

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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SORROW AND HAPPINESS

By Thomas Kingo

Translated by N. J. Hong from the Danish

Sorrow and happiness journey together;
Fortune, misfortune march forward in line;
Profits and losses call out to each other;
Sunshine and shadow their pathways entwine.
 Silver and gold —
 Glittering mold.

Heaven alone does all happiness hold.

All things are subject to fortune's quick changes;
All can find sorrow deep down in their breast;
Often do bosoms adorned with gold badges
Harbor sore trouble and secret unrest.
 Each has his own,
 Hidden or known.

Free from all sorrow is heaven alone.

Honor and wisdom and temporal power,
Vigor and strength, in the spring of their year,
Lofty o'er others a season may tower,
Soon to decline and in time disappear.
 Everything must
 Back turn to dust.

Heaven's salvation alone is our trust.

Sweet-scented roses on briars are blooming;
Loveliest flowers drip deadliest bane;
Rosiest cheeks may hide souls that are glooming
Over the changes their lot did ordain.
 Flood-waters o'er
 All the land roar.

Heaven alone has the welcoming shore.

Therefore it never shall greatly offend me
If that the world does not sanction my way;
Nor shall life's burdens be able to bend me;
Nothing shall sever my heart from her stay.
 Sorrow shall die;
 Seed-germs of joy

Bloom shall in heaven, where naught can annoy.

Anguish shall gender a lasting contentment;
Suffring shall wind from her distaff the thread;
Want shall be decked with the costliest raiment;
Weakness shall walk with a vigorous tread.
 Envy shall stand,
 Bound foot and hand.

Heaven alone can these wonders command.

Then let my lot and my fortune betide me
E'en as my God and dear Master ordains;
Let bitter envy and malice deride me;
Let the world threaten, with all its contains.
 Time and the tomb
 Empty life's loom.

Heaven to radiance changes the gloom.

ANANIAS AND SAPPHIRA

The story of their hypocrisy and the judgment which came upon them has been recorded Acts 5:1-11 for our warning. Up to this time the young Christian congregation in Jerusalem had been able to build itself up without any internal troubles. "The multitude

of them that believed were of one heart and of one soul." Their hearts were so deeply gripped by the Gospel that they were interested only in the one thing needful. "Neither said any of them that ought of the things which he possessed was his own; but they had all things common." An instance of this is given us in the person of a member named Barnabas who "having land, sold it and brought the money and laid it at the apostles' feet." Such a financial sacrifice was not demanded as a condition of membership, but the hearts of the members were filled with such holy fervor and Christian zeal that they placed all their possessions at the disposal of the congregation.

It had become the fashion in the Christian congregation at Jerusalem that the members place their private possessions into the common fund. Ananias and Sapphira also had some private property. They were ashamed to do less than the others, Barnabas, for instance, who had sold his property and handed the proceeds to the apostles. But though they wanted the honor, they were too earthly-minded and miserly to make the sacrifice. They discussed the matter with one another and decided to lie about their property, to say that they had received less for it than they had actually received for it. They agreed to turn over to the apostles only a part of the proceeds of the sale but to claim they were donating the entire sum. Note how husband and wife strengthened and supported one another in this lie and hypocrisy. If Sapphira had warned her husband against this sin, or if Ananias had counteracted the covetous spirit of his wife, this sad story might never have been written.

There is a lesson in this for married couples even today. God wants the hearts of husband and wife to remain united in peace and harmony, but not at the expense of truth. Peace in the home is not to be maintained by agreeing or giving support to the sins of husband or wife. In times of temptation the husband should warn the wife and the wife the husband, for as in ordinary Christian life so also in Christian married life there applies the admonition of the apostle, Gal. 6:1.2: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness. Bear ye one another's burdens, and so fulfil the law of Christ." However, only too often it happens that this is neglected and that husband and wife instead encourage one another in doing evil. If a member has something against the pastor

or officers of the congregation; if the congregation in meeting assembled took some action which was not to his liking, he perhaps broods over the thing at home, and his wife helps to feed the fires of resentment. It is not to be wondered that in such a home, where husband and wife strengthen one another in sin instead of restoring one another, an aversion to the church and God's Word takes root, and that the children in such homes, who overhear such slighting remarks about the church, lose all confidence in the church and in the course of time fall away. The intimate relationship of marriage offers many wonderful opportunities for husband and wife to encourage and support one another in godliness. If this were done in all Christian homes, what a power for good it would be, how the hands which hang down would be lifted up and the feeble knees would be strengthened!

Ananias and Sapphira were in full agreement, but it was an agreement in ungodliness. They agreed to lie and cheat in order to preserve the outward show of piety. They rehearsed the thing again and again that there might be no slip-up and that their hypocrisy might not be discovered. Thereupon Ananias started on his way with the sum of money agreed upon, entered the meeting-place, where in addition to the apostles very likely a number of other Christians were assembled, stepped to the front, and, perhaps with pious words, deposited the money at the apostles' feet. Though ordinarily it is impossible for men to see through such a fraud, God in this case laid bare the hypocrisy of Ananias' heart, for we read: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God." Ananias was not compelled to make such a sacrifice. He was not forced to sell his land and to hand the proceeds to the apostles. That was not, to use a modern expression, in the constitution of the congregation. Those members who had heretofore turned all their money over to the congregation had done it of their own free will, out of fervent love to the Savior. It was not an outward but inward compulsion which had prompted them to do it. As Peter stated to Ananias, the money was in his power. He could, as it were, do with it what he pleased. Of course, it remains true that everyone is a steward of God also with respect of his earthly goods and must some day give an accounting therefor to God. But if the gift does not flow from free will, from sincere love to the Savior, it is nothing but hypocrisy, and God does not want such a gift. He lets such a one be cursed with his money. As Paul writes to the Corinthians, God desires that we first give ourselves to Him before we give Him our

money, for God loveth not an unwilling, grumbling, but cheerful giver. He gave only because it was the fashion, because he was ashamed not to give. Therefore, too, he lied in the most bare-faced manner about the size of his income. For that Peter condemned him. His love of money was in itself a grievous sin, but the fraud and deception, the hypocrisy in such sacred things as this form of divine worship was such an abominable thing that Peter said to him, "Thou hast not lied unto men but unto God."

Ananias committed the great folly that he was intent only upon gaining the praise and applause of men, the leaders and members of the church were to think that he had brought and sacrificed all, as though the fact that God saw through the fraud and hypocrisy made no difference. That folly is often repeated in our day. In their religious performances people may have in view only men and not God. They may do what they do, not to please and satisfy God but merely men. When it comes to giving, they may argue: How much do my fellow-members expect of me? How much must I give that I may not lose my good name and need not to be ashamed? Whereas the only question ought to be: What does God expect of me, Whose steward and fellow-worker I am and to Whom alone I am accountable? If this question is answered to the satisfaction of God, it finally makes no difference what others think of us. And this principle applies not only to money matters but all phases of life. How many church-members there are who know only one fear, namely, to be found out by their fellow-men, who live in all sorts of vicious sins and devote themselves to all sorts of worldly lusts but who take every precaution to hide it from the pastor and congregation, at least from certain members of the congregation! What is gained if they succeed? Absolutely nothing. Pastor and congregation may live in blissful ignorance of the wickedness of such members and look upon them as pious, faithful Christians, since they can easily be deceived and anyway are not to be spies and detectives, but it will not deceive the holy and all-knowing God to whom all men are accountable and before Whose flaming eyes all hypocrites will have to quail and tremble. The fate of Ananias and Sapphira bears witness to that.

Peter through the power of the Spirit had detected the hypocrisy of Ananias and with sharp words had torn the pious mask from his face. We read, "And Ananias, hearing these words, fell down and gave up the ghost, and the young men arose, wound him up and carried him out and buried him." Ananias suddenly fell dead at Peter's feet. About three hours later Sapphira, unaware of what had transpired, also stepped into the room, and when she had repeated the lies of her husband, Peter said to her: "How is it that ye have agreed together to tempt the Spirit of the

Lord? Behold, the feet of them which have buried thy husband are at the door and shall carry thee out. Then fell she down straightway at his feet and yielded up the ghost, and the young men came in and found her dead and, carrying her forth, buried her by her husband." An attempt may be made to explain these two cases of sudden death in a natural manner. It may be said that the great shock in both cases brought about heart failure. But the fact remains that God Himself snatched these two hypocrites out of life so suddenly, and it has been recorded in the Bible in order to teach us what a terrible judgment of God threatens all hypocrites.

As long as the world endures there will be hypocrites in the visible church. We Christians can not look into the hearts, and, therefore, it is impossible for us to weed out all hypocrites from our outward fellowship. Jesus has taught us this by means of the parable of the tares among the wheat (Matt. 13), for when the servants asked the householder, "Wilt thou that we go and gather the tares up?" he replied, "Nay, lest while ye gather up the tares, ye root up the wheat with them. Let both grow together (in the world) until the harvest, and in time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn." Similarly He says later in the same chapter: "So shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

It may be an easy thing for hypocrites to deceive men, but they can not deceive the all-knowing God. They may be successful in evading the condemnation of men, but they will not escape the condemnation of the Judge of the world. One who in secret lives in all sorts of vices and worldly lusts may still be regarded as a faithful church-member and pious Christian, yes, he may, after his death, be buried with all honors from the church, but that will not protect him against the flaming eyes of the eternal Judge and His verdict, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." As surely as the judgment of God came upon Ananias and Sapphira, so surely will, on the day when the hearts of all men shall be revealed, the judgment of God come upon all hypocrites. May God, therefore, guard us against hypocrisy and help us to live, not only before the eyes of men but also the eyes of God, a sincere, upright Christian life.

I. P. F.

A distinguished American visitor to Siam, inquiring about the government schools, was told by the Viceroy that the only schools worth seeing were those conducted by the missionaries.—The Luth. Companion.

COMMENTS

A Temperance Resolution presented by Rev. C. K. Solberg and Dr. H. B. Kildahl was adopted by the eleventh general convention of the Norwegian Lutheran Church of America at Minneapolis. It read as follows:

"To the casual observer it is already evident that there is an alarming increase of drunkenness among men and women since the liquor traffic was legalized; and it is very sad to see the young generation so readily yielding to the drink evil;

"Be it therefore resolved that the Norwegian Lutheran Church in convention assembled urge upon its members to make earnest and prayerful efforts in home, school and church, to teach children and youth the harmfulness and sinfulness of the drink evil, and that we as citizens again rally to the prompt support of organizations that stand for total abstinence and the destruction of the liquor traffic."

Evidently we have not yet learned that total abstinence is not a virtue demanded in the Bible, and that it cannot be obtained by laws made by the state. The destruction of the liquor traffic cannot be effected by such means, as the past era of prohibition should have amply taught us. The sin of drunkenness, and its twin sister gluttony, can be combated only through a change of heart, and that again only by the love for the Savior kindled and kept alive by means of the preaching of the Gospel of Christ only. Z.

* * * * *

On the Need of Church Union the Lutheran Herald has some very timely advice, that might well be heeded by all of us. It says:

"While there are many advantages in a united church, a large imposing organization to make an impression upon the world at large, and which could exercise an influence in national affairs, so that we could talk about 'doing big things in a big way', etc., we should remember that the real work of the Church is not to build a large organization, but to gain individuals for Christ. Our most important work is elementary Christian education in the home, school, and church. The Church will prosper or decay in exact proportion to the performance or neglect of this first duty. Both history and experience prove this to be true. Our greatest danger today is not the fact that we are divided into so many synods and church bodies, but that members in these church bodies are not Christians or Christians enough to train their children at home in the way they should go. The next unit is the local congregation. We have been satisfied with getting church attendance, which, of course, is important; the pastor talks to a mass of people every Sunday. They say it was a good sermon, go

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home and wait until next Sunday to check up on the attendance and the pastor. The personal work, or personal evangelism, as it is called today, is very often overlooked. The whole congregation, young and old must be mobilized." Z.

The Tolerance of Free Masonry We have long known that the boast of Masonry that it is moved by love for all mankind is vain. This is again evident in the following happening as related in the Christian Century. The China Weekly Review quotes from the eleventh edition of the Encyclopedia Britannica, that "for many years the craft has been conducted without respect to clime, color, caste or creed." Then the Review goes on to tell of the trouble which has befallen the Masons in China, apparently because of the organization in Shanghai of a lodge containing both foreign and Chinese members. This lodge applied to the grand lodge of Massachusetts for a charter and was denied. Thereupon it applied to the grand lodge of the Philippines, where Masonry has had a rapid growth since the American occupation, and that application was granted. Subsequently, lodges with mixed occidental and oriental membership were organized in Nanking and Canton, and these too were recognized by the grand lodge of the Philippines. Whereupon the jurisdictions in America, Scotland and England disbarred the Philippine grand lodge, as well as the new lodges in China.

It would seem that the boasted humanitarian love for mankind does not extend to the granting of fellowship with the colored peoples. Z.

The New Aims of the Protestant Sects From the Christian Century we learn that the Epworth League, the young people's society of the Methodist Church, soon to hold a na-

tional council, has a proposal for a new pledge to take place of the old one. This proposed pledge reads:

"I pledge myself to put first in my life the building of God's cooperative community. I believe that this task demands the living of the highest New Testament ideals, through the identification of myself with the disinherited and the workers of the world, whose struggle for justice leads to a classless society. I pledge myself to live Jesus' mandate of service by working for a social and economic order where power will be transferred from those who own to those who serve, where the basis of production will be for the use of the masses of mankind, rather than the profit of the privileged few. I pledge myself to Jesus' mandate of brotherhood by permitting no barriers of race or social condition to limit my friendship with those who are the dispossessed of the present system. I pledge myself to the fulfilment of the true missionary spirit by refusing to take up arms against my brothers of other lands at the command of national rulers. In struggling against the oppressor, I pledge myself to avoid vindictiveness and hate, recognizing in my own soul the elements of greed and self-assertion which I condemn in him. I pledge my income, my talents, my time and my life to bring to fulfilment a Christian world of equality, of service, of brotherhood and of plenty. Only so can I adequately obey the command to feed the hungry and clothe the naked; only so can I help bring to reality Jesus' prayer for his fellow-workers: "Give us this day our daily bread. "Only through such living can I obey the command: "Go ye into all the world, and preach the Gospel." Only so will I truly confess Jesus before God and man."

It is all there, my masters, from the work-righteousness of the Pharisee to the idle dreams of the communistic tribes. The kingdom of God, in spite of all that St. Paul can say, Romans 14:17, is indeed nothing but meat and drink. The overthrow of the capitalistic system and the forswearing of war, the establishment of social justice by the levelling of all property is the new gospel, which is here blasphemously asserted to be the one that Jesus sent us to preach to all the world.

Whether this proposed pledge is adopted or not by the Epworth League is of little consequence, for it embodies the creed of the Protestant sects largely. Dr. Charles Clayton Morrison, the editor of this same Christian Century from which we quote, an acknowledged leader among the sects, in speaking before a distinguished assemblage of sectarian leaders in University of Chicago chapel, "slashed Lutheran and general Protestantism's emphasis on the 'inner life' and declared individual salvation to be impossible — that it is self-deceptive and hypocritical." (This quotation is from Dr. Evans in the Chicago Tribune.) His audience gasped but did not protest. These are the

lengths to which the new leaders in Protestantism go to bring on a conflict between the church and the state. The embittered but blinded foes of the true and pure Gospel of Jesus Christ are indeed raging fiercely to rob the world of its only salvation. Let us watch and pray, for the times are evil. Z.

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Divorces in High Places The above was the topic of a recent editorial in the *Sioux City Journal*. The editorial reads in part as follows: "The most recent divorce to attract wide attention was that awarded Mrs. William G. McAdoo in Los Angeles. She was a daughter of President Wilson and the wife for the last twenty years of Senator McAdoo of California, former secretary of the treasury in the Wilson administration, and once considered a formidable candidate for the democratic nomination for the presidency.

The judge who heard Mrs. McAdoo's plea for divorce was most obliging. Twenty minutes and the thing was done. Now Mrs. McAdoo does not have to live in Washington, which city she dislikes, nor does she have to tolerate the wide gap between her age and that of her former husband, a matter of some 28 years.

Two other divorce proceedings in high places were even more shocking and interesting to the general public. Elliot Roosevelt, second son of President Roosevelt, was divorced. He married within a week, and it was common knowledge that he and his second wife were engaged for months before the divorce suit was filed by the first Mrs. Roosevelt. Mrs. Curtis B. Dall, only daughter of President and Mrs. Roosevelt, is now in Nevada. She will sue her husband for divorce. It will be interesting to see how much — or how little — time elapses after the decree is granted before she is wedded again."

Though stating that "married persons occupying high positions in the economic, social and political life of a nation have as much right to seek divorce for just cause as have obscure men and women who are known only in the community where they live," there is an undercurrent of censure in the editorial of these three children of two presidents for seeking divorce for frivolous reasons. Just as movie stars helped to make divorce fashionable by repeatedly discarding one spouse for another, so these divorces in high places will no doubt do much to encourage others to set their faces toward Reno. Formerly it was regarded as a disgrace to be divorced, even in high society circles, but now it is the mode; now it has become fashionable. But the conduct of those in high places, even residents of the White House, dare not determine our attitude toward marriage and divorce. Here, as in all things, the Word of God must be our guide and teacher. Matthew 19 the Savior says: "What therefore God

hath joined together, let not man put asunder. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery: and whoso marrieth her which is put away doth commit adultery." In these modern days of widespread divorces even the Church is in danger of becoming lax on the question. It is easy to condemn unscriptural divorces in theory, or when it applies only to outsiders, but it requires great moral courage and faithfulness to the Lord when it becomes a practical matter concerning ourselves and our own church membership.

I. P. F.

ON READING THE BIBLE

God gave His Word through prophets and apostles of old and we have access to it in our own tongue. Just this is not one of the least of the blessings of the Reformation that we have the open Bible. The Roman Church persecuted those who studied or even possessed the Scriptures and to this day does not encourage its people to read the Word of God. That raises the question, Does God want us to be diligent readers of the Bible? That seems a quite superfluous question. For what purpose did God cause His Word to be written, if it was not that people should read it?

Through Moses the Lord declared, These words which I have commanded thee thou shalt teach diligently to thy children. People are to be made acquainted with the oracles of God. We know full well that in the days of old before the art of printing was invented not everyone was able to possess a copy of God's Word, and in the days when there were no schools, as we have them now, in which children are taught to read and write, it would have been of little benefit to many to have possessed a Bible. In the assemblies of Christians in the apostolic age instruction in divine truth was given mainly through the reading of the Scriptures, and hearing them read, people became better acquainted with the contents of the Bible than possibly we find to be the case nowadays. Nevertheless, people were even then exhorted to search the Scriptures. Christ upbraided the disciples for being "slow of heart to believe all that the prophets had spoken," which certainly presupposed diligent searching of the writings of the prophets. To His adversaries Christ said that they erred, not knowing the Scriptures. "How readest thou?" He asked the man who came to Him with a religious question. St. Paul commends Timothy because from a child he had known the holy Scriptures.

The reason why people should read and know the Scriptures is because they "are able to make thee wise unto salvation through faith in Christ Jesus. Wisdom is required for the attainment of salvation. Many lose their soul through ignorance. But the one source for the wisdom that saves is the Word of God. To

obtain that wisdom from the Word, however, a man must read and read again. Merely looking at the book will not impart wisdom. The mere possession of a book will not impart wisdom. You may have a book that can make you wise in mathematical science. But you will be none the wiser for merely hurriedly glancing through the pages of such a book. To learn wisdom from a book you must read and study it carefully.

Many read the Bible, but are not benefited thereby because they do not read as a Christian should read. Some read just because it is an old family custom and they would like to uphold the old family traditions. Some read because it is part of a good education to possess some knowledge of the Bible. Some value the Bible and read it only as a literary gem, reading the Bible they think will make them more proficient in the use of the English language. Some read it only for the sake of its interesting historical records. Some read it only for amusement. Some read it in order to find something that will help them to pile ridicule on the Christians. Of course, it often happens that one who reads from an entirely wrong motive is, nevertheless, overcome by that what he reads and finds in his reading that what he was not in the least looking for. It has happened often that the infidel, in order to be able to refute the Christian teaching, thought he would read in the Bible for himself what Christians really do believe, and that as he read the light dawned upon him and he became persuaded that the Bible is after all God's truth.

What must, then, be our motive in reading our Bible? It must not merely be a conventional matter of good form with us. No, we must read that we may be made wise unto salvation. We must read because we would have our God in whom we live and move and have our being speak unto us. We must open the Book in this spirit: Speak, Lord, for Thy servant heareth. We must read it not in a critical, fault-finding spirit, but in a spirit of true devotion. We must read it as those who seek instruction from God. We must read it as those who seek peace with God. The Word must be our daily manna, food for the soul.

Certainly there are also other good books that are instructive, edifying, and devotional. But books of devotion can never supersede or take the place of the Bible. Devotional books may help us in the understanding of the Bible, but if our devotional reading is restricted to such books there is a danger that we may become strangers to the Bible. That is what we find in many Christian homes. There is daily devotional reading, but the Bible is not used, and there is in such homes often a deplorable ignorance of the Bible. If we read from a book of devotion in the morning, then at least let us read from the Bible in the evening or vice versa.

When we open the Bible it must be with a feeling of reverence, and with the prayer in our heart that God would lead us to know the truth. When we are reading the Bible, God is speaking to us. And when we close the Book, it is good that we then hold conversation with God, and we may speak to him then just concerning those things which we have read. If we have read, for instance, the Twenty-third Psalm in which the Lord tells us that He is our Shepherd, is it not fit and meet that we then say unto the Lord: O Lord, Thou art my Shepherd; Thou hast made me to be a sheep of Thy flock. Let me experience day by day that Thou makest me to lie down in green pastures. Yea, Lord, when finally I shall come to walk through the valley of the shadow of death, let me fear no evil. May Thy staff then comfort and sustain me. Finally let me dwell in Thy heavenly mansions forever.

We often find the things which we read in the Scriptures difficult to understand. "Understandest thou what thou readest?" Philip asked the man from Ethiopia. And he honestly replied. "How can I, except some man shall guide me?" We need that guidance, too. Some of us are more proficient in the understanding of the Bible than others. But even the most learned have still much to learn. It is part of the duty of the servants of God in the holy ministry to diligently study the Word so that they may explain it to others. And when they do that, whether in the Sunday services, or in the week-day Bible class, the members of the flock should be ready to hear.

But there should also be private Bible reading. Every Christian should possess a Bible of his own and should find time to read therein.

Luther translated the Bible for the people to read. Hear what he says: "One should zealously read and hear the Bible, and one will find what can be found nowhere else, namely, comfort, yes in patience, in anguish of conscience, and in death." Luther states that for several years he had made it a practice to read the Bible from cover to cover twice a year, and compares it with a huge tree of which he closely scrutinized one twig at a time to see what fruit he might find there. He says, "Whosoever would know God and have eternal life must zealously read this book, the Bible, and seek therein the testimony of Christ, the Son of God." He thought there would be little use in Bible reading for those who were not Christians. "He who does not possess this man that is called Jesus Christ rightly and clearly had better leave the Bible alone, he will only take offence."

That is the reason why we do not advocate the reading of the Bible in state schools. The object of reading the Bible there would not be to bring children to the knowledge of Christ the Savior, and in many cases the reading would be supervised by men and women who do not accept its teaching. But if we can

establish church schools with Christian men and women in charge, there let the Bible be read.

A trusty weapon is Thy Word,
Thy Church's buckler, shield, and sword;
Lord, let us in this Word abide,
That we may seek no other guide.

O grant that in Thy holy Word
We here may live and die, dear Lord;
And when our journey endeth here,
Receive us into glory there.

—The Australian Lutheran.

THE TRUTH ABOUT THE RECENT REVOLUTION IN GERMANY

We must be prepared to find the recent events in Germany on June 30 interpreted and twisted by the press to afford much-needed solace to those disappointed in the outcome of said events. The world has again clamorously been waiting for the collapse of the New Germany under Chancellor Hitler. A Clarence Darrow of criminal law practice fame has publicly given expression to the baneful hope that Hitler be killed and his regime crushed. Edgar Ansel Mowrer, expelled head of foreign correspondents in Berlin, has broadcast to the world a monstrous distortion of facts stating that Hitler has killed the Third Reich with his own hands, thus disclosing his true attitude of feeling toward Germany. The Press of England declared that a mutineer's revolt had been suppressed with gangster methods, viciously expressing its hope that the Third Reich is doomed. France especially was jubilant at the events in the Reich on June 30. She had directed her policy for months on the expectation of its collapse. A Paris dispatch says that "as far as the government is concerned, there has been no doubt for at least three months that France's policy has been predicated on the expectation that Hitler's regime would collapse soon." Report also has it that Barthou's "trips around central Europe, his plans with Russia and Turkey's aid to develop friendships and alliance without Germany, were all based on the belief that the present political structure would not last."

But now what sad disappointment to all those enemies of Germany on the discovery that its leader has emerged from the struggle stronger and more popular than ever. The fact is that Hitler has again saved his country from a national catastrophe. By virtue of his authority and with remarkable brevity, quick as lightning he has suppressed a revolt, a conspiracy against the government, with traitors like General von Schleicher and Roehm, captain of the national-socialist storm-troops, at the head of such conspiracy, which in its treasonable activities to overthrow the present government by substituting a new cabinet had become so potent that immediate action on the part of the

government was peremptory. Had the revolt not been crushed in its uprising it would indeed have plunged Germany into a final death-struggle.

It was high treason against the established government, and as such according to national law was subject to summary dealing. There was no room for proceedings of a court trial here. A conspiracy with such monstrous propensities as this was, has *eo ipso* forfeited every claim on the right of a court trial. If the present German government has been established by the consent of the people, which it certainly has, it is its sacred right and duty to suppress every revolt and conspiracy against it with all the power at its disposal for the safety of the nation.

The German government has made official statements regarding the causes which led to the summary action so detailed and explicit that there can be no misunderstanding in the minds of clear-thinking persons. "With unexampled candor," said Goebbels, Nazi minister of propaganda, in a recent radio address, "has the German government laid the events before the world. It kept back nothing and spoke the truth in everything."

Such is the statement of a German government official. Would the American Press have state officials of Germany treat our own government officials with distrust and disparage their statements with every fibre of their heart? Would it not rather have them trust in the sincerity of their statements and actions for the sake of international peace? As to the latter, international courtesy and welfare demand that the same claim be granted to German government officials.

We hold that the truth in international affairs should be disseminated both private and public, also through the medium of a religious paper. J. J.

RUSSIA TO CONTINUE WAR AGAINST GOD

According to reports in the English and Scandinavian press reported in the German monthly "Glaube und Heimat," a decree has been signed by Stalin and other Russian authorities which has as its object the banishment of God from Russia in the course of three years.

"On the first of May, 1937," declares this pronouncement, "not a single place of worship shall exist in the territory of Soviet Russia. The outworn conception of God, that was formerly used in the subjugation of the working classes, shall be banished from the boundaries of the Soviet Union."

In the course of the first year of this "war against God" all religious educational institutions shall be abolished, and ministers or religion shall be deprived of their share of provisions. The second year of war shall be directed chiefly against any religious influence in family life, and the whole nation shall be inoculated

with "rational atheism." To these reports the Danish paper, "Kristeligt Dagbla," adds the comment: "Soviet Russia, in its war against Jesus Christ, will have no better success than did the heathendom of the Roman emperors. The final victory will be with the forces of truth and justice."

The above paragraphs are culled from a German monthly, "Glaube und Heimat," a reliable religious paper which I have read for many years. If these reports are really true — and I have no reason to doubt it, the attempt would be only a repetition of the French Revolution, which also aimed to abolish God. We must not forget that the great majority of the Russian dictators are Jews, whose ancestors crucified Jesus Christ, but could not prevent His glorious resurrection nor His eternal domination. — W. Steinmann in "Lutheran Standard."

CHRISTIANS AS THE LIGHT OF THE WORLD

As such Jesus describes them Matthew 5:14-16 where he says: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel but on a candlestick, and it giveth light unto all them that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." This is the companion text to that which immediately precedes, "Ye are the salt of the earth, but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out and to be trodden under foot of men." Both statements express the same truth from different angles. It is the same thought but another picture. Now, what did Jesus mean when he said to His disciples, "Ye are the light of the world"? Scripture itself gives us the answer. The psalmist writes, "Thy word is a lamp unto my feet, and a light unto my path." Peter writes, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." In these two passages the Word is compared to a light. On another occasion Jesus said, "I am the light of the world." We find that in the Scriptures the Word is compared to a light and that both Jesus Himself and His disciples are called the light of the world. There is no contradiction here. It all fits into the picture. Christians are the light of the world because they have Christ who is the light of the world; they have Him in the Word which, because it bears witness of Jesus as the Savior of sinners, is itself a light.

Now, we Christians are to let our light shine before men. In word and deed we are to let the glorious light of the Gospel, which God has kindled in us, shine before men that they may be led to the Lord and

Savior and glorify our Father which is in heaven. We are to point out to sinners, who in their blindness are stumbling along the precipice of eternal destruction, the way to eternal life.

The Lord says that we should let our light shine before men. He does not say that we should kindle the light or light the lamp. It is already lighted. It is already burning within us, ever since we embraced Jesus as our Savior. Therefore nothing is required of us but that we let our light shine. We are to be careful that we do not hide or cover our light. We are to beware of hiding the bright lamp of the Gospel, which God has kindled in us, under a bushel. We are to leave it in its proper place high on the candlestick, from where it sends out its life-giving rays far and near. We may hide the light of the Gospel under a bushel because we are afraid of the scorn and ridicule of the world. The world says that the message of salvation through Christ Jesus is antiquated, behind-the-times, and that the old Bible faith is too narrow-minded, that intelligent people no longer believe such stuff in these enlightened times. The result often is that weak, worldly-minded Christians are ashamed of their faith and hide the light of their Christianity under a bushel instead of leaving it high on the candlestick where God wants it to be. Instead of influencing and enlightening their fellow-men with the Gospel, they permit themselves to be influenced and led around in darkness by the unregenerate people of this world. Let us, therefore, be reminded that we Christians are the light of the world, that it is our business to let our light shine before men, and let us live up to this our high calling by bearing witness of our Christian faith in spite of the scorn and ridicule of the world.

We can, however, let our light shine not only in word but also in deed. We can let the light, which God has kindled in us, shine or cover it up by the way we live. The Savior says, "A city that is set on a hill cannot be hid." We Christians are, as it were, living on a high hill where everyone can see and watch us. The eyes of the world are always resting upon us. They are always watching and checking up on our manner of living. And consequently we shall by our manner of life either attract people to Christ and His church or drive them away. If we live a careless, worldly, ungodly life, then people will get an unfavorable impression of Christ and His Church and will not let themselves be persuaded to enter His Kingdom. Therefore the apostle warns us, "Be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life."

But let us not think that we are to exercise a positive Christian influence as the light of the world only

in our immediate neighborhood. Jesus does not say: Ye are the salt of your neighborhood and the light of your immediate surroundings. No, he says: Ye are the salt of the earth. Ye are the light of the world. Naturally we are to exert a Christian influence first of all to our relatives, neighbors, friends, companions, associates, etc. And there is much room for improvement in this respect. But our calling and responsibility extends farther than that. Our field of labor comprises the whole earth, all the world. The Savior said in His great commission, "Go ye into all the world and preach the gospel to every creature. Ye shall be witnesses unto me in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." It is our business to let the soul-saving message of the Gospel sound forth into all the world. We are not to rest until the Kingdom of Christ extends over all the earth.

We are the light of the world. We are to bring to our lost fellow-men the light of the Gospel that they may escape eternal perdition. Christ died for them and redeemed them with His divine blood. And as the light of the world it is our duty and privilege to proclaim this glorious message to them and so to influence them to accept this Savior. And if we Christians do not render them this service, who is going to do it? Only of His disciples, His believers does He say, "Ye are the light of the world." Let us then let our light so shine before men that they may see our good works and glorify our Father which is in heaven.

I. P. F.

DAKOTA-MONTANA DISTRICT CONVENTION

The highways that lead to Elkton, So. Dak., are no longer strange roads to the pastors and to many of the lay delegates of this district, for this is the second time that the Dakota-Montana District Synod convened there and enjoyed the hospitality of our Elkton congregation. Thirty-three pastors and thirty-seven lay delegates were in attendance, and quite a number of visitors, and all these, we are sure, thankfully appreciate the sacrifices brought by their hosts to make the convention in their midst a pleasant one.

The convention was opened on June 20 with divine service in which the vice-president, the Rev. S. Baer, struck the keynote for the convention, when he reminded his listeners that "we are laborers together with God." (1 Cor. 3:9.) And bearing this thought in mind the convention went to work, each one ready to do their small share as co-laborers in the Lord's vineyard. A steering committee outlined the program for the sessions. The convention adhered quite closely to this program, and though here and there the time limit set, may have cut the discussions short, yet in this way we were able to discuss all things that

were submitted to Synod for consideration, and the usual rush of the last session was thus avoided.

The election of the district officials was sandwiched, as usual, between the discussions of the different reports. The following were elected. President, the Rev. E. R. Gamm; First Vice-president, Rev. S. Baer; Second Vice-president, W. Lindloff; Secretary, Rev. H. Lau; Recording Secretary, Rev. D. Rossin; Treasurer, Mr. S. E. Johnson of Watertown, So. Dak. The pastors W. Sprengeler and G. Schmeling and Mr. H. Michaels were elected as members of the auditing committee. The Rev. R. Palmer and Mr. W. F. Mehler of Raymond, So. Dak., were the two new men elected on the Mission Board. Rev. Wm. Lindloff was reelected Student's aid; and the members of the School Board are: Prof. K. Sievert and the pastors P. Albrecht and F. Blume. Rev. J. P. Scherf, who had served the district as president during the past six years, was voted the sincere thanks of the district for his faithful service.

The reports of the different institutions of Synod were heard and discussed. The recommendation of the Board of the New Ulm institution, that tuition fee in the high school departments of our institutions be abolished, was given into the hands of a committee. This committee later reported and the district convention accepted their report, namely: That we join with the Board of the New Ulm institution in recommending that no tuition fee be charged to high school students at our schools. The report of Northwestern Lutheran Academy at Mobridge was given by Rev. S. Baer as chairman of the board, and Professor K. Sievert. The pastors and lay-men were urged to send students to our school. During the discussion which followed, the vast difference between a sound Christian education at one of our institutions and the irreligious training, which is given at the state high schools, was well presented. It was also pointed out that parents who must pay board for their children while these are attending a state institution, would save money by sending them to our institution at Mobridge. The Board also asked that farm products be sent to the institution, and thus help cut down the operating expense of our Academy.

Mission work being the chief occupation of the Christian church, it was but natural that considerable time was devoted to this work of our Synod. We heard beside the report of the General Mission Board a very detailed report by the chairman, Rev. T. Bauer, of our District Mission Board. The statistics for each mission field in the district were given to us. And we again had the proof, "that His Word does not return void." In spite of the drought, in spite of the poverty of our people, nearly every mission field showed gains, three mission fields even became self-supporting in the past year. Some time was also de-

voted to the question of parochial schools. All the delegates were urged to stress the need of parochial schools in our midst, since these schools are the most effective aid in all missionary endeavors.

The report of the Board of Trustees which deals with the finances was heard and discussed. In this connection the chairman of the auditing committee distributed the familiar long sheets; on these the names of the pastors and their congregations are given and then the annual budget of each congregation and the amount each congregation contributed in the course of the year. We had hoped that the district would meet the allotted share of the budget, but we were short a few hundred dollars.

Two morning sessions were devoted to hear the two essays delivered by members of the faculty of our institution at New Ulm. Prof. A. Schaller read a thesis in German: "The Prophet Isaiah's Understanding of the Salvation in the prophesied Messiah." Prof. C. Schweppe read an essay in English: "Four Hundred Years of the Open Bible." Both essays were instructive and timely.

At noon Monday, June 25, the sessions of the Seventh District Convention were brought to a close. The delegates hastened home, for a large number of them had long distances to travel. Most of them returned to the drought-stricken parishes and farms. Their attendance of the district convention had not altered the condition of their crops or pastures, but they were spiritually strengthened, having been permitted in a special way, in spite of losses and poverty, to act as "laborers together with God."

G. J. S., District Correspondent.

DR. MARTIN LUTHER COLLEGE

Doubtless our readers are not only interested but also very much concerned about the present status of this year's graduating class. By August 1 ten of the seventeen were definitely placed; this means that two girls and five boys are still available, together with several boys and one girl from last year's class. There are still a comparatively large number of vacancies in our parish schools; if all of these are filled by September 1, and if the choice is confined to such as have been trained in Synod's institutions, the supply will just about be exhausted. At no time within the last two years has the possibility of placing all of our candidates appeared so favorable. The districts presidents have a list of all graduates as yet without a call; they are also able to give detailed information about each; a letter addressed to the College here will likewise bring an immediate reply to your inquiries.

We of course realize that mere existence of a vacancy in the teaching staff of any school does not guarantee the calling of one of our graduates. We know that some who have had all of their training in

State Normal Schools are making strenuous efforts here and there to persuade congregations and school boards to give them preference; but would that be the proper and most beneficial step to take? If our Christian Day Schools are not vitally different from the schools of the state, if it is not necessary for our teachers to have a specific kind of preparation, one that is adapted particularly to our viewpoint and to our aims, why have our schools at all? Surely it is not necessary to argue at length that a teacher will seek to inspire his pupils after the fashion in which he himself has been inspired, and that he can not, by simply signing a contract, make a whole-hearted and fully adequate transfer from a school-system with one set of ideals and motives to another system that has aims and ideals that are totally different. Nor is the choosing of teachers trained outside our circles fair to the parents who have, in some instances, for seven years made all kinds of sacrifices in order that their children might some day be able to serve the Lord as instructors in Christian schools; neither is it faith to those who for years have had only that one goal in mind, whose heart has long been set on that one ambition, and who now find their hopes dimmed and their prospects jeopardized by men and women who apparently had other schools and positions in mind originally.

In the past we have also had another situation to contend with. There were doubtless times when conditions made it advisable and necessary, occasionally, for congregations to call teachers who never had any special training for the work, or who had only partially completed the work prescribed by Synod. We feel that some of these have been very faithful and commendable educators, that they did not hide the Light under a bushel for the sake of making the little ones mechanically proficient in knowledge and skill, but that they in reality let the Light shine so that the children entrusted to them were better able to experience its healing and quickening power. Is it asking too much, however, to refrain from this practice whenever possible while there are still some to be had who have felt it essential for the welfare of our schools that they acquire all the preparation and accomplishments that Synod's institutions have to offer? Or is this angle of the proposition of no consequence?

It is somewhat early to state anything specific about the enrolment for the coming year. We have had a large number of inquiries; we have about the same number of announcements as in other years at this time. From the figures at hand, however, it would seem as if the number of boys preparing for the teaching profession is growing steadily smaller. This fact will soon be evident in our graduating classes unless a decided change sets in. It would be deplorable, to say the least, if we should be faced with the necessity of putting only young women into our schools.

We also take this opportunity of again calling your attention to the educational facilities offered here also to those who have no intention of becoming either pastors or teachers. Many of the boys and girls of our Church will go to high school somewhere; many of them must even be quartered away from home in order to do that. The expense involved in sending them to one of our institutions is not much greater. Surely it is worth the difference to have them away from the Christ-less education and the unchristian influence prevalent in schools of a purely public character. In many respects the high-school years and the college years are more detrimental to the living faith in Christ Jesus than are the grade-school years, when the children are more closely attached to home, when father and mother know more about their boy's or girl's thoughts and ideas, and when the unchristian interpretation of life is as yet foreign to their interest.

A word from Dr. S. C. Ylvisaker, in the "Bethany College Bulletin," is very much to the point. "How can we, as Christians together, with a doleful song lament the slaughter of the innocents, while our Christian institutions hold out a hand that, by the promise of God, is mighty help, but which may in time grow weary because it is too often rejected? A gracious God has given us these Christian institutions today to be used today. Shall we wait until they have been taken from us before we discover the need we had for them and the blessing they held in store for us?"

S.

THIENSVILLE SEMINARY

The new school-year of the Thiensville Seminary will begin on Wednesday, the 5th day of September, and be opened with a public service at 10 A. M. All friends of the Seminary are cordially invited to attend.

August 8, 1934.

Aug. Pieper.

MICHIGAN LUTHERAN SEMINARY

The new school-year at Michigan Lutheran Seminary, Saginaw, Mich., D. v., will begin September 4. Please, announce new scholars without any further delay. For information apply to

Dir. Otto J. R. Hoenecke,
2204 Court St., Saginaw, Mich.

DR. MARTIN LUTHER COLLEGE

On September 5, Dr. Martin Luther College, New Ulm, Minnesota, plans to begin the fifty-first year. Besides being intent on preparing teachers and pastors for our Church, this school also offers a general education under Christian influence and environment to such as have completed the eighth grade. All inquiries and announcements may be made to

Carl L. Schweppe,
New Ulm, Minnesota.

NORTHWESTERN COLLEGE

Announcement of Opening

The opening days of the seventieth school-year at Northwestern College are September 4 and 5. On Tuesday, the fourth of September, all new students assemble in the college chapel at nine o'clock to present their credits and be assigned to classes. On Wednesday, the first of September, at eight-thirty, all students assemble in the gymnasium for the opening exercises. Immediately after the opening exercises all classes will meet in their respective classrooms to receive their assignments.

New students are urged to announce their intention of entering as early as possible.

Requests for catalogs, application blanks, and general information may be addressed to the undersigned.

Prof. E. E. Kowalke,
Northwestern College, Watertown, Wis.

LUTHERAN HIGH SCHOOL OF MILWAUKEE, WISCONSIN

This Christian high school owned and controlled by thirty congregations of the Synodical Conference in Milwaukee is always glad to serve those young people of our church at large who wish to enjoy the benefit of a Christian high school training. God willing, the new school year will begin on Wednesday, September 5. Four-year academic and commercial tuition is \$40.00 a year. For further information address the Principal,

E. H. Buerger,
Lutheran High School,
1859 N. Thirteenth St., Milwaukee, Wis.

TWENTY-FIFTH WEDDING ANNIVERSARY

July 28 Mr. and Mrs. Aaron Hannewald, members of St. Jacob's Congregation at Waterloo, Mich., celebrated their silver wedding anniversary at their home among their children and relatives. The undersigned spoke on Psalm 103:1, 2.

The bridal couple dedicated \$5.00 towards the Student Support.

May the gracious Lord Jesus continue to guide, bless and keep them in the future. E. C. Leyrer.

ANNIVERSARY OF ORDINATION

During the week that the Michigan District met at Lansing, Mich., the Synod as a body remembered the twenty-fifth return of the day of ordination and entrance into the ministry of our dear Prof. Adolph Sauer, now teacher guide to the students at Michigan Seminary, Saginaw, Mich. The date and day was correctly celebrated by looking up to and thanking God in Christ Jesus our Lord, who put our brother into the ministry and has by His excellent grace kept him

there. Pastor C. Leyrer gave the brief address and the Synod gave a material token of appreciation. Our kind and kingly Savior continue His grace on and to our beloved teacher and grant many days of work in His Kingdom. "By the grace of God I am, what I am."

G. N. E. L.

WINNEBAGO LUTHERAN ACADEMY Fond du Lac, Wisconsin

The new school year will begin on Wednesday, August 29, with a formal opening service. Immediately after the exercises students, new and old, will register and confer with their instructors to arrange for the courses desired.

Winnebago Lutheran Academy is an intermediate school for boys and girls of high school age. It is thoroughly Christian in character and aim of studies, offering courses in academic and commercial subjects, the former being fully aligned with the program of our synodical institutions.

The school is now entering the 10th year and has shown steady growth from the very beginning. Last year's enrollment number 83 students. The outlook indicated a continuance of this growth.

Tuition fees for the ninth grade are \$27 a year; for the following years \$30.00. Students entering the commercial department pay \$10.00 in addition for use of the modern typewriters and necessary supplies.

Board and room in private approved homes range from \$4.00 to \$4.50 for the school week; students remaining for the full week pay \$5.00 to \$5.50.

Kindly apply to the undersigned for a catalog and further information.

Gerhard Pieper, Director,
52 East First St., Fond du Lac, Wis.

FROM OUR CHURCH CIRCLES

NORTHERN CONFERENCE OF MICHIGAN DISTRICT

The Northern Conference of the Michigan District will convene in the congregation of Rev. E. Rupp, at Manistee, Mich., on August 28 to 29.

Papers to be read: Outline on Material for Adult Classes, Rev. M. Schroeder; Uebereinstimmung der Offenbarung Gottes im Gesetz, Evangelium u. Schoepfung, Rev. A. Westendorf; Was haelt die jungen Leute bei der Kirche resp. bei der eigenen Gemeinde, Rev. O. Frey; The Name of Christ, Rev. A. Kehrberg; Exeg. on John 3:16-36, Rev. G. Schmelzer; How are we to Regard the Breaking of the Betrothal? Prof. W. Schaller; Operation of the Holy Spirit in Repentance, Rev. D. Rohda; Wie ist Luther's Bibeluebersetzung u. die King James Version einzuschuetzen? Dir. O. Hoenecke.

Preacher: L. Meyer, Sub. D. Rohda. Conf. A. Sauer, Sub. W. Schaller.

Please announce early. C. G. Leyrer, Chairman.

NEBRASKA SOUTHERN DELEGATE CONFERENCE

The above named conference will meet September 18 and 19, 1934, beginning 9 A. M., in Gresham, Nebraska, Rev. Wm. Holzhausen.

Preachers: Confessional: W. Wietzke. — R. Vollmers. Sermon: H. Lehmann. — W. Krenke.

Work: 1. The second article of the Augustna — H. Spaude. 2. God's restrictions upon the pastor's vocation to

promulgate the Gospel — Wm. Holzhausen. 3. An isagogical exposition of the book of James — W. Krenke.

Kindly announce yourself and your delegate.

W. A. Krenke, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet September 25 and 26 at Kingston, Wis., Rev. Traug. Redlin. First session opens 9 A. M., last session closes 5 P. M.

Papers: 1. Exegesis on Ps. 22, cont., by E. Reim; 2. Moses, a representative or mouthpiece of God, and Moses as mediator between God and His people, by J. Schultz; 3. Exegesis on Tit. 1:1 ff., by I. G. Uetzmann; 4. Exegetical and dogmatical treatise on 1 Cor. 11:17-34, by G. Kobs; 5. Exegesis on Epistle to the Galatians by Dr. M. Luther — all participating. (N. B.—The first two hours of Conference will be set aside for this); 6. The English Reformation, by Prof. Bierwagen.

English Preacher: I. G. Uetzmann (Subst. O. Hoyer).

F. C. Weyland, Sec'y.

MANITOWOC CONFERENCE

The Manitowoc Conference will meet August 28 and 29 at Louis Corners, Rev. H. Grunwald.

Sermon: E. Kionka. — M. Braun.

Confessional Address: W. G. Haase. — M. Sauer.

Announcements requested. H. A. Kuether, Sec'y.

DAKOTA-MONTANA, WEST MISSOURI, DELEGATE CONFERENCE

The Dakota-Montana, West Missouri, One Day Delegate Conference will meet on September 10 at Elgin, No. Dak. Those having papers to be read, come prepared.

Please announce approximate number of delegates that plan to attend to local pastor.

Sermon: F. E. Blume.

P. R. Kuske, Sec'y.

WANTED

Any congregation having a one-manual reed organ which is still in a good, usable condition can render a distinct service to one of our small, struggling mission congregation which is sorely in need of such an instrument by getting in touch with the Rev. L. C. Vater of St. Andrew's Church at Goodrich, Wis. Address your communication to Rev. L. C. Vater, Medford, Wis., Goodrich Star Route, or direct to the undersigned.

Rev. G. O. Krause, Stetsonville, Wis.

ORDINATION AND INSTALLATION

Authorized by President F. Soll of the Pacific-Northwest District, the undersigned ordained Candidate Roland Hoenecke at Mansfield, Washington, July 29, and installed him as pastor of St. John's Ev. Luth. Church of Mansfield and also installed him as pastor of Withrow Lutheran Church in the afternoon of the same day. Pastors Elmer Zimmermann and Walther Amacher assisted.

Address: Rev. Roland Hoenecke, Mansfield, Wash.

Arthur Sydow.

INSTALLATION

Authorized by President J. Witt of the Nebraska District, the undersigned with the assistance of Pastor W. Siffing installed Pastor Herbert Witt in his parish at Lamar, Colo., on July 22, the eighth Sunday after Trinity. May the Lord bless his labors.

Address: Rev. Herbert Witt, L. Box 672, Lamar, Colo.

A. C. Bauman.

MEMORIAL WREATHS

In memory of Gustav Meyer, New Ulm, Minn., the Men's Club of our congregation donated \$3.00 for Church Extension Fund, for the Children's Friend Society, Minneapolis, Minn., Mr. and Mrs. Max Timm, Sr., Mr. and Mrs. Ezra Reinke, Mr. and Mrs. Julius R. Frank donated the sum of \$2.00; Mr. and Mrs. Ernst Fenske, 50 cents; Rev. and Mrs. Henry Albrecht, \$1.00; Mr. and Mrs. Louis Raddatz, 50 cents; Mr. and Mrs. Karl Preuss, 50 cents; Mr. and Mrs. Herm. Bruss, \$1.00; Mr. and Mrs. Geo. Schwandt, \$1.00. G. Hinnenthal.

In memory of Mrs. Sophie Gallatin, who died July 23, 1934, at the age of 82 years, Rev. and Mrs. R. Schierenberck donated \$2.00 for the Church Extension Fund.

J. Mittelstaedt.

In memory of Henry Hehbock, who died at the age of 90 years, the sum of \$5.00 was donated for the Permanent Church Extension Fund by friends and relatives.

Wm. P. Holzhausen.

In memory of Grandma Johanna Maahs, who died at Hutchinson, Minn., July 13, at the age of 90 years, Mrs. Charles Maahs, Thekla E. Kurth, Henry Maahs, Alice Krausert, Harold Kurth, Edward E. Maahs, W. J. Schulze donated \$6.00 for Synod's Church Extension Fund.

W. J. Schulze.

In memory of Mrs. Richard Daehn, who died July 19, at the age of 34 years at Hutchinson, Minn., Mrs. H. J. Mueller of Hamburg, Minn., donated \$1.00 for Synod's Church Extension Fund.

W. J. Schulze.

In memory of John Schaefer, who departed of this life on April 14 at the age of 73 years, by Miss Ida Schaefer, \$5.00 for the Synod's Treasury.

L. H. Koeninger.

In memory of Mrs. Elizabeth Achenbach, who departed of this life on June 26 at the age of 84 years, by Mr. Clarence Jourdan, \$1.00 for Missions.

L. H. Koeninger.

In memory of Mrs. Herm. Diestler, who died June 9 in the faith of her Savior, from Mr. Chas. Diestler, Mr. and Mrs. Arthur Schmidt, Sister Miss Katherine Foerster, Mrs. Barbara Probst, Mr. Henry Hacker, Rev. Carl Lieberum, Mr. Alb. Probst, Mr. and Mrs. Alex. Gross, for Indian and Negro Mission, each \$1.00; total, \$8.00.

G. E. Boettcher.

In memory of Mrs. Ida Emilie (Drews) Redemske, born March 20, 1852, died July 14, 1934, St. John's Ev. Luth. Ladies' Aid (Rauville Township), Watertown, So. Dak., sent \$5.00 to the Bethesda Lutheran Home, Watertown, Wis.

Rev. J. B. Erhart.

In memory of Jacob Frey, Sr., White Butte, So. Dak., who died July 13, 1934, at the age of 71 years, Mr. and Mrs. Martin Hersrud gave \$2.00 for General Missions.

F. E. Blume.

In memory of Ralph Hoier, who died July 8, at the age of 14 years, the Ladies' Aid of Greenville Lutheran Church donated \$5.00 for the Indian Mission.

L. Kaspar.

In memory of Herman Kuesel, Jr., Chairman of the St. John's Church for twelve years, who was born on November 1, 1876, died June 18, 1934, the following contributions were donated for the Old Age Home: Mrs. L. Oebser, 50 cents; Mr. and Mrs. Chas. Frank, \$1.50; Frieda Paul, 50 cents; Martha Moldenhauer, 25 cents; Esther Peterson, 25 cents; Ruth Strohbush, 25 cents; Emma Britton, 25 cents; Mr. and Mrs. Her. Frank, \$1.00; Ernest Hannack, 25 cents; Geistdorf Family and Lena, \$1.25; Mr. and Mrs. S. Kuesel, 25 cents; Mrs. Clara (Hannack) Kuesel, \$3.00; Ladies' Aid, \$3.00; Mrs. Math. Werner, 25 cents; Mrs. Louis Frank, 25 cents. For the Orphanage: Henry Kuesel, 25 cents; Walter Kuesel, 25 cents; Otto Kuesel, 25 cents; Herman Kuesel, 25 cents; Edwin Kuesel, 25 cents; Hilda Frank, 25 cents; Helen Frank, 25 cents; Loraine Frank, 25 cents; Donald Hannack, 25 cents; Elmer Hannack, 25 cents; Harold Hannack, 25 cents; Bobbie Hannack, 25 cents; Alfred Kuesel, 25 cents; Gertrude Kuesel, 25 cents; Eila Kuesel, 25 cents. Total, \$16.50.

Aug. Saremba.

In memory of Mrs. Bertha Lieder who died June 26, 1934, the sum of \$5.25 was donated for Church Extension Fund by the following: Mr. and Mrs. Edwin Hauser, \$2.00; Mr. and Mrs. Carl Hohenstein, Sr., \$2.00; Mrs. Lucie Schendel, Mr. and Mrs. Walter Schendel, \$1.25.

W. P. Haar.

In memory of Mrs. Caroline Luther who died June 28, 1934, the sum of \$7.00 was donated for Church Extension Fund by the following: Mr. and Mrs. G. A. Luther of Thorp, Wis., \$5.00, and her daughter Iris, \$2.00.

W. P. Haar.

In memory of Mrs. George Studer who was laid to rest on April 18, \$3.00 from the Ladies' Aid of Trinity Church of Dexter, Minn., and \$5.75 from friends of the deceased.

Rud. F. Schroeder.

MISSION FESTIVALS

Fourth Sunday after Trinity

Sanborn, Minn., Zion Church, R. Schierenbeck, pastor. Speakers: G. Schmeling, J. Bade, Roman Palmer. Offering: \$262.00.

Town Goodhue, Minn., Grace Church, F. W. Weindorf, pastor. Speakers: Prof. B. F. Laukandt, H. Lietzau. Offering: \$81.05.

Winfield Township, Renville Co., Minn., St. Luke's Church, Aug. Sauer, pastor. Speakers: J. C. A. Gehm, Herm. Scherf. Offering: \$99.65.

Fifth Sunday after Trinity

Ellsworth Township, Minn., St. Peter's Church, M. Schuetze, pastor. Speakers: P. Kanning, H. Nitz. Offering: \$111.50.

Island Lake, Minn., Zion Church, A. Martens, pastor. Speakers: Henry Albrecht, F. Reuter. Offering: \$41.00.

Sixth Sunday after Trinity

Town Goodhue, Goodhue, Minn., St. John's Church, F. W. Weindorf, pastor. Speakers: G. F. Zimmermann, Norman Seebach. Offering: \$128.30.

Town Norton, Winona Co., Minn., Trinity Church, A. Hanke, pastor. Speakers: Geo. Scheitel, Gustav Fischer. Offering: \$175.35.

Darfur, Minn., St. John's Church, J. C. A. Gehm, pastor. Speakers: K. Brickmann, Raymond Haase. Offering: \$37.50.

Seventh Sunday after Trinity

Town Forest, Wis., St. Paul's and St. John's Churches, Edm. C. Reim, pastor. Speakers: G. Kaniess, Im. G. Uetzmann. Offering: \$188.50.

Algoma, Wis., St. Paul's Church, Karl F. Toepel, pastor. Speakers: Ph. Koehler, R. Lederer. Offering: \$255.00.

Eighth Sunday after Trinity

Shadehill, So. Dak. (Mission), F. E. Blume, pastor. Speaker: H. A. Mutterer. Offering: \$17.26.

Pine Island, Minn., St. John's Church, M. C. Kunde, pastor. Speakers: Prof. Edwin Sauer, J. Lenz. Offering: \$38.80.

Rib Lake, Wis., St. John's Church. Speaker: L. Bernthal. Offering: \$71.15.

Woodville, Wis., Immanuel Church, M. C. Michaels, pastor. Speaker: Lietzau. Offering: \$65.00.

Aurora, So. Dak., First English Lutheran Church, Herbert Lau, pastor. Speakers: A. H. Birner, Prof. K. G. Sievert. Offering: \$32.75.

Ninth Sunday after Trinity

Flasher, No. Dak., Trinity Church, H. Mutterer, pastor. Speaker: F. Blume. Offering: \$38.00.

Town Lincoln, Wis., St. Matthew's Church, Town Knapp, Wis., St. Luke's Church (Joint Festival), A. W. Looch, pastor. Speakers: H. Hackbarth, H. Schaller. Offering not reported.

La Crescent, Minn., Immanuel Church, E. G. Hertler, pastor. Speaker: H. Bentrup. Offering: \$91.25; Dinner Receipts, \$43.75; total, \$134.00.

Tyler, Minn., Immanuel Church, A. Martens, pastor. Speaker: Karl Wenzel. Offering: \$43.60.

BOOK REVIEW

The Second Coming of Christ. A Review of the Teaching of Scripture Concerning the Return of Christ, by Henry W. Frost, D. D. About 250 pages, cloth bound. Price: \$1.50. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.

Dr. Frost is a pre-millennialist, that is, he is convinced that Christ will after His second coming reign on earth for one thousand years.

Regarding his doctrinal position he says: "I was brought up upon the usual pre-millennial teaching concerning the second coming of Christ, to the effect that He might come at any moment of time and hence that Christians were to watch for His coming moment by moment. But a prolonged study of the New Testament has led me to change my view to that which I shall hereinafter present, namely, that certain events were predicted which had to be fulfilled before Christ could return, that these prevented momentary

watching and that one of these was the great tribulation, which prophecy declares is to occur at the end of this age."

Speaking on Acts 15: 13-17 he unfolds the program as he expects it to come to pass: "Here is set forth the divine plan in respect to that time which lies between the day of Pentecost and the end of the millennium, which takes in the period of the church and that of restored Israel. Analyzed, this is as follows: first, a visitation of the Gentiles during the present age, in order that there may be taken out of them a people for God's name; second, the return of Christ; third, a rebuilding and setting up of the tabernacle of David, that is, the temple at Jerusalem, which indicates the restoration of the Jews to divine favor; fourth, the residue of the Jews in the millennium, seeking after the Lord, and also of all the Gentiles, during that time, upon whom the Lord's name will be called. Here in a single passage of Scripture we have a complete presentation and harmonization of the Old and New Testament prophecies as they are related to the future order of events. And, let us repeat, the order is this: the present church period; the advent of Christ; and a future Jewish period, which is the kingdom, that is, the millennium. According to this order the advent comes before the millennium, and therefore, is premillennial."

And where do we stand regarding the doctrine of a millennium? In the main I think we can say Dr. Frost's description of us is correct when he says: "First (there is) the non- or a-millinary school. These interpreters do not believe in an earthly millennium of any kind, either as a result of a universal conversion through the preaching of the Gospel or of the return of Christ. They are consistent electionists in doctrine, affirming that God is calling out from the peoples upon earth His church, and that this principle of selection will continue to the end of the world. They further hold that when the Lord returns, He will find some people righteous and others unrighteous, and that He will then, though a final and general judgment, separate between the two. They finally hold that following this there will be manifested the new heavens and earth and then eternity. It will be recognized from the above that there are some points in the non-millennial view which are in agreement with the pre-millennial one."

Our Augsburg Confession (Article 17) states our position in the following words: Also they teach, that, at the Consummation of the World, Christ shall appear for judgment, and shall raise up all the dead; he shall give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils he shall condemn to be tormented without end.

They condemn the Anabaptists who think that there will be an end to the punishments of condemned men and devils. They condemn also others, who are now spreading certain Jewish opinions that, before the resurrection of the dead, the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed (exterminated).

Our church has found no reason to abandon this position.

NEBRASKA DISTRICT

Rev. R. F. Bittorf, Winner Hamill, Synodic Administration \$23.47, Home Mission \$7.01, Poland Mission \$8.00	38.48
Rev. Im. P. Frey, Hoskins, General Mission \$58.78, Poland Mission \$21.43	80.21
Rev. H. Fritze, Valentine, General Institutions \$10.00, Thiensville \$3.50	13.50
Rev. L. Gruendemann, Wood, General Administration	5.00
Rev. H. Hackbarth, Mission, Home Mission	13.58
Rev. H. Hackbarth, Roundy School Home Mission	2.25
Rev. E. J. Hahn, Naper, Synodic Administration	4.06
Rev. Wm. P. Holzhausen, Gresham, Indian Mission \$10.00, Negro Mission \$11.35, Poland Mission \$10.00	21.35
Rev. E. A. Klaus, Stanton, General Institutions	58.87
Rev. E. F. Hy. Lehmann, Firth, General Administration	48.72
Rev. Wm. J. Oelhafen, Herrick, Home Mission	7.08

Rev. R. H. Roth, Brewster, General Administration \$4.00, Thiensville \$2.23, General Mission \$5.00....	11.23
Rev. A. Schumann, Garrison, General Mission \$3.00, Home Mission \$17.00	30.00
Rev. J. Witt, Norfolk, Synodic Administration \$40.00, General Administration \$25.00, General Mission \$25.00, Poland Mission \$30.00	120.00
	\$ 454.33

Synodic Administration	\$ 67.53
General Administration	57.72
General Institutions	93.87
Thiensville	5.73
Indian Mission	10.00
General Missions	91.78
Home Mission	46.92
Negro Mission	11.35
Poland Mission	69.43
	\$ 454.33

June 3, 1934.

DR. W. H. SAEGER,
Norfolk, Nebr.

MINNESOTA DISTRICT

June, 1934

Red Wing Conference

Rev. Theo. Haar, Bear Valley	\$ 38.00
Rev. T. E. Kock, Goodhue	80.00
Rev. F. W. Weindorf, Grace, Goodhue	37.85
Rev. F. W. Weindorf, St. John's, Goodhue	50.03
Rev. Theo. Haar, Mazeppa	67.00
Rev. M. C. Kunde, Pine Island	31.74
Rev. J. R. Baumann, Red Wing	50.00
	\$ 354.62

Mankato Conference

Rev. L. F. Brandes, Jordan	\$ 73.00
Rev. E. E. Kelm, Lanesburg	24.59
Rev. A. Ackermann, Mankato	99.43
Rev. R. A. Haase, North Mankato	40.00
Rev. Ernst C. Birkholz, St. James	25.00
	\$ 262.02

St. Croix Valley Conference

Rev. O. P. Medenwald, Amery	\$ 7.94
Rev. Wm. Franzmann, Baytown	14.51
Rev. G. F. Zimmermann, Cady	55.47
Rev. Otto E. Klett, Centuria	6.50
Rev. Louis W. Meyer, E. Farmington	35.90
Rev. Louis W. Meyer, E. Farmington	100.00
Rev. G. F. Zimmermann, Elmwood	62.05
Rev. R. C. Ave Lallemand, No. St. Paul	30.00
Rev. Wm. H. Schweppe, Osceola	12.00
Rev. Otto E. Klett, Redeemer, St. Croix Falls	4.00
Rev. G. A. Ernst, St. Paul	183.07
Rev. Carl F. Bolle, St. Paul	5.00
Rev. J. Plocher, St. Paul	118.26
Rev. A. C. Haase, St. Paul	77.66
Rev. Arthur W. Koehler So. St. Paul	17.25
Rev. J. W. F. Pieper, Stillwater	60.00
Rev. A. W. Zarembo, Weston	157.00
Rev. H. E. Lietzau, Woodbury	18.00
	\$ 964.61

Redwood Falls Conference

Rev. Carl C. Kuske, Emmet	\$ 12.58
Rev. Im. F. Albrecht, Fairfax	179.50
Rev. Im. F. Albrecht, Fairfax	10.50
Rev. Carl C. Kuske, Flora	50.79
Rev. J. Carl Bast, Morton	162.50
Rev. Edw. A. Birkholz, Redwood Falls	25.10
Rev. Aug. Sauer, Renville	13.15
Rev. E. G. Fritz, Wellington	38.50
Rev. Aug. Sauer, Winfield	92.80
Rev. C. W. A. Kuehner, Winthrop	37.33
	\$ 622.75

Crow River Valley Conference

Rev. W. G. Voigt, Acoma	\$ 52.62
Rev. W. P. Sauer, Buffalo	20.20
Rev. W. P. Sauer, Crawford's Lake	25.01
Rev. M. Schuetze, Ellsworth	28.00
Rev. M. J. Wehausen, Johnson	44.50
Rev. M. J. Wehausen, Malta	8.60
Rev. W. C. Nickels, Pelican Lake	30.84

\$ 209.77

New Ulm Conference

Rev. Benj. Borgschatz, Brighton	\$ 6.00
Rev. J. C. A. Gehm, Darfur	11.90
Rev. H. A. Scherf, Eden	220.00
Rev. Paul W. Spaude, Lake Benton	7.20
Rev. W. Frank, Morgan	11.95
Rev. G. Hinnenthal, New Ulm	465.00
Rev. R. Schierenbeck, Sanborn	116.00
Rev. Wm. C. Albrecht, Sleepy Eye	235.00
Rev. Paul W. Spaude, Verdi	2.42
Rev. Paul W. Spaude, Verdi	16.00
Rev. Karl Brickmann, Vesta	47.29

\$1,138.76

Total \$3,552.53

Summary

General Fund	\$ 293.94
General Institutions	555.16
Theological Seminary	50.00
Northwestern College	69.62
Dr. Martin Luther College	200.58
Michigan Lutheran Seminary	107.01
Dakota-Montana Academy	50.00
Home for Aged	30.00
General Mission	790.59
Indian Mission	142.24
Home Mission	545.00
Negro Mission	158.76
Poland Mission	289.79
Madison Student Mission	49.59
Student Support	20.00
General Support	126.65
Church Extension Fund	58.50
Lutheran Children's Friend Society	5.10
Twin City Mission	10.00

Total \$3,552.53

H. R. KURTH,
District Treasurer.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth	\$ 108.00
Rev. I. P. Frey, Hoskins	40.16
Rev. H. Fritze, Valentine	3.25
Rev. L. Gruendemann, Wood	9.96
Rev. L. Gruendemann, Pahapesto	5.00
Rev. L. Gruendemann, Witten	26.62
Rev. H. Hackbarth, Mission	9.23
Rev. E. J. Hahn, Naper	8.42
Rev. W. A. Krenke, Grafton	11.13
Rev. E. A. Klaus, Stanton	238.25
Rev. F. Miller, McNeely	3.26
Rev. G. L. Press, Sioux City	51.15
Rev. A. Schumann, Garrison	12.80
Rev. H. Spaude, Surprise	13.56
Rev. L. A. Tessmer, Carlock	7.76
Rev. G. Tiefel, Hadar	318.04
Rev. R. Vollmers, Geneva	22.97
Rev. W. F. Wietzke, Shickley	61.00
Rev. V. Winter, Merna	10.65
Rev. V. Winter, Broken Bow	23.83
Rev. J. Witt, Norfolk, Nebr.	248.50

\$1,233.54

Synodic Administration	\$ 57.18
General Administration	122.87
To Retire Debts	10.00
General Institutions	397.75
Students	33.00
Watertown	3.25
Saginaw	40.36

Home for Aged	32.01
Indians	6.00
General Missions	186.18
Home Mission	216.21
Church Extension	55.00
General Support	38.95
Negro Mission	9.23
Poland Mission	14.42
Bethesda	3.03
Detroit Deaf Mute	3.65
Fremont	4.45

\$1,233.54

Norfolk, Nebr., July 8, 1934.

DR. W. H. SAEGER.

MICHIGAN DISTRICT

May and June, 1934

Rev. H. Engel, Chesaning	\$ 9.32
Rev. C. Leyrer, St. Louis	15.87
Rev. G. Luetke, Toledo, O.	40.00
Rev. F. Krauss and K. Krauss, Lansing	355.42
Rev. B. Westendorf, Flint	49.00
Rev. H. Eckert, Saginaw	13.20
Rev. J. Roekle, Allegan	20.00
Rev. E. Hoenecke, Plymouth	31.01
Rev. A. Westendorf, Bay City	40.35
Rev. O. Frey, Saginaw	10.40
Rev. H. Engel, Brady	7.30
Rev. M. Schroeder, Bay City	101.00
Rev. J. Zink, Bay City	13.15
Rev. L. Meyer, Sterling	11.30
Rev. H. C. Haase, Benton Harbor	150.00
Rev. Aug. Kehrberg, Frankenmuth	8.79
Rev. G. Schmelzer, Sebewaing	25.00
Rev. O. Eckert and O. J. Eckert, Saginaw	148.36
Rev. J. Gauss, Jenera, O.	401.34
Rev. A. Lederer, Saline	38.44
Rev. D. Metzger, Remus	8.42
Rev. D. Metzger, Broomfield	12.00
Rev. F. Stern, Detroit	15.00
Rev. W. Steih, Lansing	8.95
Rev. J. Nicolai, Adrian	57.35
Rev. H. Hoenecke, Sturgis	17.66
Rev. A. Maas, Northfield	22.61
Rev. G. Ehnis, Monroe	37.25
Rev. G. Schmelzer, Sebewaing	26.57
Rev. C. Binhammer, Clare	37.60
Rev. E. Hoenecke, Plymouth	106.65
Rev. H. Eckert, Saginaw	7.40
Rev. H. Zink, Tittabawassee	31.00
Rev. H. Hoenecke, Sturgis	14.48
Rev. E. Lochner, Hopkins	17.00
Rev. E. Lochner, Dorr	9.00
Rev. E. Kasischke, Greenwood	5.25
Rev. E. Kasischke, Mayville	1.45
Rev. E. Kasischke, Silverwood	5.00
Rev. O. Peters, Wayne	40.26
Rev. O. Peters, Livonia	27.75
Rev. G. Ehnis, Monroe	13.15
Rev. C. Leyrer, St. Louis	27.96
Rev. G. Schmelzer, Sebewaing, Silver Wedding H. Wagner	4.25
Rev. W. Westendorf, Dowagiac	13.45
Rev. R. Koch, Waterloo	46.35
Revs. F. Krauss and K. Krauss, Lansing	94.15
Rev. J. Zink, Bay City	58.95
Rev. Aug. Kehrberg, Frankenmuth	13.40
Rev. A. Fischer, Sodus	39.00
Rev. J. Roekle, Allegan	14.82
Rev. H. Engel, Brady	3.65
Rev. M. Haase, South Haven	28.67
Rev. E. Rupp, Manistee	4.66
Rev. E. Rupp, Batcheller	19.24
Rev. H. Engel, Chesaning	6.10
Rev. G. Wacker, Pigeon	65.21
Rev. H. Zink, Tittabawassee	1.30
Rev. O. Frey, Saginaw	29.40
Rev. H. Zapf, Monroe	28.00
Rev. F. Stern, Detroit	25.00
Rev. W. Steih, Lansing	7.58
Rev. C. Kionka, Swan Creek	7.00
Rev. C. Kionka, Hemlock	8.00

Rev. G. Albrecht, Kawkawlin	21.20	Rev. H. Engel, Brady	14.15
Rev. M. Schroeder, Bay City	38.96	Rev. O. Frey, Saginaw	5.10
Rev. C. Schmelzer, Riga	89.27	Rev. W. Steih, Lansing	6.61
Rev. H. Hoenecke, Sturgis	48.63	Rev. A. Maas, South Lyon	5.80
Rev. A. Lederer, Saline	6.26	Rev. G. Wacker, Pigeon	54.40
Rev. A. Westendorf, Bay City	24.60	Rev. G. Wacker, Elkton	8.00
Rev. P. Schulz, Scio	67.22	Rev. D. Metzger, Remus	2.55
Rev. H. Allwardt, Detroit	32.20	Rev. D. Metzger, Broomfield	2.00
Rev. J. Nicolai, Adrian	24.75	Rev. H. Heyn, Detroit	21.48
Rev. E. Hoenecke, Plymouth	69.10	Rev. H. Hoenecke, Sturgis	20.59
Rev. E. Kasischke, Greenwood	16.43	Rev. B. Westendorf, Flint	50.57
Rev. H. Zapf, Monroe	25.65	Rev. A. Maas, Northfield	23.73
Rev. C. Leyrer, St. Louis	9.35	Rev. A. Westendorf, Bay City	109.55
Rev. H. Eckert, Saginaw	4.00	Rev. E. Hoenecke, Plymouth	30.11
Rev. O. Peters, Wayne	162.01	Rev. W. Franzmann, Coloma	35.00
Rev. O. Peters, Livonia	19.64	Rev. J. Roekle, Allegan	13.55
Revs. O. Eckert and O. J. Eckert, Saginaw	96.46	Rev. R. Timmel, Toledo	66.00
Rev. R. Koch, Zilwaukee	48.20	Rev. H. Haase, Benton Harbor	100.00
Rev. J. Zink, Bay City	33.10	Rev. D. Rohda, Flint	44.90
Rev. W. Voss, Tawas City	30.81	Rev. E. Rupp, Manistee	3.75
Memorial Wreath, Memory Mrs. Fred Toelle	2.00	Revs. F. Krauss and K. Krauss, Lansing	90.98
Rev. E. Leyrer, Waterloo	31.04	Rev. M. Schroeder, Bay City	37.00
Rev. M. Haase, South Haven	35.14	Rev. Aug. Kehrberg, Frankenmuth	13.10
Memorial Wreath	5.00	Rev. R. Koch, Waterloo, E. M. C.	5.00
Rev. G. Albrecht, Kawkawlin	8.55		
Rev. A. Fischer, Sodus	4.35		\$4,345.86
Rev. E. Kasischke, Mayville	2.28	Budgetary	\$4,337.06
Rev. G. Ehnis, Monroe	5.25	Non-Budgetary	3.80
Rev. E. Lochner, Hopkins	20.40	E. M. C.	5.00
Rev. E. Lochner, Dorr	11.25		\$4,345.86
Rev. G. Schmelzer, Sebawaing	12.00		
Rev. W. Westendorf, Dowagiac	9.60		
Rev. H. Engel, Chesaning	10.05		

E. WENK, Treasurer.

TREASURER'S STATEMENT

June 30, 1934 — 12 Months

Department	Receipts	Disbursed	Invsts.	Operation	Maintenance
General Administration	\$ 68,512.03	\$ 46,815.79	\$ 65.00	\$ 46,750.79	
Educational Institutions	29,963.73				
Theological Seminary	6,707.39	6,707.39	30.12	14,637.56	255.53
Northwestern College	11,545.75	47,743.53	2,307.46	41,650.75	3,785.32
Dr. Martin Luther College	7,078.85	39,303.03	374.07	37,236.82	1,692.14
Michigan Lutheran Seminary	2,823.31	11,156.74	75.44	10,317.77	763.53
Northwestern Lutheran Academy	1,176.72	7,024.21	1.50	6,873.11	149.60
Home for Aged	2,144.71	5,442.50		4,919.22	523.28
Missions, General	59,257.06	1,358.31		1,358.31	
Indian	11,618.13	25,157.07	301.10	23,178.62	1,677.35
Negro	6,014.91	13,999.93		13,999.93	
Home	24,871.49	81,469.13		81,469.63	
Poland	3,780.87	10,105.87		10,105.87	
Madison	694.31	2,840.24		2,840.24	
Theological Candidates		1,905.12		1,905.12	
School Supr.		528.92		528.92	
General Support	8,845.52	18,136.00		18,136.00	
Indigent Students	2,506.62	4,847.90		4,847.90	
Retire Debts	317.29				
	\$247,858.69	\$332,758.00	\$ 3,154.69	\$320,756.56	\$ 8,846.75
Revenues	63,895.13				
	\$311,753.82				
Every-Member Canvass	1,381.55				
	\$313,135.37	313,135.37			
Deficit		*\$19,622.63			

Debts

Debt on July 1, 1933	\$395,966.16
Debts made since	242,369.38
	\$638,335.54
Debts paid	182,755.34
	\$455,580.20
Debt on June 30, 1934	191,364.29
Church Extension Debt	
Total	\$646,944.49

THEO. H. BUUCK,
Treasurer.