

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.

Vol. 21.

Milwaukee, Wisconsin, January 21, 1934.

No. 2.

THE SEVENTY-NINTH PSALM

O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

The dead bodies of thy servants have they given to be meat unto the fowls of heaven, the flesh of thy saints unto the beasts of the earth.

Their blood have they shed like water round about Jerusalem; and there was none to bury them.

We are become a reproach to our neighbors, a scorn and derision to them that are round about us.

How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire?

Pour out thy wrath upon the heathen that have not known thee and upon the kingdoms that have not called upon thy name.

For they have devoured Jacob, and laid waste his dwelling place.

O remember not against us former iniquities; let thy tender mercies speedily prevent us; for we are brought very low.

Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake.

Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed.

Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

And render unto our neighbors sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

Introductory

There is much resemblance between this and the seventy-fourth Psalm. Aside from the fact that both, according to their superscription, claim the same authorship — that of Asaph — they refer to the same national calamity. Both Psalms bewail the rejection of the Jewish nation, the occupancy of Jerusalem by a foreign army, and the profanation of the Sanctuary. True, the great

features in the scene of misery are presented in the two odes with a different degree of prominence. The one dwells chiefly on the destruction of the Temple; the other laments the terrible slaughter of the inhabitants of the holy city. In the seventy-fourth Psalm, the hope of deliverance and triumph breaks out in the very midst of the sorrow and the wailing, while on the one before us, the tone of sadness prevails throughout, with the exception of the short verse with which the Psalm concludes.

Other resemblances are not less observable, as for instance, words and phrases. Compare verse 5 of our Psalm. "How long, O Lord? wilt thou be angry for ever? shall thy jealousy burn like fire?" — compare this complaint with that of the seventy-fourth Psalm, v. 1, "O God, why hast thou cast us off forever? why doth thine anger smoke against the sheep of thy pasture?" or v. 10 of the same Psalm, "O God, how long shall the adversary reproach?" Compare, furthermore, the desecration of the Temple in verse one of our Psalm with that of the seventy-fourth, where we read in verse 7, "They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground." Other comparisons, the reproach of the God of Israel in verse 12, with that of the former Psalm in verse 18: "Remember this, that the enemy hath reproached, O Lord," again the comparison of Israel to a flock in the two Psalms. In short we find the same picturesque force of description in both; the same feeling of lamentation, and it is, as if both the one and the other is a funeral anthem of a nation in its deepest humiliation.

Finally, there is one more feature of resemblance between the two Psalms, which must not be overlooked. A goodly number of commentators, among them Luther, are agreed that the two odes are prophetic as to their contents and nature. Both predict a catastrophe which will befall the Jewish nation in some time to come, although they speak of the same as if it had occurred already. Scriptures are full of such predictions, describing calamitous events, as if they had about taken place, while their actual occurrence lies in the future.

But to what scene of desolation do these two Psalms refer? Some commentators are of the opinion that the prediction of these odes had its fulfillment in the destruction of the holy city by the Chaldeans, about five hundred and eighty-eight years before

Christ, before the Babylonian captivity under Nebuchadnezzar. Others, like Luther, extend the scope of the prophecy so as to include the desecration of the Temple by Antiochus Epiphanes in the times of the Maccabees, one hundred and sixty-seven years before Christ, and of course during the time of the second Temple. Luther in particular points to the devastation of Jerusalem under Antiochus, calling attention to the history of this outrageous ruler of the house of Seleucidae as told in the first Book of Maccabees. (Note: Those who read the German Bible we would urge to read the first chapter of this apocryphal book contained in the same for a detailed description of this sovereign's atrocious dealings with the people of God.) There we read that Antiochus, who began to rule in the one hundred and thirty-seventh year of the Greek (Alexander's) Kingdom, after subjugating Egypt, invaded the Jewish country, and "entered proudly into the Sanctuary at Jerusalem, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and destroyed everything." (1 Macc. 1:23.) Two years later Antiochus sent a division of his army to Jerusalem, which fell upon the city and having made a great slaughter of the inhabitants, plundered it, set it on fire, pulled down the houses and wells, and carried away captive women, and children, and cattle. The Temple was polluted, a statue of Jupiter was placed in the Holy of Holies, the sacrifice of swine was commanded, circumcision forbidden, the sabbaths and festival days profaned, and sacrifices were offered on the idol altar, which was upon the altar of God. Never was the abomination of desolation so deeply felt by the people of Israel as under the scourge of Antiochus Epiphanes (See 1 Macc. 1:30-53; 2:8-12; 3:48-51.

Is there an appalling event in the history of the Jewish nation to which the words of our Psalm are more applicable? It matters not, however, to what scene of desolation this and the seventy-fourth Psalm refers, whether it be that of the captivity of the Jewish people by Nebuchadnezzar, or the desecration of the Sanctuary by Antiochus, or of the destruction of Jerusalem, forty years after the ascension of Christ, by the aged Vespasian, and his son Titus, who slew countless thousands of Jews and destroyed the Holy City to the very ground, — the prophecy of the Psalm has been fulfilled in either case. There is nothing unreasonable or contrary to the tenure of our Psalm in such assumption.

We have given this introductory as well as historical survey for better understanding of the remarkable prophecy it proclaims. The Psalm itself consists, first, of a deep complaint (vv. 1-4); then of an earnest supplication that God would again visit His people in mercy and pour out His vengeance upon their enemies (vv. 5-12); whilst a closing verse announces the grati-

tude with which God's mercy will be acknowledged (v. 13).

J. J.

(To be continued)

YOU AND THE YEAR 1934

The year 1933 is closed and sealed. What has been done can not be undone except that some of the errors made can and must be atoned for, the sins forgiven, and the experience gained put to profitable use. Regrets you may also have, and should have, especially when you recall how far you have come short of that valiant faith and godliness which should be evident in your every word and deed. Apart from these few left-overs, however, there remains very little that need concern you much longer about the year just past. Rather than look back, you will now look ahead. But not very far. In most respects the future, 1934, is also closed and sealed. You may view it with hope, or you may view it with fear, but regardless of what attitude you take you can know with certainty that if it runs its full course, it will bring cold and heat, rain and drought, joy and sorrow. What portion of these will be yours, time alone will reveal. You may experience more fortune than misfortune, or the reverse may be true. God alone knows. Yet this possibility does not argue that you must now take a passive stand and simply resign yourself hopelessly to the inevitable events still to come. What shall be, shall be, of course, but your heavenly Father has not left you entirely without counsel and comfort. In fact, He is very explicit:

"Go Thou Thy Way"

God spoke these words to Daniel. This prophet knew that far-reaching events were pending. He desired a clearer insight into whatever might be awaiting him and his people. He may have been somewhat uneasy; he did not want to cherish any false hopes; very likely he felt that he would be able to give a more acceptable account of himself and of his work if he could foresee all that was yet before him. God did not think that wise or necessary. If He had, He would not have spoken to Daniel as He did: "Go thou thy way." Thus the future was not entirely shrouded in darkness. Here at least was something very clear. Day by day Daniel was to do his appointed task, with sincerity and diligence; he was to let each hour be sufficient unto itself. What was far off, what the morrow might bring, was to be to-morrow's problem.

In 1934, "go your way." You will journey through an unexplored expanse of time. Doubtless you will encounter hills where travel will be difficult, where your last ounce of strength and patience will be required. You will probably glide down into beautiful valleys where your heart will beat in rhythm with the peace and calm surrounding you at that stage of your journey, where life will be most satisfactory

and pleasant. You will have to expect storms and the grief that they bring; you may even be permitted to cover the greater part of the distance in sunshine, without serious mishap or trouble. But under whatever circumstances or conditions you will have to travel, "go your way." Be faithful to your station. Today's duty is plain. Do what each particular moment requires of you, and, when the next one comes, do likewise. Whatever lies beyond that, need not disturb you unduly if you go your way in the right way.

When the Lord gave this counsel, Daniel understood. Not for a moment did he think that he could now go his way pretty well as he pleased, without regard for right or wrong. He knew that the Lord was telling him to keep on living just as he had been living, as a child of God, believing in the Messiah, praying, confessing Christ before men, with his eye forever fixed on the destination toward which his footsteps were directed — the end, death, eternal life. That had been Daniel's way, and therein he was to continue, always watchful, always faithful, constant in his trust in divine grace and protection and eventual deliverance.

In going your way in 1934, you must take heed not to choose the route yourself or to proceed along on it as it might suit your fancy. Your way must not be the way of Pilate or of Judas or of wicked King Herod, but the way of Daniel, of Luther, the way that springs from faith in the Savior born at Bethlehem and that consequently looks upon sin as an abomination, that frowns on greed, on dishonesty, on spiritual indifference and unbelief. It must not be the way of the Pharisees or the way of those who consider Christ's redemption of sinners an ancient superstition; it must be the way of those who rely solely upon Jesus' blood and righteousness and upon the power and the desires that His supreme sacrifice implants in them. God's way must be your way. Then you can confidently go forward to the end of the year, even into death. Instead of approaching the comings days in a spirit of uneasiness of terror perhaps, you can actually welcome them, not only because they will further enable Christ to live in you and you in Him, but also because each hour brings you closer to the time when

**"Thou Shalt Rest and Stand in Thy Lot
at the End of the Days"**

Daniel was content with this assurance. Sooner or later while going on his way, he would hear the call to stop; the end of his pilgrimage would be at hand. There would be no more issues to meet, no more problems to solve. There would remain only the grave and the Judgment, and over against both of these he would have neither voice nor influence. He would then receive his allotted portion, but in his case it would not be hell and damnation, but rest in Christ; he would be a partaker of the "inheritance of the

saints in light." He would have his lot among the chosen who were secure in Abraham's bosom. What more need he know of the future? This was the most important of all that it could yet hold for him. This was certain; everything else was doubtful, problematical. With the end provided for, Daniel's soul could rest even now.

Although the times are complicated, although the economic, political, and social orders and questions are so intertwined and bemuddled that anything and everything may happen, although you do not know what each fugitive moment will bring, by going the way of faith — and there is nothing complicated or confusing about that — you will find rest for body and soul. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday," Ps. 91: 5-6.

The year 1934 will surely bring this blessed state closer to many people. How will it affect you?

S.

COMMENTS

The American Federation held a convention at of Lutheran Brotherhoods Chicago, October 26, 27, of the year 1933. A correspondent writing in the Lutheran Herald of November 14 has this to say of this meeting:

"It should be stated that among the leaders in the Federation there are some of the most outstanding laymen in the Lutheran Church in America, men who have done big things in a big way in professional and business life and who are loyal Lutherans. These men have become impatient with the overlapping and the waste — they call it sinful waste — in our Church. Courageously, persistently, patiently, they are working for closer fellowship and cooperation and, finally, when the time is ripe for it, a united Lutheran Church in America.

"Do they also have the Synodical Conference in mind? They have. 'Our brethren from Missouri' are often referred to with respect and sometimes with a touch of humor.

"Now all this explains why the Federation frowns upon anything which in the least might cause dissension. If matters of a controversial nature are given expression by some imprudent delegate, the matters are either referred to the Governing Board for a decent burial or summarily dismissed.

"What is the common meeting ground? Luther. Why not Christ? For the reason that Christian life has found somewhat different expressions in days past among Norwegians, Swedes, Danes, and Germans. No, then it is safer to go back to Dr. Martin Luther and stop there."

One cannot be certain that this correspondent is entirely serious. If he is, and that must be our next

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter December 30, 1913, under the Act of March 3, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all news items to Rev. F. Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

assumption, then the view opened by his words is highly significant. This Federation is a Brotherhood of Lutherans outside of our Synodical Conference circles. Their meeting seems to have been well regimented. Controversial questions were promptly shelved or killed before they were decently "buried."

This, no doubt, in the interest of the so ardently desired union of all Lutheran bodies in America. If this squelching of "imprudent delegates" is one of the means for presenting a united front to the world, we should very much like to keep away from a union where such methods are employed. Surely "our brethren from Missouri," not to mention others, will not be attracted by it.

But the really shocking thing is that the common meeting ground for all Lutherans is to be Luther and not Christ. The explanation of the different development of Christian life among Norwegians, Swedes, Danes, and Lutherans, is exceedingly lame. Has Lutheranism developed differently in essentials among these races also? The whole thing seems but the expression of a shifting way, shifting from a clear confession of faith and creed we mean. Does this explain why "our Missouri brethren" are referred to "with a touch of humor?" The Synodical Conference stands foursquare upon a confession, most clearly expressed, of Christ, His person and office, in the first place, and of Luther as the believer in Christ, in the second place. In other words, we are Christians first, and Lutherans only because the Lutheran confession is truly Christian.

Still the expressed doubts of some delegate seems to have registered. He said: "But there are men, pastors and laymen, in all church bodies, in some more than in others, who are asking more and more openly: what price union? A union to be a blessing must above all else be a spiritual union. I doubt not that the leaders are conscious of this, but I think some of them are too cautious. What shall it profit us if we form a great organization if we have to soft-pedal our

deepest convictions. The strength of the Church lies not in its machinery — though machinery is needed — but in the number of men and women who have entered into conscious fellowship with the Lord Jesus Christ and who express that fellowship in prayer, testimonies, worship, and service to fellowmen. It is a fine thing that our laymen become more Luther-conscious; it is vastly more essential that they also become more Christ-conscious."

There spoke a wise and understanding man. All honor to his courage! This needed to be said to clear away the fog. The strength of the Church lies indeed not in its numbers, but in its steadfast adherence to the pure Gospel and its preaching of the same. If we will but remember this, all these efforts to bring all the Lutherans in America under one hat will not disturb us a great deal. Z.

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Our Hopes for the New Year It is, perhaps, a trite observation that we shall have for the new year the same old weaknesses of the flesh, the same sins to beset us, the same story of shame and pain to tell, as a consequence of our unchanged evil human nature. Death and disease shall take its toll of us in the future as in the past, poverty and bloodshed shall not be abolished. We have no hopes of the millennium.

But we also shall have the same Lord God, with all His mercies ever new, the same Christ Jesus mighty to save, the same old tried and true Word of God, that shall light us on our way.

This then is our hope for the new year. As in the past our Lord will forgive, as formerly He will uphold with His counsel, strengthen by His might, comfort us in our distress. We look into the future with unclouded trust, our hearts are filled with cheer over the perennial and lasting gift of the Christ-child, we take courage from His word: In the world ye shall have tribulation: but be of good cheer; I have overcome the world. John 16, 33. It shall be a happy new year indeed, if we but consign ourselves into this loving Shepherd's care, for then, whether we live or die in the coming year, He shall lead us nearer home. Z.

THE LIGHT OF THE GENTILES

Early in the new year the Church observes a season known as the Epiphany season. Epiphany literally means appearance, manifestation, and in the language of the Church has reference to the appearance or manifestation of the Savior to the Gentiles, the non-Jews. Epiphany is often called the Christmas of the Gentiles, and its significance is illustrated by the story of the Wise Men whom the star so wonderfully led to the Christ-child.

Among the false conceptions which the Jews had of the promised Savior was this that the Savior was

intended only for them and that the Gentiles had no part in Him. They thought that they had a monopoly on Him, and that the other nations could obtain access to Him only by first becoming Jews, at least, to the extent of first embracing the Jewish religion with its peculiar ceremonial observances. Even the early Christian Church could not at first rid itself of these Jewish prejudices with respect to the participation of the Gentiles in the kingdom of Christ. The evangelist Philip was perhaps the first to break the ice when, guided by the Spirit, he received into full membership with the Christian Church the Eunuch of Africa, who by virtue of his physical condition was not eligible for full membership in the Jewish church. What pressure God had to bring to bear upon Peter before he was willing to preach the Gospel to the heathen Cornelius, and how he was criticized for this innovation when he returned to Jerusalem! And how often the Judaizing teachers within the Christian Church tried to block the efforts of Paul to win the Gentiles! It was not until Paul and Barnabas after such an experience were delegated by the Antioch congregation to go to Jerusalem and thresh the matter out there that clear-cut recognition was given to the fact that Jesus was also the Savior of the Gentiles. Peter exposed the folly of trying to make the Gospel a Jewish monopoly in the words, "We believe that through the grace of the Lord Jesus we shall be saved, even as they," Acts 15.

The very message which the angel proclaimed on the plains of Bethlehem already indicated that the blessings of the Savior were to be world-wide in their extent, "I bring you good tidings of great joy, which shall be to **all people.**" Likewise aged Simeon referred to the Christ-child in his arms as "a light to lighten the Gentiles." Moreover, when Jesus early in His preaching career, came to the borders of the Gentile country, the evangelist comments, "That it might be fulfilled which was spoken by Esaias the prophet saying, "The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up." In fact, this picture of the Savior as the Light of the Gentiles is a favorite one in the Bible. Read, for instance, the 60th chapter of Isaiah, and you will see that the Savior was predestined to be the light of the Gentiles and draw unnumbered hosts of them into His Church. The Wise Men guided by the star were the first, but millions of Gentiles have crowded their heels into the kingdom of Christ.

How gloomy and dreary would be the lot of the Gentiles if Jesus had not come to be their light, yes, how gloomy and dreary is the lot of those to-day, no matter how civilized and cultured, to whom this light has not penetrated or who willfully close their eyes against it! They are living in darkness and in the shadow of death, without God and without hope in

the world. They can look forward to eternity only with fear and trembling. They do not want to think of it and try to blot out all remembrance of it with worldly pleasures, money-making, application to business, etc. That may work for a while, but it will not work when the hour of death comes and there rings in their ears the insistent call: Prepare to meet thy God. Give an account of thy stewardship, for thou mayest no longer be steward. They sigh, If we could only be sure that death ends all and that there is nothing beyond the grave! Even eternal oblivion and the annihilation of all personality (soul) is to them a desirable prospect, at least, the best they can hope for. They seek comfort in the supposed verdict of astronomical science that this world is still good for many millions of years, as though that could erase the prophecy, "The heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." But twist and squirm as they will, deep down in their hearts lurks the conviction: It is appointed unto men once to die, but after this the judgment. Truly, where Jesus is not known as the light of salvation, there a terrible and terrifying darkness covers the people. How different it is with those who have seen the light and can say with Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles and the glory of thy people Israel."

Jesus wants to be the light of all people. He said, "I am the light of the world." To that end He came into the world and bore the sins of all on the cross. But it is His pleasure to shed forth His light of salvation only through others, namely the Christians, the believers, who are to radiate His light as the moon reflects the light of the sun. To them he says, "Ye are the light of the world." He expressed exactly the same thought in more prosaic words when he said, "Go ye into all the world and preach the gospel to every creature." We Christians are to carry the light of salvation to those who sit in darkness and in the shadow of death. Living in the midst of a crooked and perverse nation, we are to shine as lights in the world, holding forth the word of life. We are not to hide our light under a bushel but should place it high on the candlestick that it may cast its bright beams far and wide. Jesus is the light of the Gentiles, but He gives the same name and title to us, indicating thereby that we are to reflect and radiate to those round about us the light of salvation as it streams from Him. What an honor and distinction that is! But also what a responsibility it is! If we Christians do not enlighten the world with the Gospel of Jesus Christ, if we do not lead our fellowmen to the Savior, who is going to do it? Jesus has entrusted the task of enlightening the world to His Church, to the believers, and to no one else.

But the question is: Are we letting our God-given light so shine before men that they are led to glorify the Father in heaven? Does the light of salvation really shine from us to those who are still sitting in darkness and in the shadow of death? We must all confess that that light which shines from us is at best but dim and feeble. Perhaps people come into contact with us day after day, week after week, month after month without seeing anything of the Gospel light, without being reminded that we are believers in Christ and as such the lights of the world. Perhaps we let our light shine in the church, in the home circle, and in the company of fellow-Christians, but are quick to hide it under a bushel when we get out into the world. Let us ask ourselves the searching question whether as individual Christians we are living up to our calling as lights of the world.

What applies to the individual Christian must apply also to the group of Christians known as the Christian congregation. The light of salvation is shining in our churches and schools. But we dare not forget that we should direct this light not only to those already within the congregation but also to those without, for we are to be the light of the world. It is in the recognition of this fact and the carrying out of this mission that our congregations are often lacking, so that there is no real effort to win outsiders, especially if they are low in the social scale, have a questionable reputation, or do not happen to trace their ancestry back to the same country in Europe as we do. It frequently happens that a congregation by placing language and nationality above the winning of souls withholds the light of salvation from others who would welcome it. Such congregations are burying their God-given talents in the ground, and are drawing a heavy curtain around themselves so that no rays of salvation are allowed to escape to the outside. How does that harmonize with the calling which Jesus assigned to His Church in the words, "Ye are the light of the world?" Such people are repeating and trying to perpetuate the mistake of the Judaizing element of the early Christian Church, which tried to keep out the Gentiles.

Also in the larger church body, called Synod, in which our congregations have joined hands, has in reality no other excuse for existence than to carry out on a larger scale than would be possible for the individual congregation our mission as the light of the world. By ranging our lights side by side and focusing their rays in the same direction, we are able to send forth the light of salvation to a greater distance than would otherwise be possible. Thus we are enabled to send out missionaries and through them let our Gospel light shine in distant regions, which we as individual congregations and Christians could not reach. And who can doubt that this work is pleasing to Him who has called us to be lights of the world and

as such to preach the Gospel to every creature? But here again it must be recorded to our shame that the light which we send forth in this capacity is but dim and feeble. The Gospel light is in danger of flickering out in this or that mission field because our lack of interest and selfish love of money keeps us from being truly mission-minded. We try to excuse ourselves with the prevailing hard times. We offer the excuse that we can not afford it, when we can afford many other less important things, and when it is a matter of record that we were just as negligent in prosperous times. If the love of Christ constrained us as it should, and if we recognized our responsibility as lights of the world, it would be an easy matter for us to carry out not only our present mission program but to expand and extend it.

Jesus is the light of the world. He came to save all. By His great sacrifice He has prepared salvation for all. And in order that this great blessing may reach all, He has called us Christians to serve under Him as the lights of the world. God grant that we may appreciate this honor and in a greater measure live up to this responsibility.

Arise, O God, and shine,
In all Thy saving might,
And prosper each design
To spread Thy glorious light:
Let healing streams of mercy flow,
That all the earth Thy truth may know.

Bring distant nations near,
To sing Thy glorious praise;
Let every people hear
And learn Thy holy ways!
Reign, mighty God, assert Thy cause,
And govern by Thy righteous laws!

Put forth Thy glorious power,
That Gentiles all may see,
And earth present her store
In converts born to Thee:
God, our own God, His Church will bless,
And fill the world with righteousness. I. P. F.

LUTHERAN PAROCHIAL SCHOOLS OF PENNSYLVANIA DURING THE EIGHTEENTH CENTURY

The German settlers brought with them their teachers and preachers. Schools were invariably established by them, and sometimes before churches. The schools were rarely separated from the churches, and when a movement began for establishing public schools in their districts, the Germans opposed it. Because they retained their language, the charge of ignorance was frequently made against them, since the native population considered the inability to speak English correctly a sign of ignorance.

According to an able authority*) there were at

*) Early Education in Pennsylvania, by Charles Lewis Maurer, Philadelphia. Dorrance & Company, Inc., 1932, 294 octavo pages.

the end of the eighteenth century about 254 parochial schools; a high number, since the German element did not form more than one-third of the population of the state. Their number is given at about 155,000.

Some of the earlier teachers were men who had received their training in the institutions of August H. Francke in Halle. Among the schools organized by this pedagog of Pietism was an institution for the training of teachers; a two-year course was provided for them, and they were also given an opportunity to teach in the schools of Francke. Surely these men must have been well prepared for their work. They were especially well prepared in catechetics and in music.

They were good penmen, as the specimens show which are still found in some Pennsylvania archives. Many legal documents are preserved showing their skill. Since there were very few pastors, teachers were required to read sermons on those Sundays on which the pastor was not preaching.

The schools were organized by the congregations, the teachers were examined by the pastors, called by the church, paid by the congregation, supervised by the pastors, and the administration was in the hands of the deacons. "The Penn Charter of 1701, unlike that of 1681, made no mention of schools; and since it was in force until 1776, schools within the plantation made but slow progress. . . . The Wyoming Valley system **) of schools remained in force until 1834, when a state system was established by law. This was the beginning of free schools for the entire state."

The branches were Bible History, Catechism, and the three R's. In Christ School at Lower Saucon, geography and grammar were also taught. In some schools an attempt must have been made to teach natural science; for we find an advertisement in the *Neue Unparteyische Readinger Zeitung* of June 18, 1800, that among other schoolbooks, Bibles, etc., there were also on hand Raffe's *Geographie fuer Kinder*, Raffe's *Naturgeschichte fuer Kinder*, and *Lesebuch fuer deutsche Schulkinder*. Among the books used in these schools were *Abc-Buecher* of different authors, *der Psalter*, *die Bibel*, and the *Bauernfreund*, a reader. Later on, when English began to be used, the spelling books in use in American schools are mentioned, as is also Pike's *Arithmetic*.

Most of the schools were located in the country. Single teachers had to board with the parents of their pupils. If they were married, they lived in the school house, either above the school room or in one or two rooms adjoining the schoolroom. Church and ceme-

tery were always on the same grounds. Some of the schoolhouses were hexagonal, and at least two were octagonal. In these schools the stove was in the center, the teacher's table on one side, and the desks of the pupils were placed all around the six or eight walls. The desks were very plain, made by the farmers, always without backs. Many of the buildings were of stone, and some of them are still standing.

Discipline seems to have been mild. "The rod shall be applied whenever in the teacher's judgment it shall be necessary; when used it shall be inflicted with certainty and effect." This was the rule contained in the records of Christ School at Lower Saucon. "Disobedient pupils shall be sharply reprov'd by the teacher. If not effectual, the teacher is to bring the issue to the attention of the parents; and if this is not effectual, the trouble is to be taken up in the presence of the deacons." (Rule of the Tulpehocken School.)

In many of the records the admonition is contained that the teacher pay very close attention to the deportment of his pupils, and that he must at all times maintain good order in school, while the pupils are going into the room and while leaving it; also on the playground and in church.

A very unique means of discipline was the *Strafbrille*, used in Bucks county. It was a mask made of stiff paper or cloth, which covered the upper portion of the face. Two holes permitted the culprit to see what was before him. The two ends of the *Brille* were long and resembled the ears of the domestic animal, *Esel*.

The salary of the teachers was not high. "The teacher shall be fairly compensated, so that he can live with his family as an honest man without being obliged to engage in any business foreign to his profession. To this end the teacher . . . shall have the land and the house on it free." (Record of Zion School of Richmond.)

Beside a free dwelling and land there was a supply of food, of wood, and other supplies, and a sum of money, which, however, was always quite small. Congregations were poor and teachers were easily satisfied. The amount was often not more than from 10 to 15 pounds sterling. The salary seems to have been made up from tuition.

For playing the organ the teacher was to have the sum which he collected at Easter and Whitsunday in the *Klingelbeutel*; and for entering the names of the baptized children in the church records "regularly and neatly," he shall receive a gratial from those who are not poor and are willing and able to pay. (Rule of the Church-school at Trappe.)

Teachers could very well keep a cow, chickens, and even some hogs; in this way they were able to keep the wolf from the door.

**) A History of Education in the United States, by E. G. Dexter, New York, the Macmillan Company, 1904. The Wyoming Valley system included the Moravian schools at Bethlehem and Nazareth, as well as those established by the colonists from Connecticut, who settled in the Wyoming Valley. They were all private, or parochial schools.

"On Saturday the schoolmaster shall instruct only in the morning, and in the afternoon he shall clean the church; and when divine service is to be held, he shall open and close the shutters at the proper time, cover the altar, lead in the singing, play the organ, and be ready to assist the pastor whenever it may be necessary." (Record of the Church-school at Trappe.) The teachers seem to have been leading strenuous lives. No record of a woman teacher was found.

The schools were very seriously disturbed during the French and Indian War, 1754-1763. During the Revolutionary War some of them had to be abandoned; but they were reopened after peace had been established. The lives of teachers and pupils were not always safe. "This morning the corpses of murdered and scalped persons, viz., three men and four children, were brought hither for burial in our churchyard." (Letter of Rev. J. N. Kurtz of Tulpehocken, July 2, 1757.) July 26, 1764, the Indians murdered ten children and their teacher. This school was located three miles north of Greencastle.

Rev. Henry Muehlenberg was very active in behalf of these schools. He arrived in Philadelphia in November, 1742, and six weeks later he began to teach. He paid from his salary sent from Halle in support of the schools; for the school at New Hanover he gave sixty pounds; a very high sum for the time. He tried to organize the schools into a system, but he failed in this. He remained a warm friend of the parochial schools all his life.

After the Revolutionary War the language question began to disturb the churches and also the schools. During the last quarter of the eighteenth century the same questions were discussed, and finally answered, that we have had to settle during the first quarter of the present century.

"The parochial school of the Lutheran Church (in Pennsylvania during the eighteenth century) has long passed into history, but during the eighteenth century and later it supplied a real need, which could not be met in any other way. The pioneers struggled against odds to provide an education for their children. Their work should inspire us to translate the heroism of yesterday into inspiration for to-morrow."

This is the closing sentence of the book of Professor Maurer. It is a thesis presented to the Department of Education of Temple University of Philadelphia, for which the title of Doctor of Education was awarded to the author.

In the preface Dr. Maurer speaks of the difficulty of finding the material. Some day someone will write the history of the Lutheran parochial school of our Synod, and also of the synods in the Synodical Conference. I would suggest that we collect the material found in the archives of our congregations and preserve it at our Teachers' College at New Ulm. We

have a number of men not actively engaged in parishes. Could they not be working in collecting the material?
John Eiselmeier.

REPORT OF COMMITTEE ON HYMNOLOGY AND LITURGICS

Note. The first numbers are those of our Wisconsin Hymnal (Book of Hymns), the second numbers are those of the Missouri Hymnal, where this first number is missing the hymn indicated is not in our hymnal.

(Continued)

246—136. O Lord, How Shall I Meet Thee.

O Lord, how shall I meet Thee,
How welcome Thee aright?
Thy people long to greet Thee,
My Hope, my heart's Delight!
O kindle, Lord, most holy,
Thy lamp within my breast,
To do in spirit lowly
All that may please Thee best.

Thy Zion strews before Thee
Green boughs and fairest palms,
And I, too, will adore Thee
With joyous songs and psalms.
My heart shall bloom forever
For Thee with praises new,
And from Thy name shall never
Withhold the honor due.

What hast Thou left ungranted
To give me glad relief?
When soul and body panted
In utmost depth of grief,
When my domain was taken
Where peace and pleasure reigned,
Thou comest to awaken
The joy of heaven regained.

I lay in fetters groaning,
Thou com'st to set me free:
I stood my shame bemoaning,
Thou com'st to honor me:
A glory Thou dost give me,
A treasure safe on high,
That will not fail or leave me
As earthly riches fly.

Love caused Thy incarnation,
Love brought Thee down to me:
Thy thirst for my salvation
Procured my liberty.
O love, beyond all telling,
That led Thee to embrace,
In love all love excelling,
Our lost and fallen race.

Rejoice, then, ye sad-hearted,
Who sit in deepest gloom,
Who mourn o'er joys departed,
And tremble at your doom:
Despair not, He is near you,
Yea, standing at the door,
Who best can help and cheer you
And bids you weep no more.

Ye need not toil or languish
Nor ponder day and night
How in the midst of anguish
Ye draw Him by your might;
He comes, He comes all willing,
Moved by His love alone,
Your woes and troubles stilling,
For all to Him are known.

Sin's guilt and condemnation
Your hearts need not appall,
Christ's garment of salvation
In mercy covers all.

He comes for men obtaining
True peace to heal each smart,
For all God's children gaining
Their heritage and part.

What though the foes be raging
Heed not their craft and spite.
Your Lord, the battle waging,
Will scatter all their might.
He comes, a King most glorious,
And all His earthly foes
In vain His course victorious
Endeavor to oppose.

He comes to judge the nations,
A terror to His foes,
A light of consolations
And blessed hope to those
Who love the Lord's appearing.
O glorious Sun, now come,
Send forth Thy beams so cheering
And guide us safely home.

140. **The New Church Year Again Is Come.**

The new Church Year again is come
And wakes the joy of Christendom;
Thy King, O Zion, comes to Thee,
Rejoice, rejoice eternally!

Hallelujah!

Now in the church anew are heard
The gracious lessons of God's Word,
Which show the way to life in heaven.
For this all praise to God be given.

Hallelujah!

May what is taught in Thy true Word,
Increase our faith in Thee, O Lord,
And so abide in us that we
May render endless praise to Thee!

Hallelujah!

(To be continued)

† **LOUIS C. F. SERRAHN** †

Deep sorrow filled the hearts of St. Paul's members at Algoma and of many in the Synod when they heard of the demise of Teacher Louis C. F. Serrahn whom the Lord called to his reward on December 8 at the age of 58 years and 15 days, after having worked untiringly and successfully for 36 years in the Lord's kingdom. Funeral services were held at St. Paul's Church Tuesday, December 12. Rev. F. Schumann of Sawyer preached in German on Luke 2:29-32 and the undersigned in English on Matt. 25:21. Teacher Wm. Stellermann of Neenah spoke in behalf of the State and Mil. City Teachers' Conference. Teacher Hy. Braun of Reedsville read the obituary and Pastor L. Koeninger of Manitowoc spoke words of condolence in the name of the Manitowoc-Two Rivers Congregations. Louis C. F. Serrahn was born a son of Wm. and Wilhelmine Serrahn, née Ebert, in the township of Ahnapee, Kewaunee Co., Wis., on November 23, 1875. He attended St. Paul's parochial school and the local high school for two years, prior to his enrollment at our Lutheran Teachers' Seminary, New Ulm, Minn. The demand for teachers in our church schools being very keen at that time, he received his diploma several months before the close of the school year in 1898, enabling him to take up his work as a teacher with the congregation at Neillsville, Wis. During his

second year's teaching he received and accepted a call which came to him from the First German Ev. Luth. Congregation at Manitowoc, Wis., and for a period of 29 years, of which he served 21 years as principal of the school, he devoted himself to the Lord's work among the lambs of His flock with exemplary faithfulness and visible success. In the summer of 1928 he responded to a call from St. Paul's Congregation at Algoma and began his duties as first teacher and principal in September. During the past 2 years his health had been failing, however, with the occasional assistance offered, he was able to continue his work until the Lord called him home. He was loved and respected not only by many who were privileged to study under him, but by everyone who was privileged to make his acquaintance and that, because of his sincerity and his deep devotion to the work he had chosen as his life's calling. The congregation has lost an able teacher, and the members of the Wisconsin State Teachers' Conference a true friend and brother. For many years they had honored him with the chairmanship of their conference and since the General Synod of 1931 he was also a member of the Seminary Board. His death is deeply mourned by his widow Amalie, née Maedke, five adopted children, four brothers, three sisters. May the Lord graciously give unto His church many more such gifted and conscientious teachers to feed His lambs.

K. F. Toepel.

* * * * *

Louis C. F. Serrahn died in faith in the Lord December 8, 1933.

The members of the Wisconsin State Teachers' Conference feel that they have lost a faithful chairman and colleague. He was ready at all times to serve the teachers, especially the beginners, in every way.

By the grace of God he accomplished much as teacher, chairman of conferences, organist, and choir director, in his modest way.

As a husband, father, teacher, colleague, and friend he was faithful.

He realized that the only medium of true education is God's Word and for that reason he did everything possible for the building of the Christian day school.

May his example be an inspiration to all of us.

Henry A. Braun.

† **TEACHER CARL WILHELM KELPE** †

On November 20, 1933, Teacher Carl Kelpe, principal of St. Paul's Ev. Luth. Christian Day School of Tomah, Wis., died at the age of 55 years, 1 month and 19 days.

Mr. Karl Kelpe was born October 1, 1878, at Cape Girardeau, Mo., a son of Mr. and Mrs. Christian Kelpe. After having been instructed in the Christian faith and confirmed by Rev. Hueschen he entered the Addison

Teachers' College of the Missouri Synod in 1893. Two years later he transferred to our Teachers' Seminary at New Ulm, Minn. He graduated from this institution June 13, 1899.

After his graduation he accepted a call to the congregation at Neillsville, Wis., serving there for 10 years. His next field of labor was at Scio, Mich., where he worked for four and one-half years. During the last twenty years he labored faithfully "Feeding His Lambs" at Tomah, Wis.

Mr. Kelpé's work and calling was to give the children entrusted to his care a thorough Christian training, a training which prepares for good citizenship in that city where we have intimate fellowship with the saints and belong to the household of God.

On July 8, 1903, Mr. Kelpé entered the holy estate of matrimony with Miss Lillia Filter at Neillsville, Wis., the late Rev. Thrun officiating. This union was blessed with five children, four children preceded the father in death. He leaves beside his beloved wife one daughter, Gretchen, one daughter-in-law, one grandchild, two brothers, and one sister.

Funeral services were conducted at Tomah on Thursday, November 23. The ladies' choir of the congregation sang appropriate selections. The local pastor, the Rev. H. Schaller, officiated.

This is the second time during the last five months that the Lord has taken unto Himself a servant from St. Paul's congregation of Tomah. It was but five months previous that Pastor John G. Glaeser passed away.

May the Lord console with His comforting Word the bereaved members of the family, the pupils of St. Paul's school who have lost a faithful shepherd, and the members of the congregation. E. W. E.

FROM OUR CHURCH CIRCLES

Fox River Valley Pastoral Conference

The Fox River Valley Pastoral Conference meets at New London, Wis., with Rev. Walter Pankow, January 23 and 24, 1934, 10 A. M.

Confessional sermon in English by Rev. R. Lederer, alternate: Rev. L. Mielke.

Papers: The unfinished treatises; Ex. Hom. essay on Acts 13:26-41, by W. Pankow; Some of the sins and signs of the time affecting the church, by O. Henning.

Announcement is requested.

F. A. Reier, Sec'y.

Winnebago Pastoral Conference

The Winnebago Pastoral Conference meets at Grace Church, Oshkosh, Wis. (E. Benj. Schlueter, pastor), on January 23 and 24, at 9 A. M.

Preacher: J. G. Pohley (Ad. Hoyer), German.

Papers: A. F. Reim, J. Schulz, I. J. Uetzmann, Wm. Hartwig.

Remarks: All are kindly requested to register their intention either to be present, or to be absent.

F. C. Weyland, Sec'y.

Milwaukee Pastoral Conference

The Milwaukee Pastoral Conference will convene January 23 and 24 in Grace Church.

Essays: "Christ in Genesis," P. A. Halboth; "Variants and Verbal Inspirations," P. W. Sauer; "An Exegetical Essay on 1 Timothy 3," P. Chr. Doehler.

The sermon will be delivered by P. W. Hoenecke. Victor Brohm, Sec'y.

Manitowoc Pastoral Conference

The Manitowoc Pastoral Conference will convene February 6 and 7, 1934, at Manitowoc, Wis. (Pastor L. Koeninger).

Essays are to be prepared: G. Schaefer, Rev. 2:8-11; A. Voigt, Psalm 91; H. Kuether, A Lenten Meditation; E. Zell, Christian Preaching Based Upon Eph. 4:29, and 2 Tim. 3:16; W. Haase, Unionism; B. Gladosch, The Historical Background of the Prophet Jeremiah.

Confessional: H. Kuether, W. Haase.

Sermon: Ed. Kionka, P. Kionka.

Please register with the local pastor, L. Koeninger. W. G. Haase, Sec'y.

Central Conference

The Central Conference will meet February 6 and 7 at St. Luke's, Watertown, Wis., Pastor P. Lorenz.

Order of business. Tuesday, 9 A. M., Opening, 9:20. E. Fredrich: Exegesis on Tit. 1:7ff; Substitute, H. Geiger: The Christian Training that Peter Received at the Hands of the Lord Summarized in the Words of Christ: "I Have Prayed for Thee That Thy Faith Fail Not." 10:20, R. Wolff: The Relation of a Congregation to Synod. 1:30, Opening. 1:50, Prof. W. Schumann: Exegesis on Colossians. 3:30, Prof. H. Fleischer: What According to the Word of God is the Duty of the Church in Regard to Missions? — Wednesday, 9 A. M. Opening, 9:20, Sermon Critique; 9:45, E. Dornfeld: What Were the Historical Conditions That Brought About the Formation of the First Three Articles of the Augsburg Confession? 10:45: Report on Finances and Order of Business. 1:30, Opening. 1:50, Prof. A. Sitz: The Speaking in an Unknown Tongue as Referred to in the First Epistle to the Corinthians. 2:50, Miscellaneous.

Confessional: A. Dornfeld, M. Drews (English).

Sermon: P. Janke, H. Geiger (English).

Whoever wishes quarters or meals must announce not later than February 2. H. Geiger, Sec'y.

Southeastern Conference of Michigan District

The Southeastern Conference of Michigan District will convene January 23 and 24, 9:00 A. M. 1934, at Jehovah-Zion's Church, Detroit, Mich., H. Heyn, pastor loci.

Papers: "Radio Preaching," President Gauss; "Under What Conditions is a Pastor Justified to Resign Eventually from his Congregation," at hand of Schaller's Pastorale, H. Heyn.

Sermon: J. Nicolai (P. Schulz).

Confessional Address: K. Krauss (K. Timmel).

Please announce and bring Schaller's Pastorale.

H. C. Richter, Sec'y.

Call for Candidates

Inasmuch as the Synod has authorized the Northwestern College Board to proceed with the calling of an inspector, the Board herewith invites the members of Synod to nominate candidates for the office.

The qualifications are to be found in the resolution of Synod in the matter of inspectorship as adopted August last:

1. That the office of inspector be established at Northwestern College.
2. This inspector, who shall be a member of the faculty, shall be in charge of the inspection and supervision in the dormitories. It is recommended that the man called to this office be an experienced pastor (Seelsorger).
3. It is further recommended that this inspector be assisted by a so-called tutor, who shall be chosen from among the graduates of our Theological Seminary, and who shall, under the inspector's supervision, serve in a capacity similar to that in which tutors have served at Northwestern College in the past.

This is to go into effect at the beginning of the school year 1934-1935.

All nominations must be in the hands of the secretary not later than January 23, 1934.

By authority of the Northwestern College Board.

K. A. Timmel, Sec'y.

Michigan State Teachers' Conference

The Michigan State Teachers' Conference had a very pleasant and gratifying meeting in St. John's Congregation of Bay City, Mich., November 8-10. The conference was attended very well. It may be added that every member of the conference was present. Many pastors and a number of laymen also were there. That is indeed encouraging!

The first forenoon was used for practical lessons with the upper grades. E. Kirschke, P. Mehnert, R. Sievert, and the undersigned presented these lessons.

The afternoon meeting was opened by reading the

67th Psalm. The chairman, A. Wandersee, gave a short address of encouragement. He also rendered an interesting report on the work being done in our schools in Michigan. He reported that there are 18 schools in our district with 29 teachers. There are 805 children attending. This report showed that in the past year 4 more teachers took up work in our midst and that there are 39 more children attending our schools than in the previous term. May the Lord continue to bless our efforts in the promotion of parochial day schools! It is also indeed gratifying to know that we have pastors, already burdened with pastoral duties, who have taken upon themselves additional work by entering the school room and teaching, rather than let the young be neglected in their spiritual growth.

That same afternoon officers were elected for the ensuing year. The result of the election was as follows: A. Wandersee, Chairman; Carl Mueller, Vice-President; the undersigned, Secretary and Treasurer; Arvin Jantz, Member of Assignment Committee.

Rev. A. Westendorf delivered a very interesting paper on Hymnology. This paper was resultant of a discussion concerning the selection of true church hymns at our previous conference in 1932. Rev. Westendorf very distinctly pointed out the difference between subjective and objective hymns. In the discussion which followed great emphasis was laid upon the urgent need of true Lutheran church chorals being taught in our schools.

The second morning practical lessons were taught to the lower grades by Miss Engel, Miss Gehm, Miss Zarling, Mr. L. Sievert, and Miss Kuhnke. Prof. Sauer presented an interesting paper, "Was haben wir an unserer Gemeinde-Schule?" And L. Sievert delivered a work, "How and What Should Be Taught in Arithmetic in the 1st and 2nd Grades."

The delegates to the last Synod and Rev. O. Peters reported on the development of the School Visitation Plan. After a lengthy discussion the conference decided to table the matter until the district Synod meets next summer.

Divine services, at which Rev. F. Stern preached, were held in St. John's Church on Wednesday evening. A choir consisting of conference members rendered a selection under the direction of colleague A. Piehl. Friday, being the anniversary date of Luther's birth, the conference, during the noon hour, commemorated the occasion by singing a number of his chorals and by members relating stories about Luther's life.

The conference accepted an invitation to meet at Ann Arbor in the Salem congregation the third week in October next year.

May the blessing of the Lord continue to rest upon our efforts of trying to bring lambs into His fold by means of our Lutheran Day Schools!

Wm. Woltmann, Sec'y.

Ordinations and Installations

Authorized by President J. Witt of the Nebraska District, I ordained Adalbert Hellmann into the Holy Ministry and installed him as assistant pastor of the Sugar City Parish, on December 24. Rev. E. Guenther assisted. May God bless his work in the Lord's vineyard!

Address: Rev. A. Hellmann, Sugar City, Colorado.

* * * * *

Authorized by President J. Witt of the Nebraska District, I installed Rev. W. Siffring as missionary at La Junta, Colorado, on December 13. Rev. Siffring will also serve the Veterans Hospital at Fort Lyons, Colorado, as chaplain. God's blessing be with him!

Address: Rev. W. Siffring, 908 Paton Ave., La Junta, Colorado.

* * * * *

At the request of President J. Witt I ordained and installed Reinhold H. Roth as pastor of St. John's Lutheran Church, Brewster, Nebr., on January 7, 1933. Pastor H. Witt assisted.

Address: Rev. R. H. Roth, Brewster, Nebr.

V. H. Winter.

* * * * *

Authorized by President Witt, the undersigned and Pastor Tessmer ordained and installed Walter Oelhafen as pastor of St. John's Lutheran Church of Herrick, South Dakota, on December 10, 1933. May the Lord bless his work.

E. J. Hahn.

Church Dedication

On November 5, the Grace Lutheran Mission Congregation of Burke, South Dakota, was privileged to dedicate a new church home. The Rev. J. Witt of Norfolk, Nebraska, president of the Nebraska District, delivered inspirational dedicatory addresses in the two festive services that were well attended in spite of very disagreeable weather conditions.

The church building was formerly a hotel of two story structure. It was moved from its former location to the mission's church property and remodeled by volunteer labor. All of the expenses of moving, materials necessary for remodeling, as well as the temporarily necessary church furniture, were paid for with a balance left over in the building fund treasury on the day of dedication. This balance was increased in the amount of \$20.00 by the offerings of the day for future use in further remodeling.

Only the first floor of the building is being used at present. A curved and enclosed stairway was built against the rear inside wall of the auditorium, so that as many as necessary of the seven finished rooms in the second story could be used for Sunday school class rooms.

The auditorium is 37 feet long, 22 feet wide, and 9 feet high. The opening into the altar niche is arched. The altar niche is 14 feet square with a 9 foot ceiling. This had formerly been an office building attached to the side of the main building. A 10 feet by 10 feet entrance vestibule built high enough to be proportionate to the rest of the building was added to the front, giving ample and practical space for a cloak and waiting room.

The building is solidly constructed of ship-lap, both inside and outside. The outside is covered with rock-faced brick metal sheeting. As for interior decorations, the entire first floor was newly painted and papered. The upstairs rooms had been plastered and papered originally.

Four regulation church benches were donated for use by a sister congregation at Naper, Nebraska. The rest of the necessary seating accommodations were provided for by neat and comfortable home-made benches. The seating capacity of the church is approximately 180. The entire length of the building with vestibule, addition and altar niche included, is 60 feet. Since the day of dedication complete electric lighting facilities and fixtures have been installed — and paid for by a special collection outside of the building fund balance in reserve.

The original cost of the building was very low — \$100.00 — due to the fact that it was a tax-sale property owned by the city of Burke and, according to expectations at the time of purchase, had to be removed from its location immediately in order to make room in the business section of the city for a rapidly materializing project of the P. W. A.

Up to this time the congregation had to rent its place of worship. The \$100.00 purchase price is being paid for at the rate of \$3.00 per month with no interest charges — an amount less than the lowest monthly rental that had ever been paid.

Burke's Wisconsin Synod Mission rejoices and thanks God for the gift of a cozy and inviting home of its own in spite of devastating grasshoppers, blighting winds, and the depression. Rejoice and thank God with it by showing that greater amount of sacrificing interest in missions so necessary for your Savior's cause in these days of stress.

Rev. Tesmer.

Golden Wedding Anniversary

Mr. and Mrs. Aug. Schuedeke of Buffalo, Minn., celebrated their golden wedding anniversary on December 10, 1933, in the presence of the immediate family.

W. P. Sauer.

Sixtieth Anniversary

On November 28, 1933, Mr. and Mrs. Chris Kuehn, members of St. John's Church, Mazeppa, Minn., by the grace of God, were privileged to celebrate their

sixtieth wedding anniversary. Being an unusual event in our congregation all members joined in praise and thanksgiving to God. Text: Luke 24:28. In connection with this jubilee a grandchild was married. After the services a delicious supper was served in the church parlors to the many relatives and guests. May Jesus with His rich blessings abide with them during the remaining days of their life.

Theo. Haar.

Fiftieth Anniversary

The St. Paul's Ev. Luth. Church, Pine Grove, Brown Co., Wis., celebrated its fiftieth anniversary on the first Sunday in Advent, December 3. The following pastors have served the congregation: E. Dornfeld, Sr., W. Huth, K. Rutzen, M. Hilleman, G. Ernst, A. Zich, W. A. Gieschen. The anniversary sermons were preached by the Revs. G. Pieper and H. Eckert.

A. W. Voigt.

Acknowledgment and Thanks

The request for gifts of preserves and for farm and garden produce for Northwestern College met with a very ready response this fall. The administration of Northwestern College wishes to express sincere thanks to all the givers not only for their gifts but also for their interest in the work of our institutions. There follows a list of the gifts received: 167 sacks of potatoes, 294 sacks of mixed vegetables, 81 sacks of grain, 16 sacks of apples, 1,531 quarts of canned fruits and vegetables, 8 gallons of honey, 11 gallons of lard, 125 pounds of flour, 100 pounds of sugar, 17 dozen eggs, 20 pounds of ham, 20 pounds of cheese, 54 pounds of butter, 100 pounds of rice, 5 chickens, 90 glasses of jam and jelly, 38 pieces of linen and towels, \$12.05.

Gifts were received from members of the following congregations: Randolph, Hartford, Beaver Dam, Waterloo, Marquette, Manchester, Hartland, Green Lake, Doylestown, Fountain Prairie, Town Herman, Town Theresa, Markesan, Oak Grove, Fort Atkinson, Greenleaf, Richwood, Hubbleton, Neosho, Oshkosh (Rev. Kleinhans), Iron Ridge, Woodland, Whitewater, T. Richmond, Deerfield, Newville, Leeds, Lomira, Lowell, Trenton, Kekoskee, Huilsburg, Marshall, Lake Mills (Lutheran Girls Club), Columbus, Juneau, Helenville, Menomonie (St. Paul's Mission Circle), and also from a number of individuals.

E. E. Kowalke.

Notice

As there have been inquiries concerning the report of the West Wisconsin District on its meeting at Baraboo, Wis., October 17, 1933, we offer the following information:

The Report has been duly received and has since been given the most earnest consideration by the officials of the Synod and the Presidents of the Districts, who are honestly and prayerfully endeavoring to bring

about a brotherly understanding among the members of our Synod and so to restore peace and harmony on the basis of the truth.

They who sincerely desire peace will cooperate by asking God's blessing down upon the efforts that are being made and by exercising the greatest care that they themselves do not give offense and so obstruct these efforts. (Synodalbericht, 1931, p. 89.)

John Brenner.

Announcement

At a meeting of the Conference of Presidents held at Milwaukee, Wis., January 8 to 10, the Board of Trustees being represented by its Chairman, it was resolved to continue to send out the placards and the information sheets till the end of this year.

In the meanwhile the Districts will have an opportunity to express their wishes in the matter at their meeting this year.

Information sheets for distribution to the members will be furnished without charge to those who apply for them.

Order them from Rev. Edgar Hoenecke, 261 Spring Street, Plymouth, Michigan.

Send in your order promptly.

John Brenner.

Memorial Wreaths

In memory of Mrs. Carl Sagerman, Sr., a member of St. Paul's Church, Green Bay, Wis., who departed this life December 26, 1933, the following donations were made for Missions: Mr. and Mrs. Erwin Detjen \$1.00, Mr. and Mrs. Alvin Perlewitz \$1.00, Mr. and Mrs. Louis Moeller \$1.00, Mrs. Charles Grogan \$1.00. Total: \$4.00.

W. A. Gieschen.

In memory of Martin Opfer, died December 15, 1933, for Church Extension Fund: Mr. and Mrs. Henry Brill \$1.00, Mr. and Mrs. Otto Brill \$1.00, Mangel and Myrtle Opfer 50 cents. Total: \$3.00.

P. E. Horn.

MISSION FESTIVALS

Fifteenth Sunday after Trinity

Sturgis, Mich., St. John's Church, Hugo H. Hoenecke, pastor. Speaker: H. C. Richter. Offering: \$137.62.

Twentieth Sunday after Trinity

Broomfield, Mich., Zion Church, D. Metzger, pastor. Speakers: D. Metzger, E. Leyrer. Offering: \$50.00.

Twenty-first Sunday after Trinity

Remus, Mich., St. Paul's Church, D. Metzger, pastor. Speakers: D. Metzger, F. Wiese. Offering: \$44.85.

BOOK REVIEW

Why Not Episcopal. By William Dallmann, D.D. Published by request of the Milwaukee English Conference. Reprinted from the Northwestern Lutheran. Northwestern Publishing House Print, Milwaukee, Wis. Price 10 cents, 100 copies \$3.50.

This pamphlet contains a clear exposition of the differences in doctrine between the Episcopal Church and our beliefs held in the Lutheran Church. Under 21 subheads the well known author has shown wherein the Episcopal Church errs in doctrine, especially emphasizing this sect's Romanizing tendencies. It is well worth reading and should be of great service to all who have to do with combatting the renewed missionary zeal of the Episcopalians. Z.

MINNESOTA DISTRICT

November, 1933

Redwood Falls Conference

Rev. R. Heidmann, Arlington, Dr. Martin Luther College \$23.00, Student Support \$23.00; total.....\$	46.00
Rev. A. C. Krueger, Cedar Mills, General Administration \$8.00, Dr. Martin Luther College \$10.00, Home for Aged \$10.00, General Missions \$20.00, Negro Mission \$20.00, Home Mission \$20.00, General Support \$10.00, from Ladies' Aid for Lutheran Children's Friend Society \$5.00, City Mission \$10.00, Wheatridge \$5.00; total.....	118.00
Rev. C. J. Schrader, Echo, Church Extension Operation	14.00
Rev. Im. F. Albrecht, Fairfax, Memorial Wreath for Ida Borth for Church Extension Operation.....	12.75
Rev. Hy. Boettcher, Gibbon, Memorial Wreath for W. Bandow, for Home Mission \$5.00, Negro Mission \$5.00, To Retire Bonds \$11.00, Lutheran Children's Friend Society \$13.00, Twin City Mission \$6.00; total.....	40.00
Rev. Edw. A. Birkholz, Redwood Falls, Morton, Morgan, Clements, and Willow Lake participating, Negro Mission \$37.00, Home for Aged from Mother Oehlke \$1.00; total.....	38.00
Rev. Edw. A. Birkholz, Redwood Falls, General Administration	24.21
Rev. Aug. Sauer, Renville, General Support.....	15.00
Rev. Hy. Albrecht, Taunton, Home Mission.....	24.03
Rev. E. G. Fritz, Wellington, Student Support \$10.00, General Support \$25.00; total.....	35.00
Rev. Aug. Sauer, Winfield, General Missions.....	17.00
Rev. C. W. A. Kuehner, Winthrop, Missions.....	33.11
Mrs. Philip Jaus, Secretary, Zion's Ladies' Guild, Winthrop, Twin City Mission.....	5.00
Rev. C. G. Schmidt, Wood Lake, Home Mission \$31.39, Memorial for Mrs. Herman Schlenner for Church Extension Operation \$13.00; total....	44.39
Total Redwood Falls Conference.....\$	466.49

Mankato Conference

Rev. C. F. Kock, Belle Plaine, Special Gift from Hy. P. Mueller for Synodical Debts \$15.00, General Missions \$30.00, General Support \$5.45, Twin City Mission from Hy. P. Mueller \$1.00; total.....\$	51.45
Rev. A. Jul. Dysterheft, Helen, General Support, Minnesota District.....	90.25
Rev. A. Ackermann, Mankato, Memorial Wreath for Arthur C. Neubert from Church Council \$22.00 and friends and relatives \$7.25 for Indian Mission \$10.00, Home for Aged \$9.25, General Support \$10.00; total.....	29.25
Rev. R. A. Haase, No. Mankato, Memorial Wreath for Herman J. Schultz from M. and L. Emmel for Missions.....	2.00
Rev. Ernst C. Birkholz, St. James, Special Collection	10.02
Total Mankato Conference.....\$	182.97

Red Wing Conference

Rev. Theo. Haar, Bear Valley, Educational Institutions \$10.00, Missions \$20.00; total.....\$	30.00
Rev. R. Jeske, Caledonia, General Institutions \$70.65, General Missions, from Ladies' Aid \$10.00, Lutheran Children's Friend Society from Ladies' Aid \$5.00; total.....	85.65
Rev. R. F. Schroeder, Dexter, from Young People Society for Synodical Purposes.....	5.00

Rev. R. F. Schroeder, Dexter, Finance.....	17.49
Rev. R. F. Schroeder, Dexter, Finance.....	69.81
Rev. T. E. Kock, Goodhue, Memorial Wreath for Fay Adele Schulz by St. Peter's Ladies' Aid, Mr. Edw. Dagner and family, Mrs. Ferd. Schulz, Esther Schulz, Victor Schulz, Mr. and Mrs. Ed. Bucher, Mr. and Mrs. Winf. Schulz, and Mr. and Mrs. Joe Kehren for General Support.....	11.50
Rev. F. W. Weindorf, Grace, Goodhue, General Missions	18.05
Rev. F. W. Weindorf, St. John's, Goodhue, General Missions	51.80
Rev. E. G. Hertler, Hokah, Missions (Candidates)....	10.80
Rev. E. G. Hertler, La Crescent, General Administration \$18.00, Missions (Candidates) \$30.00; total	48.00
Rev. C. A. Hinz, Mason City, Home Mission.....	13.14
Rev. Theo. Haar, Mazeppa, Educational Institutions \$10.00, Mission \$10.00; total.....	20.00
Rev. T. E. Kock, Minneola, Home Missions.....	25.33
Rev. A. Eickmann, Nodine, General Institutions \$51.00, Home for Aged \$30.00; total.....	81.00
Rev. M. C. Kunde, Oronoco, Indian Mission \$5.00, Negro Mission \$6.00, Home Mission \$25.00, Poland Mission \$5.00, Madison Student \$5.17; total	46.17
Rev. M. C. Kunde, General Administration.....	9.02
Rev. Geo. W. Scheitel, Potsdam, Synodic Administration	26.40
Rev. J. R. Baumann, Red Wing, Memorial Wreath for Mrs. D. Windhorst by Grandchildren for Missions	5.00
Rev. R. Jeske, Union, General Institutions.....	22.85
Rev. Paul E. Horn, Zumbrota, Educational Institutions \$43.26, Missions \$100.00, Church Extension, Memorial Wreath for Wm. Johnke \$7.75, for Mrs. D. Windhorst \$3.00, Indian Table from Ladies' Aid \$35.00, Bethesda from John Schuring \$2.00; total.....	191.01
Total Red Wing Conference.....\$	788.02

St. Croix Falls Conference

Rev. Otto E. Klett, St. Croix Falls, Indian Mission \$1.50, Negro Mission \$2.00; total.....\$	3.50
Rev. J. Plocher, St. Paul, General Institutions.....	66.86
Rev. A. W. Saremba, Weston, Dr. Martin Luther College	21.40
Total St. Croix Falls Conference.....\$	91.76

Crow River Valley Conference

Rev. W. G. Voigt, Acoma, Indian Mission \$15.00, Home Mission \$20.00, Negro Mission \$15.00, Poland Mission \$10.00, Madison Student \$9.55; total	69.55
Rev. W. P. Sauer, Buffalo, Negro Mission.....	22.07
Rev. M. Schuetze, Ellsworth, General Administration \$13.00, Student Support \$20.00; total.....	33.00
Rev. M. Schuetze, Ellsworth, Home Mission \$12.00, Poland Mission \$10.00, General Support \$10.00; total	32.00
Rev. Im. F. Lenz, Graceville, Theological Seminary \$2.25, Indian Mission \$10.00, Home Mission \$10.00, Madison Student \$5.00, General Support \$10.00; total.....	37.25
Rev. W. J. Schulze, Hutchinson, Missions (Unemployed Candidates).....	104.67
Rev. M. J. Wehausen, Johnson, Theological Seminary \$10.00, Indian Mission \$15.00, Home Mission \$30.00, Poland Mission \$30.00, Church Extension Operation \$18.71; total.....	103.71
Rev. Karl J. Plocher, Litchfield, Educational Institutions	38.41
Rev. Karl J. Plocher, Litchfield, Synodical Administration	53.57
Rev. W. P. Haar, Loretto, General Institutions.....	101.81
Rev. M. J. Wehausen, Malta, Home Mission \$7.96, Poland Mission \$7.00; total.....	14.96
Rev. Alvin Leerssen, Montrose, General Administration	12.70
Rev. W. C. Nickels, Pelican Lake, General Missions	45.64
Rev. H. C. Nitz, Rockford, Theological Seminary \$12.29, Northwestern College \$12.00, Dr. Martin	

Luther College \$12.00, Michigan Lutheran Seminary \$11.00, Dakota-Montana Academy \$11.00; total.....	58.29
Rev. H. C. Nitz, Rockford, Memorial Wreath for Howard Luther from Mrs. C. J. Hohenstein for Church Extension Fund.....	1.00
Total Crow River Valley Conference.....	\$ 728.63
New Ulm Conference	
Rev. J. C. A. Gehm, Darfur, General Missions.....	\$ 10.50
Rev. Paul W. Spaude, Lake Benton, Dakota-Montana Academy \$13.90, Negro Mission \$11.61; total.....	25.51
Rev. G. Hinenthal, New Ulm, in memory of Louis Buenger for Church Extension \$7.00, in memory of Mrs. John A. Dietz for Lutheran Children's Friend Society \$5.25; total.....	12.25
Rev. G. Hinenthal, New Ulm, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$20.00, Dakota-Montana Academy \$20.00, Indian Mission \$20.00, Negro Mission \$20.00, Home Mission \$25.00, Poland Mission \$10.00, Madison Student \$10.00, Student Support \$10.00, General Support \$15.00; total.....	210.00
Rev. G. Hinenthal, New Ulm, in memory of Mrs. Fred J. Backer by family, friends and relatives, for Church Extension Fund \$36.00, for General Mission \$22.25; total.....	58.25
Rev. F. Koehler, Nicollet, General Institutions \$33.04, Home Mission \$71.48, To Retire Bonds from N. N., \$5.00, Memorial Wreath for Mrs. Marie Stege from Mathilda Wels, Bertha Freitag, Carl Netzke for Children's Friend Society \$3.00; total.....	112.22
Rev. G. Theo. Albrecht, St. Peter, Home Mission.....	50.00
Rev. Paul W. Spaude, Verdi, Michigan Lutheran Seminary \$5.09, Negro Mission \$7.29; total.....	12.38
Rev. Karl Brickmann, Vesta, Home for Aged \$15.00, General Missions \$34.89; total.....	49.89
Total New Ulm Conference.....	\$ 541.00
Laura Luther, Treasurer, St. Paul's W. L. S., Lewisville, from Fairmont Zone Rally for Twin City Mission \$33.33, Negro Mission \$33.33, Wheatridge \$33.34; total.....	\$ 100.00
Grand Total.....	\$2,898.87

H. R. KURTH,
District Treasurer.

SOUTHEAST WISCONSIN DISTRICT

Rev. L. W. Baganz, St. John's Congregation, Burlington, Collection for Student Support \$56.85, General Support \$18.70; total.....	\$ 75.55
Rev. Carl Bast, St. John's Congregation, Good Hope, Reformation Festival Offering for General Institutions.....	33.00
Rev. E. R. Blakewell, Salem's Congregation, Milwaukee, Mission Festival Offering for General Missions \$24.90, Home Mission \$100.00, Lutheran City Mission \$25.00; total.....	149.90
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Tp. Herman, Thanksgiving Offering for Northwestern College \$20.00, General Missions \$10.00, General Support \$3.27; total.....	33.27
Rev. Carl H. Buenger, Friedens Congregation, Kenosha, Mission Festival Offering for General Missions.....	200.00
Rev. Martin L. Buenger, Trinity Congregation, Caledonia, Collection from May to October for General Fund.....	60.85
Rev. R. O. Buerger, Gethsemane Congregation, Collection for Theological Seminary \$50.00, Northwestern College \$50.00, Dr. Martin Luther College \$50.00, Indian Mission \$27.34, Home Mission \$100.00, Every-Member Canvass \$21.66; Memorial Wreath for Mrs. Pastor Heinrich Koch by Rev. and Mrs. R. O. Buerger for General Support \$2.00; total.....	301.00
Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Collection during October for Home Mission.....	19.58

Rev. H. H. Ebert, Saron's Congregation, Milwaukee, Mission Festival Offering for General Institutions \$100.00, General Missions \$96.05; total.....	196.05
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection during October for General Institutions \$250.00, General Missions \$250.00, Home Mission \$17.39, Lutheran City Mission \$30.44; total.....	547.83
Rev. Fred Graeber, Apostle's Congregation, Milwaukee, Collection for General Missions.....	2.75
Rev. Ph. H. Hartwig, Christ Congregation, Pewaukee, Mission Festival Offering for General Missions \$6.35; Reformation Festival Offering for General Missions \$4.20; total.....	10.55
Rev. E. W. Hillmer, St. Luke's Congregation, Kenosha, Collection during September for Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, General Missions \$6.46; total.....	36.46
Rev. Gerald Hoenecke, St. Paul's Congregation, Cudahy, Collection during October for General Institutions.....	31.85
Rev. Raym. W. Huth, Messiah Congregation, Milwaukee, Collection for General Institutions \$100.00, General Missions \$66.28; total.....	166.28
Rev. Edwin Jaster, Epiphany Congregation, Racine, Mission Festival Offering for General Missions.....	35.16
Rev. J. G. Jeske, Divine Charity Congregation, Milwaukee, Collection for Lutheran City Mission.....	6.80
Rev. P. W. Kneiske, St. John's Congregation, Lannon, Mission Festival Offering for General Missions.....	39.82
Rev. Henry Lange, Nathanael Congregation, Milwaukee, Mission Festival Offering for General Fund.....	27.00
Rev. C. Lescow, St. John's Congregation, Woodland, Reformation Festival Offering for General Fund \$17.40; Thanksgiving Offering for Student Support \$8.00, Church Extension \$8.00; total.....	33.40
Rev. Kurt Lescow, St. John's Congregation, Thiensville, Reformation Festival Offering for General Fund.....	12.55
Rev. A. H. Maaske, St. John's Congregation, Mukwonago, Mission Festival Offering for General Missions.....	26.59
Rev. Ph. Martin, St. Luke's Congregation, Knowles, Reformation Festival Offering for General Institutions \$8.29; St. Paul's Congregation, Brownsville, Reformation Festival Offering for General Institutions \$38.84; Memorial Wreath for Jul. Rockel by Y. P. S. for General Missions \$5.00; total.....	53.13
Rev. A. Mittelstaedt, Trinity Congregation, So. Mequon, Mission Festival Offering for General Missions \$119.19, Lutheran Children's Home \$9.15; total.....	128.34
Rev. H. Monhardt, St. Paul's Congregation, Tp. Franklin, Reformation Festival Offering for General Support.....	21.60
Rev. Paul G. Naumann, St. Jacobi Congregation, Milwaukee, Collection for General Missions \$600.00, Lutheran City Mission \$100.00, Lutheran High School \$25.00; total.....	725.00
Rev. O. B. Nommensen, Zion's Congregation, So. Milwaukee, Collection during November for General Fund.....	13.85
Rev. Erhard C. Pankow, Garden Homes Congregation, Milwaukee, Collection for General Missions.....	50.00
Rev. M. F. Plass, St. John's Congregation, Oakwood, Reformation Festival and balance (\$1.00) of Mission Festival Offering for General Fund \$11.60, General Institutions \$10.00; total.....	21.60
Rev. Gerhard Redlin, Zion's Congregation, Allenton, Reformation Festival Offering for General Fund.....	33.41
Rev. W. Reinemann, Friedens Congregation, Elkhorn, Reformation Festival Offering for General Fund.....	31.88
Rev. M. F. Rische, Davids Stern Congregation, Kirchhayn, Collection during October for Northwestern College.....	45.60
Rev. Ad. von Rohr, Peace Congregation, Hartford, Mission Festival Offering for General Institu-	

	tions \$100.00, General Missions \$101.29; Reformation Festival Offering for General Fund \$68.80; from the Ladies' Aid for General Missions \$25.00; total.....	295.09
Rev. Wm. F. Sauer, Grace Congregation, Milwaukee, Collection for WTMJ \$65.87; Reformation Festival Offering for General Support \$77.53; total.....		143.40
Rev. Gust. E. Schmidt, St. Paul's Congregation, East Troy, Collection on Confirmation Day for General Fund \$25.30; Mission Festival Offering for General Fund \$25.00, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$15.00, Indian Mission \$3.00, Negro Mission \$4.67, Home Mission \$10.00; total.....		122.97
Rev. A. H. Schroeder, St. Paul's Congregation, Milwaukee, Mission Festival Offering for General Fund.....		10.80
Rev. Harry Shiley, Woodlawn Congregation, West Allis, Reformation Festival Offering for General Missions.....		6.25
Rev. Jul. Toepel, St. Matthew's Congregation, Tp. Maine, Collection from June to October for General Institutions \$11.90, Theological Seminary \$19.17, Northwestern College \$18.61; total.....		49.68
Rev. Arthur P. Voss, St. James' Congregation, Milwaukee, Mission Festival Offering for Home Mission.....		178.92
Rev. S. Westendorf, Calvary Congregation, Thiensville, Collection Luther Festival and during October for General Fund \$24.95, Indian Mission \$8.20; total.....		33.15
Rev. H. Wolter, St. Paul's Congregation, Lomira, Reformation Offering for Budget \$16.91; St. Petri Congregation, Tp. Theresa, Reformation Festival Offering for Budget \$7.14; total.....		24.05
Rev. Henry Woyahn, Grace Congregation, Waukesha, Mission Festival Offering for General Institutions \$10.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Seminary \$10.00, Indian Mission \$10.00, Home Mission		

\$50.00, Negro Mission \$10.00, Poland Mission \$5.00; total..... 125.00

Summary

Budgetary Receipts.....	\$3,876.04
Every-Member Canvass.....	21.66
Non-Budgetary Items.....	262.26
	<u>\$4,159.96</u>

CHAS. E. WERNER.

PACIFIC NORTHWEST DISTRICT

July 1 to December 31, 1933

Rev. Walter Amacher, Trinity, Omak (incl. \$50.00 repayment of loan to private party).....	\$ 74.18
Rev. Ewald F. Kirst, St. John's, Clarkston (incl. \$100.00 repayment of loan to Church Extension Fund).....	146.62
Rev. Louis F. Krug, St. Paul's, White Bluffs.....	50.41
Rev. Wm. Lueckel, Grace, Portland.....	31.60
Rev. A. H. Mackdanz, St. Paul's, Palouse (incl. \$25.00 repayment of loan to Church Extension Fund).....	38.70
Rev. Arthur Matzke, Faith, Tacoma.....	20.00
Rev. F. H. K. Soll, Grace, Yakima.....	98.01
Rev. Arthur Sydow, St. Paul's, Tacoma.....	116.55
Rev. H. H. Wiechmann, Good Hope, Ellensburg (incl. \$50.00 repayment of loan to Church Extension Fund).....	71.08
Rev. Elmer Zimmermann, St. Paul's, Leavenworth.....	17.66
Rev. Elmer Zimmermann, Lutheran, Withrow.....	24.00
Rev. Elmer Zimmermann, Lutheran, Manfield.....	24.71
	<u>\$ 713.52</u>

Budgetary.....	\$ 486.02
Non-Budgetary.....	227.50

Total.....\$ 713.52

JOHN C. JAECH,
District Treasurer.

TREASURER'S STATEMENTS

Receipts and Disbursements

November 30, 1933

Department	Received	Disbursed	Invsts.	Operation	Maintenance
General Administration.....	\$ 20,205.19	\$ 9,654.43	\$ 65.00	\$ 9,589.43	
Educational Institutions.....	10,601.25				
Theological Seminary.....	1,733.50	5,786.76	30.12	5,692.91	63.73
Northwestern College.....	1,863.68	20,408.73	340.00	17,120.20	2,948.53
Dr. Martin Luther College.....	1,208.69	16,328.52	320.48	14,740.98	1,267.06
Michigan Lutheran Seminary.....	744.96	4,458.03		4,394.58	63.45
Northwestern Lutheran Academy.....	505.77	3,005.51	1.50	2,974.29	29.72
Home for the Aged.....	711.64	2,233.15		2,057.42	175.73
Missions, General.....	31,743.66	511.31		511.31	
Indian Mission.....	4,817.67	11,535.97	301.10	9,841.74	1,393.13
Negro Mission.....	3,494.15	5,833.31		5,833.31	
Home Mission.....	12,693.52	33,978.26		33,978.26	
Poland Mission.....	1,569.91	4,563.81		4,563.81	
Madison Student Mission.....	391.76	1,346.37		1,346.37	
Theological Candidates.....		134.50		134.50	
General Support.....	1,752.87	7,847.00		7,847.00	
Indigent Students.....	1,113.23	182.00		182.00	
To Retire Debts.....	141.22				
Revenues.....	17,285.29				
Every-Member Canvass.....	672.41				
	<u>\$113,251.87</u>	<u>\$127,807.66</u>	<u>\$ 1,058.20</u>	<u>\$120,808.11</u>	<u>\$ 5,941.35</u>
		113,251.87			
Deficit.....		\$ 14,555.79			

Statement of Debts

Debt on July 1, 1933.....	\$395,966.16	Debt on November 30, 1933.....	\$454,730.57
Debts made since.....	106,208.07	Church Extension Debt on November 30, 1933.....	194,700.17
	<u>\$502,174.23</u>	Total Debt on November 30, 1933.....	<u>\$649,430.74</u>
Debts paid.....	47,443.66		
Debt on November 30, 1933.....	<u>\$454,730.57</u>		

THEO. H. BUUCK,
Treasurer.