

# 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 37-41

### The Departure of Israel

He brought them forth also with silver and gold; and there was not one feeble person among their tribes.

Egypt was glad when they departed; for the fear of them fell upon them.

He spread a cloud for a covering; and fire to give light in the night.

The people asked, and he brought quails, and satisfied them with the bread of heaven.

He opened the rock, and the waters gushed out; they ran in the dry places like a river.

Moses had declared when he last quitted the presence of Pharaoh, that he would see his face no more; but he foretold that the time was near when "All these thy servants shall come down unto me, saying, Get thee out, and all the people that follow thee." Exodus 11:8. And so it came to pass. When the stroke had fallen — the death of the firstborn in all Egypt — the Egyptian people had become alarmed to such an extent that they urged the instant departure of the Hebrews.

Yes, Egypt was glad when the people of Israel were ready to depart. They had suffered so many plagues, there was so much sorrow in their dwellings from the calamities which had befallen them for refusing to let the Israelites go, that at last they were glad to have them depart and they were even willing to aid them in their departure. This accounts for the fact that they were willing to give them everything they asked for — even "jewels of silver and jewels of gold, and raiment," Ex. 12:35 and text v. 37.

Israel was ready for the departure. The Psalmist adds, "and there was not one feeble person among their tribes," that is, as a commentator expresses it, "no one was prevented by disease or infirmity from accomplishing the journey." And now, after so long a delay and the greatest of all obstacles for them to overcome — the absolute refusal of Pharaoh to let them depart from Egypt — how quickly the going was accomplished! Even the king was now no longer determined to detain the Israelites one moment longer. That very night when Pharaoh saw that his firstborn — the prince — was dead, he sent to Moses and Aaron

an urgent command to do at once all they had so long and vainly sought his consent to: Rise up, and get you forth from my people, both ye and the children of Israel; and go, serve the Lord, as ye have said." Exodus 12:31.

That self same day six hundred thousand men besides women and children and a mixed multitude, all in all about two million souls were moving out of Egypt. Think of the stupendous undertaking! Well may it be called The Exodus, for no other exodus in history can compare with it in magnitude and difficulty. The great company was not an army, but consisted of families, with all their possessions — gold, silver, garments and cattle; and yet there was no confusion. Moses' narrative in Exodus expressly tells us, "And the children of Israel went up harnessed out of the land of Egypt." "Harnessed" that means set in order, in an orderly march by companies.

### God's Mighty Deliverance and Providential Care

A departure of such magnitude would not have been possible, had it not been for God's mighty power. "I bare you on eagles' wing and brought you unto Myself" is God's description of their deliverance. All the mighty power and wisdom in releasing them from the bondage in Egypt and in starting them on the march for the wilderness were His; their part only to trust and obey. Moses believed the Word of God that the day of freedom would come, and while trusting in the Divine purpose which had postponed that day, he doubtless instructed the tribes and families as to their appointed places, so that when the time for departure had come they moved promptly and in good order.

And now behold the special care God took for His people in the wilderness. We are told first in the words of our Psalm: "He spread a cloud for a covering, and fire to give light in the dark." In Numbers 10:34 it is said that "the cloud of the Lord was upon them by the day," which would convey the idea of its covering them, as if it would afford protection against the heat of the sun in the desert. But we also know that the cloud was the visible symbol of God's presence, and its movements directed the way in which they were to go. It was God who led them, yea, who spoke to them in the cloud and who adopted this manner of doing so, so that they had always with them, by



day and by night — the cloud by day and the pillar of fire by night, as the holy writer here states — a visible proof of His presence. There was that with them which could not be ascribed to any natural causes, and which, therefore, demonstrated that God was with them, and that as long as they followed the cloud by day and the pillar of fire by night they could not go astray.

The Psalmist proceeds in saying, "The people asked, and he brought quails, and satisfied them with the bread of heaven." The faith of the Israelitish people on their journey through the wilderness was put to a severe test. They had been traveling for about a month after leaving Egypt, when to their great alarm the provisions they had brought with them from the land they had left behind suddenly had become exhausted, and there was no food to be found in the desert land they were now passing through. Imagine their great misery and distress. Men, women and children were crying for bread, but there was none to be had in this vast wilderness. What shall they do in this their utmost need? They cried unto God for help. He was the only One who could provide subsistence in a land where there was no food. And lo, "He brought quails, and satisfied them with the bread of heaven." Every child who is conversant with the Bible knows that miracle. It was the means by which God provided the food for all Israel throughout its forty years journey in the wilderness. A miracle small in the eyes of God and easy to perform, yet great and adorable before men.

Finally, the Psalmist makes mention of another Divine miracle. "He opened the rock, and the waters gushed out; they ran in the dry places like a river." You remember the suffering of the Israelites when that vast horde of men, women and children, with numerous herds of cattle, had to travel over the sandy waste mostly on foot, with the burning sun over their heads, without finding any refreshing water to drink. Who does not realize that dreadful calamity? There is not one in all that multitude who probably would not have given all he possessed in the world — for one cool draught of water.

But what happened? When the children of Israel asked for water, God told Moses to smite the rock with his rod, and behold, the water gushed out abundantly, and that, too, not only at once, but like a river that ran through dry places, that is plentifully and constantly, and attended their camps in all their moves, even as Paul alludes to speaking of the rock following them, 1 Cor. 10:4. Again, a miracle of divine magnitude far above all human contrivances, demonstrating the power of God to provide for His people during their journey in the wilderness!

All this was an ante-type of Christ, as St. Paul states in 1 Cor. 10:1-4, which we ask the reader to peruse with a meditative mind.

J. J.

## Grow In Knowledge

### THE VALUE OF AFFLICTION

The Apostle tells us that we must through much tribulation enter into the kingdom of God. Christians not only share the afflictions which are common to all men, but also suffer some which are specifically Christian, which come upon them just because they are Christians. The pages of early church history are red with the blood of Christian martyrs, and even today it is true what the Apostle says, "All that will live godly in Christ Jesus shall suffer persecution." With us it may not take the form of persecution by the sword and bodily tortures, though that is not impossible. But if we give a ringing testimony to the truth and keep ourselves unspotted from the world, then contempt and ridicule will be our lot, and we shall be called old-fashioned, narrow-minded, credulous and gullible fools.

But even those afflictions which are common to all men have a peculiar meaning for the Christians. To them afflictions are crosses, which they are bearing after Jesus, while to the unbeliever they are simply plagues and evils over which he grits his teeth in stoic resignation, if they do not actually call forth curses and maledictions. Only Christians have crosses, though all men have afflictions. It is a difference in the point of view and spirit. Droughts, crop failures, hard times, business reverses, sickness, death in the family, etc., are common to all men, but while to the unregenerate these things are evils and nothing else, to the believers they are crosses which the Lord has laid on them with some good and noble purpose in view. The Christian has the promise, "All things work together for good to them that love God." And "all things" means exactly what it says: ALL things, EVERYTHING, whether it be pleasant or unpleasant to the flesh, whether it bring smiles and laughter to our lips or extract deep sighs and groans from us. All things must under the gracious providence of God work for our good and result in blessings to us. Without God's will not even a hair can fall from our heads. Afflictions become blessings in His hand. They are instruments by means of which God promotes our welfare.

Beloved, it is well! God's ways are always right:  
And perfect love is o'er them all,  
Though far above our sight.

Someone has very aptly called the Christian's attitude under crosses and afflictions "the ministry of



suffering." If we are patient under our crosses and accept them as coming from the hands of a kind and loving Father, then our suffering, our cross-bearing becomes a ministry in which we are serving the Lord. Such a ministry of suffering implies a walk by faith and not by sight. Judging by sight, it often appears to us that God is doing it all wrong, that, if He really loved us and had our real welfare in view, He would give our lives a more pleasant course. We must remember that now we know only in part, that now we see through a glass darkly. We are in the position of a person who sees only the reverse side of a piece of fancy work. He sees only a lot of loose threads which seem to make no sense and are unattractive to the eye. But when, upon its completion, it is turned over and he is given a glimpse of the other side, he discovers that all the threads have been worked into a beautiful pattern. That will be our experience when that which is in part is done away and that which is perfect is come. When we look back upon our lives from the vantage-point of eternity, we shall see that God has gathered all the loose strands of our lives and woven them into a beautiful pattern which could not be improved upon, and we shall exclaim in awe and wonder, "He hath done all things well."

#### Examples of God's Gracious Providence

God has in Bible history given us, as it were, a few peeks into His work-room to impress upon us the fact that He moves in a mysterious way His wonders to perform. The Bible abounds with examples of how God made use even of the wickedness of men to accomplish His good and gracious purposes. It certainly was an act of extreme wickedness and cruelty when the sons of Jacob sold their brother Joseph into slavery. And yet, when many years later the ungodliness of their act had dawned upon them and they came slinking up to him in fear and trembling to plead for mercy, Joseph could say to them, "Ye thought evil against me, but God meant it unto good to bring to pass, as it is this day, to save much people alive." God made use of their wicked deed to lead Joseph to Egypt that he might rise there to the position of food administrator and save not only the people of Egypt but also the family of Jacob from starvation.

The foulest crime and most dastardly deed ever perpetrated in all the world's history was the crucifixion of the Son of God. But God used even that to confer a blessing, yes, the supreme blessing: the salvation and redemption of lost mankind. The congregation in Jerusalem called attention to this in one of its prayers, Acts 4:27, 28: "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together, for to do whatever THY hand and THY counsel determined before to be done." These murderers were not merely

carrying out their own devilish designs but unwittingly served the divine plan for the redemption of sinners. God did not approve of their act. He condemned it and will call them to account for it on the day of judgment, but at the same time these bloody and blasphemous murderers were pawns in the hands of God to save and redeem the world.

When that great persecution, related in the 8th chapter of Acts, broke out over the Christian congregation in Jerusalem, it was a great trial and a stunning blow for those Christians. The congregation was dissolved. The Christians were scattered abroad. They were forced from their homes and had to seek refuge in strange communities. It filled their lives with misery. Nevertheless this terrible persecution was a blessing in disguise. It was the means of carrying the saving Gospel of Jesus Christ into Judea, Samaria and other regions, and new Christian congregations sprang up everywhere, for "they that were scattered abroad went everywhere preaching the word." What was intended as a death-blow for the church gave it a new lease of life and served to gather many into its fold who might otherwise never have been led to the Savior.

When we consider these and other examples which picture God to us as overruling the wicked deeds and intentions of men to confer great blessings, then we must feel constrained to say, Truly, God moves in a mysterious way His wonders to perform!

#### God Training His Children

And if God turns even the wicked designs of men into blessing, He does so no less with the other afflictions which come upon us; pain, sickness, drought, crop failure, hard times, family crosses, etc. We can not always tell what specific purpose God wants to accomplish in sending us these things, but we may be sure that it is a good purpose. In a general way we may say that God by means of afflictions wants to wean us away from worldliness and make us more heavenly-minded. He wants to keep us from perishing with this world and to preserve us unto His heavenly kingdom. He wants to teach and train us to "look not at the things which are seen but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal."

There can be no doubt that God by means of the current depression, for instance, wanted to wean Christians away from the world and to direct their eyes heavenward so that they might live as strangers and pilgrims here on earth. In the days of prosperity the Christians were beginning to feel too much at home and too comfortable in this world. They were in danger of being carried away by the flood of pleasure-madness which was sweeping over the world. Therefore God, not willing that any should perish,



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took away from them some of the means of gratifying the lusts of the flesh. He wanted them to learn to say, "Earth is a desert dread. Heav'n is my home." Have we learned this lesson, or will we, with the return of so-called good times, drift back into the same old worldly ways? If so, this call to repentance has gone out to us in vain.

From the 12th chapter of Hebrews it is clear that by means of afflictions God is training us as His children. The word "chasten," which is used there so often, in its original sense denotes child-training. As a human father, having the best interests of his son at heart, at times resorts to the rod to keep him from going wrong, so God in His love sends us afflictions or chastisements to "child-train" us, to make us good children of His. The child, of course, in its immaturity often looks upon the rod as an instrument of hate, but in God's hand it is an instrument of love. "Now no chastening for the present seemeth to be joyous but grievous, nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

When, therefore, trials and afflictions come upon us, whatever their nature, then let us know them as blessings in disguise. God is using them with a mysterious but good and noble purpose in view. Trusting in His undying love and superior wisdom, let us say: "It is the Lord. Let Him do as seemeth Him good."

Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head. I. P. F.

### OUR RELIGIOUS LIBERTY

Religious liberty is the absolute freedom in matters of religion. Theoretically it was announced about the time of the Reformation. Luther said: "Heresy is a spiritual matter, which can not be struck down

with iron, nor burnt with fire, nor drowned in water. — In a Christian nation neither compulsion nor force must be employed (in matters of religion)." In practice, however, there was no freedom of faith up to the time of the adoption of our constitution; in fact, this precious right was settled as far as our country is concerned as late as 1923.

During the colonial period no liberty existed. In the New England colonies every form of worship different from that of the Puritans was punishable; Quakers were even put to death. While the Puritans had seriously objected to being persecuted by Bishop Laud in England, they did not deny the right of the state to prescribe a form of worship. The New England colonies were theocracies, just as the Jewish state had been before King David's time. Rhode Island was an exception as long as Roger Williams was living. After his death Catholics were excluded.

Virginia was settled by adherents of the Church of England. Those of other faiths were taxed for the support of that church. Non-conformity was punishable.

Maryland, settled by Catholics, provided that all believers in the doctrine of the Trinity should enjoy freedom of worship. No provision was made for the toleration of Quakers, Jews, or Unitarians. After the rebellion of Claiborne the Puritans obtained control for a time. One of the first laws passed by them was the provision that toleration does not extend to Catholics. The Puritans were open opponents of religious liberty. Reverend John Cotton, a pastor trained in England, said: "It is the sacred duty of truth to prosecute lie." Every view that differed from the one held by them was lie in their eyes. "It is Satan's policy to plead for an indefinite and boundless toleration," was the view held by Pastor Thomas Shepherd of Boston. "The holy tactics of the civil sword should be employed for the putting down of error," said Reverend John Norton of Hingham. Every toleration of false religions has as many errors as all the false religion it tolerates." This was the opinion of Pastor Nathaniel Ward.

Pennsylvania is often named as the colony in which liberty of religion existed. Even here we find the restriction that only Christians could settle; and every office-holder had to declare that he believed in Jesus Christ.

Although there were differences in the provisions as to religion in the different colonies, religious liberty as defined above did not exist in any of the thirteen colonies.

The first declaration of religious liberty is found in the "Virginia Declaration of Rights," adopted June 12, 1776, preceding the Declaration of Independence by three weeks. Section 26 reads as follows: "That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed



only by reason and conviction, not by force, or violence; and therefore all men are equally entitled to the free exercise of religion according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love and charity towards each other."

When our present constitution came before the state conventions for adoption or rejection, the lack of an article guaranteeing liberty of conscience, was criticized. Then followed the adoption of the first ten amendments; justly called the "Bill of Rights." The first article reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. "This was adopted in 1791. Another provision of article 5 reads, "that no person shall be deprived of life, liberty, or property, without due process of law."

Does this prohibition also extend to the states? This question was before the Supreme court of our country several times; but the decision was that this prohibition does not prevent the different states from passing laws restricting the right of conscience.

Another amendment was added to our constitution in 1868, reading: "Nor shall any state deprive any person of life, liberty, or property, without due process of law."

This amendment received a very clear exposition by our Supreme court. In "Meyer v. State of Nebraska," U. S. 868, page 625, rendered June 4, 1923, the term liberty used in this amendment is defined as follows: "Liberty thus guaranteed without doubt denotes not only freedom from bodily restraint, but also the right of the individual to contract, to engage in any of the common occupations of life, to acquire knowledge, to marry, establish a home, and bring up children, to worship God according to the dictates of his own conscience, and, generally, to enjoy those privileges long recognized by common law as essential to the orderly pursuit of happiness by free man."

In another case the Supreme court has quoted this decision and so confirmed it in 1925. In "Pierce, Gov. of Oregon et al v. Hill Military Academy and Society of the Sisters of the Holy Name of Jesus," U. S. 268, Page 571, June 1, 1925, the Court said: "Under the doctrine of Meyer vs. Nebraska, we think it entirely plain that the Act of 1922 (the Oregon law) unreasonably interferes with the liberty of parents and guardians to direct the upbringing of children under their control. As often heretofore pointed out, rights guaranteed by the Constitution may not be abridged by legislation which has no reasonable relation to some purpose within the competency of the State."

Not only the national government, but also the state governments are prohibited by the federal constitution of legislating on the subject of religion.

These two decisions are very important. The Ne-

braska case guarantees the right to teach in a language not English. It arose, because Mr. Meyer, teacher of a parochial school, taught Bible history in the German language. Nebraska had a law forbidding the use of that language in school.

In the Oregon case the question at issue was the parochial and the private school. Oregon had a law making it obligatory for parents and guardians to send children under their control to public school. Both laws were declared unconstitutional by the highest tribunal of our country. John Eiselmeier.



## Comments

**The Meddlesome Churches** One of the boldest if not the clearest of statements on the question, Should the Church meddle in the affairs of the State, is found in a recent issue of the Presbyterian Tribune, an independent church paper that succeeded the defunct Presbyterian Advance. The editor comes out quite boldly and frankly in advocating such meddling. "Throughout the Old Testament story there is a complete tie-up of the daily round of life and the religious faith of the people. The magnificent ideal of the Hebrew prophets, which they called the Kingdom of God, was in very essence the realized rule of God on earth. In the New Testament it is no different, for at the heart and center of the Master's teachings there is the good news of the Kingdom. And he makes clear that this Kingdom is not something far off in the sky awaiting when we have passed through the portals of death, for he taught us to pray 'Thy kingdom come, thy will be done on earth as it is in heaven.' The great issues facing men today in economics and the political issues which are based upon them are at bottom religious issues. As Christians we are faithless to Christ if we fence them off and say to our Master, 'In these fields you shall not enter.'"

The most dangerous truths are the half-truths. The people of Israel was a God-ruled state. Its kings were appointed by God. But this state failed miserably because its kings ruled not according to God's will. Therefore the Jewish church-state was broken up at the Babylonish captivity, and it was never rebuilt. Christ came not to restore this church-state. That is the main reason why the Jews rejected Him, because He would not erect an outward Jewish state, where the state was the church and the church was the state. He would not lead them politically. He plainly told them, My kingdom is not of this world.



He would have them give unto Caesar the things that are Caesar's, and to God the things that are God's. He wanted these two kept strictly apart. That's why the Jews crucified Him. The nature of spiritual kingdom or rule for the forgiveness of sins they could not understand and would not accept. They believed not in Him as the king of salvation from the wrath of God over sin. And that's why the Jews were rejected of God. That rejection by God awaits every church that will not accept Jesus as the Savior from sin. That fate surely awaits the present-day sects who are so busily denying Christ the Savior from sin. Their rejection is proved by their spiritual blindness which they share with the Jews. In this blindness they can see only an earthly kingdom of Christ, trying to crown Jesus a king of bread and butter, as those we read of in John 6:15. Christ eluded them then, He eludes them now. All the fleers about the far-off kingdom after death will not change that.

All their fears shall be realized. What are these fears? "Because the Church has so often concerned itself merely with the supernatural and allowed itself by sheer weight of tradition to bolster up injustice (?) it has become to millions a byword and a hissing. If in the United States our churches have no word of leadership in this time of social storm they will be brushed aside as of no importance. Men and women want to hear the voice of religion speaking with clear accent. They want to know what Christian principles really mean in action today when a new world struggles to be born."

A new world-order in government and business does not mean a new world. Man has not changed at heart since the fall of Adam and shall not change. Under whatever world-order that may be adopted, the same sins and passions shall rule. Every church that tries to lead an unbelieving people to a heaven shall also be involved in a common ruin. This needs to be said in these hysterical times in this our land of hysteria, America. It needs to be said even to our Christians, so that they may not be misled by these new Christs. The kingdom of heaven is within you, among you, wherever His Gospel of salvation is preached and is believed for righteousness before God. Z.

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**Religion and the Mind** Before a regional conference of church workers in universities, held at the First Presbyterian church at Evanston, as the Chicago Tribune relates, Dr. William S. Sadler, psychiatrist, stated, that "for thirty years he had kept a psychiatric ledger of religion and although he listed liabilities, he ended his talk with the statement that religion is the greatest single source of help to distressed minds and sick souls."

Of the liabilities he said, "One of the first indictments of religion is that it fosters fear — not fear of

the Lord, but pure animal fear. An example of this is shown in a survey of statistics of 90 years ago when statistics showed a great increase in insanity from religious fear caused by William Miller's Second Advent movement. I know little of the Oxford movement," he said, "but I have seen some of its wreckage. Getting together to confess temptations in groups, as is done by the Oxford proponents, works disaster with certain types of persons. Another detrimental movement is the Immanuel movement which has gone to seed on pastoral psychiatry. I do not approve of ministers trying to be psychiatrists. They should not undertake to do things they are not trained to do or they will find themselves wading in deep water.

As we have said and insisted all along, the real and main business of the minister is to preach the Word, the Gospel. There would be less trouble in the world if ministers of the Gospel could be made to understand that. The power of the Gospel to soothe uneasy minds and cure sick souls can be verified by every faithful pastor from the results of his visiting the sick.

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**Bible Reading** It must be evident to everyone who gets in close touch with the lives of our church members that regular Bible reading is fast becoming a lost art. Some are scared away from the Bible by its size. The Bible appears to them to be such a big book that it would take a lifetime to read it. But the Bible is not, after all, such a big book. If one would read on an average only four chapters a day, he could finish the whole Bible in less than a year. Let us bear in mind also that the Bible is made up of many different books, 66 in all, many of which are so short that they can easily be read in one sitting. And it is not by disconnected but book-wise reading of the Bible that the greatest blessing is obtained. Most of the books of the New Testament particularly are very short. Many magazine articles and stories, which are read so religiously every month, are longer. Yes, the average daily newspaper contains more reading matter than many books of the Bible, and yet people will say that the books of the Bible are too long for the average person to read!

Perhaps you have often told yourself that some day you would begin reading the Bible and even made a start at it, but soon drifted away from it again. Perhaps the trouble was that you read the Bible only when you happened to think of it and happened to feel like it. Unfortunately the Old Adam in us never feels like reading the Bible. Experience has taught that it is a good plan to set aside a definite time for Bible reading every day, considering that time as being dedicated to the Lord for that purpose and as belonging to Him. If this is done, it will soon become part of one's life and develop into a real joy and pleasure. Good habits must be cultivated. They are not



acquired in a moment. It applies also to Bible reading. We must train ourselves in the art. And if we do acquire this art, if we become regular Bible readers and diligent Bible students, how we shall grow and develop spiritually, how our Christian knowledge will increase, and how the flowers of Christian virtues will spring up in our lives, for "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." I. P. F.

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**In Place of the Sunday School, What?** Marguerite Harmon Bro, in the *Christian Century*, proposes a substitute for the degraded Sunday schools, as conducted by the sects. She advocates training classes in religious education for parents. That seems reasonable. But she has her doubts. She warns that: "Before Protestantism sponsors such a service it should be thoroughly aware of the difficulties of its task. The average parent still thinks of religion in terms of the old theology; his vocabulary abounds in such words as 'sin,' 'atonement,' 'trinity,' 'virgin birth,' 'incarnation,' 'resurrection,' 'immortality,' 'faith,' 'repentance,' and the rest. True, he seldom uses the words; his daily living and his current thinking have left these terms far behind. Yet a vague but persistent loyalty to these ideas clings to him."

That, of course, is bad in the eyes of this most modern former missionary to the heathen. Ideas of sin especially, atonement for sin, faith and repentance must be cast aside before one can qualify as a teacher of modern up-to-date religion. The parents with such age-old religious ideas will not lend themselves easily to the proposed newer education. What then? Are there not others? Indeed, yes. "Perhaps the greatest source of latent power in the church (?) today lies in this group of uncertain parents who fear to teach their children the tenets they have had to unlearn for themselves and yet are reluctant to let their children grow up without the undergirding of religion. Up-to-date in other lines of thinking, modern in their approach, they let go of religion at the point of their first adolescent disillusionment."

In other words, the unchurched and modern unbelieving parents are the hope of this proposed substitute for the Sunday school. One must have a strange view of religion who can see any hope here. But the writer goes farther. She proposes the teaching of this modern hodge-podge religion in the public schools by teachers employed and paid presumably by the state. May the good Lord deliver us from all religion of this kind and its teachers! Our need of grounding our young in the truths of salvation is urgent.

Z.

**Running Away** There are times when the best thing the Christian can do is to run away. The Bible advises him to do that. Paul writes to Timothy: "Thou, O man of God, flee these things. — Flee also youthful lusts." When the Christian is in the wrong crowd, when some pastime is introduced which does not square with his Christian profession, the best thing he can do is to take his hat and go away from there. When worldly companions get him by the elbow and try to drag him along to some place where Jesus will not go with him, then his best interests demand that he shake off the detaining hands and head in the other direction.

It often takes far more moral courage to flee than to stay. It is a lot easier to say Yes to bad companions than No. How hard it is to follow the advice, "My son, if sinners entice thee, consent thou not!" It requires far more strength of character to go away in such cases than to go along. When Joseph was tempted by Potiphar's wife, he did not hesitate to turn his back and run away, saying, "How can I do this great wickedness and sin against God?" He fled and got him out, says the Scripture. In that he is an example for all Christians, especially Christian young people, who are so often solicited by worldly companions and associates to do sinful and unclean things. Don't be ashamed to run away when danger threatens your soul. In the eyes of the world it may look like a cowardly and shameful thing to do, and all sorts of insulting epithets may be hurled after your retreating back, but in the sight of God and all whose opinion is worth anything it is a noble and courageous thing to do. God give us the courage and strength of character to say No and run away when sinners seek to entice us into fleshly lusts which war against the soul.

I. P. F.

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**The Divorce Evil** One of the greatest social evils threatening this country is the divorce evil, taken in connection with the evils connected with it. Not only is the evil great but it is growing from year to year. In 1916 there were 112,036 divorces granted, while in 1922 the number rose to 148,211. Judging from reports in the press there has been a tremendous increase the last years.

Various causes are given. One is the loose divorce laws, the many grounds that are allowed, and the fact that each state has its own divorce laws. Another cause is the state of modern social conditions, both from a purely social standpoint and from an industrial one. Conditions generally are unfavorable to home and family life. The chief cause, however, is the emasculated religion of the day and the breaking away from God's Word of the people of this age. God's laws can be maintained and will be lived only where people fear and love God and have profound respect for His Word.

K. F. K.



## From a Wider Field

### A PRAYER

My holy Father, this I ask  
In Jesus' precious Name:  
Not for a life of ease and joy,  
Not for a spark of fame;

But that Thy love may compass me  
About in all I do;  
Make all my thoughts to Thee sincere  
And keep me always true.

Assist me always to be kind  
To those who need me most;  
And help that I may never mind  
An enemy's vain boast.

Help me to cheer the sad and weak;  
To lend aid to the poor;  
To never leave a beggar stand  
In sadness at my door.

Let me be good to children small,  
And tell them of Thy love;  
To teach them of their Savior blest  
And heaven up above.

O help me tell to weary hearts  
The joy of Thy sweet Grace;  
And let no evil earth-born thoughts  
E'er hide my Savior's face.

Forgive my many sins, dear Lord,  
For I'm so prone to fail;  
And let Thy Will above my own  
Forevermore prevail.

Take Thou my every thought and wish,  
And focus them on Thee;  
And let my dreams be realized  
In always serving Thee.

Adeline Weinholz.

### THE PRICE OF LIFE

Every life has its price; every life except the life of sin. If you want to live a life of sin, you need do no more than simply give yourself to sin. If you want to live a life of luxury, you will have to pay the price of hard work to gain the means, unless you should be fortunate or unfortunate enough to have the means given you. If you want to live a life of renown, you again will have to pay the price of effort by which renown is won. If you want to live a life of benevolent service you will have to pay the price of cultivating the graces and virtues which are necessary to such service. If you want to live the life of an artist, you will have to pay the price of study and practice which makes the life of an artist possible. You can live any such life if you are willing to pay the price, though

even if one pays the price not every one can live all of these lives. For example, not every one can be an artist.

But when it comes to living the best life, the only true life, the life of the child of God, then not a single person in all the world has the price to pay. No amount of wealth, no amount of accomplishment, no degree of artistic ability, no degree of genius of any kind whatever, no amount of benevolence, nothing at all that the earth has to offer or that man can attain to, can purchase or make possible the only true life. Only Christ can give that life, and He can give it because He gave His own life to gain life for us. "I am come that they might have life, and have it more abundantly."  
K. F. K.

### WE WOULD FARE BETTER

A reader sends us the following clipping from the Globe-Gazette, Mason City, Iowa:

"The Immanuel Lutheran church at its annual meeting Monday evening decided to dispense with all money-raising projects such as suppers, bazars and ticket selling in the financing of its activities during the year, with the possible exception of one project.

"The church passed a resolution that funds for all budgets, current expense, benevolence, and debt reducing, shall be raised by envelope contributions and free will offerings."

The sender of this clipping wants it to serve as material for comment in these columns. We do not believe any further comment is necessary; the clipping speaks for itself. However, we do want to quote from the letter that accompanied the clipping: "I believe it would be a very wonderful move if more of our churches would join in the same plan as Immanuel, in the crusade of discarding church suppers, card parties, bunco parties, etc. I know we would fare better in the actual upbuilding of the Kingdom of God."  
K. F. K.

### THE BETTER WAY

In connection with the foregoing article, we quote from the official publication of another Lutheran body these timely observations:

"Earnest language was used by President John Lehmann of the Central District of our Church in characterizing a rather common practice on the part of many churches and church organizations, namely, asking — sometimes with 'holy persistence' — business men to advertize in parish bulletins or on programs for church functions. Wrote President Lehmann: 'The use of and solicitation among business concerns for the purpose of enabling the pastor to edit his parish paper may not have done much harm thus far, but I cannot but warn of it in due time.' After quoting this comment a lay parish paper editor remarks: 'If the ministers could listen to the thoughts and the whispered curses of these business men whom they pester with their unholy racket, they would probably listen to their church president more rapidly. But, alas!'

"Whatever your opinion of the propriety of trying to finance a church bulletin through the ads of business houses — Jewish and Gentile, Christian and non-Christian — the lay



editor who wrote about the business man's reaction to such solicitations probably knows more about what business men really think of this practice than does the preacher or the president of the Ladies' Aid who often do the soliciting. Once again we are reminded of Hudson Taylor's winged words, 'God's work done in God's way will never lack funds.' Does God's way consist in at once admitting our spiritual and financial poverty and calling on the world to help us out? Or does it consist in first putting ourselves at God's disposal, then attempting great things for Him and expecting great things from Him?"

### HORNS ON HORSES

Dr. R. S. Halsted Chubb, associate curator of the American Museum of Natural History, has solved the secret of the so-called horns which sometimes appear on horses. These are small protuberances which occasionally are found about half way between the eyes and ears. The curious growths have been a favorite point of reference for evolutionists who pointed to them as signs. Dr. Chubb says they are nothing but accidents. In the pre-natal growth of the horse the frontal bones of the head come together, with a bit to spare. This bone surplus humps up and creates the horn. To check his idea, Dr. Chubb examined over 3,000 horses in the various riding and dairy stables in New City, and stopped friendly mounted traffic officers' equally friendly horses to rub their forehead for them and study their craniums. In this interesting way another scientific myth has been disposed of.

The Presbyterian.

### CONFESS CHRIST AT ALL TIMES

A beautiful instance of Christian integrity is given of a young woman who was spending a few weeks at a summer resort.

An attempt was made to induce her to attend a dance in order that the affair might have the prestige bestowed by her presence, as she stood high in society. She declined all the importunities of her friends.

Finally an honorable Senator tried to persuade her to attend, saying, "Miss B., this is quite a harmless affair, and we want the exceptional honor of your presence."

"Senator," said the young lady, "I cannot do it. I am a Christian. I never do anything in my summer vacation or wherever I go that would injure the influence I have over the girls of my Sunday school class."

The Senator bowed and said, "I honor you. If there were more Christians like you, more men like me would become Christians."

— Sel.

### SABBATH LAWS

Making people good by law does not work. In a sinful world as our world is laws are necessary. If we all feared God as we should and loved each other

as we should, very few if any laws would be necessary. We would do the things that need to be done without law. We would do them because we see that they ought to be done and because we want to do what ought to be done. Paul tells us that the law was not made for the righteous man, but for the transgressor, for murderers, adulterers, thieves, and all such. And even in the case of these persons, the law does not expect to make them better, it only seeks to keep them in check.

So, too, we cannot expect laws to make people observe the Sabbath, that is, observe it as it should be observed. To keep the Lord's Day aright is a spiritual function, a spiritual exercise, if we may so call it, a spiritual service, and we cannot hope to make people spiritual by means of law, not even by means of the Ten Commandments, much less by means of civil laws.

K. F. K.

### ADVERTISING RAMPANT

The length to which the activities of aggressive advertising men will go to secure trade do not even hesitate on the border line of our churches and their services. They first exploited the outside bulletin boards of the churches. Then they made attractive offers by which many churches turned their lobbies into "advertising billboards" by having bulletin boards there to which advertisements were attached.

The latest "wrinkle" invades the sanctity and dignity of the church and the service. Here is a circular from an "enterprising bulletin firm" of Brooklyn telling the "Dear Reverend" to whom it is addressed:

"We want to present you with one or two of these beautiful Hymn Boards, free of charge.

"We will pay you \$10.00 if you will give us the privilege of selling one or two dignified advertisements to appear at the bottom, in gold letters on a small black card.

"If you will sign the enclosed authorization and return to us at once, we will proceed to deliver same with our check."

It is equally as important to expose such desecrations as to issue warnings about other imposters who prey upon church folk. Those ten dollars will be hardly earned by any pastor or church who is unwise enough to "sell" the furniture of the sanctuary for advertising purposes. If the hymn board, why not the pulpit, lectern, font or altar as an advertising medium?

— Ex.

### JOY OVERCOMING SADNESS

In all of life's relations there is a mixture of joy and sadness. For example, in business, there are things to be sorry for and there are things to be glad for. In married life, there are things for each to be sorry for and there are things for each to rejoice over. The thing to do is to seek out the things one can rejoice over, and let the shout of joy crowd out the sound of



weeping. That is the method of the optimist. The pessimist sees only the things to weep over.

Transferring these ideas more especially to the spiritual sphere, we get this: because of our sins life is bound to be full of the things that make one sad. Many of them we cannot perhaps prevent, but probably many more could be prevented if we only exercised more prudence and the will to do the right thing. But with the Gospel God has set a note of joy in our lives that is capable of drowning out every minor note of weeping. We see our sins and we are filled with sadness, but we seize upon the forgiveness that is in Christ Jesus and upon the power of His love and grace and that fills us with joy. K. F. K.

### TEMPORAL CONCERNS AND FAITH

In all temporal concerns men are affected by any report in proportion to its credibility and importance. If they hear of any great good that is placed within their reach, they feel a longing desire after it, and if there be some considerable probability of attaining it, their hopes are excited, and their endeavors multiplied in order to secure it. If the possession of it appear near and certain, they already congratulate themselves on the expected acquisition, though not without a mixture of anxious suspense. If, however, they hear of any great evil which is approaching nearer and nearer, they naturally think how they may avoid it, and use every precaution that prudence can suggest, and if it appear imminent and almost unavoidable, their fears and anxieties are proportionately increased. These effects are not peculiar to any particular time, place or person, but they are found invariably the same throughout all ages. But if this is so in temporal concerns, it must also of necessity be with respect to men's spiritual in proportion as what God has spoken concerning them is believed and felt. Suppose a person to be thoroughly persuaded that "except he repent he must eternally perish," that except he "be born again of the Holy Spirit, he cannot enter the kingdom of heaven," and that "he that hath the Son of God hath life, and he that hath not the Son of God, hath no life"; what effect must such momentous truths produce upon his mind? Must he not of necessity begin to inquire into the meaning of these expressions, and feel a solicitude to have these questions satisfactorily determined: Am I a real penitent? Am I born again? Does the Holy Spirit bear witness with my spirit that I am a child of God? If he doubt the truth of these things, and think they may be taken in a lower sense, he will be less concerned to attain the experience of them; or if other things appear to him of superior importance, he will attend to them in preference.

But let him have that faith which gives a present substance to things future and a demonstrable reality to things invisible, and it will be impossible

for him to trifle with such solemn declarations. It is true he may sin against the convictions of his conscience; but if he continue to do so, it is evident that his convictions are not proportioned in any degree to the importance of eternal things, and that he cherishes a secret hope of escaping by some means or other, the judgment announced against him. Were he but to feel the worth of his soul in a degree and estimate that, as men estimate the worth of their natural life, he would no longer resist habitually the convictions of his mind, but would at once "flee from the wrath to come, and lay hold of eternal life."

There would have been no St. Paul in the Church had there been no Stephen to pray for him (Augustine).  
—The Evangelist.

### GLORIA DEI?

On recent trips we repeatedly passed an old cemetery. Judging from the number of monuments it is quite old and serves a large community. Judging from the size of a great many stones the community is not poor. The fact that a little church adjoins the cemetery indicated that it belongs to some congregation — at least it is the burying place for many Christians.

There is one thing that attracted our attention. The property, which can be seen for quite a distance, looks desolate and forsaken even from afar. But that is not the point we wish to make here. It is the church that took our eye.

The church is an old weather-beaten frame building, with plain windows and weathered roof. The steps in front have sagged — in fact I don't think that the church stands exactly true to line anymore. The spindly little steeple looks as if it might tumble down any minute. The whole affair is not merely a disgrace to a church yard, but would blemish even an ordinary farm yard, and stands as a contrast to the beautiful farm buildings nearby.

This church is a building erected to the glory of God. The cemetery adjoining is sacred to the memory of those who died in the Lord and who at one time had worshipped God in this church. One by one they died. For each one a monument was erected in honor and memory of their name. Each probably vied with the other to perpetuate his name by the largest and most expensive monument. And now what a pitiful sight: the expensive and cold stones erected to the glory of man midst the wrecks and ruins of what might have been a beautiful resting place for the bodies of the dead.

The erecting of large monuments is a heathen and not a Christian custom. The Christians have but one aim in life and in death, and that is to glorify God and to perpetuate His name on earth. The Christian's greatest glory is not that he is called Jones, Miller, or



Fischer, but that he has been privileged to be accepted into the family of God and be called a CHILD OF GOD.

Now with this in mind let us return to this old cemetery. If the people there had built a small but durable and beautiful church or chapel, let us say with the stone of which the surrounding country abounds, as the members died, their people could have bought a plain marker with name and date, and could have given or willed the remainder of the money ordinarily spent for a large monument for the improvement of the church property and for the extension of the Kingdom of God. From time to time the church could have been beautified and the property improved. Gradually colored windows, chancel furniture, organ, pews would have been added; besides large sums could have been used for mission work. On a brass plate in the narthex of the chapel could have been engraved the names of those who once served the Lord on earth and whose good deeds follow them, in that for the glory of God, they have made endowments, or donations for the cause of Christ's kingdom. What a different aspect this would have brought upon the resting place of these people. Their investment for their own glory would not now stand in disgrace, but the beautiful little chapel surrounded by trees would adjoin the park-like grave yard, where, according to the uniformity of the stones, all were now alike in death, with all earthly pomp and show left behind — their only hope the glorious garments of righteousness "bought by the blood of Christ."

The passerby then would not shake his head, but many would stop and enter the church to offer a silent prayer, yes, even go out and read the names of those who have glorified God in death. Moreover, the souls of those saved by means of the mission work made possible by the endowments of these people, would praise God to all eternity.

This same thing probably applies to your own church and cemetery, because this heathen custom of erecting large monuments has taken a firm hold upon our American Lutheran Church. Expensive funerals with luxurious coffins and large monuments cannot please God as long as His Kingdom is in a beggarly condition. It is difficult to break old customs — but with the help of God it can be done — it must be done!

G. W. Fischer.

### FOOD FOR THOUGHT

A gentleman called on a well-to-do merchant for a contribution to some charitable object. "Yes, I must give you my mite," said the man. "Do you mean the widow's mite?" asked his friend. "Certainly," answered the merchant.

"I shall be satisfied with half as much as she gave. Now, how much are you worth?" asked the solicitor.

"Oh," said the merchant, "about seventy thousand dollars."

"Then," said the friend, "give me your check for thirty-five thousand dollars; that will be half as much as the widow gave, for she gave, you remember, 'all that she had, even all her living.'"

The man was quite embarrassed by the proposition, but he was not the first person who has tried to shelter himself behind the widow's mite. But it is a dangerous subterfuge!

\* \* \* \*

When a man shoots at nothing, he generally hits it.



## Our Missions

### THE WORK OF OUR MISSION IN POLAND

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

(Concluded)

From here we got to Wola Mlocka, which is about 24 miles away from Siemiontkowo. No railroad runs there, no bus either, the only way to get there is by team. And so one morning a brother in the faith comes with his team and wagon and takes us to Wola Mlocka. It is a long ride, but we do not notice it. Our host has been to the United States twice, knows quite a few places where we are acquainted, too. He is a Christian and is very much concerned about the welfare of the church, and as a Christian he loves the Word of God. So we have plenty of things to talk about. And time flies, and before we know it we are near to where we want to go. From afar off we see a church spire, and soon a nice brick church stands before us. But do not think that this church belongs to the Free Church congregation. It belongs to the Ev. Augsb. congregation. But there is a story connected with the building of this church, well worth being told. Many tears were shed on account of this building, and many curses were hurled upon it, while it was in course of construction. It was before the war yet that the subject of building a brick church was brought up before the congregation by the minister. But the congregation would not hear of it. But after a while they were told that they had to build. And they were told what kind of and how much work each one had to perform and how much he had to pay for the new church. Many resented this high-handed way of doing things and the tyranny of their minister and the consistory. They refused to perform the work ascribed to them and to pay the money they were assessed to pay. Then the church officials called on the then Russian officials to help them



get the recalcitrants in line. And the government sent a band of Cossacks to the village. And the Cossacks with their knouts quickly made those farmers see the error of their way. They made the poor farmers work, and they got the money for the new church from them. But just imagine, dear reader, what kind of feeling must have been in the hearts of these people towards this church, towards their minister, towards the church in general! Some of these people never went inside this church after it was finished. They never have been to divine services or to Lord's Supper since. They simply could not get themselves to enter the building on whose account the Cossacks, called for this purpose by their church authorities, with their knouts had drawn bloody stripes across their backs and across their faces.

No, this is not the church of the Free Church congregation. But there, right across from this church we see a long, large building that looks as if it might be the chapel of the Free Church. Our driver stops in front of it. The door opens and the broad and tall figure of Rev. Lerle steps out to greet us. This building belongs to the Ev. Luth. Trinity Congregation of Wola Mlocka. On one end is the chapel where divine services are held, on the other end is the parsonage. The congregation bought this building in the spring of 1933 from the state authorities and had it remodeled last summer. The parsonage is finished, the chapel so far that it can be used. The congregation is scattered far and wide. Preaching stations in the different villages have been arranged for, in all seven, viz. in Placiszewo, Lipini, Rumoki, Kicin, Rzeszotka, Obromb and Wola Mlocka. The last place is the center, therefore the chapel has been located here.

The congregation is served by Rev. A. Lerle, who took charge of it last fall. Before the congregation had its own pastor it was taken care of in this way that the pastors of the Free Church went there in turns, one each month, who stayed then for ten to fourteen days. And the time he was up there he had to preach every day and often twice a day. The people simply were starved spiritually.

Sunday school is provided for in every village. Rev. Lerle preaches from four to six times every week. — Since this has been written the chapel at Wola Mlocka has been finished. But on the day the last touches were put to it and the ladies of the congregation were busy cleaning, on Thursday before Pentecost, police came and sealed it. It was a sad Pentecost for the dear Christians in that place and a day of unholy joy to the pastor of the state church, who was responsible for the closing.

At last we have made the rounds of all the villages here. We are ready to go on. The next railroad station is 15 miles away. But someone of the brethren takes us there. Here we take the train to Warsaw, the capital city of Poland. Warsaw is a beautiful city, altogether different from Lodz. But we do not stop here, just change trains. Now we take one that will take us in a southwesterly direction toward Cracow. About midways,

at Piotrkow, we leave the train to visit the Redeemer Congregation of the Free Church here, which was organized in the spring of 1931. The Free Church was called here by people who were alarmed by the conditions prevailing in the Ev. Augsb. Church there. They cared for the faith of their fathers and they saw how this faith was killed off by their minister, who was not a Lutheran, but an Enthusiast (Schwaermer), an Unionist and a fanatic for the Reformed Gemeinschaft. They had taken their grievances to the church authorities, but without results. Now they called on us for help. They were in hopes that at least a part of the congregation could be saved for the Lutheran faith. They were in error there. The people are sick of the church, or they are spiritually dead. They do not care neither for the Gospel nor for the Lutheran confession. So we have only a small band there, but they hold fast to the doctrine of our dear Lutheran church and to the pure Gospel. And the Lord strengthens them by his word and encourages them by leading every once in a while some new members into their fold. The congregation just now is served from Lodz.

Again we enter the train, this time one that will take us in a northerly direction, towards Lodz. But about ten miles this side of Lodz we leave the train to visit the last of our stations, Trinity Congregation of the free Church at Andrespol, organized in 1924. The village of Andrespol is about half an hour's walk from the station, but there in front of the depot the buggy or auto of Mr. J. Krause who is the soul of the congregation is waiting for us, and in a short while we are at the place. This congregation has a very nice property of about five acres of land, all donated by Mr. Krause. On the property we find a small church, a cemetery, a parsonage and a house for the sexton. This summer Mr. Krause will put up a hall. Rev. E. Patzer, who is in charge of Trinity since New Year's, is very glad to see us and to show us around. He is especially proud of the new decorations in the church. Here in Andrespol the youth of our Free Church congregations met last summer for four days to hear and to contemplate the Word and to get more intimately acquainted with the teachings of our church and to be introduced to the treasure we have in our Lutheran hymns. It was what they called a youth week. Very likely it shall be repeated this year.

The services here are the same as in the other congregations. On Sunday afternoons Rev. Patzer preaches at the different villages where his members live, and so spreads the good news to many who would not come to our church.

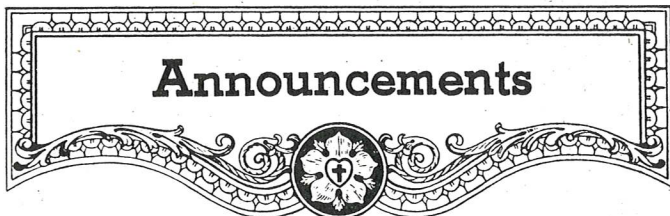
We take leave from the brethren here and take the train back to Lodz from where we started. We are tired, for we have travelled quite a distance, we have been on the road for over a month and we have preached almost every day and on many days twice. But we are not only tired. We are also glad and rejoice in the Lord, that by his grace the saving Gospel of Jesus and of forgiveness of sins is preached in this country in its truth and purity.



Again and again we wondered at the different places, when we were told what these people have to go through because of their desire for the clear, unadulterated water of life that they still hold fast to the pure Gospel. We experienced and saw the power of the Gospel there.

Many things could be told yet, as for instance how the power of the regenerating Gospel changes people, so their neighbors hardly know them any more. How often have members of the state church unwittingly witnessed to that, when they exclaimed: "Look at this man, how he has changed for the better!" Or in regards to giving. Those people do not know giving for the church. In the state church they have to pay so much. They are forced to pay. It is a hard matter to teach them *to give willingly* and freely. And it is a joy to listen to a colloquy like this. A member of the state church complains to a member of the Free Church that he has to pay so much towards the church. Asked how much he pays he mentions the sum, a real small amount, which the man could pay without noticing it. The member of the Free Church tells him: "You ought to be ashamed for not paying more. And then you complain yet about the few groszy (cents). You know my circumstances, you are a rich man against me. But do you know what I pay for my church and pay it of my own free will? I pay about five times as much as you do and I do not notice it."

But for this time this will have to suffice. Probably we shall find time again to write a little more about the free church in Poland. W. B.



## Announcements

### 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.

### MANITOWOC CONFERENCE

The Manitowoc Conference will convene in Manitowoc, Rev. L. Koeningger, on February 26 and 27.

Sermon: M. Braun, H. Koch.

Confessional Address: W. Haase, W. Schink.

H. A. Kuether, Sec'y.

### COLORADO DELEGATE CONFERENCE

The Colorado Delegate Conference meets at Ft. Morgan, Colo., H. Schulz, pastor, February 26 and 27, first session beginning at 10:00 A. M.

Papers: Die rechte Gestalt einer Ev.-Luth. Gemeinde, A. Hellmann; Das Vorsteheramt in der Gemeinde.

Confessional Address: V. Schultz.

Sermon: Herbert Witt.

W. H. Siffring, Sec'y.

### CENTRAL CONFERENCE

The Central Conference meets at Trinity Church, Watertown, Wis., Rev. K. Timmel, pastor, on February 26 and 27, 1935.

Order of Business: Tuesday, 9 A. M., Opening; 9:20, W. A. Eggert: Die Seelsorge des Pastors und der Gemeinde an ihren rueckstaendigen Gliedern; 10:45, Miscellaneous; 1:45, Opening; 2:00, O. Kuhlow: Exegesis on 1 Tim. 1; 4:00 Kasualien and Miscellaneous. Wednesday, 9:00 A. M., Opening; 9:20, Sermon Critique; 9:45, W. Zank: Katechesis on Question 139 in the Gausewitz Catechism; 11:00, Order of Business and Report on Finances; 1:45, Opening; 2:00 M. Raasch: Exegesis on Psalm 121; 3:30, Miscellaneous. — Substitute Papers: M. Hillemann: Welches sind die Grundlinien, nach denen wir uns bei der Kritik von Predigt und Beichtrede zu richten haben? K. Timmel: Exegesis on Psalm 100; H. Zimmermann: Exegesis on Matt. 7:15 compared with Rom 16:17-18.

Confessional Address: Gerh. Fischer, N. Paustian.

Sermon: L. Bernthal, Alf. Engel.

Please, register on or before the preceding Friday.

H. Geiger, Sec'y.

### INSTALLATION

Authorized by President E. Gamm of the Dakota-Montana District the undersigned with the assistance of Rev. A. H. Lange of Wimbleson, N. D., installed the Rev. Wm. Lange on New Year's Day as pastor of the Synodical Conference Church at Valley City, N. D. May the Lord bless his labors.

Address: Rev. Wm. Lange, 513 Second Street, Valley City, N. D. J. B. Erhart.

### ORDINATION AND INSTALLATION

Authorized by Rev. J. Witt, president of the Nebraska District, the undersigned on December 16, 1934, ordained and installed Candidate Victor Schultz as pastor of St. John's Lutheran Church of Platteville, Colo., Rev. Harold Schultz assisting.

Address: Rev. Victor Schultz, Platteville, Colo.

A. C. Bauman.

### ORDINATION

At the request of President E. Schlueter, Candidate Kenneth Vertz was ordained in St. Peter's Church, Mishicot, Wis., on January 20, 1935. The services were conducted by the undersigned. Pastor W. Haase assisted.

Address: Rev. K. Vertz, Mishicot, Wis.

Ed. Zell.

### ACKNOWLEDGMENT

A check of \$25.00 for home missions was given as a special Christmas offering by N. N., member of St. John's Congregation, Lewiston, Minn. We would like to see more mission-spirited members in our congregations who are willing to open their treasures and present unto Christ their gifts of money. Do thou likewise! Rud. P. Korn.

### CHANGE OF ADDRESS

Rev. Leonhard C. Bernthal, Beaver Dam, Wisconsin, Route 1, Box 93. (Old Address: Route 5, Box 53.)

### BOOK REVIEW

**From the Upper Room to the Empty Tomb.** By Rev. William Evans, Ph. D., D. D. Wm. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$2.00.

The book presents a connected story of the Savior's last hours and the interesting way in which the facts, as related by



Scripture, are presented may well hold the attention of the reader from beginning to end.

We do not follow the writer in some of his assumptions qualified by "perhaps" or "legend says," nor does he seem to expect it.

Speaking of the Lord's Supper he on page 58 fairly objectively presents the position of the Church of Rome, "some parts of the Lutheran and Episcopal Church," and the Reformed Church as to the Real Presence in the Sacrament. The next page, however, shows beyond doubt where the writer stands in the controversy: "When Jesus said, 'the cup which my Father hath given me, shall I not drink it?' was He not using the word 'cup' as being figurative of His sufferings in Gethsemane and on the Cross? When John refers to 'eating the flesh and drinking the blood of the Son of Man' he is not referring to the Lord's Supper, but to a real spiritual and by-faith participation in the redemptive work of Jesus Christ as being essential to salvation. Does not the very context of *this* passage forbid a literal rendering of 'flesh' and 'blood'? And again just before this passage, 'the bread and wine are but symbols of the body and blood of our Lord . . . So the Lord's Supper is a Memorial."

On Jesus' descent into hell we read that Jesus went down into the *lower* part of Hades (Hades proper) . . . and proclaimed Himself victor . . . after which He went into the upper part . . . and took all those Old Testament saints who until the time that He had by His death and resurrection conquered him that had held the sovereignty of the realm of death, that is the devil, had been held captive by Satan, with Him into Paradise (now) above, so that the spirit of the saint *now* goes with Jesus at the time of death. We confess that we were up to now ignorant of the fact that the Reformed Church taught a limbus patrum for Old Testament believers. The discerning reader will, of course, himself note such items as the above and taken as a whole derive profit from a careful perusal of the book. G.

**My Experiences in the Mission Field of South Dakota.** By F. A. Kiess. Price, 50c; twelve or more copies at 40c. Order from Rev. F. A. Kiess, 5842 Geogedale Road, R. R. 9, Trilby, Ohio, Toledo, P. O.

We read the book with interest and amusement. We think it would interest our readers, especially those who live in or near the wide field which this pioneer servant of the Lord traversed. G.

**NORTH WISCONSIN DISTRICT**  
October, November, December, 1934

Rev.	Budgetary	Non-Budgetary
Behm, E. G., Friedens, Wautoma	\$ 178.95	
Bergfeld, Fred, Bethany, Bruce's Crossing, Mich.	31.30	
Bergmann, P. G., Zion, Rhinelander	657.79	411.32
Boettcher, G. E., Bethlehem, Hortonville	104.45	116.00
Boettcher, Imm. P., Grace, Sugar Bush	284.31	
Boettcher, I. P., Christus, Maple Creek		
Boettcher, I. P., Immanuel, Maple Creek		
Braun, M. A., Parochie Centerville	99.00	
Brenner, Th., St. Peter's, Freedom	204.85	
Croll, Melvin W., St. John's, Florence	38.92	
Dowidat, John, St. Luke's, Oakfield	28.46	12.22
Eckert, Harold H., St. John's, Reedsville	362.32	10.00
Eggert, Paul C., Friedens, Abrams	10.44	
Eggert, Paul C., St. Paul's, Brookside	27.53	
Eggert, P. C., St. John's, Little Saamico	14.91	
Engel, A. L., St. Paul's, Ford Riv., Mich.	10.00	
Fischer, G. W., St. John's, Grover	38.00	
Fleischer, M. A., Trinity, Red Granite	8.10	
Froehlke, A., Trinity, Neenah	641.88	
Froehlke, Ph., St. Matthew's, Appleton	148.82	
Fuhlbrigge, W. G., Trinity, Coleman		
Fuhlbrigge, W. G., St. Matthew's, Beaver		
Gentz, A. A., Trinity, Marinette	191.76	
Geyer, K., Zion's, Peshtigo	82.32	
Gieschen, Waldemar W., Grace, Crivitz	65.09	
Gieschen, W. W., St. John's, Athelstane	13.20	
Gieschen, W. A., St. Paul's, Green Bay	500.65	
Gladosch, Br., Zion's, Morrison	169.38	
Gose, Roy B., Zion's, Jacksonport	8.55	33.82
Gruendemann, O., St. John's, Gibson	112.97	
Gruendemann, O., St. John's, Two Creeks		
Grunwald, Har., Zion, Louis Corners	202.39	
Haase, W. G., St. John's, Two Rivers	365.95	10.00
Haase, W. G., St. John's, Sandy Bay	23.00	

Habermann, A., Friedens, Hartland	52.80	
Habermann, A., St. Paul's, Angelica	36.60	
Hartwig, Wm. J., St. John's, Montello	272.38	
Hartwig, Wm. J., Immanuel's, Mecan	219.14	
Henning, Carl J., Emanuel, St. Ste. Marie		
Henning, Otto C., St. John's, Sewastopol	51.85	
Hensel, M., St. Peter's, Weyauwega	457.10	5.00
Hensel, Paul, Trinity, Liberty		
Hinnenthal, E., Emanuel, Forestville	159.57	
Hoffmann, T., St. Paul's, Gladstone, Mich.	5.00	
Hoffmann, T., Martini, Rapid River, Mich.	26.07	
Hopp, H., Holy Cross, Daggett, Mich.	49.65	
Hopp, H., St. Mark's, Carbondale, Mich.	37.28	
Hoyer, A. G., St. John's, Princeton	173.25	10.00
Hoyer, A. G., St. Stephan's, Dayton		
Hoyer, O., St. Paul's, Winneconne	108.06	
Hoyer, O., Zion, Zion	15.10	
Kahrs, H. A., Grace, Powers-Spalding, M.	5.00	
Kahrs, H. A., Trinity, Hermansville, Mich.	5.00	
Kaniess, G., St. Luke's, Kewaskum	153.18	
Kaspar, L., Immanuel's, Greenville	171.85	
Kaspar, L., Immanuel's, Clayton	42.00	
Kionka, Ed. H., St. John's, Newton	252.50	
Kionka, Ed. H., St. Paul's, Newton	30.93	
Kionka, P. J., St. John's, Maribel	561.00	36.25
Kleinhans, H. O., Mart. Luth., Oshkosh		
Kleinhans, H. O., Trinity, Mears Corners	36.00	
Kobs, Geo., St. John's, Markeson		
Koeninger, L. H., Erste Ev. Luth., Manit.	500.00	
Krubsack, J., Christ, Eagle River	77.40	
Krubsack, J., Three Lakes	18.40	
Kuether, H. A., St. Paul's, Sheboygan F.	310.98	
Kuether, W. A., Immanuel, Kewaunee	157.93	
Kuether, W. A., St. Peter's, W. Kewaunee	54.26	
Lawrenz, Carl, St. Paul's, N. Fond du Lac	91.15	
Lederer, R., Erste Ev. Luth., Green Bay	375.00	
Lemke, H. J., St. Paul's, Crandon	53.70	
Lemke, H. J., Friedens, Argonne		
Lutz, W. F., Salem, Escanaba, Mich.	247.50	
Marti, R., St. Peter's, Stambaugh, Mich.	25.00	
Marti, R., Zion's, Crystal Falls, Mich.		
Marti, R., St. Stephen's, Channing, Mich.		
Masch, John, Immanuel's, Black Creek	184.30	
Mielke, L. E., Erste Ev. Luth., Shiocton		
Mielke, Louis E., St. John's, Deer Creek	12.36	
Oehlert, Paul Th., Trinity, Kaukauna	411.46	
Pankow, E. P., Friedens, Green Lake	196.33	
Pankow, W. E., Immanuel's, New London	245.04	
Pieper, G., St. Peter's, Fond du Lac	1,026.58	
Pohley, J. G., Trinity, Menasha	275.33	2.00
Pussehl, H. E., Grace, Monico	7.02	
Pussehl, H. E., St. John's, Enterprise	29.26	
Raetz, F. W., Trinity, Wabeno		
Redlin, E., Trinity, Ellington	238.95	6.00
Redlin, E., St. Paul's, Stephansville	91.75	
Redlin, T. W., Zion's, Kingston	41.00	
Redlin, T. W., St. John's, Germ. Settlem't	22.25	
Reier, F. A., Immanuel's, Waupaca	14.65	
Reier, F. A., St. John's, Lanark	16.05	4.25
Reim, Edmund, St. Paul's, Forest	214.42	
Reim, Edmund, St. John's, Forest	30.58	
Reuschel, J., St. John's, Dundas	90.83	44.00
Roepke, W. Trinity, Marquette, Mich.	88.29	
Roepke, W., St. Paul's, Green Gard., Mich.	1.44	
Rupp, E. C., St. Peter's, Manistique, Mich.		
Rupp, E. C., Grace, Germfask, Mich.		
Sauer, M. F., Trinity, Brillion	515.21	
Sauer, T. J., and Brand, F. M., St. Paul's, Appleton	1,490.00	
Schaefer, Gerh. A., St. Peter's, Collins	167.79	
Schink, W. F., St. Peter's, Mosel		
Schlavensky, Norman, Grace, Denmark		
Schlavensky, Norman, Immanuel's, Eaton		
Schlavensky, Norman, Christ's, Fontenoy		
Schlueter, E. B., Grace, Oshkosh	1,185.53	600.00
Schneider, A. E., St. John's, E. Bloomfield	147.36	30.94
Schoenike, E., St. Paul's, Greenleaf		
Schoenike, E., Bartholomew's, Kasson	25.61	
Schroeder, Frederick, St. Paul's, Fairburn	74.00	
Schulz, C. P., Immanuel, Mosel		
Schulz, J., Zion's, Van Dyne	88.00	
Schumann, F., St. Peter's, Sawyer	147.72	
Siegler, V. J., Salem's, Nasewaupee	60.47	
Strohschein, Walter, Trinity, Dundee		
Strohschein, Walter, Friedens, Waucausta		



Thurow, Th., Christ's, Menominee, Mich.	203.45	
Toepel, K. F., St. Paul's, Algoma	185.00	
Uetzmann, F. C., St. John's, Wrightstown	246.92	
Uetzmann, I. G., Grace, Pickett	30.00	
Uetzmann, I. G., Immanuel's, Oshkosh	42.23	
Uetzmann, Th., Immanuel, Manitowoc	188.00	
Voigt, A. W., Immanuel's, Depere	107.00	3.40
Voigt, A. W., St. Paul's, Pine Grove	38.87	
Wadzinski, Wm., St. Paul's, Manchester	145.65	
Wadzinski, Wm., St. Paul's, Marquette	7.69	
Werner, A., St. John's, Center	325.65	4.05
Weyland, F. C., St. Peter's, Winchester	61.07	
Weyland, F. C., Zion's, Readfield	112.63	
Weyland, F. C., St. John's, Caledonia		
Wojahn, W. A., St. Paul's, Eldorado	33.19	
Wojahn, W. A., St. Peter's, Eldorado	24.12	
Zell, Ed., St. Peter's, Mishicott		
Zell, Ed., Rockwood		
Zell, Ed., Jambo Creek		
Ziesemer, R., Mt. Olive, Appleton	404.72	42.00
Zink, W., St. Paul's, Dale	133.95	

Total .....\$18,885.64 \$1,381.25

ALBERT VOECKS, Treasurer.  
Appleton, Wis.

**WEST WISCONSIN DISTRICT**  
**October, 1934**

Rev.		
A. Berg, Sparta	\$ 281.50	
L. C. Bernthal, T. Trenton	105.00	
A. C. Dornfeld, Marshfield	45.74	
A. G. Dornfeld, Hubbleton	58.00	
A. G. Dornfeld, Richwood	73.30	
M. F. Drews, Oak Grove	119.07	
Gerh. Fischer, Savanna	180.00	
J. Gamm, La Crosse	1,246.07	
W. E. Gutzke, March	25.00	
W. E. Gutzke, McMillan	75.00	
I. J. Habeck, Medford	70.00	
Aug. Hensel, Cameron	1.00	
M. J. Hillermann, Marshall	100.00	
O. E. Hoffmann, Elk Mound	3.00	
O. E. Hoffmann, Poplar Creek	60.00	
R. C. Horlamus, Hurley	19.49	
P. Janke, Fort Atkinson	526.34	
L. C. Kirst, Beaver Dam	47.51	
J. Klingmann and Wm. Eggert, Watertown	818.61	
E. E. Kolander, Marathon	121.00	
R. P. Korn, Lewiston	121.60	
G. O. Krause, Stetsonville	7.75	
H. Kuckhahn, St. Charles	37.00	
O. Kuehl, Green Valley	12.51	
O. Kuehl, Rozellville	32.15	
O. Kuhlow, Jefferson	1,050.00	
W. C. Limpert, Altona	22.40	
A. Loock, Shennington	2.20	
Theo. Mahnke, Little Falls	45.90	
G. C. Marquardt, Schofield	22.06	
A. L. Mennicke, Lutheran Fellowship	24.03	
A. L. Mennicke, Doylestown	181.26	
R. W. Mueller, Wilson	146.00	
M. J. Nommensen, Juneau	105.65	
Wm. Nommensen, Columbus	71.65	
A. W. Paap, Johnson Creek	240.20	
Aug. Paetz, Friesland	68.50	
H. A. Pankow, Indian Creek	54.11	
N. E. Paustian, Oconomowoc	118.18	
E. E. Prenzlou, Cornell	72.30	
J. M. Raasch, Lake Mills	214.42	
H. W. Reimer, Lime Ridge	3.31	
H. W. Reimer, Tuckertown	8.30	
A. W. Sauer, Winona	1,154.66	
H. Schaller, Tomah	8.77	
H. C. Schumacher, Milton	85.85	
F. H. Senger, Arcadia	1.50	
F. H. Senger, Arcadia	102.03	
Max Taras, Lebanon	68.30	
G. Vater, North Freedom	69.00	
Aug. Vollbrecht, Fountain City	170.00	
E. Walther, Wisconsin Rapids	224.47	
W. Weissgerber, Minocqua	53.75	
A. A. Winter, Mauston	66.65	
R. F. Wolff, Cambridge	1.00	

W. E. Zank, T. Deerfield	26.00
W. E. Zank, Newville	120.57
H. R. Zimmermann, Randolph	46.39

Total for October, 1934 .....\$8,837.05

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**November, 1934**

Baumann, Wm., Neillsville	\$ 370.91
Berg, C. E., Ridgeville	43.37
Bernthal, J. B., Ixonia	4.00
Dasler, A., Fox Lake	19.25
Dobberstein, A. H., Mercer	6.50
Dornfeld, A. G., Richwood	25.09
Dornfeld, A. G., Hubbleton	13.10
Drews, M. F., Oak Grove	16.99
Fischer, G. T., Bloomer	22.80
Fischer, G. T., Eagleton	11.00
Fischer, G. W., Madison	87.82
Fischer, Wm., R. 1, Merrill	31.00
Gutzke, W. E., March	10.00
Gutzke, W. E., McMillan	20.00
Hanke, A., Rollingstone	41.40
Hillemann, M. J., Marshall	26.20
Hillemann, R. C., Waverly	5.00
Hillemann, R. C., Eau Galle	44.92
Hillemann, R. C., Plum City	24.11
Horlamus, R. C., Hurley	12.41
Keturakat, W., Sun Prairie	25.00
Kirchner, Herb., Baraboo	400.00
Klingmann, J., and Eggert, Wm., Watertown	221.31
Koch, O. W., Lowell	210.72
Kolander, E., Marathon	48.00
Korn, R. P., Lewiston	88.90
Kurzweg, C. F., Cream	19.05
Kurzweg, C. F., Cochrane	37.50
Lehmann, Phil., T. Westfield	82.68
Loeper, F. W., Whitewater	130.55
Marquardt, G. C., Schofield	111.40
Mittelstaedt, J., Menomonie	89.35
Mittelstaedt, J., Menomonie	35.00
Monhardt, P., South Ridge	37.35
Mueller, R. W., T. of Pleasant Hill	15.96
Mueller, R. W., Wilson	14.00
Paap, A. W., Johnson Creek	24.00
Pankow, A. H., Hustler	52.59
Prenzlou, E. E., Cornell	12.10
Raasch, J. M., Lake Mills	22.50
Sauer, Chr., Ixonia	49.00
Schwartz, J. H., West Salem	110.71
Senger, F. H., Arcadia	21.50
Siegler, C. W., Bangor	140.00
Siegler, C. W., Portland	12.47
Siegler, R. W., La Crosse	10.00
Thurow, G. M., Waterloo	427.30
Timmel, K. A., Watertown	150.00
Vater, L. C., Goodrich	4.50
Walther, E., Wisconsin Rapids	25.50
Weissgerber, W., Woodruff	14.60
Weissgerber, W. Minocqua	12.30
Winter, A. A., Summit	7.45
Winter, A. A., New Lisbon	25.00
Winter, A. A., Mauston	36.26
Witte, L. A., Dorset Ridge	41.63
Witte, L. A., Kendall	200.03
Zarembo, E., R. 1, Wausau	34.40
Zimmermann, H. R. Randolph	36.65

Total received for November, 1934 .....\$3,873.13  
Non-Budgetary ..... 4.05

Budgetary .....\$3,869.08

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**December, 1934**

Baumann, Wm., Neillsville	27.50
Berg, Alvin, Norwalk	21.00
Berg, Arthur, Sparta	114.30
Berg, C. E., Ridgeville	25.85
Bernthal, J. B., Ixonia	161.42
Dasler, A., Fox Lake	26.45
Dornfeld, A. G., Hubbleton	24.60
Dornfeld, A. G., Richwood	25.02
Drews, M. F., Oak Grove	30.16



Ehlert, F. F., Eitzen .....	15.00	Nommensen, M. J., Juneau .....	250.28
Engel, A. J., Pardeeville .....	80.00	Nommensen, Wm., Columbus .....	124.77
Fischer, G. T., Bloomer .....	13.25	Paap, A. W., Johnson Creek .....	44.98
Fischer, G. T., Eagleton .....	9.75	Paetz, Aug., Dalton .....	3.05
Fischer, Gerh., Mosquito Hill .....	30.00	Paetz, Aug., Friesland .....	14.63
Fischer, Gust., La Crosse .....	200.00	Palechek, E. H., Chaseburg .....	100.00
Fischer, Wm., R. 1, Merrill .....	36.00	Paustian, J. H., Barre Mills .....	215.18
Fredrich, E. C., Helenville .....	73.70	Paustian, N. E., Oconomowoc .....	36.09
Geiger, Hy., Leeds .....	22.79	Paustian, E. E., Cornell .....	37.45
Gerth, G., T. of Merrimac .....	15.25	Paustian, W. A., Onalaska .....	29.31
Habeck, I. J., Medford .....	59.80	Sauer, A. W., Winona .....	2.00
Henning, J., T. Prairie Farm .....	153.69	Sauer, Chr. Ixonia .....	38.25
Henning, J., T. Dallas .....	41.56	Schwartz, J. H., West Salem .....	15.47
Henning, J. F., Auburn and Brush Prairie .....	24.60	Siegler, C. W., Bangor .....	58.00
Hillemann, M. J., Marshall .....	28.00	Taras, Max, Lebanon .....	25.20
Hoffmann, O. E., Iron Creek .....	11.00	Timmel, K., Watertown .....	150.00
Hoffmann, O. E., Poplar Creek .....	10.00	Vater, L. C., Goodrich .....	8.00
Hoffmann, O. E., Elk Mound .....	2.50	Walther, E., Wisconsin Rapids .....	8.00
Hoffmann, O. E., Beyer Settlement .....	15.00	Weerts, F., Cambria .....	35.00
Horlamus, R. C., Hurley .....	22.55	Winter, A. A. Summit .....	7.50
Kirst, L. C., Beaver Dam .....	523.74	Winter, A. A., Mauston .....	30.85
Kolander, E. E., Marathon .....	53.00	Winter, A. A., New Lisbon .....	23.25
Korn, R. P., Lewiston .....	132.57	Wolff, R. F., Cold Spring .....	8.00
Kuckhahn, H., St. Charles .....	30.50	Wolff, R. F., Cambridge .....	15.00
Kuehl, O., Green Valley .....	19.50	Zank, W. E., Newville .....	76.58
Kuehl, O., Rozellville .....	46.50	Zank, W. E., T. Deerfield .....	189.82
Looock, A. W., Shennington .....	4.25	Zaremba, E., R. 1, Wausau .....	42.75
Lorenz, Paul, Watertown .....	60.00	Zimmermann, H. R., Randolph .....	68.00
Marquardt, G. C., Schofield .....	18.18		
Marquardt, G. C., Ringle .....	8.08	Total received December 1934 .....	\$4,079.21
Mennicke, A. L., Fountain Prairie .....	9.33	Non-Budgetary .....	24.20
Mennicke, A. L., Fall River .....	108.89		
Mittelstaedt, J., Menomonie .....	70.11	Budgetary .....	\$4,055.01
Mueller, R. W., Ridgeway .....	16.41		

H. KOCH, Treasurer.

TREASURER'S STATEMENT

December 31, 1934 — 6 Months

Department	Received	Disbursed	Invsts.	Operation	Maintenance
General Administration .....	\$ 38,890.87	\$ 18,252.68		\$ 18,252.68	
Educational Institutions .....	14,355.58				
Theological Seminary .....	2,292.82	8,041.72		7,196.21	845.51
Northwestern College .....	2,581.63	24,434.80		20,120.73	4,314.07
Dr. Martin Luther College .....	1,865.31	20,348.79	318.79	19,059.72	970.28
Michigan Lutheran Seminary .....	523.80	5,969.40	79.85	5,489.88	399.67
Northwestern Lutheran Academy .....	1,114.04	3,798.79	237.51	3,473.52	87.76
Home for Aged .....	753.93	3,707.18		2,654.21	1,052.97
Missions, General .....	38,191.01	1,091.09		1,091.09	
Indian .....	5,497.49	12,944.84		11,595.20	1,349.64
Negro .....	4,826.27	13,306.29		13,306.29	
Home .....	17,653.81	42,075.76		42,075.76	
Poland .....	2,153.88	5,477.16		5,477.16	
Madison Students .....	356.99	1,921.21		1,921.21	
School Supervision .....		366.39		366.39	
General Support .....	3,788.85	8,681.00		8,681.00	
Indigent Students .....	2,134.90	818.63		818.63	
To Retire Debts .....	650.67				
Collection for Deficit .....	2,689.46				
Every-Member Canvass .....	105.08				
	\$140,416.39	\$171,235.73	\$ 636.15	\$161,579.68	\$ 9,019.90
Revenues .....	20,777.50				
	\$161,193.89	161,193.89			
Deficit .....		*\$10,041.84			

Other Sources

We acknowledge with thanks the following donations:

Previously Reported .....	\$ 317.65
Memorial Wreath for Roland Braun from Rev. A. Hoenecke .....	5.00
Miss Rosine Haar, Interest Donation for Debts.....	12.50
N. N., Interest Donation for Debts.....	50.00
August Meyer, Interest Donation for Debts.....	25.00
Mrs. K. Hertler, Interest Donation for Debts.....	25.00
Miss Mary Pingle, Interest Donation for Debts.....	25.00
Martha Kay, for Missions.....	3.00
Mrs. Geo. Schaible, for Debts.....	50.00
Ladies' Aid, Crandon, Wis., for Missions.....	3.00
Missouri Synod for Indian Mission.....	5.00
Total .....	\$ 521.15

Debts

Debt on June 30, 1934.....	\$455,580.20
Debts Made Since.....	171,944.72
	\$627,524.92
Debts Paid .....	156,500.04
Debt on December 31, 1934, for Budget.....	471,024.88
Church Extension Debt.....	182,764.29
Total Debt on December 31.....	\$653,789.17

THEO. H. BUUCK, Treasurer.