

# 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 PENTECOST MESSAGE

The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. John 14: 26.

Let songs of praise fill the day:  
Christ, our ascended Lord,  
Sends down His Spirit from on high,  
According to His Word;  
All hail the day of Pentecost,  
The coming of the Holy Ghost!

The coming of the Holy Ghost — that is the substance of the Pentecost message. And we hail the message with great joy. The entire Christian Church in every zone and climate welcomes it.

It is true, not all hail the day of Pentecost in the same measure as other cardinal Church festivals. There are those even among Christians who appear to be indifferent to the message of Pentecost. Its import is foreign to their understanding and heart's longing. They do not appreciate the great event of the outpouring of the Holy Ghost. As a result they will not join with their fellow-Christians in a joyful celebration of Pentecost. Festival services on this day do as a rule not enjoy an overflow attendance like those on Easter.

Yet the coming of the Holy Ghost is of vital importance. As the sending of God's Son into our flesh is the mystery of mysteries, so the coming of the Holy Spirit into man's heart is not only the most incomprehensible, but the most miraculous and blessed work of God for mankind.

### The Work of the Holy Ghost

The words quoted above were spoken by Christ to His disciples prior to His ascension. And what does He say? He speaks of "the Comforter, which is the Holy Ghost, whom the Father will send in His — Jesus' name." Anyone reading or hearing these words of Jesus cannot doubt that He speaks of a Person; and it is well for us to be reminded of this over against the common conception which prevails in our times. Men like the Modernists speak of the Holy Ghost only as a spiritual power, a moral force, potential energy, or an elevating and beneficent influence. The sense of a Divine Person is far from their conception. But He who is come on the day of Pentecost

— the Comforter, the Holy Ghost — is a Person in the strictest sense of the term. He is the third Person in the God-head, co-equal with the Father and the Son in divine essence and attributes and glory, in fact, true God from eternity. Justly do we Christians sing and pray today as at all times:

Come, O come, Thou quickening Spirit,  
God from all eternity,  
Let us Thy blest grace inherit,  
And our souls be filled by Thee.

But we must especially give due consideration to the work of the Holy Ghost as described by Christ. here. "He shall teach you all things." The Holy Ghost is the Divine Teacher; hence He is called the Spirit of wisdom and understanding, the Spirit of counsel, of knowledge, the Spirit of truth, of prophecy, of revelation. All the treasures of wisdom are hid in Him, says Paul. Consider what these appellations of the Holy Ghost involve. It is He from whom all supernatural light and wisdom proceed. It is He who instructed all the prophets that have ever been since the world began, to know, and enabled them, to speak the mind of God concerning things present and future. Holy men were but His instruments, speaking as they were moved by the Holy Ghost.

By His inspiration all Scripture the entire Word of God was given. He guided the apostles into all the truth, and by them instructed the world in the knowledge of God's gracious intentions toward mankind, and in all the holy mysteries of the Gospel. "That which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." Eph. 3: 5. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God," says Paul 1 Cor. 2: 9. 10. All the knowledge in spiritual things proceeds solely from His revelation, and relies wholly upon His authority.

### The Holy Ghost Still Active

Thank God, the Holy Ghost still is active and still continues His blessed work among us. It is He who, as Christ states here, "brings all things to our remembrance, whatsoever He has said unto us" for our



salvation. We know what Christ has told mankind as the great Prophet from God. It is embodied, as in a nutshell, in these words of His: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." — "The Son of man is come to seek and to save that which was lost."

It is this everlasting Gospel, this most precious and only truth of salvation the Holy Ghost brings to our remembrance, that is, reveals it, opens it to our minds in such a manner that we believe in it, trust in it, embrace it by faith as the only hope of our salvation. Behold Him calling unto each of us in love and compassion: "Come to Jesus, your Savior, you poor and helpless sinner, draw nigh to the fountain of His grace, and drink from it freely and without price waters of life. The grace of God, the forgiveness of sins, the acquittal of your guilt, peace of God, life and salvation — it is all there, and it is there for you; take it, lay hold upon it with child-like faith, and it is yours."

In such manner the Holy Ghost calls us out of perdition in which we all lie by nature, out of spiritual darkness by which we are enshrouded, out of the bondage of sin, out of the power and dominion of the old evil foe, the devil — in short, out of the wretched state in which we were gliding along without peace of soul, without comfort, without hope, without God, strangers from the covenants of promise. Out of this most desperate condition the Holy Ghost calls us by the Gospel into the Kingdom of the Son of God, the Kingdom of grace, where we enjoy all the blessings of God bestowed upon His children and finally enter the Kingdom of glory to the enjoyment of life everlasting. Oh what glorious, what most blessed work the Holy Ghost does unto us!

It is also a notable part of the Holy Spirit's office to comfort and sustain us in all our troubles, doubts, difficulties, distresses, and afflictions; to beget joy, peace and satisfaction in us, in all our performances, and in all our sufferings; hence the title of Comforter belongs to Him alone.

Another part of His office is to assure us of God's gracious love and favor, and that we are His dear children whom He provides for in full measure, confirming in us the hope of our everlasting inheritance.

Above all, it is His office to regenerate and sanctify our lives through faith in Christ, to enable us to lead a life of godliness in thirsting after righteousness and delighting in doing the will of God, in short, it is His office to renew the image of God within us during this life until it attains perfection in yonder life.

O blessed work of the Holy Ghost! Who will adequately and fully describe it? The whole Bible is its revelation and interpretation, and that alone; there is no interpretation of this work aside from the sacred Book.

A blest message of Pentecost! Does the world need a message to enlighten, to invigorate and encourage her in the dark and perilous days of her existence? Does she seek light in the dreary fogs of doubts and uncertainties and perplexities of the present life? It is here. We have it in the Book of which Christ the Savior is the sum and substance, and which contains all the Holy Ghost has ever taught for man's salvation.

J. J.



### THE STORY OF THE CHURCH

It is the Lord's way that He knows the times and seasons when He wills to do His work of grace in His Kingdom. When His time comes and is fulfilled, He creates the right setup for His wonderful works. It was so in the coming of Christ into the flesh, and it was thus in the bringing about of the reformation of the church. As a certain church historian has well said, everything was in readiness and favorable for the beginning of such a reformation. It needed a pope as indolent and careless as Leo X, a seller of indulgences as stupid and rash as Tetzl, a prince as highly respected as Frederick the Wise, an emperor as mighty and politic as Charles V, and above all a man of such God-fearing character and so gifted with insight into the things of God as Martin Luther. And all these were there on the scene at the same time.

Martin Luther was born on the tenth of November, 1483, at Eisleben in Germany, as the son of a poor but honest mine worker. Set for a calling in the law, he studied at the university of Erfurt, until a change came into his life through the sudden death of a friend. Against his father's will he then entered the Augustinian cloister at Erfurt and became a monk, living up to the strictest rules of his order. He was much troubled about his sins and his soul's salvation, but although he labored hard at fasting and crucifying the flesh outwardly, he found no peace for his soul, until his superior, John von Staupitz, pointed him to Christ as the sin-bearer.

Here, too, he found the Bible, a rare book, written in Latin. He puzzled long over that verse in Romans, 1:17: For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. This righteousness of God bothered him. Born and bred in the Romish sect, which held up Christ as the mighty and righteous Judge, filling the heart with dread and fear, he could understand by the righteousness of God nothing else than the righteous



judgment of a wrathful God upon sinners. By the grace of God it came to him through this Word of God that this was the righteousness that God gave to the sinner by faith, that righteousness won by the suffering and dying Christ for sinners, thus taking away the sin of the whole world. Once this light from the Holy Ghost had broken in on him, he was a changed man. He believed and thus found rest for his soul. And his whole trust was stayed upon the sure Word of God. Ever after that Word of God was the rock immovable upon which his faith rested. It was to him the pure well-spring out of which flowed so richly all comfort for sin-bedeveloped souls. It was to him the deep mine shaft from which all teachings for the knowledge of the God of all grace and His overflowing love was to be lifted. No other source of the knowledge of salvation would he allow, on no other foundation would he build. And he accepted this Word just as it stood, without any change to make it more agreeable to human reason.

This being grounded upon the Word is in truth the key to Luther's character and work. Any other view of him is false and lacks understanding. This trust in the Word gave him the courage to withstand any and all thrusts of his foes, be they man or devil. Thus he could sing: A mighty fortress is our God. There is no living power on earth that can reform, enliven, and keep alive the church of God outside of this Word. By and through this Word of God the great Reformation was wrought.

Not that Luther set his heart and mind upon being a reformer of the church, or to found a new church. But he soon found himself struggling with the powers of darkness. It all came about through the clumsy handling of the sale of indulgences by the Dominican prior Tetzel. Indulgences were given out by the pope. The penance of a sinner, which was looked upon as earning God's grace and favor, could be changed into an indulgence, that took away some of the punishment of God upon sin. By giving money to churches and monasteries, by pilgrimages, sometimes by direct payment to the priest, the account with God could be squared. The pope was held to have the power to release all poor souls from purgatory at one stroke, but no such wholesale delivery was undertaken, only those souls were relieved whose friends or relatives bought indulgences for them. It was a great source of income for the pope. In Germany at this time the elector-archbishop of Mayence became the agent for raising monies for the pope by the sale of indulgences. The actual selling was done by men like Tetzel.

Against this abuse Luther in 1517 raised his voice by tacking his 95 theses or sentences against indulgences on the door of the castle church at Wittenberg, where Luther was now a professor of theology. The results were fairly unlooked for, they came so fast

and furious. The 95 theses ran through Germany and indeed through all of Europe like wildfire. This monk had dared to touch the pope at his most tender spot — the pocket-book. Luther's teachings on penitence and the forgiveness of sins, although perfectly based on the Scriptures, were made the target of attack by many a Romish churchman. Men like the cardinal Cajetan, John Eck, made it their business to enter the lists against Luther. All to no avail. For not only was Luther protected by his liege lord, the pious Elector Frederick the Wise, he knew himself also to be under the safe-keeping of his Lord Jesus Christ. He was also ably seconded by that "Teacher of Germany" Philip Melanchthon, who at this time had not yet grown into a man of peace at any price. This Philip Melanchthon was a man of deep learning, of modest ways, of great teaching ability, very much prized and beloved by Luther. He was the professor of Greek at Wittenberg.

The whole matter was brought before the gathering of the princes, the rulers of the land, the bishops of the church, called the diet of Worms which met in 1521. Here Luther was asked to recant or at least to change his views, and here Luther staunchly stood upon the teachings of the Bible as the Word of God, to him the highest authority above kings and princes. He would not budge an inch. Unless he were convicted from the Scripture that he was wrong he would take nothing back. "Here I stand, I can do no other, God help me! Amen."

The matter, of course, did not end there. Luther was kidnapped on his way from Worms by a band of knights, all friendly to him, and brought for safety to the Wartburg, for there was a price on his head. The Wartburg proved a real place of rest and also of labor to him. Here he could pull himself together, here he could translate the New Testament into German from the Greek.

But soon this Isle of Patmos could not hold him. In his absence there had arisen mistaken men, who misunderstood the real nature of the reformation begun by Luther. They sought to reform the church by violence and tumult. Carlstadt and Thomas Muenzer were the prophets of this movement. Looting of churches by taking out the statues of the saints, breaking up the altars, doing away with the mass, was their method of reform. Luther suddenly appeared at Wittenberg and stilled this storm by the force of his preaching.

It was a time of political unrest. The poor down-trodden peasants believed that now was the time to rise in opposition to the obtaining order of things. They sought to better their condition by taking up arms against the government. Again it was Luther that sought to still this storm of the Peasants' War. Feeling for them, as he did, acknowledging their wrongs they had suffered, yet he would not back them



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up in rioting, but would have them reduced to order, if in no other way, then by the sword that God has placed in the hands of the rulers. He believed that even a harsh government were better than none at all. These peasants had misunderstood the freedom given by the Gospel and had under the cloak of this freedom committed many outrages upon innocent victims. Thus Luther stood for law and order. Z.

## THE GREATNESS AND GLORY OF JESUS

### Mark 10: 43-45

At Jesus' final trial, His accusers and judges complain that He had failed to verify His claims about Himself and His work. This complaint seemed to be well founded, for we find the disciples themselves uncertain how much or how little to expect of Him; and let us frankly admit, we, who mean and profess to believe in Him, are often puzzled whether we may trust in Him above all things. Yet from the beginning, the Lord has explained both to friend and foe, Who He is, and what He came for; He has also admonished his hearers, diligently to search the Scriptures about Him, for they "testify of Him"; He has confirmed His speech by works of unmistakably divine origin; and He has consistently told them in advance that on the third day after His death on the cross, He would rise again from death; and that this should be the conclusive evidence that His claims are true: He is the Son of God, God has accepted His sacrifice for our redemption, and His glorious resurrection assures us of ours, too.

For years He had taught His disciples what His end would be. By parables understandable to them and by plain speech, He has informed them of what He was going to do, and for what reasons; but we are told, Luke 24: 15, "Jesus went with them, but their eyes were holden, that they should not know Him," and (v. 31), "And their eyes were opened, and they

knew Him." If this could happen after Easter, little wonder, that His words seemed dark and full of contradictions in the years before! However, it helped them later when they remembered certain words of His, as we read John 2: 21f, "He spake of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them: and they believed the Scripture, and the word which Jesus had said." Thus a formal knowledge of the Bible from memory may help us at the time when certain passages will have a very special meaning to us.

One thing they believed to understand, though, that He claimed to be a king, Who had come to found a kingdom greater than any on earth, and that greatness and glory would be the lot of His loyal followers. Peter expressed their thoughts, Matthew 19: 27, saying, "Behold, we have forsaken all and followed Thee, What shall we have therefore?" In His answer, Matthew 20: 11-16, Jesus states that their reward shall be His loving grace; by this grace He proposes to take away the punishment and guilt of our sins by His suffering and death. For expressing such sentiments, Peter rebuked Him, saying, "Be it far from Thee, Lord! This shall not be unto Thee!" (Matt. 16: 22). Jesus told him, that if he, Peter, had his will, there would not be any salvation.

In many ways and in many passages, so Mark 10: 43-45, our Savior explained that His coming must be understood in a twofold way: He comes as a minister and as a servant. Though both words are synonyms in English, the Greek New Testament uses two different words which our English Bible has indicated by its translation. "Deacon," minister, emphasizes that His work is done with a free will (active obedience), servant: that in that gracious will He went to the depths of spiritual and physical suffering, "to give His life a ransom for many." (Passive obedience, as Isaiah 63: 3, "I have trodden the winepress alone," and Isaiah 43: 24, "Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities.") That is the greatness He is seeking: to minister; that is the glory of Him: He will be the chiefest, the first in being "servant of all." His crown is of thorns. Isaiah tells us how well He has succeeded, "He hath no form or comeliness: and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men: a man of sorrows, and acquainted with grief: and we hid as it were, our face from Him: He was despised, and we esteemed Him not. Surely, He hath borne our griefs and carried our sorrows: yet we did esteem Him stricken, smitten of God and afflicted" (Is. 53: 2-4).

"Who is the greater in the kingdom of heaven?" That question was in their minds. "Then said Jesus unto His disciples, and that means you and me (Matt.



16:24), "If any man will come after Me, let him deny himself, and take up his cross, and follow Me!" Here is our greatness, honor and glory in the kingdom of Jesus Christ: to sit at His feet, and then to be constantly engaged in bringing sinners to Him. We may start with that intention, but how do we carry it out? When the Holy Spirit has set our new man aworking, we are tempted to ask for a reward for our faith and for our work in faith; and then we are just where the disciples were: we substitute unholy ambition for faith, natural emotions and impulses for the Spirit; we seek authority, power, recognition, greatness and glory where we ought to be satisfied with the knowledge of being redeemed. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22f). Ambition is not among these virtues, for it does not belong to the new creation, it is a leftover from the old Adam. Blessed are we, if we are still fighting against this deadly attitude, as St. Paul describes it, Rom. 7:21-25 and Gal. 5:13-18.

How can a man who is longing to be a true Christian, get rid of this longing for greatness and special honor by the Church? By true repentance, born of a humble, faithful study and acceptance of God's Word. Peter who wanted to be great, has learned his lesson, for he writes (1 Peter 5:2-4): "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." The meditation of Jesus' sacrifice will drive out the hollow ambition of man, his smug self-sufficiency and work-righteousness, the abuse of the Church for selfish ends (1 Tim. 6:5), the sinful pride by which a man will claim to be superior to his fellow-Christians. In fact, ambition for greatness by means of the Gospel belongs to the things, of which we say in our Catechism, "that the old Adam in us shall be drowned and die with all sins and evil lusts." Under the cross of Jesus we pray, "Create in me a clean heart, O God, and renew a right spirit within me."

Living in such frame of mind, we belong to them who "labor and are heavy laden," but Jesus says to such, "Come unto Me" and assures any and all, "Him that cometh to Me, I will in no wise cast out." He means it. Then go and preach the Gospel of Jesus Christ and Him crucified, unto every creature. There you have true greatness and authority and honor and glory, for we have the Good Shepherd's solemn promise, John 10:10, "I am come that they might have life, and that they might have it more abundantly"; "that, according as it is written, He that glorieth, let him glory in the Lord!"

F. Soll.



**An Urgent Invitation** was issued by the pope when he canonized or made saints of the church bishop Fisher and chancellor Thomas More. These men lived 400 years ago under King Henry VIII of England. The king, as is well known, wanted a divorce from his wife, Catherine of Aragon, so that he could marry Anne Boleyn, who happened to be a Protestant. This being denied by the pope at that time, King Henry cut himself and his England off from the pope of Rome. Bishop Fisher of Rochester and the chancellor Thomas More resisted the king and in consequence lost their heads. They died for their faith, as the pope claims. Now they are raised to the dignity of saints by the pope at a solemn ritual at St. Peter's in Rome in these recent days. They can now be called upon for help by the faithful, so that they may intercede at the throne of grace for all devout Catholics.

It was on this occasion that the pontiff broadcast a prayer in Latin to all Christendom, in which he urged England to follow the example of the newly created saints by returning into the bosom of holy church, viz., the church of Rome. For the pope this was more than idle gesture. He may not indeed expect a sudden answer to his prayer, but he did succeed in advertising himself as the only head of the true church of Christ, and showing his willingness to let bygones be bygones to embrace again his errant children. This prelate seldom misses a chance to get into the limelight, as it were.

Nor is his invitation to be taken too lightly in the face of the present Catholic trend within the Established Church of England, the Protestant Episcopal Church. It was only last year when a strenuous effort was made at the great assembly of this church here in America, in Atlantic City, to strike out the name "Protestant" from the church title, proposing the name "Catholic." The movement failed, but the high church Catholic sympathies are by no means dead. Many of the Episcopalians are Catholic in forms of worship and in belief, only denying the supremacy of the pope.

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**The Social Gospel and Communism** The Presbyterian Tribune, an independent religious journal, which tries to do for Presbyterianism what its big brother the Christian Century does for sectarian Protestantism in general, in a recent issue urges violently the preaching of the



Social Gospel by the churches or else communism will overtake us. It quotes an author, E. Stanley Jones, whose latest message under the title of "Christ's Alternative to Communism" has this to say:

"I am sure — desperately sure — that Christianity must give a lead at this place or abdicate. It is not enough to tell me that Christianity can and does change the lives of individual men. I know it, and am grateful beyond words for the fact. **But it is not enough.** (Bold type ours, the ed.) Shall we rescue individual slaves and leave intact the slave system? Shall we reclaim individual drunkards and not touch the liquor traffic? Shall we pick up the wounded in war and leave intact the war system? Shall we pick up the derelicts of a competitive system and give them the doles and leave the system to go on producing its poverty, its hates, and its exploiting imperialism?"

Mr. Jones' argument is, that if the church does not place itself in the van of movements, by no means universal, of abolishing capitalism and war, then the mighty people will march on without the church and in the end establish communism, which in turn will abolish the church as in Russia. That this insistent cry for violent change in our economical system involves an entire and most thorough change of heart in man seems to be beyond the grasp of their understanding. And again that these new aims are in themselves very often of a communistic nature has also escaped their notice. If communism ever is tried in this country it will be the direct result of such preachment as the foregoing "message."

But the worst feature of these efforts to move heaven and earth to have the church take the lead in these worldly reforms, is the contemptuous casting aside of the power and purpose of the Gospel to change the hearts of men. Not the Gospel is to bring about this new world where all wrongs shall be righted, for, indeed, the Gospel of Jesus Christ has failed in doing that, at least in a wholesale manner. Trying to save the souls of men, say they, spells the loss of leadership for the church, nay has proved its undoing. They search the Scriptures, not to find the Christ who died for our sins, but to find a Christ who is a reformer of society, who goes about, not in healing the disease of man, but in doing away with bloodshed, chastising all oppressors, driving out the money-changers, dividing the inheritance. This degraded false Christ they are hard put to in finding in the Bible. He surely cannot be found in His Gospel. Thus must they invent a Social Gospel, which, as we have often said, and say again, is not a gospel at all, but merely law. Will they ever learn that no set of laws, no constitutions, no codes of behavior, can change the hearts of men or cleanse them from selfishness, pride, vengeance, bloodlust, love of money and greed?

If the church of God ever abandons its constituted

task of winning souls for Christ, then it deserves to perish. On the other hand no oppression, no martyrdom, no violence can do away with the true kingdom of the true Christ, as long as it preaches His Gospel unto salvation. It is not: the Social Gospel or Communism, but, Social Gospel and Communism.

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**Room for Missions** Whitaker's Almanac (1935 edition) gives the following figures on the religious membership of the world. We are quoting from the Living Church. The figures are in millions.

Roman Catholic, 331 millions; Orthodox Catholic, 144; Coptic Christians, 10; Anglicans (Episcopalians), 37; Protestants, 169 millions. This makes a grand total of 692 million Christians.

Jews, 16 millions; Mohammedans, 209; Buddhists, 150; Hindus, 230; Confucianists, Taoists, 350; Shintoists, 25; Animists, 135; Miscellaneous, 50 millions. Thus the grand total of Non-Christians in the world is one billion and 167 millions, or in figures, 1,167,610,000.

Thus it can be seen that there are nearly twice as many non-Christians as Christians, surely a wide field for missionary endeavor.

But it must be real missionary endeavor. By that we mean it must be the bringing of Christ Jesus, the Savior from sin, to the heathen. The sects are today laboring under the criticism and recommendations of the notorious missionary report, called "Rethinking Mission." In this report it has been said that the Christian missions have not been successful in setting up Christian ideals among the non-Christians. It is recommended to try a new way of doing missionary work. This new way is to drop the notion that the heathen religion is entirely wrong or unfitted to their especial needs. A study of all religions is proposed, first to find out whether some of these non-Christians need any attention at all by Christian missionaries, and secondly to find a belief or religion made up of the best parts of all beliefs and religions, which hodge-podge is then to be offered to the heathen in his blindness, if any. The statement is made that leaving these benighted ones to their gods is perhaps better than to force our Christian religion upon them. Thus do unbelieving pagans despair of their own beliefs.

Real missionary effort is something else. It is based on the firm belief that there is only one God and Savior, revealed in Jesus Christ, that there is but one way to salvation, that made by the Son of God, and that there is but one message that brings men to know the true God and thus brings them the joy and peace of soul in their God, and that is the Gospel. There is yet room for such preaching, here at home, and all over the world. The harvest still is great and the laborers few. Matt. 9:37.

Z.





## From a Wider Field

### SING PRAISE TO GOD

Sing praise to God who reigns above,  
The God of all creation,  
The God of power, the God of love,  
The God of our salvation.  
With healing balm my soul He fills,  
And every faithless murmur stills;  
To God all praise and glory!

The angel host, O King of kings,  
Thy praise for ever telling,  
In earth and sky all living things,  
Beneath Thy shadow dwelling,  
Adore the wisdom which could span,  
And power which formed Creation's plan;  
To God all praise and glory.

I cried to God in my distress,  
His mercy heard me calling;  
My Savior saw my helplessness,  
And kept my feet from falling;  
For this, Lord, praise and thanks to Thee!  
Praise God Most High, praise God with me!  
To God all praise and glory!

Thus all my gladsome way along,  
I'll sing aloud Thy praises,  
That men may hear the grateful song  
My voice unwearied raises:  
Be joyful in the Lord, my heart!  
Both soul and body, bear your part!  
To God all praise and glory!

### THE BRIDE OF CHRIST

"I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." II Cor. 11, 2.

Throughout the Bible the Holy Spirit has employed the figure of a bride and bridegroom to represent the holy union that exists between Christ and His Bride. The Scriptures furnish us a life size portrait of the Bride, and this we wish to study, leaving our readers to draw their own conclusions as to where they stand, for "if our heart condemn us not, then have we confidence toward God."

The Bride of Christ is that company of elect saints, men, women, and children, who have been called, gathered, enlightened and sanctified by the Holy Ghost. This depends not on race, color, or previous condition. It is a matter of the heart. When the Spirit used the well known figure referred to above, He authorized, as we believe, the following conclusions relative to the Bride.

A bride is **affectionate**. So with the Bride of Christ. This is her outstanding characteristic. She

is all eyes for her lover. He is the center of attraction for her. She has given Him all her heart. He is the Rose of Sharon, the Lily of the Valley, the Bright and Morning Star, the Fairest among ten thousand, and is altogether lovely. She loves Him better than all else beside.

A bride is **unselfish**. So with this one. She is not planning to withhold from her lover anything she possesses. She delights in sharing with Him her pleasures and possessions. The fact is, she would rather please Him than to have earthly treasures. His cause is hers, and He may have the last penny she has on earth just by asking for it. Her chief desire is to please Him.

A bride is **faithful**. This heavenly Bride is not flirting with every lover that comes along. She is determined that when he comes He shall find her faithful. He is trusting her. She is the only one who is authorized to speak for Him on earth. Much depends upon her faithfulness to Him. Not for all this world would she be unfaithful. What a lovely virtue in this adulterous generation!

A bride is **modest**. It may be popular to parade before a lust-crazed world in the nude or semi-nude, but this Bride is not seeking world popularity. Others may bedeck themselves with costly adornment, but she possesses the ornament of a meek and quiet spirit which is in the sight of her Lover of great price. The beauty of holiness is the beauty which He admires and this she covets.

A bride is **clean**. This one is clean in spirit, soul, and body. She has washed her garments and made them white in the blood of the Lamb, and she keeps herself unspotted from the world. She is clean in thought, word, and deed. Her desires are clean. Her habits are clean. Her life is clean. No man wants a dirty wife, and she knows that Christ is no exception.

A bride is **happy**. This bride is the happiest one on earth. Joy fills her heart as she prepares for the approaching wedding day. Others may have fun, but she has joy. She endures reproach for His sake now, but one moment of the rapture that will be hers as she meets the Lord in the air will more than repay her for all she suffered here for His sake.

A bride is **anxious**. Anxious for the wedding day to arrive. Anxious for her lover to come. She is anxiously waiting for that day and living in anticipation of that wonderful event. She prays, "Even so, come, Lord Jesus." Her reaction to the truth of His coming proves her relationship to Him. She is not wishing He would continue to tarry. She loves His appearing. She is watching for Him.

A bride is **ready**. The day of days will not come and find her unprepared. Nothing is neglected. Nothing is forgotten. The Bride of Christ is ready. Others may not understand, but she is preparing for



that day. When it arrives, her arrangements will all be made. It will not overtake her as a thief. The scoffers try to discourage her, but she has His promise and she is ready.

"My Beloved is mine, and I am His: He feedeth among the lilies."  
K. F. K.

### NO OTHER GODS

Whether they be gods of metal or stone; whether they be animals, reptiles, or insects; whether they be human demi-gods and princes of earth or the fantastic creation of the creature's imagination. NO OTHER GODS — that is the law of the First Commandment.

And this is the law that the traveler sees violated on every hand when traveling through Asia, the East Indies, Africa, the mountain regions of South America and other missionary fields of the world.

In Bangkok one can see huge twin monstrosities erected in front of a Siamese temple where benighted heathen pay their worship. Bespangled idols of metal — bloodless, heartless, helpless — yet the object of fear and reverence on the part of the populace. What a pity!

The population of the world is approximately 1,600,000,000. And almost two-thirds of this number are gross idol-worshippers of some description.

The Parsees of Persia worship the sun and fire. There are Chinamen who worship his holiness, the Rat. There are Alaskan Indians who still pray to the hideous totem pole. There are natives of India who worship the yak, or the Ganges, or some repulsive figure of Buddha.

Among the Egyptians the ox was a sacred and much-adored animal. They believed that in one of these animals Osiris, their supreme divinity, resided. This famous ox-god they called Apis.

Another race of northern Africa worships the frog. They thought its swelling up was emblematic of the prophetic influence, for they supposed that the god inflated or distended the body of the creature through which he spoke.

There are worshippers of fish, of beetles, of stars, of Jupiter, of relics, of men, of angels, of devils, of fame, of fortune, of self. But the First Commandment says: No other Gods! And this prohibits all inordinate attachment to every species of mental idol or earthly and sensible things.

The children of Israel were whimsical, changeable, hectic in their search for new gods. They worshiped at different times Baal, Ashtaroth, and a golden calf. The Philistines worshiped Dagon; the Moabites called upon Chemosh; the Ephesians worshiped Diana; the Ammonites worshiped Molech.

And strange to say, all idol-worshippers are not in so-called uncivilized lands. Is it not a common sight to see hordes of peoples following the teaching of any

tin-pot Messiah who wants to usher in a millennium in a month? NO OTHER GODS is the law of Jehovah.

The Lord God is the fountain of happiness, and whoever seeks happiness in the creature rather than the Creator is an idolater.

What a duty we children of the true God have to perform over against this idolatry! What are we doing to speed and spread the Gospel of salvation among the idolaters of the world? How can IDOL-worshippers be won from their practices if we ourselves are IDLE-worshippers? NO OTHER GODS is the command. Let us be sure that EASE and MONEY are not the objects of our affections!

K. F. K.

### "JESUS IN THE MIDST"

John 19, 18

Our first parents had sinned, had forfeited Paradise; the frowning angel had chased them out with his flaming sword. All was death and doom and night. No, not all; in the midst of their menacing and murky sky was one bright spot, one glorious promise: The Seed of the Woman shall bruise the serpent's head. Jesus in the midst.

On Egypt there rested a curse and plague, and over its habitations loomed the wings of the avenging angel. But on whatever dwelling the sprinkled blood marked door and lintel, there was safety and peace. The lamb of the Passover, beautiful type and token of Jesus, was the deliverance of God's people. He was in the midst.

By their sin of rebellion and ingratitude the Israelites had brought on themselves a plague of deadly serpents; pain and suffering were followed by tears and prayers. Then, by the pity and the pardoning grace of God, the serpent of brass was formed, and the pole that held the brilliant image was reared up right in the middle of the camp, so that the sick and the dying, lying at every point of the compass, might turn their gaze to one central point. And as Moses lifted up the serpent in the wilderness in the center of the camp, even so must the Son of Man be lifted up in the midst of a stricken world that whosoever looks may live. Jesus in the midst.

In a strange cradle at Bethlehem lies an infant. Clad in their coarse garments came shepherds with nothing but their staves; learned sages from the Far East bring costly gifts and gather around that imperial couch in which lies the hope of both, the Holy Child. Jesus in the midst.

On the mountain with His disciples and an eager crowd round Him sits Jesus in the center. He opens His mouth and instructs them — the one **only** Teacher of all humanity, the Prophet, the Interpreter of God.

The scene changes. We see Jesus as the center



of a heaving circle of sickness, suffering, pain, and death. "And He healed them all." Some He touches; to some He speaks; on some He looks; on many, without a movement, He sends the invisible healing of His grace. What a congregation! Mothers, magnetized by the gentleness of Jesus, bring their young children, their babes, their infants, to Him that He might bless them, smile on them, say kind words to them, send them back with a benediction on them.

A scene of another kind. "And they crucified Him between two thieves, on either side one, and Jesus in the midst." Think of it — Jesus in the midst of sinners, felons, malefactors, thieves, the scum and off-scouring of humanity! So He would have it to show us that He stoops to the lowest, the vilest, and the worst. On the one side of Him was an impenitent sinner, who died rejecting Him, and on the other side of Him hung a penitent sinner who prayed to Him and believed on Him and died with the promise of salvation ringing in his ears. "In the midst," as if to show to you and me and all men that He was ready and impartial to save them **both**, but that the one "would not," and him therefore Christ **could** not save.

Then there is coming the time when the great white throne is to be reared on the day of Judgment. "And I saw the dead, small and great, standing round the throne." "Then shall He say to them on His left hand, 'Depart!'" "Then shall He say to them on His right hand, 'Come!'" Who shall say it? Jesus in the midst! How shall we escape that dread sentence? How shall we secure that glorious welcome? Dear reader, you know. You must place Jesus in the midst of your heart. He must be in you the ruling power, your Master and Monarch, the life of your life, the soul of your soul, the hope of glory. Open your heart to Him, bid Him welcome into the midst. Then, by and by, He will bid you welcome to the Tree of Life which is in the midst of the Paradise of God.

— Sel.

#### ALMOST SAVED

A great ship had sailed around the world. The day of its return to the coast of Wales was anxiously expected by many. Almost at the expected hour the watchman in the lighthouse recognized it through the glass and telegraphed the welcome news to those on shore. The wife of one of the officers, glad of the imminent happy meeting with her husband, set the table and prepared a joyful feast: candles flaming, silverware glittering, flowers scenting the house, good things steaming from pan and kettle. But the husband never came. For in sight of port, the ship met with an accident, and went down, the home-bound husband with it.

Instead of the husband, the pastor came at the ap-

pointed time. In loving, careful words he informed the grief-stricken woman, now a widow, of her loss. All she could say in her terror was: "Oh, so near home, and lost!"

"So near home and lost!" That will be true of many in eternity. What is the horror of that widow in comparison with the horror of those who once have tasted of the goodness of God, who would hear of Calvary and the open heaven, of the forgiveness of sins, and the blood that washes away every stain, only to fall away in the end. **Almost** saved means **totally** lost! — From "Fuel for the Fire."

#### AND WHEN I DIE

The sentiment of this ribald song is scarcely less becoming than are some of the funeral practices of our day seriously engaged in. Let others do as they wish; in my case let simplicity mark the things done after my death. Since I have no desire to be dug up in some future century and exhibited in a museum as a sample of the twentieth century, let the embalmer limit his work to that which is necessary for the occasion only. There will be some curious to behold my cold features; I would not deny them that privilege, if they consider it such. But I would much prefer that they do not "view the remains" for their last memory of me. Nor let the undertaker undertake a cosmetic work of art on those remains. I do not care to look like a movie actor, even when dead. And let the coffin be plain and inexpensive. Give no heed to the blandishments of the seller-of-coffins about this being "the last thing you will ever do for him." False pride and competition with the Joneses are out of place here. When death comes, I will move out of this house so marvelously constructed of hydrogen and oxygen and calcium and all the rest; this fleshly coat of the soul I will lay aside like a worn-out suit. When I have put on the celestial clothing, let no undue amount of pains be taken to preserve in some pagan fashion this cast-off terrestrial garment. Let the preacher's words, earth to earth, ashes to ashes, dust to dust," be literally and naturally true.

And let that preacher pass by all eulogy and praise. Let him, in accordance with the good taste and tact expected of Lutheran pastors, omit all pulling of heart strings, all appeals to human ties, all mention of successes and accomplishments. For the more highly he would magnify my worth, just that much does he increase the sense of loss in those who survive me. Let the preacher remember that it is his task to proclaim, not eulogy, but evangel, not good words of praise, but good news of peace. Therefore let him repeat again into the ears of my friends and relatives the old, familiar promises of Scripture. Let him remind them of the Christian assurances of resurrection and life eternal. Let him speak to them again the



comfort of the love of God the Father Who for our sake gave His Son, the resurrected and ever-living Christ. Let him fill their minds not with memories of me but with memories of Jesus. So shall their hearts be comforted and I shall have had a "decent Christian burial." — Sel.

### FOOD FOR THOUGHT

#### The Foot That Works Does Not Get Tired

A woman who was watching a potter at his work noticed how his one foot, with never-slacking speed, turned the wheel, while the other foot rested on the ground. Sympathetically she said to the potter, "How tired your foot must be." Raising his eyes the man said, "No, ma'am, it isn't the foot that works that is tired; it is the foot that stands."

The people that do the least in the church do the most complaining about too much work; the people that give the least to God's kingdom complain the most about the great deal that is expected of them. The Christian who works seldom complains.

\* \* \* \*

#### Never Too Late; But —

An old man with a bad reputation was seized by remorse. But no peace would come into his soul. One day the minister of the neighborhood found him weeping on the field. The minister asked him whether he could not believe that the blood of Christ had rendered satisfaction also for his sin.

"Oh yes," he answered; "I believe the fact, but I cannot enter upon its comfort. The lost years of my life are crying after me."

That's it. It is never too late for God. Nor is a sin too great for God to forgive. Nor can sins be too many to be forgiven. But there is such a thing as hardening of the heart, so that it can no longer enter upon the peace that comes with redemption. Woe when the hour of God has passed because we can no longer live!

\* \* \* \*

#### A Worthwhile Definition

A young man, who sent the following definition of the word "money" to a London paper, won a prize. It may be well for us to memorize it: "Money is an article which may be used as a universal passport to everywhere except heaven, and as a universal provider of everything except happiness."

\* \* \* \*

#### Your Religion

What do you sacrifice for it?  
 How does it affect your conversation?  
 What do your children think of it?  
 What does your husband or wife think of it?  
 What do the people you work with think of it?  
 What do you think of it?



## Synodical Conference

### Itinerary of the Committee Appointed by the Synodical Conference to Survey Missionary Opportunities in Africa

Reported for Publication by Rev. Otto C. A. Boecler  
 Day by Day on the "Europa" and "Usaramo"

(Continued)

**January 16, Wednesday:** Loading is continuing the whole day. The time of departure is changed several times. Visit to the "Steen," and old fortress with dungeons and torture chambers in which Duke Alba and Philip II of Spain tortured and slew prisoners and confessors of their Protestant faith during the Inquisition. The instruments of torture used at that time were most horrible. The tipping game in the various apartments of this building, used now as a museum, was carried on in a very systematic manner, but we soon caught on to the tricks. In the afternoon, after a siesta, we strolled through some of the main streets of Antwerp up to the railroad depot. The stores were very dark, apparently there was not much business. Even the large depot was dimly lighted. The show windows are usually overcrowded. Indecent little bric-a-brac was also seen in the show windows. The streets of the city are quite dirty. The tractors on the pier dragged sleds behind themselves loaded with freight. The slimy, dirty condition of the pavement made the sliding much easier. In Rotterdam the docks and streets were clean.

In the afternoon we met an Englishman and his wife, a Belgian lady, who boarded our ship here and will be at our dinner table. He has booked passage for Point Noire in the French Congo, whence he will go by rail or car to Leopoldville in the Belgian Congo. He has just lost a case which the British government brought before the World Court in the Haag on his behalf. He also was in Lagos years ago. He advised taking quinine regularly, five grains daily. He himself takes quinine twice a week, fifteen grains each time. He cautions us to see to it that our drinking water is properly boiled, and that we buy the right kind of mosquito nets. There have been cases of yellow fever in Nigeria. According to his wife, who is an M. D., there is an injection against yellow fever, which is, however, not as yet so perfected that it is used universally. Both think that upon request this injection may be had in Lagos. A young German, in the employ of the trading firm of C. A. Woermann in Accra, Sekondi, and Takoradi on the Gold Coast has been there two and a half years without any ill effects to his health, and it is evident that he has not



lived as carefully as he should. At 7:00 P. M. we leave Antwerp, after having taken the whole big load which has filled her up to the insurance line. It takes hours to reach the North Sea. Four hours earlier the "Ubena" left port. On her deck we noticed a large number of Catholic nuns and priests going out to South Africa.

**January 17, Thursday:** Getting up, we see the bluff-like shore of France and at 9:00 A. M. we come to a stop in the roadstead of Boulogne sur Mer. It looks like a dead place. A few tenders are crossing the bay. Two passengers leave the boat and six come on board. In less than an hour we are on our way to Southampton. During the morning hours we had a talk with a Catholic lady going to Lagos. She has been there three years, took quinine regularly and never was sick. She recommended the Grand Hotel in Lagos. Hotel Bristol is also frequented by Europeans but is not as good. Now when coming to Lagos from her hospital, fifty miles distant, she stays in the sisters' convent. She also said we could buy anything we want in Lagos. The R. C. fathers go north to Kano for recreation. There seems to be a possibility then to get necessary recreation in Nigeria itself. We shall look into this matter, which is of great importance for any mission on this coast. At 3:00 P. M. we pass the "Bremen" coming back from New York. We could have taken the "Bremen" and still have caught the "Usaramo" at Southampton. Had the "Bremen," however, been late but a few hours, we would have missed her. It is better not to take any chances on a trip like ours. In the evening we pass the Hamburg American Liner "New York," the ship which saved the crew of the Norwegian freighter "Sisto."

At 8:00 P. M. during dinner time we slowly move up the waters of Southampton and, with our band playing, tie up at the pier. Paper boys come on board, the first ones we have seen in Europe. There is not much news in the papers, German and English. We acquire for the library of the Missionary Board "The White Priest of Timbuctoo." Incidentally we had to listen to a harangue by a German "Kuenstler," artist, as he styles himself, who is not very much liked by the Nazis. He said he would not be surprised if he would find in Africa that the monkeys had been organized and the lions tagged with numbers. This man is a braggard of the worst kind and filthy in his talk beyond hearing. At 10:30 we are again on our way, leaving Southampton about ten hours behind schedule. There are now five days ahead of us without a stop, during which time we shall leave winter behind and through a very short jump of two days enter into midsummer.

**January 18, Friday:** The sea is choppy, but our steamer is heavily loaded and therefore rides the sea

easily. In a conversation with Mr. Ch. we learn quite a bit about the life and the way of building in the tropics. The buildings in Central Africa must be very substantial because of the heavy tornadoes which would take palm leaf covered roofs away in less than no time. In the Cameroons and Nigeria, however, buildings covered with that material will stand. Mr. W.'s pictures show that his home, thirty miles from Duala, is built out of sun-dried mud and covered with palm leaves. Mr. Ch's house in Leopoldville is built of brick and covered with galvanized iron sheeting. The ceiling is of cement. In the Cameroons ceilings of mats of diverse material will do. Cats will keep the vermin down. We should build spacious houses with high ceilings and plenty of openings. 21x21 feet is Mr. Ch.'s smallest room. He tells us also that the primeval forest on both sides of the equator is so dense that no life can exist therein. On the Congo River very few birds are to be seen, for no food for them can be found near by.

In the dense forest on the banks of the Congo nothing grows. The Congo is a mighty river, navigable for 1,500 miles from Leopoldville to Stanleyville. Wherever rapids permit no navigation, the railroad bridges the gap. Near Katanga in the Congo, copper is found; along the Kasai River, diamonds; and in the Kiwi country, which is the home of the gorilla, gold is found. We learn, too, that American cars are preferred in Africa because of their greater power. Mr. W. has two Fords, Mr. Ch. a Chrysler, others have Chevrolets. Parts are to be had on the coast almost in every city for these two makes of cars. Gasoline is sold in tins holding about four gallons. Price of the gallon is approximately 50 cents. Mr. W., thirty years ago, walked the entire distance from Duala to Lake Chad, covering 1,800 kilometers in three months, making 25 to 27 kilometers every day. Last year he made it in six days by automobile.

The French government maintains a motor service between the cities on the north coast of Africa, in Algiers, Tunis, and Morocco, and Equatorial Africa, through the Sahara desert by way of Zinder and Lake Chad. In the desert is a stretch of 900 kilometers without water. In the heart of the desert hotels have been built for the comfort of the travelers and as supply stations for the buses. Thirty years ago heavy drinking was very prevalent on the West Coast and many a one sank into an early grave. Now, after the war, a change has taken place. People have learned that alcohol is no preventive for malaria. An occasional glass of beer and whisky-soda does not harm a person, according to W's opinion. The usual wages of a day laborer is one shilling. He suggests going to Mamfe by way of Duala instead of boat up the Cross River. We are now in the Bay of Biscay, which can be very rough. (To be concluded)



FROM OUR COLORED MISSIONS

Forty-four years ago a former pastor of Grace Church, Concord, North Carolina, together with several other Negro Lutheran pastors, mailed an appeal to the Missouri Synod for aid in conducting mission work among their race. The Synod heeded this Macedonian cry, and Cabarrus County became the Perry County, while Concord, the county-seat, the Altenburg of our Negro churches in the Southeast. However, the mother-church is again in distress. Not only has its bell remained silent for years, due to the decay of the steeple, but the present pastor, Melvin J. Holsten, has trouble on rainy Sundays in keeping himself and his Bible dry. Several times sheets of plaster have crashed down during the services. On Easter Sunday, the high festival in this mission, the pastor was obliged to interrupt his services in order to assign seats to visitors, who, unlike the members, were not familiar with the pews, comprising exactly one-third of the total number, in which they might worship without getting wet.

Conditions in the two-room schoolhouse, adjoining the church, beggar description. Indeed, white Southern officials of the Department of Education believe that the Lutheran Church is wronging little colored children by requiring them to attend school in the present building. Only the effusive promises of a new building has restrained the State from closing the school and compelling the children to attend the well-appointed brick public school.

Helplessly the members must stand by while their church sinks into ruin, since the city of Concord, on the just grounds that the frame building constitutes a fire-hazard, has for years declined to issue a permit for repairs.

In spite of tremendous handicaps, the church has prospered, numbering 162 communicant members, although the enrolment in the day-school was smaller during the past term than in previous years. Moreover, while white churches have practically without an exception reduced their offerings, this church in the midst of a major depression has twice increased its monthly contribution towards the pastor's salary and is even now contemplating a third increase.

This choral-singing Lutheran congregation presents an elegant opportunity for the erection of a memorial church-school on a debt-free building site, either by an individual or by a group of whom generations yet to be born will say: "He loveth our nation, and he hath built us a synagogue," Luke 7: 5.

Interested persons may obtain more detailed information from the Missionary Board, 3558 South Jefferson Avenue, St. Louis, who will also make possible a closer contact with the congregation itself.

Wm. H. Gehrke.



FROM THE ADMINISTRATION

A correction, the Synod will meet at New Ulm, Minnesota, from August 7 to August 13.

Several days of strenuous work were spent by the General Synodical Committee in hearing and discussing the reports that will be submitted to the Synod in August.

Many have inquired whether the "programs" will be ready in time for the many pastoral and delegate conferences that will be held in June. We are glad that so much interest is being shown and have made every effort to get them out in time. They are now in the hands of the printer and, barring unforeseen happenings, should be in the mail early in June. The pastors will receive an extra copy for the delegate of their congregation. **(Do not forget your copy when you leave for the conference, as the program will not be distributed there.)**

The discussion of the program at the various meetings, particularly at the delegate conferences, will serve to bring the work and the problem of our Synod to every member and will engage his interest and cooperation. The delegates to the convention will learn the mind of those who have elected them and will thus be enabled to represent them at the Synod. However, the delegates should be left free to vote as they deem right after hearing the discussions on the floor.

As has been said, we welcome the interest shown and want every member to feel that he has a part in the planning of the work of our Synod.

But we hope that the various conferences will not give all their time to the discussion of the work we want to do in the next biennium.

No matter how carefully a tour is planned and how thoroughly the car is set in order — **a car will not run without gas.** So it is with the Synod car. Plan and polish and adjust as we will, the car will not run without fuel. Our conferences should give time and serious attention to the question of fuel for the Synod car, and that fuel should be on hand before we start on our new run, the biennium 1935-1937.

Here are a few figures:

Needed for the Budget to June 30, 1935 ....	\$ 55,322.66
for Interest .....	12,000.00
for Deficit .....	12,541.12
	\$ 79,863.78
Estimated Revenues to June 30, 1935 .....	6,000.00
To be raised by collection in May and June	\$73,863.78



The average collections for a month will not cover this sum. Special efforts must be made, particularly by those Districts that are so far in arrears.

Several Districts have come close to meeting their share of our common expenditures for the past eleven months (one has exceeded it), but the arrears of four large Districts total the sum of \$69,931.83.

May we not hope that the conferences of the Districts in question will do something about it? Do not argue that it is too late. When people who are determined to get to a certain place run out of gas, they do not hesitate for a moment to take that red can and walk for miles in the heat of the day to obtain the necessary fuel. They are willing to work and to pay, because they really want to get to their destination.

Are we actually from our whole heart determined that the work of the Lord must go on? That is what we say Sunday after Sunday when we confess our faith, and that is the chief blessing we ask of our God in our prayers. Then we should also be able to devise ways and means of filling the fuel tank of our Synod car before the close of this biennium. Walk, plead and pay, forget the burning heat and the dust of the road, keeping in mind but one thing, **the work of our Lord must go on.** You have about four weeks time, sufficient to see every congregation that is in arrears and to gather in the monies that should have reached the Treasurer long ago. Get your collections to the District Cashier's office before or on July 10.

On June 30 the notes held by 137 individual members of our Synod become due, totaling \$151,829.30. We do not know how many of these creditors will need their money. If it were not for the fact that most of them gladly renew their notes (In 1934 they did this to the amount of \$145,000), your Treasurer would certainly have cause for worry. But even so, why not offer the Treasurer your loan now? It will save him the trouble of looking about for monies to satisfy those who need their funds, and, besides, we can make good use of another \$150,000 or \$200,000, to pay off the banks, \$58,000, and to reduce our interest payments by at least 1 per cent. John Brenner.

#### DR. MARTIN LUTHER COLLEGE, NEW ULM, MINNESOTA

Commencement Concert, June 13, 8 P. M.; Commencement Exercises, June 14, 10 A. M. Pastor John Plocher, St. Paul, Minnesota, will be the speaker. We welcome your presence. C. L. Schweppe.

#### NORTHWESTERN COLLEGE

Commencement exercises at Northwestern College will be held in the gymnasium at ten o'clock in the morning of June 13. Combined with these exercises there will also be an observance of Dr. Ott's jubilee. It is fifty years since Dr. Ott was graduated with the

class of 1885, and since that time he has continued in service as professor at our institution.

On the evening before the day of the graduating exercises the student musical organizations will give a free concert. The alumni luncheon on June 13 will this year be an occasion of doing honor to Dr. Ott for his long and faithful service.

We sincerely invite all friends of Northwestern College to attend the graduating exercises and the students' concert. We regret that we cannot make the invitation to the alumni luncheon a general one, because of the limited capacity of our dining hall.

E. E. Kowalke.

#### MICHIGAN LUTHERAN SEMINARY

The twenty-fifth anniversary of this institution is to be celebrated at the close of the present school year. The jubilee service is to be held on the evening of June 9 at St. Paul's Church, the Reverend John Brenner, president of Joint Synod, preaching the sermon. The seminary chorus under the direction of Prof. W. Schaller will take part in the service.

Monday, June 10, will as usual be field day. The athletic events will begin early in the afternoon. In the evening of that day the commencement exercises will be held — again at St. Paul's Church. The Reverend G. Schmelzer, Sebawaing, Mich., will deliver the address. The Michigan Lutheran Seminary Club will meet after the graduation. G.

#### GOLDEN WEDDING ANNIVERSARY

On March 26 Mr. and Mrs. Aug. Meyer celebrated the fiftieth anniversary of their marriage in the midst of the Ev. Luth. Church of St. John at Whitewater. Text for the address: Luke 24:29. Offering for the support of aged pastors, etc., \$15.54.

Fred W. Loeper.



## Announcements

#### DELEGATES TO THE JOINT SYNOD SOUTHEAST WISCONSIN DISTRICT

##### Milwaukee City Conference

Pastors: W. Schaefer (E. Blakewell).

H. Ebert (E. Pankow).

R. Huth (V. Brohm).

Teachers: G. Glaeser, W. Prahel.

Hy. Meyer (E. Backer).

Laymen: Gethsemane: Robert Lohr (Ernst Drews).

Siloah: Herman Roeming (Fred Spandel).

Jerusalem:

##### Eastern Conference

Pastor: Th. Monhardt (M. Rische).

C. Otto (J. Ruege).

A. Petermann (J. Schaefer).

Teacher: Ed. Schmidt (A. Meyer).



## Laymen:

W. Guenther, W. Allis (Geo. Cox, T. Wauwatosa).  
 P. Reschenberg, Sta. D, Milwaukee (F. Beimborn,  
 Newburg).  
 G. Coutts, Waukesha (M. Plautz, Wauwatosa).

## Southern Conference

Pastors: W. Lehmann (L. Baganz).  
 M. Buenger (E. Sponholz).  
 Teacher: G. Pape (G. Kalb).  
 Laymen: Hy. Petersen, Waukegan, Ill.  
 Rud. Otto, So. Milwaukee.

## Dodge-Washington County Conference:

Pastors: F. Zaring (Ad. v. Rohr).  
 Ph. Martin (H. Cares).  
 Teacher: A. Willbrecht (J. Bremer).  
 Laymen: St. John's, West Bend: Henry E. Schloemer  
 (F. C. Bammel).  
 (St. John's, Lomira: ).  
 St. Paul's T. Lomira: Arthur Prueter.  
 (Peace, Hartford: ).

## Arizona Conference:

Pastors: A. Sitz (R. Zimmermann).  
 H. Rosin (F. Uplegger).  
 W. Keibel, Sec'y.

\* \* \* \*

## NORTH WISCONSIN DISTRICT

## Fox River Valley Conference

Pastors: O. Henning (E. Schoenike).  
 Waldemar Zink (E. Redlin).  
 Theoph. Brenner (V. Siegler).  
 Lay-Delegate and alternate from  
 St. Matthew's, Appleton, Wis.  
 Bethlehem's, Hortonville, Wis.  
 St. John's, Dundas, Wis.

## Lake Superior Conference

Pastors: Kurt Geyer (Theoph. Hoffmann).  
 Carl Henning, Jr. (Wald. Gieschen).  
 Lay-Delegate and alternate from  
 St. Matthew's, Tp. Beaver, Wis.  
 Grace, Crivitz, Wis.

## Manitowoc Conference

Pastors: Edw. Kionka (H. Kuether).  
 Walter Haase (Nor. Schlavensky).  
 Lay-Delegate and alternate from  
 St. John's and Peter's, Cleveland, Wis.  
 First German, Manitowoc, Wis.

## Rhineland Conference

Pastors: Paul Bergmann (H. Pussehl).  
 Lay-Delegate from Bethany, Bruce's Crossing, Mich.  
 Alternate from Christ, Eagle River, Wis.

## Winnebago Conference

Pastors: Wm. Hartwig (Gerh. Kaniess).  
 Imm. J. Uetzmann (T. W. Redlin).  
 Al. Froehle (H. Kleinhaus).  
 Lay-Delegate and alternate from  
 Zion's, Tp. Omro, Wis.  
 Trinity, Menasha, Wis.  
 Grace, Oshkosh, Wis.

## Teacher Body

Mr. L. Keup (Mr. Theodore Lau).  
 Mr. M. Zahn (Mr. Martin Busse).  
 Mr. E. F. Schulz (Mr. Geo. Kieker).  
 G. E. Boettcher, Sec'y.

## WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference meets, D. v., at  
 Rev. H. Kleinhaus's Congregation, Jackson Drive, Oshkosh,  
 Wis., July 23, 1935, from 9 A. M. till 5 P. M.  
 The Rev. W. J. Hartwig has been appointed to lead the  
 discussion.

All who attend will provide for their own meals.  
 F. C. Weyland, Sec'y.

## DAKOTA-MONTANA, WEST MISSOURI,

The Dakota-Montana, West Missouri, One Day Delegate  
 Conference will meet June 25, 10:00 A. M., at McIntosh, So.  
 Dak., Rev. J. W. Wendland. E. H. Krueger, Sec'y.

FOX RIVER VALLEY DELEGATE, TEACHERS'  
AND PASTORAL CONFERENCE

The pastors, teachers and delegates of the Fox River  
 Valley Conference meet July 23 — Pastoral Conference  
 July 24 — in the congregation of Rev. Emil Redlin, at  
 Ellington, Appleton, Wis., R. 2.

Discussion of the Synod Vorlage according to a fixed  
 schedule Tuesday.

Essays: Gose, V. Siegler, O. Henning, J. Siegler, Schoe-  
 nike, Auerswald. Ex. Hom. treatise on Gen. 4, 3-16 by Wm.  
 Kuether.

Confessional Sermon: V. Siegler — K. Toepel (English).

Please announce yourself, also stating how many dele-  
 gates you will bring for Tuesday. F. A. Reier, Sec'y.

## GENERAL TEACHERS' CONFERENCE

The General Teachers' Conference will convene July 9  
 to 12 in Concordia College, River Forest, Ill. The first ses-  
 sion begins at 10 A. M. Board and lodging in college.

Papers: Inspirational Address based on 1 Cor. 4:13:  
 Chairman. Studies in Lutheran Education: Theo. Kuehnert.  
 Supply and Demand in Teacher-Training in the Missouri  
 Synod: A. Schmieding. History and Development of the  
 Lutheran Synodical School System: H. H. Gross. The  
 Policies of the Ev. Luth. Synod of Missouri, Ohio, and other  
 States with Regard to Elementary Education by Means of  
 Christian Day School: Pastor A. G. Merken. The Interest  
 of Jesus in Children: P. Bretscher. Inspirational Address:  
 Pastor P. Koenig. Geschichte der Katechetischen Methode  
 im Religionsunterricht: W. Wegener. Evaluation of Pro-  
 gressive Education: R. Arndt. Fundamental Abilities in  
 Reading Church Organ Music: Dr. Theo. Stelzer. History's  
 Answer to the Question, What in the Person of Luther  
 Should be Stressed in the Schoolroom? R. Fenske. Report  
 on School Matters and the General Synod: A. C. Stellhorn.  
 Report on the Synod-wide Tests in Religion: W. Kraeft.

All teachers are cordially invited to attend this important  
 Conference. Kindly announce and make reservations before  
 the end of June. C. W. Linsenmann,  
 Chairman.

## SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet  
 on June 11 and 12, 1935, at Waukegan, Illinois (Rev. A. C.  
 Bartz). The first session will begin at 9 o'clock, standard  
 time. Communion Service on Tuesday evening.

Sermon: S. A. Jedele: Mark 2:13-17; Wm. Lehmann:  
 Matt. 9:27-34.

Confessional Address: Th. Volkert; L. Baganz.

Essays: Diehl, Lehmann, Jaster, Hillmer, Bartz.

New Essays: G. Thiele: Exegetical Homiletical Treatise  
 of Job 19:25, 26; E. Sponholz: Exegetical Treatise of 1 Cor.  
 10:15-17.

Please make early announcement with the local pastor.  
 Edmund Sponholz, Sec'y.

## MICHIGAN DISTRICT PASTORAL CONFERENCE

The Pastoral Conference of the Michigan District will  
 convene on June 11 to 13 in St. Paul's Church at Saginaw,  
 Michigan, Revs. O. Eckert, Sr., and O. J. Eckert, Jr.

Essay: Church Discipline by Dir. O. Hoenecke.

Sermon: L. Meyer, J. Nicolai.

Confessional Address: R. Koch, C. Kionka.

Please announce. All announcements should be sent  
 to Rev. O. J. Eckert, 720 Ames Street, Saginaw, W. S.,  
 Michigan.

Please be sure to announce whether you can or cannot  
 attend and whether you have your quarters or want to be  
 furnished with lodging and breakfast. Dinner and Supper  
 will be served in the church basement for a small con-  
 sideration. J. H. Nicolai, Chairman.



### DELEGATE CONFERENCE OF THE EASTERN BRANCH OF THE SOUTHEAST WISCONSIN DISTRICT

The Delegate Conference of the Eastern Branch of the Southeast Wisconsin District will meet on the first Sunday after Trinity, June 23, 1935, at 2 P. M., at Kirchhayn, Wis., David Star Church, located one mile from Kirchhayn. Come out Hi 57 to Cedarburg, west on County Trunk T to Kirchhayn 6 miles, then southeast 1 mile to church.

Essayist: The Rev. H. W. Herwig; Principles and Methods of Raising Moneys for Local and Synodical Purposes. Remarks: Please bring your lunch along.

Martin F. Rische, Sec'y.

### NEBRASKA DISTRICT

The Nebraska District will meet as delegate conference June 20 to 24 in St. Paul Lutheran Church near Gresham, Neb. (Wm. Holzhausen, pastor). Opening service Thursday at 10:30 A. M. The following papers have been assigned: "How May Christian Day Schools Be Fostered in Our Midst?" (Teacher Rauschke); "Paul as a Model Missionary" (Pastor Spaude); "Translation of the German Bible" (Pastor Monhardt).

Please register with the local pastor.

Im. P. Frey, Sec'y.

### EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference meets at Hartland, Wis. (Pastor Hartwig), June 18 and 19, 1935, at 9:30 A. M. Papers: Gundlach, Schoewe, Doehler. English sermon: Koelpin (Krueger).

H. Shiley, Sec'y.

### SOUTHEAST WISCONSIN DISTRICT

The Pastoral Conference of the Southeast Wisconsin District meets, God willing, June 25 and 26 at Bethesda Church, Milwaukee, Wis.

Essayists: Prof. A. Pieper and Pastor J. Ruege. First session: 10 A. M.

W. Keibel, Sec'y.

### WESTERN CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Western Delegate Conference of the Dakota-Montana District will convene Tuesday and Wednesday, June 18 and 19, opening session at 9 A. M., at Northwestern Lutheran Academy, Mobridge, So. Dak.

Essays: Responsibility of Parenthood, S. Baer; Besitzt die christliche Kirche des heutigen Tages noch die besonderen Wundergaben der Apostel? W. Herrmann; Methods of raising money for local and synodical purposes; when do monies collected for Synod become property of Synod? E. Gamm; Die Goettlichkeit des Berufs, mit besonderer Ruecksicht auf des Pastors Stellung in der Gemeinde, E. Hinderer.

Preachers: German: P. Albrecht (M. Cowalsky).

English: H. Schnitzker (P. Kuske).

Every member-congregation is expected to send a delegate. — Please announce your coming to E. R. Gamm.

Chairman: S. Baer.

G. Schaller, Sec'y.

### LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will meet on June 18, 9:00 A. M., C. S. T., at Daggett, Michigan, Pastor Henry Hopp.

Preacher: Waldemar Gieschen, "Stewardship."

Theophil Hoffmann, Sec'y.

### DELEGATE CONFERENCE OF EASTERN DAKOTA

The Delegate Conference of Eastern Dakota will meet June 18 beginning at 9 A. M., until the 19th at 5 P. M. in the Grover Congregation church, W. Sprengeler, pastor.

Sermon: H. S. Sprenger. Substitute: A. Sippert.

Confessional Address: A. H. Berner. Substitute: G. Schlegel.

Essays: "Self-Excommunication," M. D. Keturakat. "Does God Heal Sickness?" F. Reuter. "Practical, Christian Ways of Church Publicity," H. C. Sprenger.

Please announce to Pastor W. Sprengeler, Hazel, So. Dakota.

R. J. Palmer, Sec'y.

### RED WING DELEGATE CONFERENCE

The Red Wing One-day Delegate Conference meets at Nodine, June 18, 1935. Convention begins at 9 A. M. sharp. Discussion of "Vorlage," business for the day. At least two delegates are expected from each parish.

E. G. Hertler, Sec'y.

### NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference meets at Balaton, Minnesota (Pastor J. E. Bade), on Wednesday, June 19, at 9 A. M. Kindly announce or excuse yourself in due season.

H. A. Scherf, Sec'y.

### BOOK REVIEW

**Combination Constitution and Record of Membership** (For Congregations). By Rev. Donald F. Rossin, Goodwin, So. Dak. Price, single copies, 10c postpaid; fifty copies, \$4.50 postpaid; one hundred copies, \$8.00 postpaid.

Our very limited space will not allow of a detailed description of this booklet to which the compiler has evidently given much thought and labor: for detailed information you must apply to the compiler who invites correspondence on the subject. We quote the following from his prospectus: The constitution proper is similar to many others that are in use. Many "authorized" constitutions were studied and compared. One of the unique and perhaps somewhat new features of this constitution is that it distinguishes between Communicant and Voting members and tells just how one joins or becomes a member of a congregation. The constitution itself and the additional certificates make membership "definite" thus eliminating or at least helping eliminate the hazy notions of membership which so many people have. Sometimes neither the congregation nor the person himself really "knows" whether he is officially a member or not.

The title page has blanks for the name of the church, its location, the name of the member and a serial number (provided the members are so listed).

On the inside of the cover space is provided for more personal records, name, birthday, father, mother, etc., down to previous church membership. On the last pages of the constitution place is provided for application for Communicant membership, for Voting membership, and certificates for both, transfers and releases, and acceptance blanks for both. As a possible occasion for gaining and filling out in its proper place the above data the visit of the every-member canvassers is suggested.

**Family Record Sheets.** These are designed by the same as the above "Constitution" and are to be used in conjunction with the above. The sheets are 6 $\frac{1}{2}$ x3 $\frac{3}{4}$  and are punched for insertion in binder. In this small space a place is provided for record of name, address, telephone number, parents, children, birthdays, communion record, subscription to church papers, etc.

**Diary Sheets.** Also by the above and designed for the use of the pastor. These "provide a convenient way of combining the personal diary with a record of contacts with members of prospects, etc."

We content ourselves with a mere mention here of these "helps" in order to bring them to the attention of interested pastors who will then apply to the compiler for detailed information.

Prices of Diary and Contact Sheets, 50c per hundred; pocket size imitation leather binder, 50c.

Family Record sheets each 2c; 100 for \$1.75; 200 for \$3.00; 500 for \$6.00.

**Das Dritte Reich** durch meine Brille von Dr. Sizza Karaiskakis. Buch- und Tiefdruck-Gesellschaft, Berlin SW 19.

We believe we are doing a favor to our readers by calling attention to this publication, at least to those desirous of obtaining a fair analysis of the Third Reich. Dr. Sizza Karaiskakis, the authoress, is a Greek lady, and considered the most prominent writer in Greece today, and a wellknown journalist abroad. She has been in Germany for some time studying conditions there from almost every angle, and is well qualified to give a fair appraisal of National Socialism in its work and results from January 30, 1933 to June 30, 1934. The book which is written in faultless German is in-



tensively interesting, though not without a reminder to the world to revise its opinion about the New Germany.

J. J.

**ACKNOWLEDGMENTS AND THANKS**

Since October, 1934, the Home for the Aged at Belle Plaine, Minnesota, received donations from the following congregations, societies and persons.

**Minnesota:** St. Paul's Lutheran Ladies' Aid, Arlington; Mrs. H. Haitzinger, St. Paul; Mrs. H. R. Kurth, Hutchinson; Dorcas Society, Hutchinson; Ladies' Aid, New Ulm; Ladies' Aid, Town Benton; Mrs. H. Rengstorf, Mankato; St. John's Ladies' Aid, Lake Benton; Immanuel's Ladies' Aid, Mankato; Mr. and Mrs. C. Quandt, Red Wing; St. Matthew's Women's Club, Winona; St. Paul's Lutheran Church, North Mankato; Willing Workers, Wood Lake; Ladies' Aid, Christ Church, North St. Paul; Mount Olive Guild, St. Paul; St. James' Ladies' Aid, St. Paul; Ladies Auxiliary, Emanuel Church, St. Paul; Ladies' Aid, St. John's Church, St. Paul; Ladies' Aid, Mrs. E. Kroschel, Mrs. J. Alke, Wood Lake; Ladies' Aid, St. John's Church, Lake City; Eleonore Voelker, Mankato; Elsie Herzberg, Albert Herzberg, Mrs. Wm. Haack; Mrs. John Jasmer, Winona; St. Matthew's Walther League, Winona; Adela Kressin, Winona; Ladies' Guild, Emanuel Church, St. Paul; Ladies' Aid, Grace Church, South St. Paul; Ladies' Aid, Immanuel Church, Mankato; Mrs. Adolph Tessmer, Rockford; In memory of Fred Seebach, daughter Louisa and son John by Mr. and Mrs. C. Quandt, other relatives and friends, Red Wing; Dorcas Society, Trinity Church, Smith's Mill; Ladies' Aid, St. Paul's Church, Arlington; Women's Club, St. Matthew's Church, Winona; Ladies' Aid, St. John's Church, Vesta; Ladies, Aid, St. John's Church, Minneapolis; Ladies' Aid, St. Paul's Church, New Ulm; Ladies' Aid, St. John's Church, Alma City; Ladies' Aid, St. Paul's Church, Arlington; Ladies' Aid, Christ Church, North St. Paul; Ladies' Aid, St. John's Church, St. Clair; Ladies' Aid, Immanuel Church, Acoma; Ladies' Aid,

St. Martin's Church, Winona; memorial wreath for Mrs. Phil. von Rohr; Ladies' Aid, Young America; Ladies' Aid, St. Paul's Church, Jordan; Ladies' Aid, Immanuel's Church, Acoma. **Wisconsin:** Ladies' Aid, Friedens-Gemeinde, Randolph; Memorial Wreath for Mrs. Beck from Geburtstagskraenzchen, St. Stephen's Church, Beaver Dam; Sewing Circle, Sawyer; Ladies' Aid, St. John's Church, Whitewater; St. Paul's Church, Algoma; Ladies' Aid, Centuria; Ladies' Aid, Plum City; Ladies' Aid, Salem's Church, Door County; Ladies' Aid, St. Paul's Church, Tomah; Ladies' Aid, St. Paul's Church, Brownsville. **South Dakota:** Berea Society, Lemmon; Rev. H. C. Schnitker, Faith; Mr. F. L. Petschow, Ward. **North Dakota:** Rev. J. P. Klausler, Hankinson; Ladies' Aid, Wahpeton. **Michigan:** Mr. M. Baur, Ft. Huron; Ladies' Aid, Young People's Society, Men's Club and members, St. Paul's Church, South Haven. **Nebraska:** Ladies' Aid, St. Paul's Church, Gresham. **Washington:** Ladies' Aid, Omak.

Kindly accept our sincere thanks. L. F. Brandes.

In addition to the donations, previously reported, more were sent to our mission congregation at Goodrich, Wis. And the undersigned desires to thank the donors; these consist of: the following congregations: St. Paul's at North Freedom; St. John's Waterloo; St. Matthew's, South Ridge; St. John's Lewiston, Minnesota; the congregations at Auburn and Bush Prairie; St. John's, Rib Falls; Immanuel's in Town Rib Falls, and St. John's in Town Stettin. The following societies: The Ladies' Aid of Friedens Congregation, Randolph; Luther Union of St. John's Congregation, Jefferson; Ladies' Aid of St. John's, Barre Mills; that of St. John's Kendall; various societies of St. Paul's Congregation, Tomah. And the following individuals: Several members of St. Marks' Congregation, Lebanon; Mrs. Albert Wegner, Cataract; the Rev. Robert F. F. Wolff and the Rev. C. F. Lawrenz of North Fond du Lac. May the Lord bless both, gift and giver.

L. Vater.

**TREASURER'S STATEMENTS**

April 30, 1935 — 10 Months

Department	Received	Disbursed	Invsts.	Operation	Maintenance
General Administration .....	\$ 65,565.63	\$ 21,775.28		\$ 21,775.28	
Educational Institutions .....	27,364.51				
Theological Seminary .....	4,390.72	13,822.87		12,860.21	962.66
Northwestern College .....	5,208.57	41,657.00		36,331.23	5,325.77
Dr. Martin Luther College .....	3,509.20	34,443.17	318.79	32,944.80	1,179.58
Michigan Lutheran Seminary .....	1,658.61	9,617.80	106.38	8,904.38	607.04
Northwestern Lutheran Academy .....	1,576.70	6,427.68	354.19	5,925.43	148.06
Home for the Aged .....	1,560.62	5,655.94		4,477.12	1,178.82
Missions, General .....	57,388.83	1,494.59		1,494.59	
Indian .....	8,512.28	22,488.77		20,076.78	2,411.99
Negro .....	6,149.24	17,972.95		17,972.95	
Home .....	25,196.08	71,872.57		71,872.57	
Poland .....	3,071.86	8,663.51		8,663.51	
Madison Students .....	520.71	3,297.84		3,297.84	
School Supervision .....		621.93		621.93	
General Support .....	6,216.69	14,367.00		14,367.00	
Indigent Students .....	3,075.47	2,434.38		2,434.38	
To Retire Debts .....	1,623.65				
Collection for Deficit .....	3,093.38				
Every-Member Canvass .....	131.75				
	\$225,814.50	\$276,613.28	\$ 779.36	\$264,020.00	\$ 11,813.92
Revenues .....	38,257.66				
	\$264,072.16	\$264,072.16			
Deficit .....		*\$12,541.12			

**Other Sources**

We acknowledge mit thanks the following donations:

Previously reported .....	\$ 592.90
Collections for School Commission .....	54.22
Memorial Wreath by Ladies' Sewing Circle, at Bangor, Wis. ....	2.00
	<u>\$ 649.12</u>

**Debt Statement**

Debt on June 30, 1934 .....	\$455,580.20
Debts Made Since .....	290,218.03
	<u>\$745,798.23</u>
Debts Paid .....	277,679.38
	<u>\$468,118.85</u>
Budget Debt on April 30, 1935 .....	182,764.29
Church Extension Debt .....	
Total Debt on April 30, 1935 .....	<u>\$650,883.14</u>

THEO H. BUUCK, Treasurer.