

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 WORK FINISHED

It Is Finished — John 19: 30

'Tis finished! So the Savior cried,
And meekly bowed His head and died!
'Tis finished — yes, the race is run,
The battle fought, the victory won.

'Tis finished — all that heaven decreed
And all the ancient prophets said,
Is now fulfilled, as was designed,
In me, the Savior of mankind.

'Tis finished — heaven is reconciled,
And all the powers of darkness spoiled;
Peace, love and happiness again
Return and dwell with sinful men.

'Tis finished — let the joyful sound
Be heard through all the nations round;
'Tis finished — let the echo fly
Through heaven and hell, through earth and sky."

What a cry of victory that last word uttered before bowing His head in death must have been to Christ — "It is finished!" And with what fervency He must have longed for all it stands for! Again and again Jesus had so eagerly looked forward to this solemn, awful moment during the whole of His ministry. As the ministry drew to a close, He felt the approach of its consummation. He knew that the hour had come in which He was to lay down His life in a cause the most sacred and most far-reaching in heaven and on earth — the redemption of the human race; and now that the work executing that cause was done, He exclaims with the joy of victory, "It is finished."

The original has one single word for this exclamation — "tetelestai." But what a weight, what all absorbing significance that one word bears! Who can present it in its full scope and meaning? We would call attention to but a few of its cardinal points.

First of all, the sufferings and sorrows of Christ were at an end. And what sufferings, what sorrows these! We behold the Man of sorrows on the cross; we greet Him, singing as we do on Good Friday:

O bleeding Head, and wounded,
And full of pain and scorn,
In mockery surrounded
With cruel crown of thorn!
O Head! once crowned with glory
And heavenly majesty,
But now despised and gory;
Today I welcome Thee.

And now all the sorrows of our Savior this passion hymn so graphically portrays had terminated, as He cried, "It is finished." Now there were no more agonizing wounds, no more scorn, mockery, humiliation and rejection; the period of agony for the sins of the world — His being forsaken of God Himself, bearing His wrath and the torments of hell as the Substitute of sinners before His inexorable judgment upon man's guilt — was now past, and the period of triumph was at hand. He was about to exchange His mock robes of royalty, the reed-sceptre, the crown of thorns, for the symbols and the reality of that Empire in which He rules supreme. O dearest Jesus, we rejoice with Thee in Thine final deliverance from all woe and misery for our sakes!

Finished, fulfilled, furthermore, were all the prophecies of old referring to the Messiah, from the first promise in Paradise: "The Seed of the woman shall bruise the serpent's head" to the very last predictions concerning the mode of the Savior's sufferings and death on the cross; fulfilling all the Messianic types of the Old Testament from the first sacrifice on the altar, the offering up of Isaac by Abraham, the lifting up of the Serpent in the wilderness by Moses, the sacrifice of the paschal lamb by the highpriest down to the parting of the veil in the temple at the death of Christ — proving to all the world that He who suffered and died on the cross is the One and only One who is to save mankind. Ah, the folly of men who to this day are looking for signs and proofs that Christ the Crucified is the Savior of the world!

Again, the obedience of the Son of God was now completed. It was the will of the Father that His Son should suffer and die for the salvation of sinful mankind. That was the Father's decree from eternity.

"Go forth, my Son!" He said "and bail
The children, who are doomed to hell
Without Thine intercession.
The punishment is great, and dread
The wrath, but Thou Thy blood shalt shed,
And save them from perdition."

And the Son had answered:

"Yea, Father, yea, most willingly
I'll bear what Thou commandest;
My will conforms to Thy decree.
I do what Thou demandest."

That obedience of the Son of God was completed when Christ exclaimed, "It is finished." Nothing had been left undone which could discredit Christ's voluntary submission to the will of God the Father. O wondrous love of the Son of God thus perfecting His obedience in death, even the death of the cross! When He had endured the cross, His offering of filial obedience was ready to be presented as the full price for the world's reconciliation to the Father by whose will He had come, and had endured all the consequences of coming into this world of sin and misery.

"It is finished." The work which God had designed in His eternal councils was done; the redemption of sinful mankind was completed, salvation established for all times to come. There was nothing more to be done. Any development or evolution in redemption work is absolutely excluded. Ah, the folly of Liberals and Modernists who are harping continually on progressive salvation as a means for higher spiritual life and greater enterprises in the spiritual world! The work of Christ's redemption is finished; and it is the only means for our regeneration, for the sanctification of our lives, for all spiritual activities and enterprises in the kingdom of God.

"It is finished." Let this message of victory in Christ's death forevermore be proclaimed and taught in its truth and purity throughout the world.

"From the cross uplifted high,
Where the Savior deigns to die,
What melodious sounds I hear,
Bursting on my ravished ear!
Love's redeeming work is done;
Come and welcome, sinner, come."

J. J.



THE OLD TESTAMENT HIGH PRIEST AS A TYPE OF CHRIST

One of the highest and most influential offices in Israel was that of the high priest. We all know what a leading part the high priest Caiaphas took in the trial of Jesus. We find that, before there were kings in Israel, the high priest Eli was the acknowledged leader of the twelve tribes. We find that the high priest Jehoiada engineered a successful revolution against the wicked Queen Athaliah and placed Little Joash, the rightful king, upon the throne. But it would be a mistake to conclude from all this that the priesthood was a political office. It was, in fact, a purely religious office. The high priest was the highest official in the Old Testament church, and the office of the priesthood was so sacred and its functions

so holy that even the most powerful king dared not intrude upon them.

Once a king by the name of Uzziah was determined to encroach upon the functions of the priesthood and, in spite of all warning, undertook to burn incense in the temple, with the result that he was smitten with leprosy and had to spend the rest of his life in quarantine. This goes to show that God had clearly marked out the functions of the priesthood and that no one, be he king or potentate, dared to encroach upon them. Why was God so insistent that the functions of the priesthood should be limited to the sons and descendants of Aaron? Did he make them a special caste in Israel just to honor the memory of Aaron, the brother of Moses? No, God marked out the lines of the priesthood, limited this office to one family and made it stand out so clearly because, as we shall see, the priesthood was to point forward to the true High priest, the Lord and Savior Jesus Christ.

God Himself prescribed the religious rites and ceremonies of Israel to the minutest detail. He left nothing to chance. He did not leave it to the judgment of Moses or the people to work out their own forms of worship. He did not leave it to them to decide what kind of sacrifices they would offer. He did not leave them free to select their own priests. Nor did He leave it to the high priest what kind of robes he would wear. No, God ordered all these details Himself. Moses was admonished of God, "See that thou make all things according to the pattern shewed to thee on the mount." There was nothing elastic about these rules and regulations. Why was God so particular and specific about these things? We know that God ordinarily cares very little about outward forms and ceremonies. As Jesus said, "God is a Spirit, and they that worship must worship him in spirit and in truth." What difference could it make to the great God in heaven, for instance, what kind of clothes the high priest wore? There is only one way of explaining it. God prescribed all those details and insisted upon their observance in order that they might point forward to the Lord and Savior Jesus Christ, the true High Priest to come.

A Temporary Makeshift

That is something that the Israelites and even high priests in the course of time lost sight of. They thought that, if they scrupulously carried out all the rules and regulations which God had given them for their religious worship, that was all there was to it and everything was all right. Consequently their religious worship degenerated into a cold, lifeless formalism. Many a high priest did not realize that he wore the robes which he had on and performed the priestly functions which he did, because God wanted him to serve as a type of the promised Savior. They were not aware of the fact that the Old Testa-

ment worship, with its priests and codes of sacrifices, its sabbath and holy days and the thousand and one things which helped to make it up, was only a temporary affair, a makeshift, whose only excuse for existence was that it was to foreshadow the Savior and His work of redemption.

This is not a far-fetched theory, laboriously built up with specious argument. The framework, with many of the details worked into the pattern, has been reared by the Holy Ghost Himself in the Epistle to the Hebrews, where several chapters are devoted to a comparison of the Old Testament high priest and the true High Priest Jesus Christ. The Old Testament high priest served as a mediator between God and the people. He, as it were, stood between them as a peacemaker and reconciled them by making an offering for the sins of the people. In this he was a type of Christ, of whom we read: "There is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." But the picture does not remain dim in generalities; it becomes sharply outlined through details.

Similarities in Detail

The Old Testament priesthood had certain gross imperfections, which indicated that its saving power lay not in itself but in that which it typified and foreshadowed. The priesthood had to do largely with bloody sacrifices of animals, and it was plain that the blood of bulls and calves and sheep could not actually take away sin. With their sacrifices they pointed forward to the true High Priest Who was to offer up Himself, as fulfilled in Jesus when he laid down his life on the altar of the cross for the sins of the world. The Old Testament priests were also hampered by their moral imperfections. They were sinful men in need of salvation themselves. God said to Moses, "Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation and wash them with water." The high priest had to bathe before performing his priestly functions, because he was a sinful man. And because he was a sinner, he had to offer up sacrifice for his own sins before he was fit to offer up sacrifices for the sins of the people. All this pointed forward to the fact that the true High Priest to come would be perfectly holy and without sin. It is also significant that the Old Testament priest had to be a perfect physical specimen of manhood. No cripple, no lame, deaf or blind person, in fact, no person who had any physical defect or blemish was eligible to the Old Testament priesthood. That was to foreshadow the moral perfection of the true High Priest. "Such an high priest became us who is holy, harmless, undefiled, separate from sinners and made higher than the heavens, who needeth not daily

as those high priests to offer up sacrifice first for his own sins and then for the people's, for this he did once when he offered up himself."

The official robes which the Old Testament high priest wore also were typical. We read, "And thou shalt take the garments and put upon Aaron the coat and the robe of the ephod and the ephod and the breastplate and gird him with the curious girdle of the ephod, and thou shalt put the mitre upon his head and put the holy crown upon the mitre." Here the robes are merely listed without being described, but when we read the description of the high priestly robes as given in the 28th chapter of Exodus, we find that they were of the costliest materials, most beautifully embroidered and studded with many jewels and precious stones. The high priest was magnificently and gorgeously arrayed, and in his official robes he must have been a very imposing figure. These gorgeous robes were a type of the divine glory and majesty of the true High Priest Jesus Christ, of Whom John writes, "We beheld his glory, the glory as of the only begotten of the Father full of grace and truth."

It was also significant that the Old Testament high priest was sprinkled with blood: "Thou shalt take the blood that is upon the altar and of the anointing oil and sprinkle it upon Aaron and upon his garments, and he shall be hallowed and his garments" (Exod 29:21). You can picture to yourself how the high priest looked, as he stood there spattered with blood. Does it not remind you of the true High Priest Jesus Christ, with blood dripping from His thorn-crowned brow, His back caked with blood from the lashes of the Roman scourge, and with the crimson stream oozing from his nail-pierced hands and feet? This bloody spectacle the Lord meant to foreshadow when He gave orders that the high priest be sprinkled with blood from the altar.

It was the duty of the high priest to enter on the Day of Atonement into the Holy of Holies, a part of the temple which was separated from the rest of the sanctuary by a curtain and which only the high priest was allowed to enter, and he only on this one day. He took with him the blood of the sacrifice and sprinkled it toward the mercy seat as an atonement for the sins of the people. Jesus, our High Priest, has entered with His own atoning blood into the real Holy of Holies in heaven. "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." When Jesus had died on the cross the curtain which divided the Holy of Holies from the rest of the temple was rent from top to bottom. What could more vividly impress upon our minds the fact that the Holy of Holies made with hands had outlived its usefulness now that Christ had entered into holy heaven, there to intercede in the presence of God for us?

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Jesus clearly fits into the pattern of the Savior which God gave to the Old Testament church in the Old Testament priesthood. It was not accident that the Old Testament priesthood assumed the form and performed the functions which it did. It was the gracious design of God to point forward to our blessed Redeemer, so that all might learn to say: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only but also for the sins of the whole world."

I. P. F.

JESUS TEACHES OF HIS SUFFERING

Mark 9: 30-32

Having been taught by Jesus, the disciples had tried to imitate him (Mark 9: 18 and 28) but for some reason they had failed; now they wanted to know why? Jesus tells them, verse 29, they are still lacking the main thing: the genuine intelligent faith which finds its expression in a pure life.

Having these things in their minds, they passed with Him through Galilee; they did not stop at any particular place but kept going; "and he would not that any man should know it." For himself He may have desired some needed rest, though He did not spare Himself; but His disciples were still, too, immature to preach the Gospel. They were still beginners who must learn to master the first duty of a true disciple, as Jesus says, Luke 11: 28, "Blessed are they that hear the Word of God and keep it." "Speak, Lord, for thy servant heareth. What Jesus spoke to his disciples was of the utmost importance, not only to them but to the whole world. He had a right to expect that whether they understood His message or not, they would listen attentively, and try to keep, to remember, until such time that God's Word had a special meaning for them. Till now they had been very happy in His presence, feeling secure under His protection, enjoying His love; but they were unhappy when they did not see Him. Thomas expressed their

reasoning, when, even after Jesus' resurrection, he said (John 20: 25), "Except I shall SEE . . . , I WILL not believe." At their first meeting after this, Jesus shows him his fault, saying, "Be not faithless, but believing! . . . Blessed are they that have not seen, and yet have believed!"

The Bible states very clearly what a man needs for his salvation; by the reasonable use of the grammar and language even an unbeliever can find that answer, a formal creed which has not yet become the saving faith. While such faith is considered as a theory or an experiment, it is open to reasoning, and therefore to doubt and change; such people are "having a form of godliness, but denying the power thereof." Of such imaginary faith St. James writes (1: 6-8), "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways."

Thus the disciples at that time were not fit to preach the Gospel as a sure thing; they could not have the signs of faith (v. 18. 28), so long as they did not have the faith itself; and therefore they were unable to find any comfort in the Word of the Cross which Jesus now taught them.

So He asked them not to reveal His presence to the Galileans, both for His sake and for their sake.

"For he taught his disciples." There is a formal side of the Gospel, of which we read, Romans 10: 14, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" God will plant His Word into our memory, like a seed in a dry place; it may lie there dormant for a long time; but when the waters of tribulation come, they will call the precious seed to life, and it will be a beauty when the desert blooms, when Jesus gives rest to the weary and heavy laden. For this end Jesus taught his disciples, knowing that some day these men would speak with faith and with joy.

"The Son of man is delivered into the hands of men." That is a name which Jesus often uses. It does not just mean a human being, but having the definite article, it has a special meaning. Man is in Hebrew Adam. Jesus is the Son of Adam, the other Adam, in whom once more all men are represented, by the first Adam as sinners, by Jesus, the second Adam, as those made righteous by the atonement. Romans 5: 12-21, especially verse 19, "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." So "the Son of man" means Jesus as the representative and substitute of each and every man, as the one and only Redeemer.

Jesus knows what lies ahead: "He is delivered into the hands of men." "He came into his own, and his own received him not." The Savior is not appre-

ciated, not loved nor even esteemed. Isaiah 53:2, 3, "He hath no form nor 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 faces from him; he was despised, and we esteemed him not." He found ignorance, unbelief, hatred, misunderstanding, persecution, finally the death of a criminal. The greatest injustice as only Satan can put into the hearts of men, should be done to Jesus; how David feared it, we read 2 Samuel 24:14: "Let us fall now into the hand of the Lord, for his mercies are great: and let me not fall into the hand of man." In His suffering God carries out His plan of our redemption though Satan and men combine to destroy him; but Jesus is stronger, and "for this purpose the Son of God was manifested that he might destroy the works of the devil."

Jesus knows and teaches them that His death is not the end, as they thought even at Easter (Luke 24:21: "We trusted that it had been he which should have redeemed Israel"). He knows and teaches that His death is necessary for our redemption, and once finished, that God will approve of it by raising Him up from the dead.

"But the disciples understood not the saying." How could any one relieve a man from his own responsibility, of his sins, of his duty to redeem himself? And how could a man once really dead, return to life on earth? Trying to reason it out, they could not understand; his talk of His death only made them sad. They were confused, not by Him and His clear words, but by their own ignorant and doubting hearts; they would not even ask Him for an explanation, being afraid of hearing worse news.

So it went on; Jesus kept on teaching, the disciples hearing things beyond reason, but divine, spiritual and heavenly truths; and some day a Christian may face great trouble, yea, death and grave, and say, in spite of all appearances, "I know that my Redeemer liveth!" and, "O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ, our Lord!" "And in that day," Jesus says, "ye shall ask me nothing." F. Soll.

The Bible is a rock of diamonds, a chain of pearls, the sword of the Spirit; a chart by which the Christian sails to eternity; the map by which he daily walks; the sun-dial by which he sets his life; the balance in which he weighs his actions. —T. Watson.

The Lord's answers to prayers are infinitely perfect, and eternity will show that often when we were asking for a stone that looked like bread, He was giving us bread that to our short-sightedness looked like stone. —J. Southey.

Comments

The Oxford Movement in Denmark This religious movement has now attacked the strictly Lutheran lands of Norway and Denmark. In the latter country it seems to have had great success. As the News Bulletin reports Bishop Fuglsang-Damgaard of Copenhagen has this to say about it: "I am convinced that the Church has done good work among our people. To the best of her ability she has brought the Word of God to man. But there are large numbers of our people that the Church has been unable to reach. The intellectuals as well as the laboring classes have largely remained without her sphere of influence. Within the Church we have often discussed the problem of how to reach modern men and women, and we have come to realize that there must be something wrong with our manner of preaching, and that something must be done to bring it more nearly into accord with modern thought and expression."

"Here the Oxford Group has shown the way. It has been made clear to us that the change must be far more thoroughgoing than we had ever visioned. The momentum of the Oxford Movement is derived from the combined force of the many personal testimonies which strike sympathetic chords in other hearts. The frankness with which the individual testimony reveals personal difficulties, and the humility in which the speaker meets his neighbor's viewpoint, creates the confidence necessary to make him open his heart and enable him to receive the help which he in his particular condition requires."

We might say here that the Lutheran Church in Denmark is a state church, in which the pastors are supported by the state. It is a common experience that in such a church, so tied to the state, the clergy lose the personal touch with their parishioners. They preach, they baptize, they instruct the classes brought before them, confirm them, and do all other official jobs devolving upon them — but they do not visit them. There is no bond of confidence between the man in the pew and the man in the pulpit. The so-called intellectuals look down upon the common herd. Such conditions constitute a strong argument not only for the separation of church and state, but also for keeping in close touch with the sheep of the flock, as is done or should be done in our free church in America.

That the work of the Oxford Group is not an unmixed blessing can be seen from what Dr. N. C. Carlsen, an American, has to say about it. "Since it was

my privilege last fall to travel several weeks in Denmark, I had an opportunity to observe the work of the Oxford Group in that country. No one will deny that it has created a stir of considerable proportions. There is no doubt that there has been quite an extensive spiritual awakening in many sections in Denmark. Many attribute the awakening to the Oxford Group. But I am convinced that in general it cannot be called an 'Oxford' awakening."

Dr. Carlsen attributes the apparent success of the Group (1) to their publicity campaign, (2) that the ground had been laid by the National Church, (3) that what Oxford failed to give, faithful pastors and laymen of the Church supplied, (4) that at least two of the most prominent Churchmen of Denmark prevailed upon the Oxford Group to give the Cross a more pronounced place in their message, although even at that it was pretty much relegated to the background.

Dr. Carlsen proceeds: "There are enough devout, learned, and well-balanced churchmen in Denmark to sound warning against the dangers inherent in the Oxford Group. The 'Group's' view of sin is superficial. They speak of the confession of sin — the relief it brings and the 'change' it produces — in such a way that it must leave the impression on many that their confession of sin saves. It is not 'by grace are ye saved through faith' — but rather — 'by confession of sin.' They evidently do not follow Paul very far when he declares that he preached Christ and Him crucified. In that which is basic, they have much to learn from the Lutheran Church. Their constant confession of sin before the group will eventually tend to burn out the keener consciousness of sin until it means not a thing. The Oxford people have a way of making themselves popular before the world, but we have no promise of ever becoming popular as followers of Him who was despised and rejected of men."

Z.

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College-bred Youth are consistently being corrupted by the teaching of evolution, a statement by an organization called the Evolution Protest Movement openly charges.

"Facts given below show how degeneracy and communism are taught in American colleges and universities to the youth of today under the guise of 'Modernism,' 'Evolution,' and other 'Sciences,' destructive of Christianity and faith in God."

"In a tax supported university library there are books deliberately designed to produce a reaction from Christianity. The class of literature given here is instructive. Favorable to evolution, 83; opposed to evolution, 0. Favorable to atheistic evolution, 29; supporting theistic evolution, 3. Discrediting Divine Inspiration of the Bible, 42; sustaining Divine Inspiration, 0. Condemning Christianity and the church as evil forces in the civilized world, 17; contending for

Christianity and the church as forces for progress, 1. Denying the deity of Jesus Christ, 18; representing Jesus Christ as the Son of God, 0."

"It is the first duty of all who guide the public, both children and adults, to understand the real significance of the theory of evolution. It is the philosophy of atheists and Communists; it is the religion of Russia, where Darwin is the new Messiah. It is emptying the churches in this country, and is largely responsible for the wholesale rejection of Christianity by the youth of England. The clergy and teaching profession, whose sincerity of purpose is not questioned, must be brought to realize four things:—

"(1) That the fantastic theory of Organic Evolution has not one single shred of proof."

"(2) That it has been physically disproved in its main essentials."

"(3) That it is flatly contradictory to the Bible, despite the mental gymnastic evolutionists."

"(4) That no statement of natural fact in the Bible has been disproved while many have been recently proved scientifically correct."

It is well for all true Christians to keep these four points in mind, and what is more, to be on their guard into whose hands they commit their church-bred believing offspring when they send them to our godless colleges and universities. The harm done to these innocents there can hardly be over-stated. Let us erect and support our own Christian schools and colleges.

Z.

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Academic Freedom Willard W. Beatty, the president of the Progressive Education Association, has announced the formation of a commission to fight for academic freedom in behalf of teachers and colleges. He urges all members of the association "to report to the commission any protests or attempts to restrict freedom in teaching or in the private lives of the teachers." These men are very frank about wanting to be a privileged few secure against all interference or supervision by any one. In the same session they "favored a continuance of federal aid to education."

A rather selfish demand, we think, and the unrestricted granting of it might not be wholesome either. Here we have a group that wants the right to teach what it pleases, in any way it pleases, and at the same time it expects the public to finance the enterprise regardless of whether the public deems that kind of teaching profitable and proper or not. We have not enough confidence in educators to give them such unlimited pleasures.

Academic freedom in this country has already become a license to proclaim the most vicious philosophy of disrespect for God and common decency that we have ever been compelled to tolerate. If the public knew what is being taught as scientific truth in our

country's classrooms, there would soon be heard a roar that would drown out for a long, long time all this clamor for still more academic freedom. There is too much of it already. It appears to us as if the people who pay the bill have a perfect right to decide what they want taught to their children, and that the government is in duty bound to root out all influences detrimental to the civil and moral welfare of the state.

Why should we accord to educators more freedom than we do the demagogue who holds forth from a soap box on the corner? He may be much less dangerous. If they must have academic freedom, why should they not be compelled to do the fair thing at least — hire a hall and pay their own rent? Why should they rant about Father Coughlin as they did. If his social and economic theories are poisonous now, would they be less so if he were a university professor? And many a professor has been guilty of proclaiming doctrines more poisonous than those of Father Coughlin.

The more we hear and read of the sins committed in the name of education, the more convinced we are that Luther was right when he said that parents should not send their children to a school where the Word of God does not rule. Teachers who do not accept the God of the Bible, who sneer at the inspiration of the Scriptures, surely ought not to be permitted to train our children. In many instances there is no reason why they should. We have our own schools, and there the question of academic freedom solves itself by means of "Thus saith the Lord."

S.

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"The New Modernism" Its prophet is the "Christian Century," known for its most unchristian attitude toward all true religion. It seems that "Liberalism" has somewhat petered out. Its critics declared that it has failed, and its keenest critics are the liberals themselves. Something went wrong. It was hoped that Liberalism would bring in the new millennium, that to get as far away from the old Bible truths as possible was not only the badge of liberty and freedom, but that this would create a new religion, a religion based upon reason and the all-sufficing intelligence of man. It brought forth a new religion indeed, conceived in unbelief and born in lies, nourished on doubt, a weakly, puny thing that cannot live. It has no strength to uplift the fallen, to make strong the weak, to overcome the evils now so plentifully besetting the world. In short, as a religion, Liberalism was a dismal failure.

Now a new name is to be found for the old thing. It is to be rebaptized "New Modernism." As "Modernism" means new, this is to be a new "Newness." That it is the same religion of unbelief in the Word of God is rather unnecessarily averred by the Century. For this New Modernism flees from the old

saving faith as from the devil, or rather from an avenging God. Liberalism has had its day and will under another name persist in leading men to perdition. It is a child of the father of lies, the devil. Z.

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The Fruit of Years In the Kadelpian Review A. W. Porterfield makes a statement we should not overlook. "The public does not realize that with each birth there are that many more pounds of total ignorance, while each death removes the fruit of years." He directs these words to the teachers of today in order to make them more conscious of their responsibility and of the role they must play if our intellectual growth is not to suffer.

Are we always aware of this that also in our congregational life, in our church in general, death is constantly removing the fruit of years, people who have been the pillars and who have helped to guide us and inspire our decisions, who have carried the brunt of the battle against error and indifference, who have put their hearts and souls into the Lord's work, and who never let up until they were called to their rest? Every year marks the passing of some whose profound knowledge, whose unswerving convictions, devotion and child-like faith contributed much to the spiritual welfare and progress of our church. Stand-bys they were, men to whom pastors turned for wise counsel and assistance, men from whom we all never failed to receive invaluable encouragement and understanding.

What about replacements? If their positions are not filled with others of like qualities, our church will soon feel the effect. No congregation can continue to function efficiently and properly if these gaps in her ranks remain open. Our Synod will not be able to hold fast to sound doctrine and practice; it will not be able to avoid the many pitfalls which these men by virtue of their experience and better understanding could see from afar if there are no others just as well equipped to wage this battle. What will the harvest be then?

Death is continuously removing from our midst the fruit of years. Are we making every effort to give the rising generation abundant opportunity to become like our fathers? Where did these pillars of ours acquire their outstanding characteristic, their clear-cut perception of doctrine, their zeal for missions, their wholehearted dedication to Christ? How and where were they trained? Do we still realize the necessity of homes like that and schools like that? Do we still give our boys and girls a similar course of instruction, fundamentally just as thorough and complete? Or do we merely hope that they will develop such Christian traits and talents nevertheless?

"And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 1 Tim. 2:2. Are you doing your part? S.

Boycotts and the Church A year or so ago a formidable nation-wide boycott of lewd films was thought to have put a scare into the hearts of the motion picture producers that none would dare to come out with a picture steeped in the moral filth formerly considered necessary to score an "artistic" and financial success. But judging by the outcries of editors against the indecency of a film now showing in the picture palaces, there has been at least one backslider. According to one editor the picture, which shall remain unnamed here, "touches a new low-level in the business of capitalizing vice." The hope is expressed that the churches will be quick to nip this new outcropping of filth from Hollywood in the bud by means of another boycott.

If decent citizens decide not only to stay away from such lewd pictures on the screen themselves but also to assist in organizing a boycott of such pictures, that is their privilege. They are perhaps rendering a service to the community. But we fail to see what the Church has to do with organizing such boycotts. It is, of course, the Church's business to warn her members not to expose their souls to temptations, but when the Church tries to reform the world by force she is not only attempting the impossible but is also dabbling in something that is none of her business.

The weapons of our warfare are not carnal. Organized boycotts and other forcible measures are not a part of the God-given equipment of the Church. Her business is to regenerate the individual soul by means of the Gospel of Jesus Christ, which will have as its result that a higher and nobler spirit comes into being, for if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new.

That policy may appear slow and tiresome, also lacking in tangible results. If a church can say that by means of a boycott she cleaned up the movies — that is something that can be pointed to and talked about as a great achievement, but the cause of the church of Christ, which comes not with observation but is something within, has not been advanced thereby one hair's breadth. The Church is to deal with the root of the evil in the individual heart and not waste time slashing away at symptoms.

In spite of all boycotts and all attempts at outward reform, the world will remain world. Significant for the Church's mission is also the statement which Jesus made in His high priestly prayer the night before His death (John 17:15), "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The Christian must live in the world, in evil surroundings. That can't be altered, but through the Gospel his heart can be strengthened against the evil which surrounds him on every side.

I. P. F.

From a Wider Field

PALM SUNDAY HYMN

"Hold that fast which thou hast
That no man take thy crown."
Counsel of ages past
To Christians written down;
And now 'tis rightfully
My priceless legacy.
My crown, dear Lord, I trace
Beneath Thy saving grace;
Oh, let me hold it fast!

"Hold that fast which thou hast
That no man take thy crown."
What though the throngs are vast
That on the faithful frown,
I have Thy precious Word;
Nor time nor tongue nor sword
Shall move my trusting heart
With its sweet hope to part.
Lord, help me hold it fast.

"Hold that fast which thou hast
That no man take thy crown."
How rich my lines are cast,
In places with God's own!
How blest the boundless love
In which I live and move
And, graven on life's page,
My goodly heritage.
Lord, let me hold these fast.

"Hold that fast which thou hast
That no man take thy crown."
But when I come at last
To claim my glorious crown,
In faith be this my plea:
Christ purchased it for me,
And by His cross alone
Dare I approach Thy Throne.
Lord, help me hold it fast.

Emma Busch Lange.

THE ONE GREAT NEED TODAY

Sir John Bowring, one day, over yonder on the coast of China, saw a huge bronze cross towering above the ruins of an old monastery. The sight of that cross against the blue vault of heaven gave birth to that inspiring hymn:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

In this blessed season, the cross, and the Christ of the cross, need to be actively in our thinking. The cross is the one great need of the world today; it is the world's only hope.

Something is seriously the matter with the world. All its affairs are out of order. It is reeling and staggering as if from a mortal blow. The whole head is faint; the whole heart is sick. And the ten thousand panaceas of government, of finance, of trade, of social improvement, have brought no relief.

Symptoms of degeneracy and decay abound wherever we look. Ethical and moral standards that contribute to a wholesome social life have been impaired. Increasing looseness in marital relationships has done violence to domestic and family life. Child-life is blighted and cursed, and its future obscured and darkened. The sense of moral values is lost. The old and sure standards of former days have been cast aside.

Greed and selfishness, unrest, hunger, want, civil strife and despair, characterize our industrial relationships. And they forbid a disillusioned and distracted world to hope for renewed happiness and deliverance.

Strife between classes, races, religions, and nations is deliberately fomented. The flames of hatred are intentionally fanned. Bitter rivalries between nations are purposely agitated by those whose passions are stimulated by greed and unholy ambitions.

What can be done about it? A few days ago I heard a talk on science over the radio. According to the speaker, the world of the future can look to science as its one great hope. He said, science will cure diseases of the body; science will cure diseases of the mind; science will empty all the jails and prisons; science will abolish the scaffold and the electric chair; science, in short, will develop man to the point where he will be his own salvation. Science has accomplished wonders for which we are very grateful. But science has a long way to travel when it essays the role of an emancipator from sin.

After all, such remarks, whether scientific or not, are simply rehashing the age-old delusion that man must work out his own salvation. The fact that the world is overrun with a multitude of plans and programs, sociological, civic, and otherwise, proves that this is so. They do nothing more than preach and teach salvation by man's own effort, man's own strength. But social improvement is not salvation. Civilization and education cannot bring salvation. Killing germs and fighting pests do not achieve salvation. Social security and old-age pensions are not salvation.

The great need of man is the salvation of the soul. And no human plan, program, or power can ever save a single soul. When could science ever say to a lost sinner: "The blood of Jesus Christ, His Son, cleanseth us from all sin"? Where is the wisdom of the world that conceived of this plan: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life"? Where is the education or culture that will bring a man to this confession: "Who shall lay any-

thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us"?

No, my friends; it is not the improvement of society, but the salvation of the individual that will bring about the desired change. And the cross, and the Christ of the cross, is the only thing that can produce that change. Take any man, I care not who or what he be. But if he has been transformed by the blood of the Savior into a believing, loving child of God, that man has something to live by. That man has a hope against which the devil, the world, and the flesh are powerless. Though once he was dead, he is now alive. He will look and act like a new man. "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." II Cor. 5:17. The Gospel of Christ is still the power of God unto salvation, to every one that believeth. The cross is your only hope and mine. The cross is the one thing above all else that the world needs today. For, as Paul tells us: "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." I Cor. 1:18.

One who looks at this world and sees it as it really is, has this to say: "Surely, the future looks black enough, yet it holds a hope, a single hope. One, and only one, power can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue is the religion of Christ and Him crucified, the bedrock of civilization. If the world is to be saved from destruction, physical no less than spiritual destruction, it will be saved alone by the religion of Christ." Yes; there is one and only one remedy for the world's sickness, poverty, and woe. That remedy is Jesus the Lamb of God that taketh away the sin of the world. There is one and only one light to relieve the otherwise unbroken darkness. That is Jesus, the Light of the world.

The supreme need today is the enthronement of Christ in human hearts, the dominance of Christ in human lives, and the glorification of Christ in human affairs.

K. F. K.

THE CROWN SEEDS THE CROSS

Our highest joys succeed our griefs
And peace is born of pain;
Smiles follow bitter blinking tears
As sunshine follows rain.

We gain our rest through weariness,
From bitter draw the sweet;
Strength comes from weakness, hope from fear,
And victory from defeat.

We reap where we have sown the seed,
Gain is the fruit of loss;
Life springs from death, and at the end
The crown succeeds the cross.

JESUS CHRIST, THE GOD-MAN

"This is life eternal that they might know Jesus Christ." John 13:3. Who is He? Christianity is based entirely on Christ. He could do what He did only because He is what He is. Who is He?

"Without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Tim. 3:16. The true God became a true man, and His name is Jesus. The Jews said: "Is not His mother Mary?" And the Father said: "This is My beloved Son." Scripture says: "The man Jesus Christ." And it says: "Jesus Christ is true God." Jesus is God and man. He is a man like unto us, His is a human body and a human soul, He was born, He lived, and He died. He is a man like unto us, without sin indeed, and therefore a perfect man, yet certainly a real man. And He is like unto the Father. Jesus Christ possesses all power and wisdom. He is eternal and omnipresent. Did He not raise Himself from death? Shall not all tongues confess that Jesus Christ is the Lord? Is He not God indeed?

But "there is one Lord Jesus Christ." 1 Cor. 8, 6. The man Jesus Christ is not a different being from the God Jesus Christ. He is the Wonderful One, in whose person the divine and the human nature are mysteriously united. Body and soul forms a person: even so, since in the moment of conception the second person of the Trinity assumed into His personality the perfect humanity, the flesh and the Godhead form the person of Jesus Christ. We may not conceive of Jesus other than as the God-man. Who hung there upon the cross? The eternal God; for the man Jesus is none other than the God Jesus. And being the body and soul of the Son of God, the human nature has been endowed with all the attributes of the divine nature. As the fire, permeating iron, transforms it into a fiery mass, so all power and majesty of the Godhead is given to the human nature. Matt. 28:18. He is and ever will be the God-man. The divine nature does nothing except by and with the human nature. If you consider the works of Jesus Christ as in any way mere human works, you do not know Christ. He is all that the term implies: the God-man. We do not know all that the term implies; we cannot grasp the mystery, but we believe the truth: "In Him dwelleth all the fullness of the Godhead bodily." Col. 2:9:

If Jesus Christ had not been a true man, we had not been redeemed. Our Savior must die to deliver us from the curse of the Law, which is death, and if He would die for us, He must be a man. And if He would die for us, He must be one of us. If the sentence of decimation be pronounced against a seditious regiment, the tenth ones to die must belong to the regiment. Humanity had sinned, humanity must pay the penalty. We have a right to plead the vicarious suffering of Jesus, for He is a true man. We can

safely trust our case to Him who is touched with the feeling of our infirmities (Heb. 4:15), for He is our brother, a true man.

If Jesus Christ be not true God, we are not redeemed. "None of them can by any means redeem his brother" (Psalm 49:7), because no man can bear the sins of the human race, for he cannot bear his own. A pauper cannot pay the ransom of a king. A child cannot vanquish a giant. Without the shedding of blood there is no redemption; but it must be the shedding of precious blood. The work of God alone is of infinite value. If a man can plead a righteousness gained by God Himself, God Himself must accept such a one. And our Savior is the true God.

If Jesus Christ be not God and man in one person, we are not redeemed. For God cannot die; yet must there be an infinite expiation; but Jesus died; and Jesus is God: then God did surely die. Aye, "they crucified the Lord of glory." 1 Cor. 2:8. The soul cannot die, yet the man dies. Who is hanging there upon the cross? A mere man? Had the divinity nought to do with this act? Then we are still in our sins. But it is the Lord of glory, the Eternal God. We cannot understand these depths of mystery, but we cling to this mystery of godliness; salvation, faith, happiness results therefrom. If only the human nature were concerned in the death of Jesus, we are nevermore redeemed. Our only hope is in the intimate and indissoluble union between the two natures in the one person of our Lord and Savior Jesus Christ.

Unless you believe in the God-man, you cannot be saved. It is not in human nature to accept this mystery. But if thou shalt confess: "Thou art the Christ, the Son of man and the Son of the living God," blessed art thou, for flesh and blood hath not revealed it unto thee, but the Father of the God-man, Matt. 16. May God bless thee! May He lead thee to believe in Jesus Christ, the God-man. — From The Messenger, Jamestown, N. D.

HERR, DEIN WORT, DIE EDLE GABE

By N. Ludw. v. Zinzendorf

(Translated by N. J. Hong)

Lord, Thy Word, that precious dower,
Priceless gift beyond compare,
I prefer to wealth and power,
Every treasure rich and fair!
If Thy Word were weak or wanting,
Where should then my faith be moored?
Lord, if thousand worlds were flaunting,
Still my choice would by Thy Word!

Yea and amen! Halleluiah!
Lord, O lead me and sustain,
That I may, O great Jehovah,
Faithful to Thy Word remain!
Let me e'er be unremitting
In Thy service earl' and late!
May I at Thy feet be sitting
Even as Maria sate!



Our Missions

OUR AFRICAN MISSIONS

Dr. and Mrs. H. Nau left New York at midnight March the 4th on the S. S. Bremen to enter upon the Lord's work in Nigeria, West Africa. Since Dr. Nau's sailing for Africa marks a milestone in our Church's work, the people of New York arranged for a special farewell service on the evening of March the 3rd at 8:15 P. M. in the chapel of the Lutheran Inner Mission Society, that Dr. and Mrs. Nau might know that also their blessings and prayers went with them. The Rev. Louis Henze, Mission Director of the Atlantic District, preached the sermon.

RAGGED SKY OVER MISSIONARY FIELDS

The official harbinger of spring on the Great Plains; as though winter had been suddenly and viciously assaulted by the forces of a long-suffering land, expertly blasted into shapeless, broken masses of clouds that weep briefly and angrily as they fly eastward beyond the horizon.

It came rather abruptly this year. On the first day of March a great Chinook roared out of the North, cutting at snow-drifts with incredible effectiveness, like an avenging angel. In less than twenty-four hours it had visibly laid waste the empire of winter and was sweeping away the shattered fragments. At all sky-levels it drove the sullen clouds which had planned another attack of snow and ice — drove them disheveled in hopeless rout. Cumulus and cirrus, in indescribable confusion, in broken rank like panic-stricken refugees, scudded and rolled with comical dignity. Their haste betrayed them — and the streamers that strung along behind them like the coat-tails of men in fright.

Ragged sky — so different from the leaden hopelessness of winter and the marching sheep-flock of the summer blue. Men on the prairies stir with the Chinook. It will tear at their hats and clothes like grappling-hooks, but it also blasts away the memory of a frozen, isolated, seemingly endless season of inactivity. It loosens the steel band of winter from doors and roads, unshackles forgotten energies, reveals neglected duties.

To those who preach the Word this is in a particular sense a season of joy. For them the Chinook makes covenant with the calendar. The ragged sky means Lent, and Lent involves the most intense and demanding application to the spiritual needs of the parish. The services conducted by missionaries and

all pastors double and triple. Here on the plains, with large and scattered fields, we conduct as many as five and six services each week, and the laws of space exact their pound of flesh in the form of tremendous mileage.

It is essential, therefore, that winter must yield its place before the pilgrimage to Calvary begins. The Chinook must open roads and dry them; it must coax the hitherto snow-bound Christian toward his church, and assure him that his pastor will be there. It must reestablish fellowship and revive the joy of common worship.

Winter is a despoiler of the spiritual forces which the preaching of the Gospel has built up during the rest of the year. The ragged sky of March finds ten thousand miniature reflections in Christian hearts. For only the constant contact with preaching, the unbroken association of pastor and people, the regular mutual lifting-up of hearts in public worship can maintain the even flow of faith and the bonds of Christian fellowship. And winter disrupts those practices. It is literally true, here in the West, that pastors have not laid eyes on some of their members for two months. That is the sixth part of a year. During that period of isolation hearts become frayed with care, the sense of unity within congregations is dulled, the rhythm of congregational life is broken. The shepherd of the flock, perhaps more than the individual members, senses this estrangement most keenly.

It is frequently suggested that the damage of winter might in part be obviated if Christians had the necessary devotion. Consecrated hearts would overcome some obstacles to church-attendance, at least, by reverting to the ways of their fathers, deserting their automobiles and hitching Dobbin to the sleigh. What are five, eight, ten and fifteen miles behind good horses? What indeed? The answer is that, to not a few of our people, it is nothing extraordinary, when the weather is fit for human exposure. Last Sunday the writer, at a small country church, found three out of seven families present by virtue of bob-sleds. And nobody would deny that, but for a low level of spiritual energy in others, they too would use such means of transportation, inconvenient as it is.

But the fact remains that horses are no real solution of the winter problem. We must face the truth that progress often closes the door to the past. It is not purely a question of conveniences or of pride. Both horses and humans are geared to a motor age, in such a way that the gear ratio cannot be changed overnight. The writer, in 1932, resorted to a team in a desperate effort to reach an outlying parish after three weeks of separation. One of the horses foundered. Average modern horse-flesh is no longer hardened to such a trip. And for the people it means a complete and radical alteration of a schedule deeply rooted. Their time on Sunday morning, for example,

is synchronized with a speedometer. Chores, stock and personal, take so many minutes each. Sudden reversal to horses shortens the day by from two to four hours. Both the mental and physical adjustments required are tremendous. It can be done — and is done, when weather and horse conditions make it feasible. Poor ponies and sub-zero temperatures, however, will keep even the most faithful at home, and who shall reproach them?

So let the Chinook blow. Winter will perhaps continue his stabbing thrusts as he passes; there may be snow-storms and waves of cold to disfigure the lovely green of April and May, and we have known frost in June. But Lent rules in Christian hearts, and the light of Easter morning beckons. There is an odor of raw earth in the air; the farmer is critically viewing his bin of seed wheat, and, mingled with the incense of Lenten prayers, his plea rises through the rifts in a ragged sky: Lord, bless us with a good year, and let the seed we are about to sow bring forth its fruit abundantly.

E. S.



Our Synod

FROM THE ADMINISTRATION

God willing, the General Synodical Committee will meet in the week of May 24. Further announcements concerning this meeting will be made later.

Among the committees that will report are: Group Insurance, Prof. A. Sauer, chairman; Principles of Education, Prof. E. Kowalke, chairman; Sunday School Course in our Seminaries, Rev. A. Ackerman, chairman; Our Missions, Rev. I. P. Frey, chairman; Young People's Work, Rev. G. Pieper, chairman; Catechism, Prof. A. Zich, chairman; Representation Synodical Conference, President E. Benj. Schlueter, chairman.

The General Mission Board, the institutional boards, and all standing committees, will kindly send in their reports in proper form for printing by noon, Saturday, May 16.

* * * *

How about our finances? The effect of the extremely cold weather and the blizzards that blockaded the roads in almost every section of our country has been keenly felt in the office of Treasurer Buuck. With church attendance so frequently interrupted, the volume of the offerings of our people was reduced perceptibly, and the treasurer today, March 19, finds himself \$18,000 short of the sum required to pay the requisitions for February.

Now, that things have gone back to normal, may we not hope that every Christian in the Synod will make haste to cover this deficit and to provide for the needs of the Synod so liberally that, as far as he is concerned, his congregation will by June 30 have paid up its entire quota of \$3.00 per communicant member?

It is time, too, to start in earnest in gathering in the offerings for the retirement of the debt of our Synod. Gratitude for the divine grace we are daily receiving should make us willing to supply the current needs and to retire the debt.

Can we afford to do so? Have we lost a member of the family or a dear relative in the devastating floods that have wrought such havoc in many parts of our land? Or, has our home been laid waste by the angry waters? Some 150,000 to 200,000 of our fellow-citizens have suffered great hardships and losses, but, as far as we know, most of the members of our Synod have been spared. Our hearts and hands should go out to these sufferers in heartfelt sympathy. But, should we not also offer the gratitude of our heart to the Lord for His gracious protection; and should not our hands prove that we are really grateful? When God in His unsearchable wisdom takes, one might say, everything from our fellow-men, will we say that we cannot afford to make a thankoffering of a hundred dollars, or a thousand? "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God." Ps. 50:23.

John Brenner.

FIFTEEN MONTHS

The resolution to make a serious attempt to liquidate our entire synodical debt of about \$640,000 by June 30, 1937, was made in August, 1935. That gave us 22 months time within which to carry out this great work. There are now only fifteen months left. Two or three of the fifteen will be winter months, and it is still fresh in our memories how completely the winter months can paralyze any work that requires holding meetings, making visits, and traveling. We can count definitely on only about twelve months in which to make the personal calls that this kind of work certainly requires.

It is hardly too much to assume that by this time all congregations have done the preliminary work of giving the necessary information, deciding on a definite plan, and setting it in motion. It is high time, however, to begin doing the intensive work of gathering subscriptions. The remaining fifteen months will slip by before we realize it. If this is to be an "earnest effort" we dare no longer postpone making it. Everybody has had ample time to think about this matter; the time is now ripe for doing.

Our debt is about \$640,000. We have fifteen months within which to gather that sum. We have in round numbers 500 congregations. If in each

month in each congregation one one-hundred dollar subscription is secured, we should, at the end of the period, have a total of \$750,000 subscribed. For some congregations one one-hundred dollar subscription a month for fifteen months would seem a rather simple matter. For others it would seem impossible. In actual practice such a division of contributions is of course absurd because of the widely varying conditions, but this little exercise in arithmetic might nevertheless serve the purpose of showing that our effort to retire the debt is not at all an idle dream, but that the thing can be done. Let us but work together as brethren, put aside fear and thoughts of self, and go at this work cheerfully in the confidence that it is pleasing in God's sight, and we shall find that God blesses our work.

If we continue to remind ourselves what a painful burden and hindrance the debt has been all these years and what a blessing for all of us and for all our work it will be to be rid of it, we shall find some encouragement in that thought to suppress our doubts and to take hold of the work with cheerful goodwill.

We shall find more "men of good will" who have a warm heart for the missionary work of the synod and who are willing to give freely than we thought we had among us, if we but broach the matter frankly and ask them confidently for the sake of the preaching of the Word to give toward this good cause. When we find such willing men and women we shall by our own experience realize more clearly what St. Paul meant when he said to the Corinthians, "I rejoice therefore that I have confidence in you in all things."

For the Committee on Debt Retirement,
E. E. Kowalke.

† MRS. OTTO F. BOERNEKE †

Tabea Catherine Boerneke, daughter of the sainted pastor G. Albrecht and Christiana, née Schaal, was born May 20, 1890 in Jordan, Minn. A few years later her parents moved to Emmet, Minn., where she attended the parochial school until her confirmation in 1903. In that rather insignificant and small schoolhouse, where the Word of God reigned supreme, the foundation was laid to her later truly Christian life. In 1913 she married Otto F. Boerneke who at that time was in charge of the parochial school at Fairfax, Minn. In 1918 she followed her husband to Acoma Township, Hutchinson, Minn, and about seven years later, in 1925, her family moved to Barre Mills, where her last temporal home was destined to be.

Her marital union was blessed with five children, two sons and three daughters, who cherish the memory of a wonderful mother.

She appeared to be in good health up to the very last day of her life, and, while cheerfully attending to her daily house-work, she was suddenly and unex-

pectedly transferred, as a true child of God, from this sinful world into her Father's home.

Funeral services were held from St. John's Church at Barre Mills, Wis. Her pastor based his words of comfort and admonition on John 18:11: "Should I not drink the cup which my Father has given me?" A sextette consisting of neighboring teachers and pastors sang several selections during the well attended services. The members of the church-council served as pall-bearers. Her body was laid to rest in St. John's cemetery, only a few steps from her home, where she had lived and died happily, and where it is now awaiting the new morn of resurrection day, when death shall be no more.

J. H. P.



LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet at Hermansville, Mich., April 21 and 22, with first session opening at 9 o'clock, C. S. T.

Previous assignments not yet delivered or completed: Cherubim and Seraphim, K. Geyer; The Difference between U. L. C., A. L. C. and the Synodical Conference in respect to Doctrine and Practice, G. Fischer; The Prophet Joel, T. Hoffmann.

New assignments: Isagogical treatment of Obadiah, A. Engel; Office of the Keys, A. Gentz.

Every Pastor: His written Easter Sermon.

Every Pastor: A topic of his own choosing.

Conference Preachers: H. Hopp and R. Marti for the Confessional and T. Hoffmann and W. Lutz for the Pastoral sermon.

Please make announcement with Pastor H. Kahrs.

E. C. Rupp, Sec'y.

NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will meet April 28 to 30 at Stanton, Nebraska, Pastor E. A. Klaus. Opening of sessions at 9 A. M.

Assignments (in the order in which they were made for 1936): Discourses on the Pastor A. Sitz's Memorial on Suspension to Joint Synod and on the Committee's Report: Pastor E. C. Monhardt (unfinished discussion); The Witch of Endor: Pastor W. G. Oelhafen; Our Lutheran Stand and Practice towards Lodgers: Pastor R. F. Bittorf; An Exposition of the Book of Acts: Pastor Wm. Wietzke; Ehescheidung mit besonderer Beruecksichtigung von Matth. 19: 6-9 und 1 Kor. 7: Pastor Walter Baumann; An Exegesis of 1 John 4: Pastor E. F. Hy. Lehmann; An Exegesis of Hebrews 7: Pastor Herbert Witt; Practical Lessons for Pastors from the Prophet Hezekiel: Pastor Walter A. Krenke; An Exegesis of Romans 7: Pastor Lee Sabrowsky; An Exegesis of Isaiah 55: Pastor H. Hellmann.

Speakers: Pastor Hugo Fritze; Pastor Herbert Witt.

Please announce!

L. A. Tessmer, Sec'y.

MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY

The Mixed Pastoral Conference of Milwaukee and Vicinity will meet April 28 and 29 in Gethsemane Congregation (R. O. Buerger, South 29th and West Harrison). Sermon will be preached by H. Bleeke (G. Beiderwieden).

The following essays will be delivered: P. Naumann — Exegesis on 1 Tim. 2; G. Beiderwieden: What can we do to safeguard our young people against perils of the present day; Dr. W. Dallmann: What is the difference as to doctrine between the Synodical Conference and the United Lutheran

Church and the American Lutheran Conference? Prof. M. Lehninger: The aims of the Liturgical Society of St. James, et al.

Dinner will be served.

G. Windisch.

JOINT MISSISSIPPI SOUTHWEST CONFERENCE

The Joint Mississippi Southwest Conference meets with Rev. Theo. Mueller at La Crosse, Wis., Wednesday, April 20, 10 A. M. sharp.

Sermon: H. Paustian and Walter Paustian.

Papers: Exegesis: Col. 1, 24-29, H. Schaller; Christian Attitude to Russian Communism, P. Froehлке; How to Deal with Such that Willfully Neglect the Means of Grace, Alf. Sauer; Homil. Exeg. 1 Pet. 2, 21-25, F. Senger.

Gustav Vater, Sec'y.

PASTORAL CONFERENCE OF DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Dakota-Montana District will meet at the Northwestern Lutheran Academy, Mobridge, South Dakota, from April 14 (beginning at 9 A. M.) until April 16.

Papers: 1. Exegesis on the Epistle of Jude, Wackerfuss; 2. Radio Broadcasting, Schnitker; 3. An isagogical and exegetical analysis of the prophet Hosea, Schaller; 4. A short essay on the study of sectarian literature as a stimulant for preaching, Schaar.

Sermon: Prof. G. Martin (Pastor Wm. Lindloff) German.

Announcements should be made to Pastor E. R. Gamm. Services will be held Tuesday evening. H. Lau, Sec'y.

PACIFIC NORTHWEST PASTORAL CONFERENCE

The Pacific Northwest Pastoral Conference will meet at Yakima, Wash., with Pastor F. H. K. Soll, April 21 to 23. Sessions will begin at 2:00 P. M.

Sermon: Wm. Lueckel (E. Kirst), Col. 2: 1-5.

Confessional: L. C. Krug.

Papers: "Cremation," A. Matzke; Practical Application of F. Soll's Paper on "Terminology of the Church Officers of the New Testament," F. Soll; Exegesis, Eph. 4: 29-32, E. Kirst; Book Review, E. Zimmermann.

Please announce your coming to the local pastor, F. Soll. Walter Amacher, Sec'y.

THE DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

The Dodge-Washington Counties Pastoral Conference will meet, D. v., at Slinger, Wis. (Pastor A. Lengling), April 21 and 22. First session at 9:30 A. M.

Papers to be read by: Martin, Bradtke, Lengling, Cares, Stern, Zarling.

Speakers: G. Redlin — W. Reinemann.

Confessional Address: H. Klingbiel — A. Lengling.

Please announce! Herm. C. Klingbiel, Sec'y.

MINNESOTA DISTRICT PASTORAL CONFERENCE

The Minnesota District Pastoral Conference meets April 28 to 30, at Town Greenwood, Hennepin Co., Minn. First session at 10:00 A. M.

Essays: What Stand Should a Christian Take to the Human Institutions in the Congregation and the Synod? H. Nitz; Exegesis, Psalm 22, R. Haase; What Constitutes a Popular Sermon? M. Wehausen; The Liturgical Movement Sponsored by the Society of St. James, C. Bolle.

Sermon: A. W. Blauert (Otto Klett) German.

Confessional: A. Baer (O. K. Netzke) English.

Please register with Pastor Wm. Haar, Loretto, Minn., before April 18. Also designate whether coming by car or bus, and with whom you are driving.

Salem Church is located 18 miles northwest of Rockford, 6 miles south of Loretto, and 5 miles northeast of Rockford. H. E. Lietzau, Sec'y.

WINNEBAGO TEACHERS' CONFERENCE

The Winnebago Teachers' Conference will meet at St. John's Lutheran School, Reedsville, Wis., April 6 to 8. Sessions begin Monday at 2:00 P. M. and close Wednesday noon. Quarters will be provided for all those who send in their requests to Teacher W. A. Pape, Reedsville, Wis., on or before March 30, 1936.

PROGRAM

Theoretical

1. A Presentation Portraying How the Greatest Benefits May Be Derived from Visual Education in Our School M. Dommer
2. Divine and Human Nature of Jesus in Regard to His Temptation Rev. Eckart
3. The Importance of Stressing the Conservation of Natural Resources in Our Schools V. Albrecht
4. State Laws of Recent Years Affecting Our Schools Theo. Lau
5. Mission Work with Reference to One Special Mission Field E. Sandersfeld

Practical

Tuesday A. M. — Primary Grades

1. A Lenten Bible Story Viola Oetjen
Substitute: Marriage in Cana Frances Redeker
2. Practical Lesson in Dictionary Drill Esther Pape
Substitute: Location of Continents on Globe Mrs. Norman Otto
3. A Lesson in Phonics Irene Zarling
Substitute: A Silent Reading Lesson (Grades 3-4) Ardella Dahms

Tuesday P. M. — Intermediate Grades

1. A Lesson in Words Often Mispronounced Viola Leitzke
Substitute: History of Wisconsin as a Geography Lesson (Grades 5-6) Henry Gruenhagen
2. Third Commandment: What Is Commanded? Fred Loppnow
Substitute: Destruction of Spanish Armada A. F. Pape

Wednesday A. M. — Upper Grades

1. The Old Testament Sabbath Day Theo. Boettcher
Substitute: History of Our Synod H. Zautner
2. A Penmanship Lesson A. Fuerstenau
Emanuel Arndt, Sec'y.

ORDINATION

Authorized by President E. B. Schlueter of the North Wisconsin District, the undersigned, assisted by Pastor K. Machmiller, ordained Mr. Orval Kreie, engaged as teacher and assistant to the pastor in the First German Ev. Luth. Church in Manitowoc, Wis., into the holy ministry on the second Sunday after Epiphany. May the Lord bless his labors. L. H. Koeninger.

BOOK REVIEW

Interpretation of I and II Corinthians. By Dr. R. C. H. Lenski. Cloth. 1,338 pages. Price: \$5.00. The Lutheran Book Concern. Part II dedicated to our Seminary at Thiensville.

What the reviewer has said about previous works of Dr. Lenski, applies also to this volume. Dr. Lenski firmly believes that the Scriptures are verbally inspired. "No man could write as this man wrote by means of his own natural powers, or by means only of his own regenerated powers. The evidential reason for this fact is that no man has ever been able to do so. The only explanation for the ability of Paul and of his fellow apostles is divine Inspiration. Not one wrong thought. Not one faulty word. Paul's mind indeed; Paul's thoughts indeed; Paul's words indeed; yet all of them under the divine mind and will." In this spirit the author approaches his task, to set forth God's message to us through Paul. His style is compact, vigorous, and clear; it stimulates thought and leads to further study. J. B.

The Salutary Relation Between Christian Doctrine and Christian Life. By Rev. C. E. Linder. Paper cover. 32 pages. Single copy, 20 cents; a full dozen, \$1.50. The Lutheran Book Concern.

Against those who, while insisting on the Christian life, deny Christian doctrine, the author aims to show that Christian doctrine is the only source of all Christian life and the only power to a godly living. The underlying thought is good, but there are instances of a lack of clarity in expression. J. B.

DAKOTA-MONTANA DISTRICT

Rev. July 10, 1935 to March 1, 1936

A. Birner, Hendricks, Minn.	\$ 71.40
A. Birner, Arco, Minn.	23.24
A. W. Fuerstenau, Raymond, So. Dak.	125.00
M. Keturakat, Germantown, So. Dak.	34.61
L. Lehmann, Hidewood, So. Dak.	163.10
L. Lehmann, Havana Twp., So. Dak.	133.90
L. Lehmann, Dempster, So. Dak.	90.75
W. Lindloff, Elkton, So. Dak.	184.05
W. Lindloff, Ward, So. Dak.	123.53
W. T. Meier, Watertown, So. Dak.	674.09
R. J. Palmer, Willow Lake, So. Dak.	108.60
R. J. Palmer, Hague, So. Dak.	152.40
H. Rutz, Gary, So. Dak.	97.67
H. Rutz, Clear Lake, So. Dak.	40.11
F. Reuter, Argo Twp., So. Dak.	92.23
F. Reuter, White, So. Dak.	28.06
G. J. Schlegel, Rauville, So. Dak.	213.35
G. J. Schlegel, South Shore, So. Dak.	100.61
W. F. Sprengler, Grover, So. Dak.	420.87
H. C. Sprenger, Marshall, Minn.	105.50
H. C. Sprenger, Milroy, Minn.	115.50
H. Lau, Aurora, So. Dak.	70.25
H. Lau, Bruce, So. Dak.	29.55
D. F. Rossin, Goodwin, So. Dak.	76.45
D. F. Rossin, Altamont, So. Dak.	42.27
G. Schmeling, Henry, So. Dak.	117.54
G. Schmeling, Clark, So. Dak.	27.95
G. Schmeling, Florence, So. Dak.	58.29
A. Sippert, Estelline, So. Dak.	47.71
P. Albrecht, Bowdle, So. Dak.	227.60
P. Albrecht, Theodore, So. Dak.	53.86
S. Baer, Zeeland, No. Dak.	210.86
S. Baer, Hague, No. Dak.	85.99
Theo. Bauer, Akaska, So. Dak.	146.19
Theo. Bauer, Eales, So. Dak.	46.87
E. R. Gamm, Moberge, So. Dak.	125.25
E. R. Gamm, Glenham, So. Dak.	144.00
H. J. Schaar, Miner, So. Dak.	4.86
E. Schaller, Mound City, So. Dak.	117.42
E. Schaller, Gale, So. Dak.	50.57
J. P. Scherf, Roscoe, So. Dak.	194.87
W. Dorn, Windsor, No. Dak.	23.60
J. B. Erhart, Jamestown, No. Dak.	52.58
J. B. Erhart, Valley City, No. Dak.	11.06
O. Heier, Circle, Mont.	37.67
O. Heier, Olanda, Mont.	29.30
O. Heier, Watkins, Mont.	20.90
O. Heier, Brockway, Mont.	3.23
W. Hermann, Tolstoy, So. Dak.	93.14
E. Hinderer, Tappen, No. Dak.	87.68
E. Hinderer, Streeter, No. Dak.	19.63
R. Kettenacker, Terry, Mont.	11.00
R. Kettenacker, Crow Rock, Mont.	45.35
E. Krueger, Mandan, No. Dak.	34.69
W. Krueger, Hettinger, No. Dak.	29.71
W. Krueger, Reeder, No. Dak.	97.17
E. C. Kuehl, Lemmon, So. Dak.	129.51
E. C. Kuehl, White Butte, So. Dak.	50.00
E. C. Kuehl, Shadehill, So. Dak.	23.40
P. R. Kuske, Elgin, No. Dak.	116.97
P. R. Kuske, Burt, No. Dak.	60.82
W. Lange, Marmarth, No. Dak.	4.45
W. Lange, Bierman, No. Dak.	9.09
W. Lange, Ives School, No. Dak.	3.70
H. Mutterer, Flasher, No. Dak.	20.74
H. Mutterer, Carson, No. Dak.	13.80
H. Mutterer, Carl, No. Dak.	6.74
W. J. Schmidt, Faulkton, So. Dak.	125.76
W. J. Schmidt, Ipswich, So. Dak.	64.65
H. C. Schmitker, Faith, So. Dak.	74.49
H. C. Schmitker, Dupree, So. Dak.	33.88
H. Schultz, Hazelton, No. Dak.	131.91
H. Wackerfuss, Bison, So. Dak.	23.04
H. Wackerfuss, Drew, So. Dak.	27.40
H. Wackerfuss, Athboy, So. Dak.	29.19
H. Wackerfuss, Meadow, So. Dak.	30.49
J. J. Wendland, McIntosh, So. Dak.	46.01
J. J. Wendland, Paradise, So. Dak.	52.39
J. J. Wendland, Walker, So. Dak.	5.51
Total	\$6,657.57
Watertown, So. Dak.	

S. E. JOHNSON, Dist. Treas.

MINNESOTA DISTRICT

December, 1935, January, February, 1936

Rev.	Red Wing Conference	Budgetary	Non-Budgetary
Theo. Haar, Bear Valley	\$ 60.00		\$ 4.00
Jul. F. Lenz, Bremen	147.00		
E. G. Hertler, Brownsville	3.20		
R. Jeske, Caledonia	454.00		
R. F. Schroeder, Dexter	53.61		
Karl A. Nolting, Frontenac	168.42		24.00
T. E. Kock, Goodhue	98.45		
F. W. Weindorf, Goodhue, Grace	70.95		
F. W. Weindorf, Goodhue, St. John's	152.05		
Jul. F. Lenz, Hammond	2.00		
E. G. Hertler, Hokah	11.80		
E. G. Hertler, La Crescent	72.00		
T. H. Albrecht, Lake City	615.60		2.50
C. A. Hinz, Mason City	17.50		
Theo. Haar, Mazeppa	61.00		5.00
T. E. Kock, Minneola	18.40		
A. Eickman, Nodine	311.75		44.34
M. C. Kunde, Oronoco	63.67		
M. C. Kunde, Pine Island	55.91		
Geo. W. Scheitel, Potsdam	132.58		
J. R. Baumann, Red Wing	166.35		
R. Jeske, Union	82.70		
Karl A. Nolting, West Florence	148.00		
Paul E. Horn, Zumbrota	302.00		5.00
	\$3,268.94		\$ 84.84
Mankato Conference			
R. Polzin, Alma City	56.05		
W. Schuetze, Belle Plaine	281.34		10.00
A. Jul. Dysterheft, Helen	229.20		
L. F. Brandes, Jordan	237.00		10.00
H. E. Kelm, Lanesburg	153.42		48.91
H. A. Haase, North Mankato	120.00		
O. K. Netzke, Madison Lake	27.60		
A. Ackermann, Mankato	280.79		7.00
A. H. Mackedanz, St. Clair	58.95		5.00
Ernst C. Birkholz, St. James	121.25		9.14
	\$1,565.60		\$ 90.05
St. Croix Valley Conference			
O. P. Medenwald, Amery	114.65		
Wm. Franzmann, Baytown	47.95		
G. F. Zimmermann, Cady	37.63		1.00
Otto E. Klett, Centuria	46.50		
L. W. Meyer, E. Farmington	60.38		
G. F. Zimmermann, Elmwood	29.99		
Wm. Franzmann, Grant	13.00		
A. H. Baer, Hastings	31.00		
Paul C. Dowidat, Minneapolis	507.39		320.00
R. C. Ave Lallemand, North St. Paul	65.00		
Wm. H. Schweppe, Nye	10.51		
Wm. H. Schweppe, Osceola	48.67		
E. W. Penk, Prescott	25.00		
Otto E. Klett, St. Croix Falls, Redeemer	28.55		
Wm. H. Schweppe, St. Croix Falls	11.00		
C. F. Bolle, St. Paul	175.90		
G. E. Ernst, St. Paul	180.85		
A. C. Haase, St. Paul	500.00		121.56
C. P. Kock, St. Paul	96.80		
J. Plocher, St. Paul	449.59		168.61
J. W. Pieper, Somerset	9.05		
J. W. Pieper, Stillwater	60.00		
A. W. Sarella, Weston	86.50		4.50
H. E. Lietzau, Woodbury	40.00		
M. C. Michaels, Woodville	46.00		
	\$2,721.91		\$ 615.67
Redwood Falls Conference			
R. Heidmann, Arlington	92.00		20.00
A. C. Krueger, Cedar Mills	253.00		37.59
A. W. Blauert, Danube	182.67		10.00
C. J. Schrader, Echo	82.04		
C. C. Kuske, Emmet	14.34		11.00
Im. F. Albrecht, Fairfax	131.90		
C. C. Kuske, Flora	14.79		2.75
Henry Boettcher, Gibbon	156.10		11.00
M. J. Wehausen, Morton	50.70		
A. W. Blauert, Olivia	88.06		

A. W. Fuerstenau, Omro	54.31	
Edw. A. Birkholz, Redwood Falls	84.28	10.25
Aug. Sauer, Renville	52.60	
G. R. Schuetze, Seaforth	4.13	1.60
G. R. Schuetze, Sheridan	85.77	2.40
E. G. Fritz, Wellington	207.00	17.00
Aug. Sauer, Winfield	27.00	
C. W. A. Kuehner, Winthrop	36.87	5.00
C. G. Schmidt, Wood Lake	216.49	20.00
	<u>\$1,834.05</u>	<u>\$ 148.59</u>

Crow River Valley Conference

W. G. Voigt, Acoma	254.37	10.00
W. P. Sauer, Buffalo	161.25	
W. P. Sauer, Crawfords Lake	57.05	
E. H. Bruns, Delano	226.20	
M. Schuetze, Ellsworth	67.00	
Im. F. Lenz, Graceville	61.52	
W. J. Schulze, Hutchinson		52.36
G. Albrecht, Treas., Hutchinson, Trinity	7.95	
Chr. Albrecht, Johnson	94.33	
Karl J. Plocher, Litchfield	256.70	19.47
W. P. Haar, Loretto	111.32	
Jos. Weiss, Lynn	52.80	
Ervin Binger, Malta	10.95	
G. C. Haase, Monticello	6.00	
Alvin Leerssen, Montrose	28.07	
E. A. Hempeck, Morris	35.00	
W. C. Nickels, Pelican Lake	115.75	
H. C. Nitz, Rockford	155.54	
	<u>\$1,701.80</u>	<u>\$ 81.83</u>

New Ulm Conference

J. E. Bade, Balaton	87.25	17.15
Benj. Borgschatz, Brighton	3.45	
J. C. A. Gehm, Darfur	66.30	
H. A. Scherf, Eden	73.00	

P. Gedicke, Essig	14.10	19.75
A. Martens, Island Lake	22.25	
Paul W. Spaude, Lake Benton	58.70	5.40
W. Frank, Morgan	49.20	
G. Hinnenthal, New Ulm	555.00	57.57
F. Koehler, Nicollet	159.52	
R. Schierenbeck, Sanborn	37.25	
G. Theo. Albrecht, St. Peter	132.42	13.66
Wm. C. Albrecht, Sleepy Eye	262.90	
A. Martens, Tyler	20.00	
Karl Brickmann, Vesta	69.30	
Paul W. Spaude, Verdi	18.08	6.00
	<u>\$1,628.72</u>	<u>\$ 119.53</u>

Grand Total \$12,721.02 \$1,140.51

Memorial Wreaths

For Bertha Perry, from Rev. Paul E. Horn	\$ 2.00
For F. Poehler, from Rev. E. G. Fritz	1.00
For Mrs. Aug. Luthens, from Rev. W. G. Voigt	7.50
For Mrs. Aug. Luthens, from Rev. E. H. Bruns	5.00
For Wm. H. Gieseke, from Rev. G. Hinnenthal	5.00
For Mrs. Henry Batzlaff, from Rev. R. Schierenbeck	2.25
For Martin Vollmer, from Wm. C. Albrecht	9.00
For Wm. Kroschel, Sr., from Rev. Wm. C. Albrecht	7.50
For Andrew Trautman, from Rev. Paul W. Spaude50
For Carl Zimmermann, from Rev. M. C. Kunde	1.00
For G. E. A. Strusz, from Rev. J. R. Baumann	4.00
For Arthur Miller, from Rev. A. W. Blauert	5.00
For Arthur Miller, from Rev. E. H. Bruns	7.50
For Louis Geiger, from Rev. Wm. C. Albrecht	3.00
For Mildred Timm, from Rev. G. F. Zimmermann	2.50
For Aug. Kuehn, from Rev. M. J. Wehausen	7.00
For Mrs. P. Pidde, from Rev. P. Gedicke	17.00
For Esther Orth, from Rev. P. Gedicke	11.00
	<u>\$ 97.75</u>

H. R. KURTH, District Treasurer.

TREASURER'S STATEMENTS

February 29, 1936

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 48,756.28	\$ 21,492.39		\$ 21,492.39	
Educational Institutions	21,713.40				
Theological Seminary	3,132.06	12,316.15	7.90	11,316.79	991.46
Northwestern College	2,813.90	33,470.64		29,983.76	3,486.88
Dr. Martin Luther College	2,324.48	28,653.36	542.49	27,178.67	932.20
Michigan Lutheran Seminary	1,127.67	8,941.24	116.40	8,149.23	675.61
Northwestern Lutheran Academy	741.48	6,168.88	385.86	5,540.13	242.89
Home for Aged	1,687.17	4,313.59	500.00	3,681.46	132.13
Missions, General	53,951.83	593.77		593.77	
Indian	7,212.25	18,843.84		17,263.29	1,580.55
Negro	4,511.27	9,184.94		9,184.94	
Home	20,864.90	64,899.35		64,899.35	
Poland	3,338.99	6,360.71		6,360.71	
Madison Student	609.18	1,899.80		1,899.80	
African	183.15				
School Supervision	33.25	398.85		398.85	
General Support	5,810.95	11,622.00		11,622.00	
Indigent Students	1,719.67	1,201.75		1,201.75	
To Retire Debts	732.55				
Insurance Receipts	1,120.66	604.96		604.96	
	<u>\$182,385.09</u>	<u>\$230,966.22</u>	<u>\$ 1,552.65</u>	<u>\$221,371.85</u>	<u>\$ 8,041.72</u>
Revenues	29,710.05				
	<u>\$212,095.14</u>	<u>212,095.14</u>			
Deficits		<u>*\$18,871.08</u>			

Debt Statement

Debts on June 30, 1935	\$455,403.50
Debts made since	157,910.82
	<u>\$613,314.32</u>
Debts paid since	134,973.49
	<u>\$478,340.83</u>
Budget Debt February 29, 1936	179,364.29
Church Extension Debt	
Total Debt on February 29, 1936	<u>\$657,705.12</u>

We acknowledge with thanks the following donations:
 Previously reported \$ 1,490.54
 Memorial Wreath to Henrietta Haltner 15.00
 Memorial Wreath to Clara Schmercckel 4.50

\$ 1,510.04

THEO. H. BUUCK, Treasurer.