the locusts came, and caterpillars, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground.

He smote also the firstborn in their land, the chief of all their strength.

Moses and Aaron were sent of God to Pharaoh to demand the departure of Israel from Egypt. "Thus saith the Lord of Israel," was their request, "Let my people go, that they may hold a feast unto me in the wilderness." Exodus 5:1. The request was so reasonable that to refuse it would show the real spirit of Pharaoh. And refuse he did, for he said, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." (5:2.) This was a direct challenge to God's right to command him, boldly declaring that the Lord God of Israel was unknown to him. Pharaoh looked upon the matter as one who believed that he had gods of his own, as the Hebrews had theirs, and who would acknowledge none but his own, therefore defying the Lord God of Israel.

God accepted the challenge of Pharaoh. To vindicate His right to command He presented evidence of such magnitude as to force Pharaoh to complete submission. Then the Lord said unto Moses, "Now shalt thou see what I will do to Pharaoh." Ex. 6:1. The issue was one without a parallel in history; it was the issue between Jehovah, the one and only God, and

the false gods to whom Pharaoh bowed; and the object to be accomplished was not only the deliverance of the Israelites, but the destruction of the power of Pharaoh's obduracy, as well as that of Egyptian idolatry. In terms which admit of no counter challenge on the part of Pharaoh God speaks to him, "In very deed for this cause have I raised thee up — made thee to stand — for to shew my power, and that my name shall be declared throughout the earth." Exodus 9:16. The matter concerned is to signalize this one thing, that God's name, that is, His incontestable power, and inflexible justice, might be declared through all the earth, not only to all places, but through all ages, while the earth remains. It is a standing monument, in all history, of the power of God to humble and bring down the most obdurate and proudest of His enemies.

With this in mind, we shall understand the more truthfully the purpose of the plagues God sent upon Egypt. They were miracles of judgment. These miracles Moses and Aaron were commissioned to execute. We are told, in our Psalm, of these two men, "They shewed his signs among them, and wonders in the land of Ham. — And they rebelled not against his word," literally his words. The idea of the latter clause is that they — Moses and Aaron — were obedient to the command of God. Hard as their task was, to appear before a mighty and proud monarch with the commission to declare against him the judgment of God, and to be the agents of bringing about upon the land of Egypt unspeakable plagues, yet they did not shrink from what God commanded them to do. They were true to His commission, and proved themselves faithful messengers of God.

The Plagues

With the exception of the fifth and sixth all of the ten plagues related in Exodus, chapter 6-9, are mentioned in our Psalm, beginning with the ninth — the plague of darkness.

"He sent darkness, and made it dark." Exodus 10:21-23, we read, "And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness

in all the land of Egypt three days: They saw not one another, nor rose any from his place for three days: but all the children of Israel had light in their dwellings."

The Egyptian darkness spoken of here has become proverbial. Since the days of Creation there are probably only two which surpass it in magnitude and significance — the darkness which covered the deep at the time of creation, and the darkness which enshrouded the earth at the death of Christ on Calvary. It was indeed a visitation of terror to Pharaoh and all his people. For the space of three days thick darkness came over one of the sunniest lands of the world. So dense was that darkness that people "saw not one another, neither rose any one from his place for three days"; nor would any kind of artificial light radiate the least light. Imagine if you can the situation. Shadows of men stumbling along the way, running against each other, groping in vain to find their doors, coming full breast against monuments, and falling over steps or into ravines and ditches — all business and traffic and communication blockaded for three days throughout the length and breadth of the land, with not a single vehicle, not a food or bread cart moving! It was nothing less than a premonition of final judgment and its accompanying terrors. Considering, too, that the sun was among the chief deities of Egypt, and that thus any obscuration of the sky in the day time was of most unusual occurrence spreading consternation, the consternation with which the people were seized at this visitation may easily be conceived. Meanwhile, in the distance, lies the favored land of Goshen under a flood of light, contrasting well with the Egyptian darkness.

Small wonder this visitation compelled Pharaoh to send for Moses and Aaron, telling them that he will now permit the Israelites to go out of Egypt, under the condition, however, that the flocks be left behind, thinking he must still have some pledge for the return of the Israelites, by the retention of their property. But such a compromise Moses flatly refused, saying, "Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God." This blunt refusal of Moses roused the indignation of Pharaoh to the uttermost. "Get thee from me," he said, "take heed to thyself; see my face no more, for in that day thou seest my face thou shalt die." Moses accordingly left the presence with the ominous words, "Thou hast spoken well; I will see thy face again no more."

Without dwelling, for lack of space, on the other plagues mentioned in verses 29-36 of our Psalm we pass on to the last and most awful of all — the death of the firstborn in Egypt.

"He smote also all the firstborn in their land, the chief of all their strength." Pharaoh was fully warned of the terrible stroke that was about to fall; "Thus

saith the Lord, about midnight will I go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." Ex. 11:4-6.

What a night to be remembered by the Egyptians! In that night the crowning stroke of all was made; all the firstborn, from the man in vigor of manhood, even the young prince on the Egyptian throne, to the infant that had just been born, died in that one hour of night. The stay, the comfort, the delight of every family, was annihilated by one stroke. It was a stroke which compelled Pharaoh to let the oppressed people of Israel go free; nay, to urge and command their immediate departure.

Such were the judgments of God upon Pharaoh and his people proving His power to subjugate the most hardened of sinners and the most obstinate of his enemies. Let no man resist God. To resist God is to challenge His omnipotent power which is able to destroy His most atrocious enemies. J. J.

CAST NOT AWAY YOUR CONFIDENCE!

Hebrews 10:35

Cast not away your confidence,
Ye saints of God, the Lord,
For He your trust will recompense
With wonderful reward!

What though the heavens seem as brass?
Prayer penetrates the gates!
Your godless foes are fading grass
That for the sickle waits.

Though days are dark — bow to His will.
Toil on with prayer and song.
His strength perfects your weakness still.
Quit you like men! Be strong!

His never-failing Word declares:
"The just shall live by faith."
O draw not back! Your ardent prayers
Are His blest Spirit's breath.

In patient love each hour await
The coming of your Lord,
And should the promise tarry late,
Unchanging is His Word.

His Church abides. Hell cannot move
The Rock on which she stands.
What needs He more His love to prove
Than nail-prints in His hands?

Cast not away your confidence!
Trust when you cannot see!
How blest will be your recompense
Through all eternity!

Anna Hoppe.

Grow In Knowledge

THE STORY OF THE CHURCH

Since 323 when Constantine the Great gained full control of the empire, the Christian Church had little to suffer from its many outside foes. The emperor now was a Christian and he ruled the Roman realm with friendliness to the Church, which now had full freedom for the preaching of the Gospel and grew with leaps and bounds in number and power. His sons closed the heathen temples, forbade all sacrifices to the idols under pain of death. Heathenism was shoved out of the cities step by step, until the heathen gods were worshipped only in the back-country. Hence these simple heathens were called pagans. Only one of the later rulers, Julianus, tried to bring back the worship of the gods, but he failed, and all the rulers after him did all in their power to shelter and favor the Church.

These were the days of great outward glory and wealth for the Kingdom of God; as the Church is not built up by outward wealth, power or numbers, these good days did nothing to really strengthen the cause of Christ. When it became a matter of worldly wisdom to belong to the Church in order to reach the goal of high place and honor in the state, honesty of belief in the teachings of Christ became rarer. Unbelieving men soon learned that a show of Christianity was all that was needed for their selfish ends and purposes. As the Church was freed from the danger of false worship by those from without, it had to guard against false believers from within. The teaching of the pure Word now became the next and most pressing need of Christian men. To safeguard this was the labor of the clearest-minded and most farsighted teachers of the Church. For where this is not done the Church may outwardly become great and rich, but be very poor indeed at heart.

One danger that soon showed itself, but which was not properly withstood from the beginning, was the growing power of the high leaders of the Church. The bishops at first were chosen by the lower clergy and the people. But soon the emperors had their say in the choice of the bishops in the larger and more important cities. Step by step these bishops of the big towns gained a place of great power over the lower clergy and the bishops of smaller towns. They became metropolitans, so-called. Then in the fourth century there arose a yet higher church ruler, who claimed the right of overseeing all the other bishops, even the metropolitans. These were called the patri-

archs. Such were the bishops of Rome, Antioch, Alexandria, and later those of Jerusalem and Constantinople. Among these the patriarchs of Rome based their claim of this high regard in the Church on the unproved story that the apostle Peter had been the first bishop of Rome. The see or bishopric of Rome called itself the seat of Peter. It was claimed that our Lord had made St. Peter the foremost ruler of all the apostles. This claim was buttressed by the words of Christ found in Matthew 16:16-18: Thou art Peter, and upon this rock I will build my church, meaning, as they said in their mistaken belief, that Peter was that rock, upon which the Lord built His Church. Other words of Christ were also quoted in support of this false claim, such as John 21:15.

Soon this false claim by the bishop of Rome was received with much respect by all Christendom. The metropolitan bishop and patriarch of Constantinople was the only one who for a time stood manfully against this pride. But in the west, in most of Europe, the power of the Roman bishop grew apace, so that he in time took the title of pope or father of the whole Church. This name of pope was used by these bishops since the sixth century. Now, there has no greater harm been done to the kingdom of God by any one of its foes than by this prideful ruler in the house of God, the pope. This we shall learn later on. That his stubborn and proud claim of overlordship over the whole church was not withstood by the whole Church and all its members was the unforgettable mistake and great sin in disregarding the many earnest warnings against the coming of this Antichrist. As a chastisement for this sin from an outraged King of His Church came untold woes upon it.

This slow rise to power of the Roman pope is the more remarkable, since the Church had at this time some very great and learned teachers indeed. In the East there were of the new-Alexandrian school such men as Athanasius, bishop of Alexandria, who has been called the father of right teaching, because he stood firmly against the false teacher Arius who assailed the divinity of Christ. Of this same school were Gregory of Nazianz, Cyrillus of Alexandria, and Eusebius, the father of church history. Of the school of Antioch the greatest was John, called Chrysostomus, which latter name means the golden-mouthed. In the West there were such great and learned men as Ambrose, Jerome, the most learned churchman of his time. He died 420. Then there was Aurelius Augustinus, better known as St. Augustine, whose pious mother Monica had given him to the Lord in his tender youth and wrestled with God in prayer until she had reclaimed him from his worldly ways. He became the foremost of the western church-leaders, being very keen of mind, ready of speech and also a ready writer. His books were highly regarded and much studied by Luther.

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As it is the Lord of His Church that gives of His own free will to His flock the teachers they need, Eph. 4, 11-12, these great teachers were given to it at a time when most needed. Many false teachers and false Christs had arisen. For one thing there was monkery. There was a certain St. Anthony who, much moved by the story of the rich young ruler, Matt. 19: 16-22, gave all his riches to the poor, went away into the lonely places of the wilderness, to serve God in prayer and much fasting. He soon drew after him many who believed him to be a very good and pious man, and who wished to follow in his steps in serving God as he did. This was in upper Egypt, which long remained the nursery of this false worship of God. The monks formed bands of brotherhood, dwelt in their own houses or cloisters, had as their head an abbot, or father. They called it the life of angels, Matt. 22: 30, as they cut themselves off from other men and also did not marry. Spiritual pride, laziness, trying to get away from the duties of life, brought many into these monkhoods. From the East this monkish way of serving God made its slow way to the West, where, in what is now France, monkery was soon in flower.

These wrong teachings in the Church can be traced directly to the setting aside and forgetting the way of life as taught by Christ in His Gospel. Christ did not teach that the rich young ruler would go to heaven by way of giving all his riches to the poor. It was but to try his love for Him that Christ made use of this test. Nor was it the will of Christ that any one was to be the ruler of the Church beside Himself. He said: But be ye not called Rabbi: for one is your Master, even Christ, and all ye are brethren, Matt. 23: 8-11. The King over His Church is Christ alone, and He rules His flock through the Gospel alone. But where one man sets himself up as the lord over all the Christians, he must put aside the Gospel, he cannot rule by the Gospel, for this Gospel sets us all free.

It was this that the newly arisen pope at Rome would not and could not teach, and it was this that brought gathering darkness and untold misery of bondage upon the Church.

Had the watchmen in Israel kept their eyes open to this danger, had they warned in time, had they withstood the very first stirrings of this falsehood, much that the Church had to suffer in later years could have been spared the kingdom of God. Many other errors arose during these first years of the olden time, but none of them were of greater weight than this. The old Church does not seem to have raised its voice clearly and loudly against monkery, either. Stepping out from the brotherhood of the Church to build a brotherhood within it, that was to be a holier and better flock than the Church as whole, was not felt as a threat to the Church's very life. Outstanding leaders of the Church believed that this way of life for the worship of God was all very well and might be encouraged. We do not find that these teachers raised their voice against it. And so this sore fastened itself upon the body of the Church and festered there.

Z.



Comments

Psalm Ninety and 1935 As these lines are written it is the first of the year. When these words meet the eyes of our readers, one half of the first month in the new year shall have elapsed. So we are a trifle late with our simple reflections. But is it ever too late in the calendar of our Lord to meditate on the flight of **our** time? **His** time, our Lord's, flies not at all, for are not a thousand years in His sight but as yesterday when it is past, and as a watch in the night? Our poor measuring rod of days and years are of no value in the Lord's time. All these days and years are but for us to measure the time of grace allotted to us.

And it is here that we are reminded of the Nineteenth Psalm. We are brought face to face with the swift race of our time. Moses, the man of God, sets that forth in the most striking and beautiful imagery taken from the scenes of our daily life. The flight of time is a trite remark, but what we so seldom remember, and often do not wish to remember, is that this swift flight ends in death. It is from the everlasting and almighty Lord God that this death is decreed. Death, however, connotes sin, for without sin there is no death. Even the Christ, the sinless Son of God, suffers death because of the sin of the world. Our

iniquities, our secret sins are set in the light of God's countenance, hence we die. That is why all our days are passed away in His wrath, that is why our three-score years and ten or fourscore years are passed in labor and sorrow. So let us apply our hearts unto wisdom, and not merely mourn the shortness of our life and the fleetness of its passage, but learn that the cause of it all is our sin.

Then, too, we shall humbly join in the prayer of Moses for mercy and forgiveness from the throne of all grace. Are our days passed swiftly, is the old year dead? Yet has not the mercy of the Lord passed, nor is His grace that covers a multitude of sins dead. As we of His fulness have received grace for grace, John 1:16, so shall His grace be new every morning. The new year shall be a time of grace extended to all. May we but profit by it that we may rejoice and be glad all our days. Z.

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Getting Souls Out Of Purgatory The following published appeal of a Catholic priest to his parishioners gives an insight into the methods employed by the Roman Church to keep alive the purgatory bugaboo not often afforded the general public:

"May we earnestly exhort as many as possible to receive the sacrament of penance and the holy eucharist and offer their prayer and good works to a merciful God for the relief of the souls in purgatory. As you believe that purgatory is a place or condition of temporal punishment for those who, departing this life in God's grace, are not entirely free from lesser sins, or have not fully paid the satisfaction due to their transgressions, it is proper that we should assist them. Christ Himself proclaimed that the sinner must pay the penalty of wrongdoing. He said of sinners: 'Unless you shall do penance, you shall all likewise perish' (St. Luke 13:3). We also read in the second book of the Maccabees, Chapter 12, verse 46, 'that it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins.' We also know that nothing defiled can enter into the Kingdom of heaven. We also must admit that few of us do sufficient penance here for our many infractions of God's Holy Law, and that the eternal justice of God demands that penance must be done, and He in His mercy will accept our good works and acts of penance in behalf of those who have departed this life with their debts to God's justice unpaid. So in your Christian charity remember the souls of your departed every day but in a special manner on All Souls Day, the day set apart by the church to call to your minds in a special way the memory of your departed relatives and friends."

Who of us, reading the above, does not feel constrained to thank God from the bottom of his heart

that he has been released from this yoke of bondage and knows the sweet liberty wherewith Christ hath made him free? There is no purgatory. The one quotation in the above is from the apocryphal book of Maccabees, which is not a part of the inspired Bible. The other quotation from the Bible, Luke 13:3, is misquoted. It does not say there, "Unless ye do penance," but, "Unless ye REPENT, ye shall all likewise perish." Those are two altogether different things. The Savior calls for repentance, a change of mind, not for works of penance humanly imposed. Scripture knows only two states after death: heaven or hell, as the parable of the rich man and Lazarus clearly shows. Further, Scripture says, "It is appointed unto men once to die, but after this the judgment."

Neither do we have to make reparation for our infractions of God's Law. Jesus our Savior has done that. On Him God laid the iniquity of us all. His blood cleanseth us from all sins. We do not have to feel sorry for our loved ones who have died in the Lord. They are not being tormented in the fires of an imaginary purgatory. We can stand at their graves, knowing that they have washed their robes and made them white in the blood of the Lamb. They don't need our assistance, even if we could give it to them. Christ with His all-sufficient atonement has given them all the assistance they will ever need.

I. P. F.

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Looking Forward All life is much more complicated today than it was in the days of our forefathers. It is so in purely human affairs, and it holds true of church affairs. As time goes on, the old Serpent seems to become more subtle and his schemes for the overthrow of Christ's kingdom more crafty. It is true his designs are fairly clumsy at times and easily discernible. But more and more his assumed mask of love for God and mankind is worn. This new appeal of his to the self-interest of men, his brilliant promises of a new heaven and a new earth to be created from all the present misery through the word of the social gospel uttered by the supreme and all-powerful mind of man, these new Christs shall mislead many.

If we of the Lutheran church are to escape the wrath that is to come, it will be only by the long-suffering grace of God and through the right use of the weapon of the Word. We are assured of the grace and loving-kindness of our Lord. He has so said, and He always keeps His word, for He is a God of truth and faith. It is for us to be faithful in the use of the means of grace that He has so liberally placed in our hands. It is there where our safety lies. And it is also there where our danger threatens.

More and more within our true Lutheran circles the belief is gaining ground that the preaching of the

Gospel is not enough. Seldom is this belief outspoken in so many words. But actions often speak louder than words. The machinery for the upbuilding of our churches is growing more complicated every day. We have, in imitation of the sects, multiplied the number of clubs and societies within the church, we have relied more and more upon indirect giving for the church, we have split up the one purpose and message of the church between so many branches of the church. Where will it all end? Let us resolve for the new year to go back to the ancient truth that only by the preaching of the love of God in Christ Jesus can a church and a member of the church be built up to a God-pleasing dwelling of the Lord. That must be our aim for pulpit and pew. Z.

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"For Religion Only" "If I had the power, I would label every church in the country, 'This church is for religion only.'" The speaker was, according to the Detroit News, Bishop James E. Freeman of Washington, D. C. In his address to the Detroit Pastors' Union he raised his voice against the use of parish houses for institutional programs.

Having spent "3,000,000 in erecting parish houses for institutional churches in all parts of the country," and with a very large one in his own church in Washington, Bishop Freeman is able to speak with some authority.

Not that he would entirely abolish parish houses. He would use them "not merely to intrigue youth," but "to bring men into a relationship with God."

In his own parish house as he found it, 90 per cent of the activities carried on had no connection with religion. His general observation has led him to believe "institutional programs drive men from the church rather than bring them in." "Why, you're competing with mechanism that can beat you at your own game. The church can't compete with the theater, and all that."

Therefore he would label every church in the country, "This church is for religion only." He holds that institutional religion is largely responsible for "the decline of the genius of preaching." He urges that the church "re-capture the pastoral relationship between minister and people, now largely neglected, "by laying stress on preaching and pastoral visitation."

We Lutherans have not gone as far as others have in this direction, but who will deny that we are on the way? Parish papers and announcements in the public press and over the radio give sufficient evidence that we are beginning to take up what others, having grown wise through bitter experience, are striving to cast off.

We want to pay our respects to the New York pharmacist whose window sign reads: "No luncheon, alarm clocks or tobacco. **We practice pharmacy.**"

If we lived in New York, we would have our prescriptions filled by him. But his profession, important as it is, cannot be compared with our ministry, that of preaching repentance in a sin-ridden world on its way to eternal perdition.

With our whole heart we vote for the general adoption among us of the label, "**This church is for religion only.**" J. B.

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Looking Backward A very profitable business this of looking backward, were we but to do it in the right spirit. All the world today looks backward with contempt and hate for the many troubles of the past year. The unbelieving world cannot learn true humility from its manifold errors and stupendous sins, but must ever in its pride miss the wholesome lessons of adversity. The world never changes, as the human heart in its sinful passions does not change. The gods it has raised in the past, who were acclaimed as world-saviors, have fallen by the wayside, but the foolish old unbelieving world goes right on erecting new idols made by the hands or intellects of men, basing all the hopes of a new prosperity upon these mere nothings.

But have not we also, at times at least, joined in this dance around the golden calf? How else could it have happened that our mission fields lie unattended, not for want of men, but for want of money to send them on their way? In the vain hopes for prosperity, in the mad scramble for the very meagre means of life to keep body and soul together, have we not often forgotten that man lives not by bread alone, but by every word that proceedeth out of the mouth of God? Matt. 4:4. And was that Word our dearest possession, to keep which we were ready to give up everything in this life, nay, even life itself? Here are some of our iniquities and secret sins.

But we digress. We want to look back at the religious developments within our ken during the last year. It is history now, how the Calvinistic sects have turned themselves more completely away from the life-giving Gospel of salvation to the preaching of a gospel for the salvation of the Dollar for all men, in as equal a share as possible. We have lived to see the day when the Gospel that Jesus Christ really preached and made possible by His blood has been derided as out of date, has been rejected as most harmful to men. Missions in heathen lands have been examined and the verdict rendered that preaching the Christian religion could not and would not save the heathen, as his religion may be in many respects better than ours.

Mistaking the very nature of the church, more and more leaders have been found who advocate union between church-bodies of widely differing standards and confessions of faith. A strong church, in their

belief, is one made up of great numbers. Emphasis, moreover, is not to be placed upon creed but upon life, meaning, no doubt, that it makes little difference what and how you believe, but that the main thing is how well you live your faith, whatever it may be. And this old-new heathenism grows day by day. Meanwhile is there no balm in Gilead found to heal the moral corruption of the masses and the criminal tendencies of our youth. The world stands helpless today, not only in the face of unemployment and starvation, but also as regards the healing of the many open sores on the body politic. And all because they have rejected the Gospel.

There is a mad desire in the world today to have every order of society present a solid front, to close up the ranks, to integrate the dissenter by the use of force. The church is classed as a human institution. Thus in our old fatherland the Protestant church is now reaping the bitter fruit of being tied to the totalitarian state. The struggle going on there is between the men trying to dominate the church and those who are still standing out for the ruling kingship of the Lord. Old gods as long dead and forgotten as Odin and Freya are suddenly come to life to threaten the very existence of Christ's kingdom. Verily, the unimaginable has come to pass in these latter days of the devil's miracles, and let no man say that this or that is impossible.

In all this changing world the Catholic hierarchy has stood its ground unchangeable. At least we always know where it stands, neither its pride nor ambition have abated a jot. The pope still claims overlordship over all Christendom. And how has our beloved Lutheran church fared in these troublous times? Have we unwaveringly stood fast to our confessions and to the Bible as the inspired Word of God? Are we ever watchful not to become infected with this virus of unbelief? Z.

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Father Coughlin The Rev. Charles E. Coughlin, pastor of the Shrine of the Little Flower, doubtless has an immense audience for the discourses he sends out over the air on Sunday afternoons. Espousing the cause of the down-trodden, railing against the wealthy, the politicians, the press, against all who are more fortunate than the most unfortunate, he, like a crusader of old, has assumed the leadership of all who have a grievance against the present order of things. Recently he launched the National League for Social Justice, which, he hopes, will soon have five million members not confined to any one creed, denomination or race. He has won followers who believe implicitly in all he says. He has become influential in high places. He may be worth taking seriously.

Raymond Cram Swing has written two articles about him; both appeared in "The Nation." The quo-

tations are taken from those articles. "Publicly he asserts that if Roosevelt fails, he will be followed by a dictator. If he thinks of himself as this dictator, he does not announce it, and naturally would not." Mr. Swing also reminds us that the National League for Social Justice looks very much like a potential political party. And Father Coughlin does impress one as being somewhat ambitious.

Here are two more interesting statements. "The Detroit Free Press" brought out the fact that Father Coughlin, while denouncing Wall Street, was using the services of a Wall Street broker to handle some of his funds. The "Free Press" called it speculation. Father Coughlin replied that he was investing, as he had a right to do."

"When the government published the list of all holders of silver, the largest in Michigan proved to be the young woman who was secretary of Father Coughlin's organization. She had 500,000 ounces, at the very time when Father Coughlin was crying over the radio, 'The restoration of silver to its proper value is of Christian concern. I send to you a call for the mobilization of all Christianity against the god of gold.' The priest, in other words, was trying to boost the price of silver from which his own undertaking was going to profit."

"The Nation" also calls our attention to something we have felt for a long time: Father Coughlin's ability to speak in terms that are vague and inexplicit, his faculty of making use of what is known as rhetorical effect. He refers to the "vested interest of intellect." Who or what are they? "He denounces un-Christian American capitalism because **it runs its production exclusively for profit.** At the same time he denounces communism, **whose production is for use.** Christian capitalism, he goes on to say, **is production for use at a profit.**" What does that mean? Or where is the difference? Father Coughlin does not stop to explain, if he can. And what, by the way, is social justice? Who is going to decide what it is?

What attitude does his church take toward him? He has an office in Rome. There may be some significance in that. Cardinal O'Connell, of course, has criticized him at various times and has denied that Father Coughlin has a right to speak for the Catholic church in America; but, on the other hand, on the very Sunday when the League was announced, the Bishop of Detroit, Michael Gallagher, "introduced" the Father to the radio audience. On the surface at least, the situation appears complicated.

No one denies that many of the evils Father Coughlin attacks are really extant. The remedy, however, does not lie in preaching jealousy, hatred, and universal distrust not only of the deeds but also of the motives of all our fellow-men. We need sane and well-balanced leadership, calm and even-tempered spokesmen who do not think in terms of self, but who

do really love humanity and are intensely concerned about correcting present-day abuses in an orderly and legitimate fashion. Above all, we must become more than ever convinced that unless God will build our nation, all efforts are in vain. We must realize that we are still blessed beyond compare because of the salvation that is ours in Christ, even if everything else is gone and wrong. We must hear and preach and practice the Word so that all may acquire more of the "righteousness that exalteth a nation." That way hope lies.

Father Coughlin's leadership does not appear to be of this kind. If he should succeed in perfecting his social order, we might find the cure much more intolerable than the disease. He and his are not recorded in history as such as have always wholeheartedly striven to help the masses of an entire country to prosper even economically. S.

From a Wider Field

ALL TO GOD

Leave all to God,
Forsaken one, and stay thy tears;
For the Highest knows thy pain,
Sees thy sufferings and thy fears.
Thou shalt not wait His help in vain —
Leave all to God.

Be still and trust.
For His strokes are strokes of love
Thou must for thy profit bear;
He thy filial fear would move.
Trust thy Father's loving care —
Be still and trust.

Oh, teach Him not
When and how to hear thy prayers.
Never doth our God forget;
He the cross who longest bears
Finds his sorrows' bounds are set —
Then teach Him not.

Anton Ulrick, of Brunswick, 1667.

UNITING THE CHURCHES

Probably more is said these days on getting the churches together than on any other religious topic. Christ's prayer was that "they all may be one." But the trouble with present attempts at getting together is that here is no insistence on being "perfected together in the same mind and in the same judgment." 1 Cor. 1:10.

Yes, they are willing that we should think the same thing; but in order to get to that point they are ready

to let the great doctrines go if we happen to differ with them.

Thus we cannot agree that Jesus was born of a Virgin, then let us say nothing about His birth at all, or say nothing about Jesus' death as atonement for sin, or nothing about His resurrection as a resurrection of the body.

But certainly that would not be getting together with the same mind and judgment as Paul requires. Paul speaks for real inward unity, not a mere outward union. K. F. K.

THE PLACE OF SIN IN PREACHING

Jesus came preaching the Gospel. Sin is no part of the Gospel, yet the Gospel has to do with sin. Indeed, if there were no sin, if we were not under sin and subject by nature to sin, there would be no Gospel, no message of deliverance from sin. People who have no sin need no Gospel, no Savior. "They that be whole need not a physician." Both the Baptist and the Savior had much to say about sin. Jesus' very first thought on seeing the palsied man was concerning his sins. He expected to apply the Gospel in his case and there was where He began.

People prefer not to talk about their sins. They prefer not to think of them. Naturally they prefer not to have them preached about. Sins are like garbage, we prefer to keep them covered up. Many a church member has been offended by his pastor when he thought the pastor was telling the congregation about some of that member's own pet sins. The preacher may not have been aware of the fact, but the particular member felt that his own sins were being exposed. Such preaching was just what the man needed, and if he had humbly accepted the reproof, the way would have been open for the Gospel to come in. But resenting it through pride he closed the door to grace. K. F. K.

LESSONS OF DISOBEDIENCE

The pages of the Bible seem very much disfigured with acts of disobedience. Some of them are really horrible, and some apparently unclean. Many a fling has been made at the Bible because of these things. Just because the Bible claims to be God's Word, some people take special offence. That such persons are purer than others who are not offended does not by any means follow. But there was a divine purpose in recording these things. One purpose was to show us the terrible sinfulness of sin and therefore also the deep depravity of human nature. But a right reading of the Bible shows that all these sins met their due punishment; and that was another purpose of their being recorded. And from what is recorded in the Bible as to disobedience we should be able to judge the things that are going on about us, how God is still punishing disobedience. K. F. K.

RIGHT HEARING

It may be a good place here to say something about the right way to hear our preachers. Jesus repeatedly said: "He that hath ears to hear let him hear," and, "Take heed how ye hear." To preach right is not an easy task; but to hear right is not much easier. And doubtless, too, we should have better preachers if we had better hearers.

For one thing, as hearers we should keep in mind that the preacher is God's messenger. He comes with divine authority and power, and he comes at the command of God. That ought to make us humble and submissive, for we do not want to rise up against God Himself.

Then again, we should bear in mind that the preacher's message is the Word of God and that it is therefore the truth. That should make us willing to hear it and to live it, for we cannot afford to set ourselves against God's Holy Word.

For another thing, we should remember that both the preacher and the Lord are seeking our good. They are not seeking to annoy us or in any manner do us harm. Instead they are trying to convey to us the greatest blessings of life both for this world and for the world to come. The sensible thing therefore is to get all out of the preaching that we possibly can. We do so in other matters, why not here?

K. F. K.

THE GOD WHO CAN DELIVER

It was in Pennsylvania. He was a professed Christian, and he and his wife had held places of responsibility in the church. He had been treasurer of the Young People's Society, and she had been treasurer of the Women's Missionary Society. Being pressed for money in their household affairs, they had borrowed from the church funds. Unable to repay, they borrowed from outside persons to make up the deficiency. Because of shortage they borrowed more and still more, until they lost their credit in the community. Then they moved to another place. There they borrowed from their new friends till they were forced to move again. This time he secured a position as manager of a large country store. He was to live in rooms over the store and to take his food supplies from the store, keeping strict account of all that he used. After a while he began to take goods without entering them on the books. The owner discovered this and discharged him.

Then the tempter whispered: "You cannot get another position, because you are fired from this one. You had better set fire to the building. The owner will get his insurance, and you will get your insurance on your goods. People will know that you have lost your position, and you can go somewhere else and begin again." So he poured kerosene over the

floor of the back room, added the match, and barely rescued his family.

This is only the gist of the story. Trouble, trouble, trouble! His body shook with emotion as he said, "You are the only one who knows this. Even my wife does not know it." And after a moment he added, "What shall I do?"

I asked him if he thought God would forgive him, and I read a few passages on forgiveness. Then we knelt in prayer. On our knees I said, "Are you willing to confess your deeds and pay back all you owe?"

He hesitated.

"You may go to prison," I continued, "but you will go with your heart right with God, and with a clear conscience." Then I prayed.

Finally he said, "I will face it all."

Before I left him we mapped out a plan whereby he could pay all his debts. He was to write to all his creditors letters of confession, telling them how much he could pay each month. He was in debt to so many people that some of them would get only fifty cents a month. But the willingness was there.

I followed this young man for three years, at the end of which time he had met nearly all his obligations. He told me that a number of his creditors canceled his obligations to them and sent him receipts in full. Even the man whose building he had burned forgave him and let him go free!

Many years passed, and I had lost track of him. One day while I was visiting a pastor he chanced to show me a picture of his graduating class at one of the leading theological seminaries. Pointing to a face in the picture, I said, "Who is that man?" He gave his name.

I said, "Did that fellow enter the ministry?"

"Yes," he answered, "he was one of the best men of his class and is doing excellent work as pastor."

Truly, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. — Sel.

HOLY DAY OR HOLIDAY?

In days gone by we had a good deal of one-day religion. Within recent time this has been reduced to one-hour religion. Many have reached the point where they have no religion. If we would hand the American people a questionnaire, asking, "Are you a Christian, an unbeliever, an atheist, or an agnostic?" the majority would put the check at "Christian." But if some one comes to us from China or India, he is surprised that we call Sunday the Lord's Day; for over sixty per cent of the people of America give no attention to the Lord. To many it is a holiday in place of a holy day.

Sunday is a distinctively Christian institution, chosen by the early Christians as the day of public

worship. The Scriptures in Rev. 1:10 call it the "Lord's Day." America has made it a holiday, a day of pleasure and outings. Therefore it has been greatly commercialized.

The excuses we make for disregarding the Lord's Day and making it a holiday are many. Some tell us that they have gone through a strenuous week, housed and cooped up, and therefore must get out into the great open. Others tell us that they can worship God also in the open spaces. But this is seldom done.

Making Sunday a holiday leads to spiritual decay. We forsake God. We deaden our conscience. Making a Sunday a holiday makes for godlessness, indifference, lawlessness, wickedness.

Sunday should be a holy day, a day on which we worship the Lord, our God. We need such a day for our own sake. We must recognize the Lord God. He has loved the world and given His only-begotten Son. Therefore we must not ignore Him. A child that ignores its parents loses its moral rights as a child. We are not worthy of the name Christian if we are indifferent to the Gospel of our Savior.

Furthermore, we need such a day to strengthen our faith and develop our confidence and trust in the Lord. There is only one thing that can build up an unshaken confidence in God amid the hardship of life, namely, the promises of God. These are brought home to us at the house of the Lord.

We need to worship because we need comfort. There are so many sorrows and disappointments in life. These make us downcast and depressed. The Gospel offers the only remedy by saying, "Hope thou in God."

Above all, we need a holy day for the cleansing of the soul. We are born in sin, and we live in sin. We cannot ignore this fact. But as we live in sin, we have no peace of heart and mind. However, the Gospel brings us the glad message, "The blood of Jesus Christ, His Son, cleanseth us from all sin." Such cleansing brings us into the right relationship with our God, and therefore we should worship. If we make Sunday a holy day, our whole week will be sanctified and hallowed. We shall begin each day with a hopeful outlook, having the assurance that God turns everything to the good of those who love Him.

— Sel.

— What some call providential openings are often powerful temptations. The heart, in wandering, cries, "Here is a way opened before me"; but perhaps, not to be trodden, but rejected. —John Newton.

— The whole universe, with all that it contains, so far as it is good, is the friend and ally of the Christian; and, so far as it is evil, is more than a conquered foe. —Hodge.

Our Missions

THE WORK OF OUR MISSION IN POLAND

5. A Round-Trip to the Different Fields and Congregations of the Free Church

(Continued)

Quite often when one hears the ministers of the state church having rural congregations talk about their congregations, one hears the question: How big is your congregation? And the answer is: We have so many morgen (a land measure of about one and three fourth acres). But if one would ask: "Well, how many souls does your congregation number? he very likely would hear the answer: I don't know, I would have to look it up first. The morgen are much more to them than the souls. And why? Because the church dues are fixed on the land. According to the number of acres a member has, he has to pay for the church. The money is more than the souls. Read Ezek. 34 and Jerem. 23.

Rev. Maliszewski from Lodz serves the congregation at Brudnowo. He goes there every two months. The other times Evangelist Biegalke conducts the services on Sundays and weekdays, keeps Sunday school, looks after the sick and instructs the children. The hall which the congregation has been allowed to use gratuitously all these years they bought now. Very likely they will build, for the hall has been too small for years. But that is for the future to decide. The services are the same here as elsewhere. Aside from Brodnowo regular services are conducted at Kuczek and at Rybno. The people here love to hear the Word of God, and to come to the house of their Lord. When the pastor comes up there every two months he will have to preach four to six times before they let him go home again.

We say good-bye to these lovable people, and are taken back to the railroad station, where we take a train to Thorn. Here we cross the Vistula and take a train that runs in a southeasterly direction towards Warsaw. But on this trip we need special patience, because now we get the real slow trains. First we take one that makes eight miles in 45 minutes. Then we have to change unto the narrow gauge line, where the trains run still slower. But at last we are getting near the place where we want to get off. But all at once a grave fear steals upon us. What, if nobody should be at the depot to get us? Czernikowo, where we get off, is a Polish village; not a soul there that understands German, much less English. And we do not know where to go. But our fear is unnecessary. Just now we get to the depot and there we spy the tall figure of Rev. A. Schlender. He is eagerly scanning our little train to see if we are on. Now he has noticed us. Smil-

ingly he hurries to greet us, takes our baggage and leads us to a waiting wagon that shall bring us to Skrzypkowo, about two miles away. Quickly we get there and stop at a building which evidently serves more than one purpose. And that is the case. In one part of the building is located the chapel, in the other the parsonage of Trinity Congregation at Skrzypkowo. The congregation will be five years old in December of 1934. The building was erected in 1932 and 1933. The congregation had expected to finish it in 1932, but the pastor of the state church succeeded in getting the authorities to stop building operations in September 1932. This order was rescinded some months later, but now winter had set in and building operations had to wait till spring. But then money was wanting, and much of the fervor of the years before had evaporated. So the congregation finished the parsonage in 1933 and advanced the chapel so far that it can be used for services. For just four years this congregation had to conduct divine services in private dwellings, one Sunday in this location, the next Sunday over at the other end. Or they had to go out in the open in the shade of a little grove. They had much trouble about the burial of their departed ones from the start. More than once they had to set the casket down in front of the cemetery gate because it had been locked and the key could not be found.

Services are the same here as at the other places.

Wishing the brethren Godspeed in their work we hasten back to the railroad station, there again to take a train that will take us farther northeast. We have to rise early, for the train leaves early. And today we need an extra dose of patience, for it will be slow traveling all day. First the narrow gauge line train takes us to the next county seat, and there it lays over for six hours. So we wait six hours. At last it starts again. This time it takes us to the next county seat. There the narrow gauge line ends and we have to change trains. After about an hour's ride on this train we get to the place where we have to get off. Again the fear haunts us: Will anybody be at the station? Surely, we have notified the people of our coming, also of the day and hour. But it takes quite long sometimes till a letter gets out to a country village and still longer till it reaches the addressee. And we are absolute strangers in this part of the country. We have never been here before. But again our fears prove groundless. We get off the train at Pacionz, and in a few minutes a man approaches us and asks:

"Are you a pastor?" — "Yes."

"Are you the pastor of the Free Church?" — "Yes."

"Are you Pastor B.?" — "Yes."

"Well, then I have found you. I was worried how I would find you, having never seen you. Please come along. Over there is my wagon."

And then we drive out in the country nine miles to Siemiontkowo, our youngest congregation, St. Luke's, organized in October, 1933. When we arrive at our destination it is 9 P. M. So we have been on our way from 6 o'clock in the morning till 9 o'clock in the evening,

and the distance travelled is not one hundred miles. The congregation here is small, and it is a question whether they will survive. But at least just now they are hungry and anxious for the Bread of Life. One can preach three times a day and have more listeners the third time than the first one. Aside from Siemiontkowo regular services are held at Laszewo.

The Baptists are quite strong here. There are also other sects working here, as the Sinless, the Pentecostals, and others. And the pastor of the state church congregation once in a while invites his members to the services "of our Baptist brethren" and exercises pulpit-fellowship with the Baptists, without being reprov'd or disciplined for it. His own people tried to keep him away from the Baptists and reminded him of the fact that he was doing an unlutheran thing. But now he has silenced them and has earned for himself the name that he is a man of peace. Last year the Baptists in their paper described the dedication of a chapel and printed in heavy-faced type that the Lutheran pastor of the place also was present and offered his felicitations. In the state church there is no church discipline, neither in regard to doctrinal nor to moral laxity. Everyone can live and teach as he wants to. It seems that everything the Bible says in regard to church discipline does not count. Rev. A. Lerle of Wola Mlocka is taking care of the little flock here.

(To be continued)



FROM THE ADMINISTRATION

In a letter received recently, a brother urges us to state plainly in every issue of our papers exactly how we have met the obligations we have toward the men in the service of our Synod, "so that at least the preachers, or some of them, and the small number of laymen who read our paper may be informed."

We do not believe it advisable that this be done in every issue, but heartily agree that this information should be given from time to time. That this is not mere theory with us, the files of our papers will show. Even before the receipt of the letter in question, we had planned to make a statement of this kind early in January, feeling that we should not remain silent on this subject.

On the day of this writing, January 8, Treasurer Buuck upon our inquiry informed us that the checks for **November** had gone out during the first days of January. The interest on all notes has been paid, and Mr. Buuck has available the sum of \$8,378.83 for the current expenses for December, which will amount

to about \$25,000. How large the December collections will be, no one can tell.

The men dependent upon us get their greatly reduced salaries eventually, but not regularly. We left them without a cent of money during the Christmas month. Now, we must have about 50,000 families in our Synod. Is it too high an estimate that the "extras" at our family Christmas dinners, we are not speaking of parties or of presents, as new cars, articles of wear, cigars and other little luxuries, averaged \$1.00 per family? If we had denied ourselves these "extras," the savings effected would have sufficed to take care of the current expenses for November and December, and the men in the service of our Synod would have been able to celebrate Christmas without "standing off" so and so many merchants.

This is not a pleasant subject to discuss, but we feel that we dare not shirk our duty to speak plainly in order to lead our people to see the situation as it is.

We have called these men into the service of God, promising them their bodily support. All of our professors and most of our missionaries have to buy every article of food for their table and also their fuel. There are no parishioners to come to their aid with a few bushels of vegetables, with meats, or with an occasional load of wood.

We demand that these workers remain where they are and do their work faithfully, which in many instances involves the maintenance of a car and other incidental expenses. We insist that their conversation be blameless, causing no reproach to fall on the Gospel they are preaching. Therefore we cannot permit them to "go on the county," nor to be indebted to every merchant in the community. It is possible, perhaps, but certainly most difficult and painful to preach repentance to the man who comes to our door with a handful of long over-due unpaid bills against us. It certainly does not commend our church to the community to have it known that gas and electric light have been shut off because the minister was not able to square his accounts with the public utilities.

To our janitors, cooks and maids, we owe the wages they have earned, and on which they depend, when they fall due, and not a month or two later.

We do not now plead for an increase in salaries and wages, though such an increase would in view of the price of commodities be fully warranted, but we do ask the members of our Synod to put the administration into a position to pay the present salaries regularly. If we pay eventually, why not now? If every communicant in the Synod would this month add 25c to his contribution, we could begin to make our payments regularly at the beginning of the month.

* * * *

A little more gratifying is the report that can be made on the success of the administration's appeal

for loans from our members. On the above date, these new loans amounted to \$22,150. This is most encouraging and should stimulate the interest of every pastor in this matter. Let us not forget that success will be achieved only by earnest and **sustained** effort.

John Brenner.

† LOUISE BRENNER †

Louise Brenner, née Eberhardt, was born May 3, 1857, in Germany. At the age of seven she accompanied her parents to America and settled with them in Fond du Lac, Wis.

Having received the elementary education afforded her, she continued her education by training for the teaching profession and was active in this profession for a number of years at Oshkosh, Wis.

In the year 1882 she entered the estate of holy matrimony with Pastor George Ph. Brenner. She served in the capacity of faithful spouse and mother, while the pastor was serving congregations in Oshkosh, Ixonia, Reedsville, and Sault Ste. Marie. After resignation from office Pastor Brenner and family took up their abode at Kaukauna. A number of years later Mrs. Brenner, then a widow, moved to Hoskins, Nebraska, and lived with her son, whom she also accompanied to Thiensville, Wis. It was here that she spent the last five years of her life.

For some time she had been afflicted with an enervating disease. This sickness finally brought about her death. She departed this life December 31, 1934, at 6 P. M., having reached the age of 77 years, 7 months, and 28 days. She leaves to mourn her death, Frederick, Frieda, Edgar, Julius, Theophil, and Theodor Brenner; her sisters Mrs. Anna Patzke, Mrs. Emma Eickmann, and Mrs. Schultz; and grandchildren, numbering eleven. A son, John, died in 1917.

A funeral service was conducted in Calvary Lutheran Church, Thiensville, and interment was in Oshkosh.

Blessed are the dead which die in the Lord.

S. W.

† C. J. SCHULZ †

C. J. Schulz, Saginaw, Michigan, departed this life December 17, 1934, at the age of 61 years, 2 months and 25 days. For a period of 16 years, namely from 1896 to 1912, he served as a teacher of St. Paul's school, Saginaw, Michigan, and remained a faithful member of St. Paul's Congregation. He was a member of Joint Synod's Board of Trustees for a term of 6 years and Cashier of the Michigan District a number of years. He is survived by his widow Margaret, née Rupp, one son Bertram, one sister and one brother. O. Eckert.

DEDICATION OF CHURCH

The 16th of December was a day of great rejoicing and thanksgiving to God for Calvary's congregation, 20 miles north of Valentine, Nebraska, and 15 miles south of Mission, South Dakota. On that day they were privileged to dedicate their new basement church to the service of the Triune God. Because of favorable weather nearby congregations helped to fill the new basement to capacity.

In the morning service Pastor Bauer of Akaska, South Dakota, preached on Exodus 20: 24 and showed how God would record his name where his word is preached and the sacraments administered, and would come unto the people and bless them. In the afternoon Pastor Hackbarth of Mission, South Dakota, showed from the book of the prophet Haggai how this congregation had in spite of the depression and crop failures turned unto the Lord and built His house as the children of Israel had done.

The basement measures 24 by 48 feet. Nearly all of the work was done by the 18 voting members. Since 1922 the pastors Bauer, Baumann and Hackbarth of Mission have served this congregation. Services were held in a public school house. Since September 1933 the undersigned has been living with one of the members so as to be able to devote more time to the needs of the congregation as well as serving the newly-organized congregation in Valentine. May God continue to bless the congregation as he has in the past.

H. Fritze.

FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Frank Zimmermann, members of Frieden's Congregation of Green Lake, Wis., were privileged to celebrate their 50th wedding anniversary on Tuesday, December 18, in the presence of relatives and friends. The undersigned delivered an address based upon Psalm 116: 12-14.

E. P. Pankow.



FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference meets at Green Bay, Wis., St. Paul's Church, Rev. Walter Gieschen, January 22 and 23, 1935.

Papers: R. Gose, V. Siegler, O. Henning, J. Siegler; Ex. Hom. Treatise on Dan. 6, 10-23, R. Lederer; Regeneration, E. Schoenike; Isagogics of Genesis, A. C. Auerswald.

Confessional sermon: W. Pankow (J. Siegler).

Please announce.

F. A. Reier, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet at the Grace Church, Oshkosh, Wis., Rev. E. Benj. Schlueter, pastor, on January 22 and 23, 1935. (The first session will be held at 9 A. M.)

Papers: E. Reim, Exegesis on Psalm 22, continued; I. G. Uetzmann, Exegesis on Tit. 1, 9ff.; G. Kobs, Exegetical and dogmatical paper on 1 Cor. 11, 17-34; G. Pieper, The Making of a Lutheran Pastor; J. Schultz, On Moses, continued; Prof. Bierwagen, The English Reformation; C. Lawrenz, Lutheran Appreciation of the Gift of the Bible; By all, Study of Galatians according to Luther. English Sermon by O. Hoyer or substitute Wm. Wadzinski.

Remarks: Kindly let the local pastor know whether you can attend or not.

F. C. Weyland, Sec'y.

SOUTHEASTERN CONFERENCE OF THE MICHIGAN DISTRICT

The pastors of the Southeastern Conference of the Michigan District will meet February 5 and 6 in Apostles' Church, Toledo, Ohio, R. Timmel, pastor. The first session will begin at 10 A. M.

Paper: The proper preparation for adult confirmation, K. Krauss.

Confession: Edgar Hoenecke, E. C. Leyrer.

Sermon: H. Zapf, P. Heyn.

Please announce early to local pastor.

E. C. Leyrer, Sec'y.

EASTERN PASTORAL WINTER CONFERENCE

We meet at West Allis, Wis., Rev. J. Ruege, February 26, 1935, at 9:30 A. M., with a communion service in German. Preacher, Kneiske (Koelpin). Old Testament exegesis.

H. Shiley, Sec'y.

MILWAUKEE PASTORAL CONFERENCE

The Milwaukee Pastoral Conference will convene in Grace Church on Tuesday and Wednesday, January 22 and 23. Pastor W. Sauer will read an essay on "Variants and Verbal Inspiration." Pastor J. Jenny will preach the sermon.

Victor Brohm, Sec'y.

ORDINATION

Authorized by Rev. Im. Albrecht, president of the Minnesota District, the undersigned on December 26, 1934, in St. Matthew's Church at Iron Ridge, Wis., ordained his son, Candidate Frederick H. Zarling, who has been called into substitute service in St. John's Ev. Luth. Church, Fairfax, Minn. Rev. H. J. Diehl and Rev. G. Bradtke assisted.

Address: Rev. F. H. Zarling, Fairfax, Minn.

F. Zarling.

ANNOUNCEMENT

According to instructions from the General President of Synod and the District Presidents my receipts will not be acknowledged in the usual manner in the future.

Beginning with the month of October all receipts by all the District Treasurers will appear in a simplified form every three months — to wit:

The pastor's name — the name of the congregation — the place — the amount received for budgetary items — for non-budgetary items — and under the respective conferences — BUT NO DISTRIBUTION AS HERETOFORE.

CHAS. E. WERNER,

District Treasurer.

A BEQUEST

Mr. Albert Zick, for many years a faithful member of Grace Church, Oshkosh, Wis., and always deeply interested in our synodical work and the institutions of benevolence in the Synodical Conference of North America, lending support to them as his means allowed, has bequeathed \$1,000.00 in his will for these charities. This sum is to be equally divided among the following: Bethesda at Watertown; Children's Home Finding Society at Wauwatosa; Lutheran Altenheim at Wauwatosa; Negro Missions of the Synodical Conference; General Missions of the Wisconsin Synod. A faithful servant of his Master to the end, Mr. Zick was called home on May 26, 1934, at the age of 79 years, 1 month, 14 days.

E. Benj. Schlueter.

ACKNOWLEDGMENT AND THANKS

St. Mark's Ladies' Aid, Watertown, Wis., contributed \$50.00 for Missions at Christmas time.
Alf. R. Bussewitz, Sec'y.

MISSION FESTIVALS

Twenty-first Sunday after Trinity

Oshkosh, Wis., Grace Church, E. Benj. Schlueter, pastor. Speakers: A. Schneider, M. Strasen. Offering: \$582.00.

BOOK REVIEW

Study Your Bible. A Self Study Course for Bible Believing Christians By Edward J. Young. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price, Cloth, 75c; Paper, 50c.

The Book is written for Christians of the Reformed persuasion and so refers its readers to the Shorter and Larger Catechism, the Heidelberg Catechism, and the Westminster Confession.

Naturally we then expect such statements as (page 88) "Those Whom God did not elect to everlasting life, He ordained to dishonor and wrath for their sin." And again (page 91) "While God has elected some to life, yet we are commanded to believe on Christ, because the responsibility for so doing lies with us. The Bible also clearly teaches that God has fore-ordained some to destruction, yet it also says that God will receive All, without exception, who believe on Christ."

In the story of Creation (page 16) the reader is left to his own choice as to the meaning of the "days." The writer sets forth five views and then concludes: "Which one of these five views, then, is the student to hold? We answer that we cannot dogmatically say that any one view is the only correct one. Let the student consider each one carefully and prayerfully, and let him choose that which seems to him to be the one most in accord with Scripture teaching." G.

The Open Bible. A Gift of the Reformation. By William Dallmann, D.D. Price, single copies, 5c; dozen lots, 2½c; hundred lots, \$2.00.

The Pew Views the Pulpit. By Ewald Schuettler. Price, single copies, 5c; dozen lots, 3½c; hundred lots, \$3.00.

These tracts No. 124 and 125 are both printed by the Concordia Publishing House, St. Louis, Mo., and may be ordered at our Publishing House. We recommend them to our readers. G.

"Christmas." An American Annual of Christmas Literature and Art. Randolph E. Haugen, Editor. Augsburg Publishing House, Minneapolis, Minn. Price: \$1.00.

The size of the volume is 10½x14, 48 pages. The book is a work of art and we recommend it to our readers as suitable for a Christmas gift.

ITEMS OF INTEREST

BIBLE FEW CAN READ HAS BEEN PREPARED

A book has been published in a language that is spoken by only 300 people. It is a version of the Gospels prepared by the British and Foreign Bible society for the use of the Worrora, a tiny tribe of Australian aborigines.
—The Milwaukee Journal.

From an October issue of the "Posener Zeitungsdienst" we glean the following:

The Lutheran Church in Norway is making preparations for a double jubilee in the year 1936, the 400th anniversary of the Reformation and the 200th anniversary of the introduction of confirmation in Norway.

In Switzerland divorce has increased in the last year very greatly. In 1932 there was one divorce for every ten marriages..

One of the rich men of Siebenbuergen, Baron Kereny, after studying theology, is now serving without pay as a pastor of a small congregation in the neighborhood of the castle in which he lives.

A quite original and unique traveling library is found in Greece. Great chests with one hundred books each are carried from village to village by donkeys. There are forty-eight villages which had a regular library service of this kind.

MICHIGAN DISTRICT

November and December, 1934

(Condensed)

Southwestern Conference	Budgetary
Rev. J. Roekle, Allegan	\$ 95.84
Rev. J. Roekle, Fenville	2.00
Rev. H. Haase, Benton Harbor	100.00
Rev. Dr. H. Wentz, Crete, Ill.	30.17
Rev. W. Westendorf, Dowagiac	27.42
Rev. E. Lochner, Hopkins	19.48
Rev. E. Lochner, Dorr	10.20
Rev. A. Hoenecke, Muskegon	73.42
Rev. M. Haase, South Haven	86.59
Rev. H. Hoenecke, Sturgis	130.68

Southeastern Conference

Rev. J. Nicolai, Adrian	69.75
Revs. H. Heyn and P. Heyn, Detroit	127.84
Rev. H. Allwardt, Detroit	1.78
Rev. H. Richter, Detroit	3.18
Rev. F. Stern, Detroit	17.56
Rev. A. Wacker, Detroit58
Rev. J. Gauss, Jenera, O., including \$35.00 from Lutheran Society and \$50.00 from Sunday School (Of this \$508.36 there is \$35.00 Non-Budgetary)	508.36
Rev. H. Zapf, Monroe, incl. \$10.00 from Sun. School	345.52
Rev. A. Maas, Northfield	51.36
Rev. A. Maas, South Lyon	18.18
Rev. E. Hoenecke, Plymouth	8.66
Rev. C. Schmelzer, Riga	62.13
Rev. C. Schmelzer, from a member of his congregation. Of this \$125.00 is Budgetary	325.00
Rev. A. Lederer, Saline	52.95
Rev. P. Schulz, Scio	80.49
Rev. G. Luetke, Toledo, O.	175.00
Rev. R. Timmel, Toledo, O.	100.00
Rev. E. Leyrer, Waterloo	79.45
Rev. O. Peters, Wayne	163.94
Rev. O. Peters, Livonia	27.69

Northern Conference

Rev. M. Schroeder, Bay City	92.02
Rev. A. Westendorf, Bay City	59.23
Rev. J. Zink, Bay City	234.15
Rev. H. Engel, Chesaning	6.43
Rev. H. Engel, Brady	8.63
Rev. C. Binhammer, Clare	54.50
Rev. B. Westendorf, Flint	48.54
Rev. Aug. Kehrberg, Frankenmuth	35.50
Rev. E. Kasischke, Greenwood	19.75
Rev. E. Kasischke, Mayville	5.60
Rev. E. Kasischke, Silverwood	10.25
Rev. G. Albrecht, Kawkawlin	56.65
Revs. F. Krauss and K. Krauss, Lansing	706.06
Rev. W. Steih, Lansing	4.17
Rev. E. Rupp, Manistee	13.38
Rev. A. W. Hueschen, Owosso	73.20
Rev. G. Wacker, Pigeon (\$31.45 of this Non-Budg.)	107.36
Rev. G. Wacker, Elkton (\$3.18 of this Non-Budg.)	25.33
Revs. O. Eckert and O. J. Eckert, Saginaw	568.66
Rev. O. Frey, Saginaw	145.22
Rev. H. Eckert, Saginaw	14.75
Rev. G. Schmelzer, Sebawaing (\$8.00 of this is E. M. C. and \$14.76 Non-Budgetary)	148.52
Rev. L. Meyer, Sterling	10.00
Rev. C. Leyrer, St. Louis	51.37
Rev. C. Kionka, Swan Creek	28.00
Rev. C. Kionka, Hemlock	29.00
Rev. W. Voss, Tawas City	48.76
Rev. H. Zink, Tittabawassee	85.01
Rev. R. Koch, Zilwaukee	25.52
Teachers' Conference	5.25

Total

P. S. The above includes only those Christmas collections — comparatively few — received by me on or before December 31.
E. WENK, Cashier.

PACIFIC NORTHWEST DISTRICT

June 1 to December 31, 1934

Rev.	Budgetary	Non-Budgetary
Walter Amacher, Omak, Trinity Lutheran	\$ 37.74	\$ 50.00
R. H. Hoenecke, Mansfield, St. John's	60.75	
R. H. Hoenecke, Withrow, Lutheran	63.50	

Ew. F. Kirst, Clarkston, St. John's	92.78	100.73
L. C. Krug, White Bluffs, St. Paul's	75.06	
Wm. Lueckel, Portland, Grace	69.83	
A. H. Mackdanz, Palouse, St. Paul's	33.00	25.00
Arthur Matzke, Acoma, Faith	20.00	
F. H. K. Soll, Yakima, Grace	228.00	5.00
Arthur Sydow, Tacoma, St. Paul's	223.50	
H. Wiechmann, Ellensburg, Good Hope ..	49.55	130.00
E. Zimmermann, Leavenworth, St. Paul's ..	32.50	

\$ 986.21 \$ 310.73

JOHN C. JAECH, District Treasurer,
Tacoma, Wash.

SOUTH EAST WISCONSIN DISTRICT

October 17 to December 31, 1934

Arizona Conference		
Rev.	Budgetary	Non-Budgetary
Rich. G. Deffner, Zion, Phoenix, Arizona	\$ 127.01	
O. Hohenstein, Grace, Glendale, Arizona	70.66	

Dodge-Washington Conference

G. Bradtke, Z. Krippel. Chr., Tp. Herman	34.53	
G. Bradtke, Z. Krippel. Chr., Tp. Herman	2.00	
G. Bradtke, Z. Krippel. Chr., Tp. Herman	42.54	
Herman Cares, Emanuel, Tp. Herman	38.31	
Herman Cares, Emanuel, Tp. Herman	30.63	
Herman Cares, Emanuel, Tp. Herman	36.29	
Herman W. Cares, Zion, Tp. Theresa	11.77	
Herman W. Cares, Zion, Tp. Theresa	20.80	
H. C. Klingbiel, St. John's, West Bend	272.60	
H. C. Klingbiel, St. John's, West Bend	282.70	
A. C. Lengling, St. Paul's, Slinger	97.50	
C. Lescow, St. John's, Woodland	15.10	
C. Lescow, St. John's, Woodland	13.60	
Ph. Martin, St. Luke's, Knowles	16.53	
Ph. Martin, St. Paul's, Brownsville	72.76	
Rud. F. W. Pietz, St. John's, Lomira	17.60	
Rud. F. W. Pietz, St. John's, Lomira	30.28	
Gerhard Redlin, St. Peter's, Allenton	64.50	
Gerhard Redlin, Zion, Allenton	44.60	
Gerhard Redlin, Zion, Allenton	37.50	
W. Reinemann, Trinity, Huilsburg	130.56	
W. Reinemann, Trinity, Huilsburg	24.75	
W. Reinemann, Trinity, Huilsburg	28.42	
W. Reinemann, Trinity, Huilsburg	41.00	
Ad. von Rohr, Peace, Hartford	73.47	
Ad. von Rohr, Peace, Hartford	33.81	
M. F. Stern, St. Paul's, Neosho	34.46	
H. Wolter, St. Paul's, Tp. Lomira	16.76	
H. Wolter, St. Petri, Tp. Theresa	8.18	
H. Wolter, St. Paul's, Tp. Lomira	19.68	
H. Wolter, St. Paul's, Tp. Lomira	55.16	
H. Wolter, St. Petri, Tp. Theresa	9.43	
H. Wolter, St. Petri, Tp. Theresa	16.92	
F. Zarling, St. Matt., Iron Ridge	58.68	40.00

Eastern Conference

Carl Bast, St. John's, Good Hope	23.00	
E. Ph. Ebert, Pentecostal, Whitefish Bay	22.95	
E. Ph. Ebert, Pentecostal, Whitefish Bay	46.61	
F. G. Gundlach, Salem's, W. Granville	25.35	
Ph. H. Hartwig, Christ, Pewaukee	3.25	
Gerald Hoenecke, St. Paul's, Cudahy	31.30	
Gerald Hoenecke, St. Paul's, Cudahy	33.75	
Walter Keibel, Nain, West Allis	110.00	
Walter Keibel, Nain, West Allis	5.00	
P. W. Kneiske, St. John's, Lannon	27.85	
P. W. Kneiske, St. John's, Lannon	11.00	
P. W. Kneiske, St. John's, Lannon	44.00	
A. Koelpin, Fairview, Milwaukee	92.75	
A. F. Krueger, Resurrection, Milwaukee	19.55	25
A. F. Krueger, Resurrection, Milwaukee	25.87	
A. F. Krueger, Resurrection, Milwaukee	6.55	
Henry Lange, Nathanael, Milwaukee	40.15	
Kurt A. Lescow, St. John's, Thiensville	18.27	
Kurt A. Lescow, St. John's, Thiensville	24.78	
A. H. Maaske, St. John's, Mukwonago	37.89	
Wm. C. Mahnke, St. John's, Root Creek	176.54	1.00
Wm. C. Mahnke, St. John's, Root Creek	35.11	
Theo. Monhardt, St. John's, Tp. Lake	99.43	
H. Monhardt, St. Paul's, Tp. Franklin	139.75	
A. Petermann, St. John's, Newburg	36.07	

M. F. Rische, Davids Stern, Kirchhayn	163.55	
M. F. Rische, Davids Stern, Kirchhayn	70.15	
M. F. Rische, Davids Stern, Kirchhayn	9.00	
M. F. Rische, Davids Stern, Kirchhayn	10.90	
M. F. Rische, Davids Stern, Kirchhayn	17.61	
J. G. Ruege, Jordan, West Allis	390.75	
J. G. Ruege, Jordan, West Allis	101.47	
J. E. Schaefer, Trinity, W. Mequon	195.82	
J. E. Schaefer, Trinity, W. Mequon	66.00	
Gust. E. Schmidt, St. Paul's, East Troy	24.34	
Gust. E. Schmidt, St. Paul's, East Troy	72.92	
Arnold Schultz, Trinity, Milwaukee	172.60	
Arnold Schultz, Trinity, Milwaukee	20.41	
Harry Shiley, Woodlawn, West Allis	28.90	
E. W. Tacke, St. Paul's, Tess Corners	175.00	
E. W. Tacke, St. Paul's, Tess Corners	129.00	
L. M. Voss, Good Shepherd, Tp. Wauw.	45.95	
S. W. Westendorf, Calvary, Thiensville	23.14	
S. E. Westendorf, Calvary, Thiensville	20.06	
H. Woyahn, Grace, Waukesha	100.00	

Milwaukee City Conference

E. Blakewell, Salem, Milwaukee	149.81	
P. J. Bergmann, Christ, Milwaukee	319.11	
P. J. Bergmann, Christ, Milwaukee	46.40	
P. J. Bergmann, Christ, Milwaukee	42.76	
John Brenner, St. John's, Milwaukee	575.30	241.00
John Brenner, St. John's, Milwaukee	246.50	38.50
J. J. Burkholz, Siloah, Milwaukee	193.03	13.95
P. J. Burkholz, Siloah, Milwaukee	148.64	10.74
P. J. Burkholz, Siloah, Milw. Ladies' Aid		10.00
E. Ph. Dornfeld, St. Marcus, Milwaukee	733.86	18.13
E. Ph. Dornfeld, St. Marcus, Milwaukee	554.63	42.03
H. H. Ebert, Saron's, Milwaukee	137.01	
Henry Gieschen, Jerusalem's, Milwaukee	582.40	36.10
Henry Gieschen, Jerusalem's, Milwaukee	94.48	5.91
A. F. Halboth, St. Matt., Milwaukee	511.22	
Walter Hoenecke, Bethel, Milwaukee	112.40	
Walter Hoenecke, Bethel, Milw. (Sun. S.)		32.25
J. G. Jeske, Divine Charity, Milwaukee	155.77	33.35
J. G. Jeske, Divine Charity, Milwaukee	12.68	
Joh. Karrer, Mt. Lebanon, Milwaukee	35.97	
L. F. Karrer, St. Andrew, Milwaukee	21.07	
Ph. H. Koehler, St. Lucas	306.43	118.22
H. Knuth and V. Brohm, Bethesda, Milw.	28.85	1.10
H. Knuth and V. Brohm, Bethesda, Milw.	61.59	
H. Knuth and V. Brohm, Bethesda, Milw.	46.90	
Paul G. Naumann, St. Jacobi, Milwaukee	725.00	55.00
E. C. Pankow, Garden Homes, Milwaukee	50.00	
E. C. Pankow, Garden Homes, Milwaukee	30.00	
E. C. Pankow, Garden Homes, Milwaukee	45.00	
Wm. F. Pankow, Ephrata, Milwaukee	144.41	8.02
Paul Pieper, St. Peter's, Milwaukee	434.90	9.78
Paul Pieper, St. Peter's, Milwaukee	206.94	4.76
Wm. F. Sauer, Grace, Milw. (Lad. Miss.)	250.00	50.00
Wm. F. Sauer, Grace, Milwaukee	727.77	
Arnold H. Schroeder, St. Paul's, Milw.	23.29	
Arnold H. Schroeder, St. Paul's, Milw.	4.84	
Arnold H. Schroeder, St. Paul's, Milw.	5.94	
Arnold H. Schroeder, St. Paul's, Milw.	14.04	
A. B. Tacke, Zebaoth, Milwaukee	31.34	
A. B. Tacke, Zebaoth, Milwaukee	46.60	
Arthur P. Voss, St. James', Milwaukee	70.59	50.00
Arthur P. Voss, St. James', Milwaukee	112.50	
A. P. Voss, St. James', Milw. (Lad. Guild)		10.00

Southern Conference

L. W. Baganz, St. John's, Burlington	66.15	
A. C. Bartz, Immanuel, Waukegan	10.15	
Carl H. Buenger, Friedens, Kenosha	250.00	
Martin L. Buenger, Trinity, Caledonia	72.95	
E. W. Hillmer, St. Luke's, Kenosha	23.25	
Edwin Jaster, Epiphany, Racine	52.10	
S. A. Jedele, Peace, Wilmot	102.27	
W. H. Lehmann, St. John's, Libertyville	47.56	
Aug. Lossner, Trinity, Franksville	20.20	
Aug. Lossner, Trinity, Franksville	6.78	
O. B. Nommensen, Zion, So. Milwaukee	216.73	
O. B. Nommensen, Zion, So. Milwaukee	16.05	
M. F. Plass, St. John's, Oakwood	44.16	
G. Thiele, Zion, Bristol	8.00	
G. Thiele, Zion, Bristol	32.20	
G. Thiele, Zion, Bristol	3.10	
G. Thiele, Zion, Bristol	10.00	

G. Thiele, Zion, Bristol	15.38
G. Thiele, Zion, Bristol	8.35
Theo. Volkert, First Ev. Luth., Racine	136.56
Theo. Volkert, First Ev. Luth., Racine	136.56
Theo. Volkert, First Ev. Luth., Racine	13.00
Theo. Volkert, First Ev. Luth., Racine	84.90

Other Donations

Rev. Hy. Gieschen, Milw., Mem. Wreath	1.00
Ministers Wives' Mission Circle, Milw. ..	25.00
Milwaukee, December 31, 1934.	

CHAS. E. WERNER, Cashier.

NEBRASKA DISTRICT
October and December, 1934

Rev.	Budgetary	Non-Budgetary
W. Baumann, Plymouth, Nebr., St. Paul's	\$ 98.35	
R. F. Bittorf, Winner, S. D., Trinity	54.32	
R. F. Bittorf, Winner, S. D., Hamill	5.00	
A. Degner, White River, S. D., St. Paul's	4.21	
A. Degner, White River, S. D., Westover	2.76	
Im. P. Frey, Hoskins, Trinity	113.74	
I. P. Frey, Hoskins, St. Paul's and Bethl.	25.10	
H. Fritze, Valentine, Calvary's	32.75	
H. Fritze, Valentine, Zion	5.60	
L. Gruendemann, Witten, S. D., St. John's	6.60	
H. Hackbarth, Mission, S. D., Zion's	42.90	
E. J. Hahn, Naper, St. Paul's	29.57	
W. P. Holzhausen, Gresham, St. Paul's ..	29.66	23.45
E. A. Klaus, Stanton, St. John's	97.76	25.00
E. F. Hy. Lehmann, Firth, St. John's	66.26	
F. Miller, Colome, S. D., St. Paul's	13.85	
E. C. Monhardt, Clatonia, Zion	507.00	

W. J. Oelhafen, Herrick S. D., St. John's ..	92.20	
G. L. Press, Sioux City, Ia, Grace	112.85	
R. H. Roth, Brewster, St. John's	33.15	
R. H. Roth, Brewster, Mary, Our Savior	1.41	
R. H. Roth, Brewster, Mull., Wells School	5.13	
L. Sabrowsky, Colome, S. D., Zion	7.43	
A. Schumann, Garrison, Zion	47.50	
H. H. Spaude, Rising City, St. John's	20.00	
L. A. Tessmer, Burke, S. D., Grace	31.00	
G. Tiefel, Hadar, Immanuel	116.71	
R. Vollmers, Geneva, Grace	65.28	
W. F. Wietzke, Shickley, Zion	87.00	
V. H. Winter, Merna	13.00	
V. H. Winter, Broken Bow, St. Paul's	16.72	
J. Witt, Norfolk, St. Paul's	300.00	100.00
H. Schulz, Fort Morgan, Colo., Zion's		18.00
Mr. G. Stolte	53.45	

\$2,139.26 \$ 166.45

R. F. Bittorf, Winner, Hamill, E. M. C. ..	10.00		
Syn. Administration	\$ 179.12	General Support 174.70	
General Admin.	111.20	Poland Mission	39.00
Synodic Reports	16.00		
Gen. Institutions	245.82		\$2,139.26
Students	79.55		
New Ulm	11.62	Bethesda	\$ 136.00
Mobridge	51.03	Fremont	7.70
Belle Plaine	5.00	White River, Ariz.	15.00
Indian Mission	57.00	Detroit Deaf Mute..	7.75
General Missions	718.68		\$ 166.45
Home Missions	439.94		
Church Extension ..	5.00		

Norfolk, Nebr., December 31, 1934.

DR. W. H. SAEGER.

TREASURER'S STATEMENTS

November 30, 1934 — 5 Months

Department	Received	Disbursed	Invsts.	Operation	Maintenance
General Administration	\$ 32,321.25	\$ 6,380.94		\$ 6,380.94	
Educational Institutions	10,379.55				
Theological Seminary	1,928.48	6,799.12		6,036.01	763.11
Northwestern College	2,200.55	21,167.69		17,187.48	3,980.21
Dr. Martin Luther College	1,540.90	16,845.11	318.79	15,587.47	938.85
Michigan Lutheran Seminary	420.49	5,211.92	79.85	4,750.52	381.55
Northwestern Lutheran Academy	963.23	3,168.53	208.34	2,876.53	83.66
Home for the Aged	398.19	3,283.16		2,239.09	1,044.07
Missions, General	32,247.03	633.85		633.85	
Indian	4,562.59	9,689.14		8,448.68	1,240.46
Negro	4,065.09	12,139.61		12,139.61	
Home	14,455.82	35,021.69		35,021.69	
Poland	1,804.50	4,573.66		4,573.66	
Madison Students	308.22	1,846.21		1,846.21	
General Support	1,664.52	7,282.00		7,282.00	
School Supervision		366.39		366.39	
Indigent Students	955.09	818.63		818.63	
To Retire Debts	270.33				
Collection for Deficit	2,035.51				
Every-Member Canvass	59.80				
	\$112,581.14	\$135,227.65	\$ 606.98	\$126,188.76	\$ 8,431.91
Revenues	18,132.27				
	\$130,713.41	130,713.41			
Deficit		*\$ 4,514.24			

Other Sources

Debts

We acknowledge with thanks the following donations:

Previously Reported	\$ 272.65
N. N., for Mission	45.00
	\$ 317.65

Debt on June 30, 1934	\$455,580.20
Debts Made Since	139,183.84
	\$594,764.04
Debts Paid	127,231.53
	\$467,532.51
Debt on November 30, 1934	\$467,532.51
Church Extension Debt	194,945.29
	\$662,477.80
Total Debt on November 30	\$662,477.80

THEO. H. BUUCK, Treasurer.