

# 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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## ARE WE READY TO MEET THE LORD AT HIS COMING?

And they that were ready went in with him to the marriage; and the door was shut. Matt. 25: 10.

The Parable of the Ten Virgins has a distinct bearing on all Christians. It extends a solemn call to each and every Christian to be ready for the coming of Christ on the Day of Judgment.

To be ready involves ample preparation. Ordinarily we are ready for a certain act or event, when we have made all preparations necessary. We are ready for an extended journey, for instance, when we have provided ourselves with necessary supplies, not forgetting wearing apparel and commodities of various sorts needed and, of course, a supply of sufficient funds.

Likewise does readiness for the Bridegroom of our soul, our dear Lord Jesus Christ, when He comes to take us home to everlasting glory, require careful preparation on our part. Without the latter we may not be able to meet Him properly, that is, to be accounted worthy to stand before the Son of man.

"And they that were ready," we read in the words of the parable quoted above. Who are they? They are the wise virgins who not only trimmed their lamps as did all of the ten virgins, but who took precaution to fill their vessels with oil, so that when the bridegroom came in the midnight hour they could meet Him with burning lamps or bright lights, as was customary in the orient with bridal maids meeting the bridegroom.

These wise virgins represent the body of true Christians why by the grace of God have their lamps of faith burning during the time of grace on earth, and thus are ready for the coming of the Lord. Though Christ the bridegroom may tarry with His final coming, they do not give way to carnal security, but watch and pray, and faithfully use God's saving means of grace. Attending to God's holy Word and Sacraments, as becometh all true Christians, they are constantly found leading a life of faith, comforting themselves under the accusations of the law with the priceless treasure of the Gospel promises, embracing the forgiveness of sin and peace with God, while on the other hand, they strive to serve the Lord their Savior

in righteousness and holiness in grateful response to the salvation they have received at His hands.

It is thus Christians are ready at any moment for the coming of Christ, whether He comes in the midnight hour of death or at the trumpet sounds of His judgment. No obstacle of unpreparedness for them any more, nor signs of fear to meet the Lord in His glory, but they lift up their heads with joy, for their redemption draweth nigh. "And they went in with him to the marriage."

The marriage, of course, is the festival of eternal joy and happiness with Christ, where all His faithful servants are in His immediate presence, in the most intimate fellowship and communion with Him in everlasting life. As the Christian believers go into heaven not without Christ, but "with Him," relying upon nothing else save the merits of His blood and righteousness, so they shall evermore be with the Lord in His glory, with no end of blessedness. For where He is, there shall His servants be also.

"And the door was shut." As God had closed Noah's ark after Noah and his family together with the representatives of every living being had entered, thus to preserve them from the destruction of the flood, so Christ will once shut the door of heaven when the righteous shall have entered, thus to secure them, fixing their heavenly bliss forever, with no danger of ever perishing and being plucked out of His hand (John 10: 28). And as the door of the ark was shut when Noah and his family were in to all the rest of the world which had rejected the call to repentance — so the door of heaven will be closed to those who are not ready to meet the Bridegroom at His coming.

Who are they? They are exemplified in our parable by the foolish virgins, who represent those in the Christian Church who profess Christianity outwardly, but lack sincerity of faith in their hearts. They have a form of godliness, but deny the power thereof (2 Tim. 3, 5). Their entire Christian profession, their participation in works of charity, in church work, in church-going, etc., is but a sham; they have not the oil of faith burning in their hearts. But oh, the folly of pretending to be a Christian, but lack the essentials of Christian life. Such are not prepared to meet the Bridegroom at His coming, be it in the hour of death, or be it on Judgment Day. When the great Lord

comes, He will say to them: "I know you not!" Then it will be too late, forever too late, to ask admission to heaven by repentance and faith. The door is shut.

Are we ready to meet the Bridegroom, our dear Lord Jesus Christ, when He comes to judge the world and to take His waiting bride home to everlasting glory? Oh, remember, who idles and sleeps away the precious days of grace has himself to blame if he is forever debarred from heaven's happiness. Then let us redeem the time of grace by attending to the business of our souls with the utmost diligence and circumspection in watching and praying, seriously yet cheerfully looking forward to the great Day of the Lord.

O where are ye, ye virgins wise?  
The Bridegroom comes, awake!  
Your lamps with gladness take!  
Hallelujah!  
With bridal care yourselves prepare  
To meet the Bridegroom, who is near!

J. J.

#### LEST WE FORGET

Yea, lest we forget! Psalm 24, 1: "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." Let us approach the season of Thanksgiving asking ourselves the question: "What shall I render unto the Lord for all His benefits toward me?" Psalm 116: 12.

Truly, this means everyone. Do not think because you are not a minister or a missionary that nothing has been committed to you. "This is our Father's world." We have been permitted to live in it, breathe God's air, enjoy God's blessings, and abide under His protecting love. So, if we are true stewards, we shall want to give adequate expression of our gratitude to the Lord for all His benefits toward us. Let us do our task, raising crops, wiping dishes, teaching school, measuring dry goods, or keeping books so faithfully and cheerfully, that we may be thinking His thoughts as we labor. Then let our "Thank you, Lord, for all the good and perfect gifts we have enjoyed this year," take form in a word of kindness, and a share of our substance to the unsaved, the needy, the sick, and the orphaned. Should we be following so "far off" that we have almost lost the way, let us again return and "pay our vows unto the Lord, by taking the cup of salvation," and by loving and serving Him through His children. Yea, lest we forget!

Bring your best, for He is kingly,  
Bring your offering full and free;  
You can never match His bounty,  
For He gave His life for thee!

K. F. K.

## Grow In Knowledge

### THE STORY OF THE CHURCH

The Church of God is the gathering of the believers in the Lord God their Savior. These are called the saints by the apostles, 1 Cor. 1, 2. Hence we call the Church the communion or the closely knit union of the saints, as in our Apostolic Creed.

This Church of God is as old as the human race. It began in the garden of Eden with Adam and Eve. After their fall into sin the Lord God preached unto them the Gospel of salvation through the seed of the woman, Gen. 3, 15. It is by this Gospel of salvation that believers are brought into and kept in the Church of God. Adam and Eve believed the Lord's promise of a coming Savior born of woman, as witness the word of faith from Eve when her first-born son was given to her, Gen. 4, 1: I have gotten the man, the Lord, as Luther correctly renders the Hebrew.

To this Church of God belonged all the believers in the promise of the coming Christ, as Abel, Seth, Enoch, Noah, Abraham, Isaac, and Jacob, Joseph, Moses and Aaron, Joshua, Samuel and David, and all the other prophets of the Old Testament who believed and confessed the promise of salvation. Although there were many others who so believed from the time of Adam, their number was always small and the Church was outwardly weak in power. The strength of the Church was then as now its faith on the word of promise.

But this Old Testament Church believed in a coming Christ. It had indeed the Holy Ghost in its midst, who came with great power upon some of the outstanding prophets and leaders. Before the coming into the flesh of the Lord God as the Son of Mary the Holy Ghost had not been shed abroad in such fullness as had been foretold by Joel 2, 28, 29. This came to pass at the great Pentecost day as proved by Peter in his great sermon recalling Joel's words. Now, indeed, the Holy Ghost had been shed with great fullness and power on all flesh. In signs and wonders He proved the apostles of the Christ to be in truth sent of God to bring the glad news of forgiveness of sins to the world. By the preaching of this word of forgiveness, life and salvation the Holy Ghost brings the hearts of men to believe in the Christ, keeps them in this faith and rules the whole Church of God on earth by bringing it under the kingship of Jesus Christ, whose rod of rule is the Gospel. Therefore this great Pentecost day can rightly be called the birthday of the **Christian Church**.

The birthplace of the church was Jerusalem. The

first people, speaking in a general way, that believed in the Christ were Jews. They were few in number until that great day of Pentecost. Then there were "added about three thousand souls," Acts 2, 41. They were "added" through "gladly receiving the word and were baptized." Thus the Holy Ghost enlarged the numbers in the church by the preaching of the Gospel.

Very soon this growing church was hated, pressed by the unbelieving Jews, so that many of these first Christians fled to other places. The fleeing believers had the same spirit as Peter and John when they said: "For we cannot but speak the things which we have seen and heard," Acts 4, 20. They also spoke of these things to any one who would hear. And so their Gospel came to the ears of the heathens, those outside of the pale of the Church. Long before there had been believers that were not from the Jews. Christ had praised the faith of a woman who was not a Jewess, but a Greek, Mark 7, 26, as He also spoke highly of the faith of the captain of Capernaum, Matt. 8, 5. The heathen were to share in the grace of God unto salvation. They, too, were to become members of the one Church of God. Hence we find Grecians among the flock at Jerusalem, Acts 6, 1.

It was given to Peter, the foremost of the apostles at the time, and a man who held that the Gospel was mainly for the Jews, to bring this Gospel to a non-Jewish household, that of Cornelius, Acts 10. Peter saw the Holy Ghost fall upon all those of this Gentile household, who heard him, Acts 10, 44. Thus was it brought home to him that the Gentiles, too, were to come into the Church. Others of the Christians had brought the Gospel to the seacoast towns of Joppe and Caesarea and Antioch. It was from this last-named town that the newly converted Paul and Barnabas were set aside and sent out to carry the Gospel into the fastnesses of heathen idol-worship throughout all Minor Asia.

It is the true mark set upon the church by its Lord and Master, Jesus Christ, that it is busy about the preaching of the Gospel, so active and busy that it can not rest until all the world is filled with the Gospel. The new Christian Church understood this well, and acted upon it. Again and again Paul set forth on his hard travels by sea and by land for his endless labors in preaching the Gospel in far-away places. Not only on the seacoast but also far inland did he go in search of men to be saved by his preaching. In his three missionary journeys he came to large and world-renowned towns, such as Salamis in Cyprus, Antioch, Ephesus along the coast, and into the hill country beyond, far from the sea, the provinces, so that it could be said of him that he had filled all Minor Asia with this new Gospel of Jesus Christ, Acts 19, 26.

But Paul did not rest there. Called by the Spirit of God, he crossed over, from Asia into Europe and

brought this word of salvation to Macedonia and Greece. Towns like Philippi, Thessalonica, Athens, and Corinth heard for the first time the Gospel of Jesus the Christ. It was Paul's way first to go to the Jews with his Gospel, and when they would have none of him, he always turned to the heathens. In this way large and strong flocks were gathered, mostly in the towns. There was a great deal of trade in those days, and the new belief, and what it meant, was soon carried far and wide. By ship and by overland trail was this life-giving word carried to the ends of the then known world. Rome, the mistress of the world, where all the heathen beliefs were come together, soon heard of this new faith in a Christ. So it was that in less than fifty years from the death of our Lord upon the cross His Word of hope for all mankind was broadcast over the realm of the Caesars, a new world-power that was in the course of time to overthrow all the false gods on the earth.

These were the beginnings of the Christian Church. Small and weak as they were, yet the force of life in them from the power of the Holy Ghost in the Word of God was so great that it soon pressed upon the old and rotten worship of heathen gods. This was felt by their worshippers, as can be seen in the riots of Ephesus, Acts 19, 23ff. It was in vain, however, for the heathen worship to fight against this truth — it was doomed. Slowly but surely the Church of Christ grew, until it was like unto a wide-branching tree, giving shelter and rest to many weary souls.

In form these churches scattered throughout the land were simple. They were held together by a common faith, which faith was guarded and fostered by their evangelists, bishops — who were as yet only the overseers of a flock at a given place — and much more by the preaching of Paul when he was with them or by letter when he was elsewhere. These written words of teaching, warning, heartening are the matchless letters, from a pen driven by the Holy Ghost, the very Word of God Himself, that are so dear to the hearts of all believers from Paul's time to this. In the upbuilding and the upkeep of the church they are of higher worth than rubies.

Although simple of form these flocks gathered here and there were not formless or without order outwardly. They had their teachers, preachers, evangelists, overseers, givers of alms, etc. But their main work, to which they were given, was the hearing, the learning, the spreading of the Gospel of salvation. To this end they worked all the time and with all their strength. And that is why, under the leading of the Spirit and in His power, these flocks grew in numbers, in wisdom, in grace and in the fear of God. They are to us a true pattern of church work as it should be done, if it is to carry God's blessing.

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## Comments



**The Eucharistic Congress** at Buenos Aires, the great annual show of the Roman Catholic Church has come and gone. Needless to say there were great multitudes of people in attendance. As the Christian Century aptly puts it, "Visitors to Eucharistic congresses are not counted at a registration booth; they are measured by the acre as they assemble before open-air altars or gather to witness the passing of a cardinal's procession. As these are spectacular occasions, they bring out spectators by the hundred thousand, regardless of the degree of faith that may pervade the multitude."

It must be admitted that the number of really faithful at these demonstrations is immense. These congresses are held to keep before the world as well as before the Catholic believers the supposed fact of the change of substance going on when the priest celebrates the mass or the Lord's Supper, the change which transforms bread into Christ's body and the wine into the Lord's blood, according to the false Catholic teaching. It is the worship of the visible God.

As a showman the popish sect is incomparable, no one can compete with it on that score. Protestant bodies had better not try to impress the multitudes with their numbers or propaganda, for they are but weak efforts beside the Catholic pageantry. Nor are these mass demonstrations really necessary for the kingdom of God, which comes "not with observation," as our Lord says, Luke 17, 20.

Z.

**The Century of Progress** that great "Jahrmarkt" or show-mart exhibiting the pride of human brain and hands, has definitely turned out its lights. The great buildings of ultra-modern style will now be mostly wrecked and their contents scattered to the four winds of heaven. The public dearly loves a show. The 35 million people who visited this fair during the two years of its running seem a conclusive proof that there is still some money left for spending on spectacular education and still more showy amusement. For the side show features of the fair were many and varied. There was catering not only to the pride of the flesh in the amazing display of human ingenuity but also a plentiful opportunity was given for the indulgence of the lust of the flesh.

As a gesture of the pride of man amounting very nearly to defiance of whatever gods ruling our human destiny it was a signal success. How many of those who came to see may have come away with the opinion more firmly fixed than ever that the human spirit is invincible, nay can accomplish anything it sets out to do. We are reminded, a little belatedly it is true, of another great fair that was being built on the plains of Babel. Its main tower never was finished, because God intervened. The builders never came to the point where they could call upon Arcturus to light their beacon, but their intentions were just as prideful and defiant of God's will as those of the unbelievers in this day. As a teacher of humility and the fear of God in these times calling so loudly to repentance the fair was not a success. Z.

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**It Is Still "Protestant Episcopal"** The great convention of this church body held at Atlantic City this year has closed. The movement to change the name from Protestant Episcopal to simply the Episcopal Church, eliminating the Protestant, has failed. The high church party of this sect did not prevail in its attempt to get rid of a name that seemed to be in the way of a closer approachment to Rome. Bishop Manning in his sermon tried to prove that this church was Catholic in character, with the possible exception that it did not acknowledge the pope as vice-gerent of God.

But if there was no change in name there was a giving way in another direction. War and peace, the world court, industrial and economic problems, birth control, motion pictures — these were some of the things that were discussed and upon which the convention took a definite stand.

The Pastoral Letter issued by the House of Bishops clearly shows this new trend. Among other things this letter, as printed in a current issue of the Living Church, has this to say on war and peace: "The Church is determined to combat this (war) propaganda with every agency at its command. War is

outlawed, and solemn peace pacts affirm it. As Christians we can have no part in any program that is designed to violate these principles enunciated by the Prince of Peace. War is murder on a colossal scale."

Just what business the church has in meddling with these affairs of the state is not made clear. We cannot see anything here but the modern notion pushed with so much force these days, of making the church responsible for the ruling of the state by preaching the social gospel. That the Prince of Peace came not to bring outward peace on earth, but the sword, Matt. 10, 24, and that this Prince of Peace is so called because He has made peace between God and man — all this seems to be forgotten. That wars and the rumors of war shall be signs of the coming end and shall persist until the end we know from our Lord's own lips, Matt. 24, 6.

On the matter of industrial and economic problems this Pastoral Letter declares: "We hold that the recognition of a partnership relation between employer and employee is required not only by principles of Christian brotherhood but as a policy insuring the largest measure of economic satisfaction to all concerned."

"We hold that the right of employees to organize and to bargain collectively is necessary."

"Unemployment insurance and adequate provision for old age should be the concern and responsibility of society."

"That child labor should be abolished is a principle so well recognized that an affirmation of the proposition is hardly necessary. The Church should take a position of leadership in the movement to consolidate the gains already made."

All this in the interest of making a better world. There are pronouncements here on employment and labor in all its present troubles, on old age insurance, and on child labor, that are by no means universally acknowledged by all men, not even by all deep students of economics. And why is the church to descend into this arena of turmoil agitating the sick world today? Can the church impose its half-baked views from men who are by no means specialists in these matters upon the harassed rulers of the land, the badgered employers and the restless employees? Is not greed and selfishness afflicting both these parties? Will the church bring peace into these disturbed industrial relations by preaching the brotherhood of man? We doubt it. But we do know this, that when the church does not remain true to the purpose for which our Lord founded it on earth, namely to preach the Gospel of salvation purely and only, then it loses its influence with the masses and its power for redeeming mankind. It is very well to rebuke greed and selfishness, the lust to rule tyrannically, either by employer or by unions of employees. The church must brand sin as sin wherever it is found. But the

main purpose of the church in preaching the law is to convict men of sin, so that they can be pointed to Christ as their Savior. Preaching the law is a foreign office for the church of God. With the preaching of morality and the imposing of moral standards upon the state the church has nothing to do at all. But this today is also a voice crying in the wilderness. Z.

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**Penknife Critics** Jeremiah 26, 23 we read: "And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." This depicts the great wickedness of Jehoiakim the king in dealing thus with the Word of the Lord.

Scientists, rationalists, or any others, who deny the fundamental teachings of the Bible, that God is the Creator, that man has fallen into sin, that Christ is the Son of God and the Savior of the world; or who represent much of its history as fable or legend, or pronounce the recorded miracles exaggerated accounts, are in substance doing what Jehoiakim did, taking their penknife of reason and cutting the Bible to pieces. Whether their sin is greater or not we do not say, but such men are doing far more harm in the world than agents of the pope who have literally burned Bibles. The Book itself, so far as print and paper are concerned, can easily be replaced; but who is going to replace the faith of the many young men and young women, which puffed-up "scientists" have shattered and utterly destroyed?

However, let us not worry about the Bible. Here is God's own promise: "Heaven and earth shall pass away, but My words shall not pass away!"

"By powers of empire banned and burned,  
By pagan pride rejected, spurned;  
The Word still stands the Christian's trust,  
When haughty empires lie in dust."

K. F. K.

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**Chapel Attendance at College** For us to whom religion and devout attention at devotional exercises are serious matters, the following quotation from "Time" may prove to be somewhat disappointing. "Last week the 'Daily Princetonian' reported that Princeton men now rudely talk, read newspapers, play tick-tack-toe and salvo during Sunday services in their new \$2,000,000 chapel. Excitedly launched was a campaign against 'forced, hypocritical and disinterested' chapel attendance every other Sunday."

Without a doubt Princeton is not the only school having this difficulty and this disagreeable experience. We know several where chapel attendance is very poor and irregular, and where the interest and the

attention of those who are there are far from what one should expect. Perhaps the students are not entirely at fault. Living in an atmosphere in which God and religion play a very small part, or where they are completely absent from the consciousness of the students, they can hardly be expected to join wholeheartedly in a service for which they feel no need and whose very purpose is often defeated not only in the classroom, but in that same service in which they are supposed to be enlightened and sanctified by the Holy Spirit. Not so long ago one of the learned, in a chapel address, told the assembled students that "God becomes progressively less essential to the running of the universe." Why put all the blame on the students?

At the same time this situation ought to convince us still more that we must watch over those of our young men and women who attend such schools, lest they too accept the satanic theory that God is not essential. Grateful we should be also that in our own schools chapel exercises are a vital part of each day's activity, that all the students attend these regularly, and that their participation therein is decidedly devout and serious. They come to hear, and they hear only what the Lord says. S.

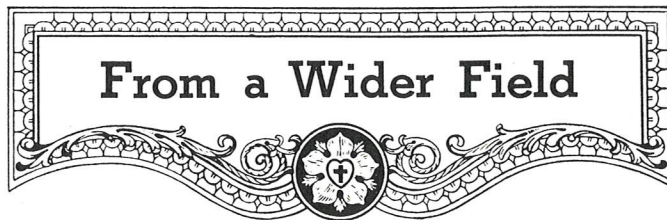
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**But Thinly Veiled** In our last issue we treated extensively on the attacks of modernists on Jesus and His Word. It is best that we always bear in mind from which source such enmity springs.

Modernism is one of the most effective weapons these days in the hands of him who "as a roaring lion goeth about seeking whom he may devour." But the Bible which has survived so many other attacks will also survive this. "It is an anvil that has worn out many hammers." As very apt we quote F. Bettex in his *The Bible the Word of God*, "The Bible indeed is not an ordinary book, hated and hounded as no other book ever has been; and yet indestructible; despised, and yet honored; derided, and yet highly esteemed; declared dead, and yet alive. Mighty emperors and kings and priests have shunned no toil and no guilt in order to exterminate it; wise and scholarly men have in the sweat of their brow thoroughly refuted it; and now that higher criticism lords over it and science has done away with it, it is spreading over the whole earth with astonishing rapidity in millions of copies and hundreds of languages, and is being preached and read from pole to pole; and in the faith and power of the Word, negroes submit to being burned alive, and Armenians and Chinese to being tortured to death. Ho, all ye scholars and critics, do but write such a book and we will believe you. Complete in itself — accursed any man that shall add unto or take away — unchanged and unchangeable, this Bible stands for

centuries, unconcerned about the praise and the reproach of man; it does not accommodate itself to progress, does not recant a single word, but remains grandly simple and divinely overpowering."

I. P. F.



### THANKSGIVING DAY

To read this title one would think that there was but one day in the year on which to be thankful. Is that true? To a great extent, it is. And it is doubtful if there is any loss which this busy age has forced upon us that is so far-reaching as this loss of the sense of an intimate care which God gives us and our recognition of it. We are too much in a hurry to stop a moment and say to Him, "Thank you, Lord." If it hurts the heart of the heavenly Father as much as it does a human friend to hear no "Thank You," for gifts bestowed, He must have a sad heart indeed.

We cannot but remember that "every good and every perfect gift cometh down from the Father of lights." How coarse men get when they constantly forget God as the Giver. How like animals plunging into a trough and devouring their food men become who plunge into their meals three times a day, with never a thought of Him who "feedeth the ravens when they cry." No wonder the little boy came home from a visit to such a home and told his father that he did not think Mr. B. was a Christian. And when asked why, he said that when Mr. B. sat down to dinner he didn't say thanks, but just looked around the table a minute and then said: "Pass the taters."

But a lot of men say, "Well, I earn my own taters. God had nothing to do with my getting what I have." Oh, is that so? Let Him who holds the seas in the hollow of His hand withhold the curtain of clouds from above the land, as He did from Israel in the days of Elijah for over three years, and see how many "taters" you'll earn. No, no, man; you are a long way from independence!

Yes, it's a good thing to have a Thanksgiving day. It calls to our mind at least once a year the fact that our health, our homes, our business, our liberties, our institutions, our open Bible, our daily bread, are all gifts of our Bountiful Father. Who will begin today to thank Him at table? Who will begin today to thank Him on retiring at night and on arising in the morning?

Pity the small persons who have no reasons for thanksgiving. Blessings, like the air we breathe, are

all around them, and they see them not. One is led to think that ungratefulness is a sign of an unsound mind. How can a thoughtful person for 365 days every year enjoy the countless blessings of Almighty God, and never think of saying: "Thank You"?

All we are, and therefore all we have, belongs to God, our Creator. This season of the year ought to inspire us to "count our blessings and see what God hath done." Have we health? Let us thank Him who made it possible for us to enjoy it. Have we wealth — any material substance? Let us show our gratitude by using it for the glory of God. Have we Gospel privileges? We would be very ungrateful indeed if we did not do all within our power to grant these same privileges to all the world.

Surely it should be in every heart to say with the Psalmist: "Bless the Lord, O my soul, and forget not all His benefits!"

What does Thanksgiving Day mean to you? This was the question of a metropolitan newspaper's inquiring last year at this time. The answer which he received from the five persons to whom he addressed his question amounted to about this: Thanksgiving means a day of rest, a big turkey dinner, and a theater party. And truly, that is all Thanksgiving means also to many church people who ought to know better and should be examples for others. They all with one accord are drunk with the wine of materialism and know not what they do. Their heart is far away from God. Their judgment is sealed. K. F. K.

### CALENDAR REFORM

Calendar reform and Easter stabilization were given a considerable boost by the Universal Christian Council in session at Fano, Denmark, late in August. The text of the resolution adopted there has interest for every Christian. We are pleased to be able to offer it to our readers herewith through the courtesy of the President of the World Calendar Association, Inc.:

"In accordance with the results of the study and enquiries on the attitude of the churches belonging to the Universal Council in regard to the stabilization of Easter and calendar reform, the following resolution was adopted:

"1. The Universal Christian Council agrees that in any calendar reform and new regulation of the date of Easter the disturbance and distress in social and economic life caused by the changing date of Easter should be restricted to a minimum and that therefore in any such new regulation the festival of Easter should be definitely stabilized on a fixed date on the condition that it should always fall on a Sunday.

"2. The Universal Christian Council agrees that in any such new regulation the great church festivals and holy days should be stabilized as far as possible

in such a way as to facilitate the ecumenical unity of the church by common worship and service.

3. The Universal Christian Council agrees that the churches should be asked to inform their respective governments of the proposals adopted in this resolution and of their respective attitudes, and should request that these church interests should be considered in connection with the steps to be taken by the governments for the preparation of the reform of the calendar.

"4. The Universal Christian Council agrees that these decisions should be submitted to the League of Nations, with the request that these wishes and interests of the churches should be taken into consideration in the preparatory steps to be taken for the stabilization of Easter and the reform of the calendar."

### DELIVERING GOD'S MESSAGE

There is a story told of a colored preacher who once said, "Whatever de Lawd say in dis blessed Book, dat I'm gwine to do. If He say I must jump troo a stone wall, I'm gwine to jump at it. Goin' troo belongs to de Lawd; jumpin' at it belongs to me."

Assuming that this colored preacher meant just what he said, that is the faith in the authority of God's Word and the resolve that every preacher needs. The liberty that many preachers take with God's Word is nothing less than atrocious. The Bible is simply ignored or else its teachings or words are twisted into every conceivable shape in order to make it conform to science or the popular mind. Said Paul to Timothy: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

This comes in large part from the departure from the Bible as God's inspired Word. If the Bible is not God's everlasting Word, then, of course, there is no reason why any man should be bound by it. Then every man is his own judge as to what is true or untrue about it. And that seems to be the soul-destroying position to which the world is slowly drifting.

### DO YOU KNOW —

That there is a seat in the church for you?

That your seat testifies for you?

That a regularly occupied pew says loyalty and spiritual life?

That an irregularly occupied pew says indifference and coldness?

That a seldom occupied pew says disloyalty and spiritual death?

That people will believe the pew before they do you?

If absence makes the heart grow fonder, then a lot of folks surely do love the church. — Sel.

## Synodical Conference

### BIBLE LESSONS AT ATMORE OPPORTUNITY SCHOOL

(From the Field of Negro Missions)

I am reminded of Rev. 3:8, "Behold I have set before thee an open door." Some months ago I was told that an opportunity school for adults would be opened at the County Training School, and I was asked to teach Bible lessons there. This request was directly from the people at school through the teacher. Having got the approval of their city superintendent, I consented.

The lessons were taken directly from the Bible, since all attending here were sectarians. I was careful with polemics, except by request. After making the applications they would draw their own conclusions. I spent many pleasant evenings with them, for they were very much interested.

The undersigned heard many kind remarks concerning the Lutheran Church. "When we look at the Lutheran Church, we (Baptists, Methodists) are not doing one thing," said an unchurched person. Another in friendly argument elsewhere: "Now listen, I want to show you the only church in this town — you may not think so but it is — the Lutheran Church. I just want you to go there and see for yourself! Why that preacher goes over to that high school; and you never heard such Bible lessons before, and what I want to leave with you, it's the same at his church!" He continued: "If you go there and see and hear, you'll go back and burn your church down." What a shock to the pride of a sectarian! The explanation is found in Rev. 3:8.

I had my last lesson with the adults on Monday evening, September 3. They were told by the teacher of my transfer. Every one present expressed his regret. The last one to remark, of some seventeen or more, impressed me most. She said: "I regret most of all that during your stay here I've not been to your church! . . . I've heard so many things about it, is the reason, but I find that they are not true . . . Still, I haven't been." Yes, they were all sorry. Here the writer had the chance of a life-time. "Yes, I am to go from you, but there is a blessing in going. You feel that I have done so much, 'tis true. When I go, I will not take the Lutheran Church with me. I shall leave it here. It offers just what I've brought you. Neither will my Church be without a leader. She will boast one just as competent as I am, for she made me

what I am, inasmuch as she has the pure Word! My Church, the Lutheran Church, only wants a chance to help you receive the Word. . . God grant that I shall hear of your visiting the Lutheran Church. By this I shall know how much you appreciated my service in your midst." Thus closed the Bible lessons at the County school.

May God give the increase. H. W. Grigsby.

## Our Missions

### THE WORK OF OUR SYNOD IN POLAND

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

To get acquainted with the congregations and the mission stations of the Ev. Luth. Free Church in Poland we shall take a round-trip and visit each and every one of them. We start at Lodz, because here the representative of Synod is located. In this city we have two congregations and one mission station.

Lodz is the second largest city in Poland. It has about 650,000 inhabitants. The city is a little over a hundred years old, so we see it experienced a growth like so many of the cities in the United States. Lodz is an industrial city pure and simple. There is nothing nice about it, neither in its planning nor in its architecture. There are no beautiful buildings here. It is a factory city, and the most interesting sights are the numberless factory chimneys, which everywhere throughout the whole city and in each and every part of it reach up in the air. When the city was laid out there evidently was no city planning whatever, but everybody just built whatever he had a fancy to, whether it was a palace or a tenement or a factory, and he built it where he wanted to. There is no factory district, no housing district, no swell district nor a district where the poor are to be found. Factories, palaces or mansions, apartment houses and tenement houses are all to be found side by side. Because of the fact that the factories are spread all over the city and their chimneys are belching forth their smoke, cinders and soot everywhere. Lodz is a dirty place and is known for this far and wide.

Lodz, as was stated before, is an industrial city. Its main industry is the manufacture of textile goods. Therefore it is called the Manchester of Poland. Lodz is a good customer for American cotton. Monster factories as well as smaller and small ones are busy cleaning, spinning, weaving, dyeing and bleaching cotton and manufacturing it into different kinds and grades of cotton goods. There are also woolen mills, artificial silk mills and factories for ladies' hose here. Originally Lodz was



settled almost only by Germans. Weavers from Silesia settled here, and they brought along their weavers' looms and started Lodz as a cotton city. Soon they switched over to machine weaving, founded factories, and the factories as well as the city grew by leaps and bounds, and this kept on up to the time of the starting of the world war. Lodz could not help to grow, for its factories had the immense Russian empire for their market. The factories, some of them of immense dimensions, were very nearly all in the hands of the people of German nationality.

But since the war the picture has been changed radically. By the peace treaties Lodz was cut off from its market. Russia and the Polish people proved to be too poor and therefore their buying power too weak to keep the factories of Lodz and its neighboring cities agoing. And in the world markets Lodz has to compete with England, the United States, France, Germany and Japan. In consequence of this the once so busy factories are either standing still or are working only part time or have laid off half or more of their workers. And the once so flourishing city impoverishes. And the wages that are being paid are starvation wages. I am told that zlote 20 (about \$3.75 devaluated) are very good average weekly earnings for the factory workers. Others are telling me that Zl. 15 would come nearer to the truth. Out of this pittance of money meat and bread, groceries and vegetables for a week for the family, also clothing and shoes, fuel and light have to be provided. Out of these few zloties has to be paid rent, taxes, school-books and the cost of the state social insurance against sickness, accidents, etc. And living is not cheap in Poland. So the only alternative is that the standard of living must be low. And it is. It is so low that it appalls one. Many things which belong to the necessities of life are very much higher than in the United States, as for instance sugar, salt, kerosene, wheat bread, electric current, cotton and woolen goods, ladies' and men's wear. A suit that costs about \$20 over in the States costs about 200 zlote (\$35) in Poland. Sugar costs 13 cents a pound, honey 35 cents a pound, electric current 13-22 cents a kilowatt, no matter how much is used in a month, and no discount for paying cash. Other things, as meats, vegetables, milk, butter and eggs and rye bread are also higher than in the United States according to the devaluated dollar. So living is higher over here when we figure in dollars and cents. But it is much worse when we compare prices with wages: And the so-called southern fruit, as oranges, bananas, grape fruit, pineapple, grapes, peaches are luxuries, as are also the different breakfast foods.

As was said above, Lodz numbers about 650,000 inhabitants. Of these about 350,000 are of Polish nationality. They all belong to the Catholic church, which has a bishop in the city, also a priests seminary. About 200,000 are Jews, which are split into orthodox and liberals and have a number of synagogues in the city. The

rest are German and other nationalities. The Germans almost to a man are classed as Evangelical. For these nearly 100,000 people two churches of the Ev. Augsburg Church had to suffice up to 1928, since then there are three. The question arises: Well, where are all those people going to church? The answer is: They do not go to church. Nominally they belong to it, as they have to according to the law, but they do not go and they do not care for it. They are baptized there, confirmed, married, pay their dues and when they die they are buried by a minister. That's all the connection they have with the church. And there are tens of thousands of such. But they are members of the church. The pastors of the state church will have to answer for them on Judgment Day. But when one looks into the daily papers and reads the advertisements and announcements, he asks himself: What has become of the churches? You read of theater plays, dance teas, dances, well stocked buffets (bars), given by this or that or another church society.

Aside from the three Ev. Augsburg churches there are three Baptist churches in Lodz. And aside from the Baptists there are the Adventists, the Pentecostals, the Evangelical Christians, the Russellites, who are working like the beavers, and the Christian Scientists. But none of these sects have their own churches or chapels. But in spite of all these sects and their work it is still true that there are tens of thousands of Evangelical people who in fact are churchless, without any religion, godless. Lodz is a factory city, and socialism is very strong among the working people, and socialism and Christianity do not go together. So the Evangelical Germans in Lodz are staying away from the church, and the church does not do anything to win them back. The fact is, the working people do not feel as if they are welcome in the church, because the church or rather the pastors make too much of a distinction between the rich and the poor, the industrial and the workingman. They see how money even in the church is the main thing. According to the money paid the lights on the altar will be lighted or not, the bells will ring or not, a rug will be laid to kneel upon or not. The amount paid decides whether there will be one or two or three ministers taking part in a funeral. So the workingman sees and experiences these things, and he gets to despise the institution that claims to be here for the services and for the spiritual and eternal benefit of all. And if they still go to church or are prevailed upon by somebody to go again, then they do not get any benefit, because the saving Gospel, the grace of God and the eternal truth of the Word is most times not proclaimed. W. B.

(To be continued)

"Go," never spells "Stay." We need more religion in the s-o-l-e, as well as in the soul — a walking as well as a talking religion. The trouble is not so much with non-churchgoing masses, as the non-going church. We need not only a lookout committee but a Go-out committee.



## Our Synod

### FROM THE EXECUTIVE OFFICE

**Seminary Building Committee** "Dissolution of the Seminary Building Committee. The report of the public accountant who audited the books of the Seminary Building Committee was read and placed on file. The motion was made, seconded and carried, that the report of the accountant be accepted and that the resolution of the Joint Synod of 1933, Report, page 37, be considered in force and the Building Committee thereby dissolved."

Minutes of the Board of Trustees, October 23, 1934.

\* \* \* \*

**Our Finances** Every member of our Synod whose heart is in the work of the Lord will be interested to learn the present state of our finances. No debts have been paid. Treasurer Buuck at this writing has on hand sufficient funds to pay one half of the salaries and expenses for October and expects to be able to pay the other half within a week or ten days. However, there will be the disbursements for November and for interest that falls due on December thirty-first to be made from our income during this month.

On November 16 three Districts had exceeded their quota for the first four months of this fiscal year. The arrearages of the remaining Districts amount to about \$26,000. We feel it our duty to call attention to the fact that the Districts which show a surplus lie in territories that have been affected far more than others by the financial depression, crop failure, etc.

No reason is apparent why this should be the case. Should we not as Districts, congregations, church councils, pastors and individual members, ask ourselves, have we really exerted ourselves to the limit of our ability in the support of God's work among us? Our zeal for the cause of Christ should not permit us to suffer it to languish, and true brotherly love demands that every one of us assume his honest share of our common task.

But, what is there to be done to remedy this condition?

The first half of the second year of this biennium will end on December thirty-first. The Visitors will no doubt check up on the congregations in their conference, report to them, and plead with them to increase their offerings sufficiently to cover the arrearage of the first six months.

But, why wait for a letter from the Visitor? The appeal of our Lord comes to you pastors and congregations

directly through this report. We have not told you which of the Districts are so far from having contributed their share. It is not necessary for the present purpose that you have this information. Every congregation in our Synod knows exactly the amount of its share.

Deduct from this amount your contribution since July first, and you have before your eyes the sum that directly concerns you. It is distinctly your very own problem, the problem which you are to face in the fear of God. To the extent of that sum **you are now the Synod**, and our mission and institutions are dependent on the efforts of **your love** for them.

**Your faith, your love**, will give the answer, and their voice will gladden and strengthen the hearts of all who love the Zion of our God.

\* \* \* \*

**Cheer from Poland** During the sessions of the General Synodical Committee, good cheer came to us from Poland in more ways than one. Pastor Roepke presented a report that showed that our pastors in Poland are working diligently, and that God is visibly blessing their labors. The opposition with which they meet has by the grace of God not been able to dampen the ardor of the pastors and their people. There is a real hunger for the Bread of Life and a deep appreciation of pure doctrine and Scriptural practice.

True faith does not permit men to remain unfruitful. This was evidenced by a letter read to the Committee by Treasurer Buuck.

Lodz, Andrezeja 25, Poland, September 29, 1934

Dear Mr. Buuck:

On the 26th of September the treasurer of St. Paul's Congregation of Lodz handed \$200.00 to me, for transfer to the treasurer of the Church Extension Fund. The money is to be applied as payment on the loan of \$9,000.00 which this congregation received from the fund. . . . The congregation again asked me to express their thanks for the loan and also to assure you that they will repay the loan as quickly as they can.

The letter was signed by Rev. W. Bodamer, the superintendent of our missions in Poland, who about ten days later sent further \$50.00 as a part payment on a loan to the church of Rev. L. Zielke.

Times are no better in Poland than they are here, of this we are sure. Therefore the payments made under such circumstances certainly speak of faith and devotion to the cause of the Lord, fruits of the work our gracious Lord is permitting us to do for his Kingdom.

\* \* \* \*

**Our Church Papers** Much thought has been given to our church papers, the "Gemeindeblatt" and the Northwestern Lutheran in these years. Valuable suggestions for their improvement have come from brethren who appreciate the value of these papers for the individual Christian, his congregation and our Synod.

The editorial committees have been glad to hear the suggestions of the brethren and have adopted such as seemed practicable at this time in an earnest endeavor to make our church papers more and more valuable to our cause. If the various synodical boards and committees will cooperate with the editors by sending in news and reports, further great improvement will be effected.

But in spite of this all, the "Gemeindeblatt" has only 7,378 readers, and the Northwestern Lutheran, with 4,422 readers, is published at a loss.

This is the point where the responsibility of our pastors and congregations begins and where they alone can effect an improvement. Our editors can only get out the papers, it is up to the pastors and congregations to solicit subscriptions. We are not given to drives and to other sporadic efforts to stimulate an interest in this or that part of the work of the Church. We rely entirely on sustained educational work. Perhaps some of us have overlooked this part of our work, at least to some extent and at some time. A reminder at this time should suffice. Let us give attention to this matter during the month of December.

The Junior Northwestern has enjoyed a steady growth, but it should have far more readers than 7,521. Order it for your school and your Sunday school for free distribution. It will prove a good investment.

John Brenner.

#### SOUTHWESTERN MINNESOTA CELEBRATES THE 400TH ANNIVERSARY OF THE LUTHER TRANSLATION

On Sunday, October 7, 2:30 P. M., five congregations of Balaton, Tyler, Island Lake, Lake Benton, and Verdi, Minnesota, in a joint celebration, observed the 400th anniversary of the publication of Dr. Martin Luther's translation of the Bible into the German tongue, at the Danish Ev. Luth. Church, Tyler, Minnesota. The festival speakers of the day were the Rev. R. Schierenbeck, Sanborn, Minnesota, and the Rev. Martin Hauser, Luverne, Minnesota. Pastor Schierenbeck, on the basis of John 8:31-32, emphasized the thought that the Lutheran Church is the Church of the Open Bible. He showed how the Lutheran Church accepts today the Bible as the inspired Word of God just as Luther had done. Before Luther's time the Bible was a closed and sealed book. Luther opened the Bible through his masterful translation. By knowing the teachings of the Scriptures we know the truth. Luther learned the truth from the Bible alone. This truth made Luther free from the wretched bondage of popery. Likewise the Lutheran Church today enjoys perfect liberty and deliverance from sin, death, and the devil. In many other denominations of the Church men are still in spiritual slavery. We ought to prize these blessings, diligently use them,

and do our share so that others, too, may be made partakers of the blessings of God. Pastor Hauser gave, first of all, a brief review of the spiritual ignorance and religious tyranny under the popes of Rome, during the dark ages. Christ was feared as an angry judge. The way of salvation was little known and preached less. The teaching was a welter of superstition and unrighteousness. Into this night of spiritual ignorance God sent a man with a torch. The man was Dr. Martin Luther, and the torch, God's holy Word. Luther again preached the truth which alone gives all glory to God and enduring comfort and peace to the souls of men in sin, the truth that men are saved by the grace of God through faith in Christ Jesus, without the deeds of the Law. To make this truth of God accessible to all, Luther translated the Bible from the original tongues into the German language. It was a tremendous and blessed work. The greatness of it and the blessings it brings seem to be little understood and appreciated by many in our day. There were such in Luther's day, too. But there were also many who did appreciate it: They searched the Scriptures, made this Book the object of diligent study. They were enlightened to know Jesus as their Savior and to find comfort and joy in Him alone. We, the sons and daughters of the Reformation, enjoy the Scriptures. How are we now using this precious pound entrusted to us? We are to search the Scriptures. By them, we are enlightened, sanctified, and kept in the true faith unto our end to receive the fulness of eternal life in heaven.

The entire anniversary service was held in the English language, in full liturgical form according to the Common Service. The choir of the Tyler congregation enhanced the service by the rendition of the two anthems: "Praise the Lord" by A. B. Dorsey, and "Rock of Ages" by W. J. Babcock. The offering of the day was taken up for the Home Missions of our Synod.

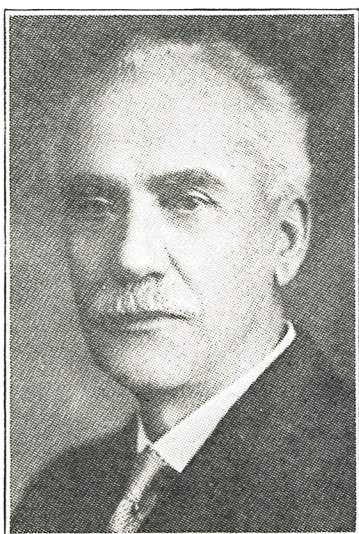
How precious is the Book divine,  
By inspiration given.  
Bright as a lamp its doctrines shine  
To guide our souls to heaven.

Paul W. Spaude.

#### FIFTIETH ANNIVERSARY OF PROFESSOR GODFREY BURK OF DR. MARTIN LUTHER COLLEGE, NEW ULM, MINNESOTA

On November 9 Professor Godfrey Burk completed fifty years of continuous service at Dr. Martin Luther College. Surely this is a unique distinction, one that could not be attained without God's most abundant blessings and good will. For that reason we did not feel that this day should be allowed to pass without adequate recognition of Him whose grace and protection made it possible.

It was in this spirit that the afternoon was set aside for an anniversary service. At 2:30 students and faculty, together with numerous friends, assembled in the College chapel. Services such as are customary for an occasion like this were conducted. The College choir contributed several songs; and after a short intermission all adjourned to the gymnasium, where an informal social evening was spent. Appropriate remarks were made by pastors of the vicinity, all of whom had at one time been enrolled in our institution. Several others also spoke; gifts were presented by former students and present ones, and Professor Burk was made to feel that his long years of labor had not been in vain.



When Dr. Martin Luther College was dedicated on November 9, 1884, Professor Burk was the only member of the teaching staff who had been duly called. While still a student at the Theological Seminary of the Wisconsin Synod, he was chosen as the first permanent member of the faculty. On November 10, 1884, he began his work. He has been here ever since. Although he at first was forced to teach a variety subjects, he soon gave most of his attention to the English language and to music. In recent years he has devoted his entire time to the latter subject.

In spite of his fifty years of uninterrupted activity at our school, Professor Burk is in good health. Day after day he meets his classes as he always did. We thank God for having dealt well with His servant, for having permitted him to remain among us so long, and we pray that the Lord will continue to be with him as He was in the past. S.

#### HISTORY OF OUR PAROCHIAL SCHOOLS

At the State Teachers Conference held at Appleton in November, 1933, a resolution was presented and adopted having for its object the writing of a history of our schools. It was suggested to collect the material now, while it is still accessible.

At the Conference held at Winona, November, 1934, the committee to whom the resolution was referred reported as follows:

"Your committee to whom has been referred the resolution concerning the history of our parochial schools begs to report as follows: We deem it feasible and desirable that the material be collected. We recommend that all teachers who are interested collect the material in the schools in which they are teaching. The following points may be of special importance. Organization of school. Names of teachers. Where trained. Language. Highest number of pupils. Text-books. Where published. Engagement of lady teachers. Building; material. Number of rooms. Salary. Has anything besides money been given as reward for work. Supervision. Subjects taught. Equipment. Length of school year. Picnics and other school festivals. Present condition of school. Tuition or free school. Has the congregation printed histories, published in connection of 25th, 50th or 75th jubilees? Are these to be had? Summer-school, Saturday-school. Did the pastor teach school? Are conference reports in existence? Any other item that may be of interest. Accrediting of school. Library. Teacher as organist and leader of choir.

Name of document from which copy is made. Date it and give name of copyist.

John Eiselmeier,  
Rev. Henry Gieschen,  
H. Eggebrecht,

Committee.

This report was adopted at Winona. It now is the duty of those who supported it to carry out the resolution. The material is to be sent to the archives of the Teachers' College at New Ulm. It is hoped that at some future time some one may feel inclined to write the history of our parochial schools.

At the present time we have a number of candidates for teachers' and for pastors' positions; might not these young men be employed in collecting the material and at the same time obtain valuable information about the history of congregations which will be of use to them? Could not a method be found to make use of their free time in this manner?

Several dissertations are in existence which deal with the parochial school. "Early Education in Pennsylvania" by Dr. Ch. Maurer, deals with the Lutheran schools in Pennsylvania during the 18th century. "Eighteenth Century Reformed Church Schools," Norristown, 1930, by Dr. F. Livingood is a history of the parochial schools of that church.

Mr. Herbert Knopp wrote a dissertation for the Master degree at the George Peabody College at Nashville, Tennessee, entitled "Christian Day-schools of the Missouri Lutherans."

Professor Walter H. Beck of the Immanuel Lu-

theran College at Greensboro, N. C., has written a dissertation for the Master degree at the University of Wisconsin, entitled "The Development of the Parochial School in the American Lutheran Church during the Colonial and Early National Periods." Professor Beck is also at work on a dissertation for the Doctor degree at Columbia University, N. Y. on the same subject.

Professor Alfred Schmieding of Concordia Teachers College at River Forest has written a dissertation for his Master's degree entitled "Supply and Demand in Teachers Training in the Missouri Synod." This dissertation was written at the University of Chicago.

It is the only one which will be accessible to the general reader, for beginning with the November number the "School Journal" of the Missouri Synod will publish it.

John Eiselmeier.

### SCHOOL COMMITTEE

When the Synodical School Committee met in Jerusalem Lutheran School, Milwaukee, on September 17, it found much work on its docket, the principal problems being the matter of text books for our parochial schools and the urgent necessity of filling the office of Executive Secretary.

The plan of school visitation as adopted by our Synod a year ago is now in operation in every district. The schools are grouped in circuits in such a way that the visitation may be carried on effectively and with the least possible traveling expense. A pastor or a teacher residing in the circuit is appointed by the synodical district to visit each school in his circuit, to give encouragement and advice for improving existing schools or for opening new ones.

Reports heard from the visitors were generally very encouraging, most schools showing an increase in their enrollment. Better still, most pastors and teachers are ready to bring great personal sacrifices in the interest of their schools. While that is as it should be with faithful servants of our Lord, yet it is gratifying and encouraging for others when we are informed that the spirit of sacrifice is still with us.

Three congregations closed their schools for one year. It is hoped, however, that with the help of God they may see their way clear to reopen their schools in September, 1935. There are now within our Synod 158 parochial schools in operation.

Another report came to the Committee, which augurs well for the future of our schools. Congregations seem to be realizing more and more that it is better for a school when the principal is a man. Due especially to financial reasons, congregations in the past had engaged lady principals. There are at present still 28 lady teachers conducting upper grades, 15 of these being in charge of the entire school.

At some later date we intend to present the remaining great problems of the School Committee, viz., the text book question and the question of devising a makeshift for the work of the Executive Secretary, whom the Synod so far has allowed in theory only.

Joh. P. Meyer,  
Correspondent for the Committee.



### NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference meets with Pastor G. Th. Albrecht at St. Peter, Minn., on Wednesday, December 5, at 9:30 A. M. Confessional service at 4:30 P. M., Prof. K. Schweppe delivering the customary address.

Papers: G. Th. Albrecht, Sermon Study; P. Spaude, Modernistic Tendencies in Lutheran Circles outside of the Synodical Conference; Prof. E. Sauer, Our Aim in Confirmation Instruction.

Be sure to announce or excuse yourself in due season.  
H. A. Scherf, Sec'y.

### THE SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference meets with Rev. Herbert Schaller at Tomah, Wednesday, December 5, at 9 A. M. sharp.

Sermon: Walt. Paustian—H. Schwartz.  
Reading of Sermon: M. Glaeser—Phil. Lehman.  
Exegesis: 1 Cor. 13, W. Paustian; Chapt. 14, L. Witte; Augustana, Art. 20, A. Winter; Art. 21, Alv. Berg. Isagogic: Luke, Art. Berg; John, G. Vater. Visitorship: Art. Berg. What grounds for divorce are scriptural, H. Schaller.  
G. Vater, Sec'y.

### ACKNOWLEDGMENT

The Dorcas Club, Friedens Lutheran Church, Hutchinson, Minnesota, has donated two quilts to the hospital room in the Girls' Dormitory, New Ulm, Minnesota. For this very welcome and useful gift we thank these friends of ours.  
Carl L. Schweppe.

### INSTALLATION

Authorized by the Rev. E. Benj. Schlueter, president of the North Wisconsin District, the undersigned installed Pastor Harold Eckert on Sunday, October 21, as pastor of St. John's Congregation at Reedsville, Wis. Pastors John Reuschel and Hilmar Eckert assisted.

Address: Rev. H. Eckert, Reedsville, Wis.

O. Eckert.

### A REQUEST

A Wisconsin Synod Mission has been established at 513 Second Ave. in Valley City, No. Dak., by the undersigned who desires information regarding Synodical Conference Lutherans in that locality or at Jamestown, No. Dak. Anything in the line of church furniture or Missouri Synod English hymnals or Sunday School Lessons will be appreciated.

Rev. J. B. Erhart,  
506 Milton Ave. S.  
Jamestown, No. Dak.

### MICHIGAN LUTHERAN SEMINARY

A bequest has been received by our institution from the estate of Mr. Charles Schoen. Mr. Schoen had been a member of Zion's Congregation (Rev. H. Zapf) at Monroe, Mich. It had been the testator's intention to leave quite a considerable amount to our school, but the times have brought

it about that, when the entire sum has been received, it will not amount to more than \$63.75.

The receipt of the first \$10.00 is hereby acknowledged.

Otto J. R. Hoenecke,  
President, Mich. Luth. Seminary.

### MEMORIAL WREATH

Note: After January 1, 1935, Memorial Wreath will not be acknowledged in these columns. This is one of the changes adopted for the Northwestern Lutheran at the recent meeting of the General Joint Committee. G.

In memory of Mrs. Lydia Gieschen, wife of the late Rev. Hy. Gieschen, Sr., who departed this life September 12, the following members of St. Paul's Lutheran Church in Green Bay, Wisconsin, donated \$10.00 for the reconstruction of the parsonage in Goodrich, Wisconsin, and \$1.50 for Missions in general: Mr. and Mrs. C. Seefeldt, Mr. A. Perlewitz, Mr. and Mrs. L. Moeller, Mr. and Mrs. C. Sagerman, Mr. and Mrs. John Dreier, Mr. and Mrs. C. Juhnke, Mr. and Mrs. L. Trotter, Mr. and Mrs. W. Bergholz, Mr. and Mrs. F. Detjen, Mr. and Mrs. R. Wolfgram, Mr. and Mrs. Theo. Lau, Mr. and Mrs. E. Tiedje, \$1.00 each; St. Paul's Lutheran Bible Class \$1.50; W. A. Gieschen and wife \$4.00. Total \$17.50.  
W. A. Gieschen.

In memory of her husband, Carl Schubich, who died October 21 at the age of 62 years Mary Schubich donated \$5.00 for Kinderheim at Wauwatosa. K. F. Toepel.

In memory of Mrs. John M. Beyerlein, Frankenmuth, Michigan, Mr. and Mrs. Ed. Schmiede and family of Chesaning, Mich., donated \$3.00 for home missions.  
Rev. H. L. Engel.

In memory of Mr. Otto Kamrath, who died October 16, the members of St. John's Congregation of Rice Lake, Wis., donated \$2.50 for Home Missions. Theo. Rossin.

In memory of Mrs. M. H. Pankow who died October 28, \$8.00 from the children of Emanuel Lutheran School for the Cibecue Indian Mission; \$5.00 from the teachers of Emanuel Lutheran School for Cibecue Indian Mission; \$3.00 from Rev. and Mrs. A. Froehlike, Mr. Emma Pankow, and Mrs. H. Kalbskopf for Missions; \$1.00 from Prof. and Mrs. A. Sitz for Missions; \$1.00 from Helen and Bernhard Plumb for Missions. Total \$18.00.  
W. E. Pankow.

In memory of Emil Vitzke, who died November 1, St. Martin's Ladies' Aid donated \$1.00, Helen Proehl, \$1.00, Henry Jahnke, \$1.00; all for Indian Missions.  
Theophil Hoffmann.

In memory of Mrs. Auguste Zimmerman, departed member of St. Paul Church at Manistee, Mich., who died October 26, 1934, at the age of 83 years the Ladies' Aid donated \$5.00 for Home Missions. Edw. E. Rupp.

In memory of Herman Roepke, who died at Manitowoc, Wis., on October 6 at the age of 79 years, by nieces and nephews for the missions of the North West District: \$3.00.

In memory of Mrs. Arthur Pape, née Clara Toepel, who died at Manitowoc, Wis., at the age of fifty years, by Pastor and Mrs. T. F. Uetzmann, Mr. Victor Albrecht, and Miss Gertrude Gieschen, for Missions: \$3.00; by the teachers of the First German Ev. Luth. Church in Manitowoc, for the D. M. L. C. Organ Fund, \$5.00; by Mr. and Mrs. Karl Huebner and Mr. and Mrs. Albert Huebner, for missions: \$3.00.  
L. H. Koeninger.

The sum of \$10.00 for Home Missions was given by N. N. of Salem's Congregation, Escanaba, Mich., as a thankoffering for God's grace and blessings during a period of fifteen years of wedded life. Wm. F. Lutz.

Mr. and Mrs. John Tagge of Salem's Congregation, Escanaba, Mich., donated \$8.00 for the Widow and Invald Fund as a thankoffering for God's bountiful blessings during a period of twenty-five years of wedded life. Wm. F. Lutz.

In memory of Gustav Podoll who died September 18, 1934, at the age of 86 years the Ladies' Aid of the St. John's Church, Town Weston, Wis., donated \$3.00 for the Church Extension Fund. August Saremba.

### MISSION FESTIVALS

**Broomfield, Mich., Zion Church,** David M. Metzger, pastor. Speakers: D. Metzger, J. F. Zink. Offering: \$56.05.

**Remus, Mich., St. Paul Church,** D. Metzger, pastor. Speakers: D. Metzger, A. Westendorf. Offering: \$50.10.

**Crivitz, Wis., Grace Church,** W. W. Gieschen, pastor. Speaker: E. Benj. Schlueter. Offering: \$72.09.

**Athelstane, Wis., St. John's Church,** W. W. Gieschen, pastor. Speaker: E. Benj. Schlueter. Offering: \$13.20.

#### Twelfth Sunday after Trinity

**Bowdle, So. Dak., Trinity Church,** Paul G. Albrecht, pastor. Speakers: Chr. Albrecht, E. R. Gamm, W. Schmidt. Offering: \$135.45.

#### Fourteenth Sunday after Trinity

**Faith, So. Dak., St. Paul's Church,** H. C. Schnittker, pastor. Speaker: F. Blume. Offering: \$42.03.

#### Fifteenth Sunday after Trinity

**Tawas City, Mich., Emanuel Church,** W. C. Voss, pastor. Speakers: F. M. Krauss, A. Wilkening. Offering: \$180.40.

#### Seventeenth Sunday after Trinity

**Bristol, Wis., Zion Church,** G. Thiele, pastor. Speakers: E. Sponholz, G. Redlin. Offering: \$103.02.

#### Seventeenth Sunday after Trinity

**Theodore, S. Dak., Trinity Church,** P. G. Albrecht, pastor. Speakers: E. Kuehl, Albert Sippert. Offering: \$62.66.

**Whitewater, Wis., St. John's Church,** Fred W. Loeper, pastor. Speakers: G. M. Thurow, Wm. Keturakat. Offering: \$129.45; from Ladies' Aid, \$10.00; Total \$139.45.

**Monroe, Town Monroe, Mich., St. Paul's Church,** G. Ehnis, pastor. Speakers: G. Peters, K. Krauss. Offering: \$78.85.

#### Eighteenth Sunday after Trinity

**Milwaukee, Wis., St. Andrew's Church,** L. F. Karrer, pastor. Speakers: H. Wojahn, L. Karrer. Offering: \$21.07.

**Tittabawassee Township, Mich., St. Matthew's Church,** Harold Zink, pastor. Speaker: G. Albrecht. Offering: \$60.50.

#### Nineteenth Sunday after Trinity

**Juneau, Wis., St. John's Church,** M. J. Nommensen, pastor. Speakers: R. Pietz, C. Buenger. Offering: \$233.68.

**Caledonia, Wis., Trinity Church,** Martin L. Buenger, pastor. Speakers: Herman Cares, Gerald Hoenecke. Offering: \$105.60.

**Waterloo, Wis., St. John's Church,** G. M. Thurow, pastor. Speakers: Theo. Thurow, L. Kirst, H. Diehl. Offering: \$418.15.

**Milwaukee, Wis., St. Lucas Church,** Ph. H. Koehler, pastor. Speakers: W. Pifer, G. Bradtke, W. Reinemann. Offering: \$465.93.

#### Twentieth Sunday after Trinity

**Green Bay, Wis., St. Paul's Church,** W. A. Gieschen, pastor. Speakers: F. Schumann, Theo. Gieschen. Offering: \$223.98.

**South Milwaukee, Wis., Zion Church,** O. B. Nommensen, pastor. Speaker: Edmund Sponholz. Offering: \$216.73.

**Allegan, Mich., St. John's Church,** J. J. Roepke, pastor. Speakers: Hugo Hoenecke, W. Franzmann. Offering: \$77.21.

**Hutchinson, Minn., Friedens Church,** W. J. Schulze, pastor. Speakers: H. C. Nitz, H. J. Baumann, Hy. Boettcher. Offering: \$472.25; Ladies' Aid, \$175.00; Dorcas Club, \$150.00; Young Ladies' Society, \$150.00; Sunday School, \$100.00; total \$1,047.25.

**Root Creek, Wis., St. John's Church,** Wm. C. Mahnke, pastor. Speakers: Prof. Aug. Pieper, Paul Burkholz, Jr. Offering: \$144.09.

**Town Lake, Milwaukee Co., Wis.,** Theo. Monhardt, pastor. Speakers: J. Jenny, A. Lossner. Offering: \$99.43.

**Milwaukee, Wis., St. Paul's Church,** A. H. Schroeder, pastor. Speaker: Herman Gieschen. Offering: \$13.29; Ladies' Aid, \$10.00; total \$23.29.

#### Twenty-first Day after Trinity

**Brookside, Wis., St. Paul's Church,** Paul C. Eggert, pastor. Speakers: W. W. Gieschen, P. C. Eggert. Offering: \$23.48.

**Little Suamico, Wis., St. John's Church,** Paul C. Eggert, pastor. Speakers: W. W. Gieschen, K. Vertz. Offering: \$16.15.

**Milwaukee, Wis., Trinity Church,** Arnold Schultz, pastor. Speaker: Herman Gieschen. Offering: \$190.00.

Bay City, Mich., Trinity Church, J. F. Zink, pastor. Speakers: A. W. Hueschen, R. G. Koch. Offering: \$200.31; Sunday School, \$10.00; total, \$210.31.

Town Eaton, Wis., Emanuel Church, N. Schlavensky, pastor. Speaker: Gerhard Schaefer. Offering: \$21.37.

Milwaukee, Wis., Christ Church, P. J. Bergmann, pastor. Speaker: S. Jedele. Offering: \$319.11.

Twenty-second Sunday after Trinity

Town Westfield, Wis., St. Paul's Church, Phil. Lehmann, pastor. Speaker: G. Gerth. Offering: \$77.00.

Dupree, So. Dak., First Ev. Luth. Church, H. C. Schnitker, pastor. Speaker: H. C. Schnitker. Offering: \$15.32.

Fontenoy, Wis., Christ Church, N. Schlavensky, pastor. Speakers: Arno Voigt, Ed. Kionka. Offering: \$68.50.

Milwaukee, Wis., Mt. Lebanon Church, John Karrer, pastor. Speakers: John Jenny, Louis F. Karrer, Offering: \$35.97.

Withrow, Wash., Withrow Lutheran Church, Roland H. Hoenecke, pastor. Speaker: Arthur Sydow. Offering: \$35.00.

Milwaukee, Wis., Apostles' Church, F. Graeber, pastor. Speaker: F. Graeber. Offering: \$48.00.

BOOK REVIEW

The New Paganism and Other Sermons, by Dr. W. E. Biederwolf, Minister of Royal Poinciana Chapel, Palm Beach, Florida, and Director of Winona Lake Bible Conference, Winona Lake, Indiana. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price: \$1.00.

There are twelve chapters: The New Paganism; The Miracle of the Manger; Christ and the Domestic World; Christ and the Social World; The Lost Word or the Name of Jesus; Benaiah in the Lion's Pit; The Power of Habit; What Music Can Do; The God With A Veiled Face; Life's Most Important Question — What Must I Do to Be Saved?; The Resurrection Triumph.

The book is strongly written; the writer does not mince words. To his mind "the New Paganism has lifted its battle cry against the whole holy triumvirate of the Christian faith; its God, its creed, and its morality." The chief breeding-place he finds in the colleges and universities, though other causes and conditions are helping in the work of ruin.

Here is what he says, for example, about an institution not so far removed from our ken:

The situation in many, and I fear in most of our larger universities at least, can perhaps best be sensed by reading something that comes from the desk of the president of one of our state universities. I refer to President Glenn Frank, of the University of Wisconsin. Listen to this; he says:

"I suggest that young men trying to decide upon a profession should read Bertrand Russell's 'Education and the Good Life,' for a vivid picture of the kind of education that able young men might well dedicate their lives to bringing about. It is an education that shall rescue sex from the slime of sentimentality and sniggering, and bring it into the sunlight of sincerity and sense."

Dr. Biederwolf very naturally continues, Now what does Bertrand Russell have to say about 'rescuing sex' in this sublime volume which this noted college president so warmly commends? Mr. Russell may speak for himself. I quote:

"In teaching my own children I shall prevent them from learning a moral code which I regard as harmful. I shall not teach that faithfulness to one partner through life is in any way desirable, or that a permanent marriage should be regarded as excluding temporary episodes."

In chapter three the subject of the Home is treated in a very striking manner. There we meet the sub-heads: The Home is the Heart of Civilization; American Life In A Bad Way; The Christian Home Is A Place Where Children Are Taught Respect for Parental Authority; The Christian Home Is A Place Where Due Consideration Is Given to the Importance of Christian Example and Influence; The Christian Home Is A Place Where Together the Word of God Is Read and Prayer Is Made for His Blessing on the Family; And Then Best of All the Christian Home Is A Place Where Love Is the Ruling Virtue.

We think highly of the book and commend it to our readers.

G.

ITEMS OF INTEREST

NO BIBLES AFTER FIFTY YEARS

About one hundred years ago a gentleman walked into a book store in Philadelphia and asked for a Bible. He met a gentleman clerk who told him: There are no Bibles to be had." Asked to be shown where he could purchase one, the answer came: "There are none in Philadelphia, and after fifty years there will be no Bibles in the world." The would-be customer made this reply: "There will be plenty of Bibles a thousand years after you are dead and gone to hell."

The answer might have been a bit more gentle, suave, and persuasive, but it certainly was true as to the Bible at all events. The Bible will be here until the end of time. It is all over the world, in nearly one thousand tongues and dialects.

— Sel.

TWO HOUR BIBLE READING

Thomas L. Masson is a well-known humorist. His books are widely read. Some time ago Masson reported that he spend two hours every day reading the Bible. At first he read the Bible merely to improve his English and to acquire clarity in expression. For this purpose he read the Bible through several times. When he was engaged in reading it through another time, he was unusually impressed with the content and message of the Bible, so that he began to read the Bible with an entirely different purpose. He had come to recognize the Bible as the Word of God. The more he read, the more important and also the clearer God's Word became to him. For a while he devoted fifteen minutes each day to Bible reading. But it proved such a help to him that he readily laid other work aside in order to be able to devote more time to the study of the Bible. One hour increased to two. He also became interested in the study of Greek, the language of the New Testament, in order to read with better understanding.

This puts many professing Christians to shame when it becomes evident how little time they spend on Bible reading and Bible study.

— Lutheran Youth.

THE END OF A SKEPTIC

David Hume, the historian, philosopher, and skeptic, spent his life in traducing the Word of God. In his last moments he joked with those around him; but the intervals were filled up with sadness. He wrote: "I am affrighted and confounded with the forlorn solitude in which I am placed by my philosophy. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I and what? I begin to fancy myself in the most deplorable condition imaginable, environed in the deepest darkness."

DAKOTA-MONTANA DISTRICT

September, 1934

Rev. Paul G. Albrecht, Bowdle, S. D.....	\$ 127.45
Rev. R. J. Palmer, Willow Lake, S. D.....	53.00
Rev. S. Baer, Zeeland, N. D.....	120.70
Rev. A. W. Fuerstenau, Raymond, S. D.....	125.15
Rev. E. R. Gamm, Glenham, S. D.....	8.30
Rev. W. R. Krueger, Hettinger, N. D.....	17.51
Rev. W. R. Krueger, Reeder, N. D.....	40.07
Rev. E. C. Kuehl, Olanda, Mont.....	12.00
Rev. Herbert Lau, Aurora, S. D.....	5.75
Rev. P. R. Kuske, Elgin, N. D.....	55.12
Rev. E. Hinderer, Tappen, N. D.....	50.00
Rev. H. Rutz, Gary, S. D.....	5.72
Rev. F. G. Reuter, White, S. D.....	62.94
Rev. D. F. Rossin, Altamont, S. D.....	18.47
Rev. H. C. Schnitker, Faith, S. D.....	40.02
Rev. J. P. Scherf, Roscoe, S. D.....	165.50
Rev. D. F. Rossin, Goodwin, S. D.....	47.71
Rev. G. Schmeling, Henry, S. D.....	83.64
Rev. G. Schmeling, Florence, S. D.....	45.56
Rev. G. Schmeling, Clark, S. D.....	39.33

Total remitted to Theo. H. Buuck, General Treasurer .....\$1,123.94

S. E. JOHNSON,  
District Treasurer.

**MICHIGAN DISTRICT**  
September and October, 1934

Rev. H. Eckert, Saginaw.....	\$ 6.87
Rev. G. Schmelzer, Sebewaing.....	10.50
Rev. H. Engel, Chesaning.....	11.10
Rev. W. Franzmann, Coloma.....	66.60
Rev. F. Krauss and K. Krauss, Lansing.....	88.02
Rev. D. Rohda, Flint.....	44.55
Rev. H. Engel, Chesaning, Memorial Wreath, Memory of J. Beyerlein, by Ed. Schmiege and family.....	3.00
Rev. H. Wente, Crete, Ill.....	52.05
Rev. A. W. Hueschen, Owosso.....	50.65
Rev. B. Westendorf, Flint.....	32.33
Rev. A. Westendorf, Bay City.....	60.30
Rev. H. Zapf, Monroe.....	10.20
Rev. W. Westendorf, Dowagiac.....	7.25
Rev. R. Koch, Zilwaukee.....	5.60
Rev. D. Metzger, Broomfield.....	55.90
Rev. P. Schulz, Scio.....	443.46
Rev. C. Leyrer, St. Louis.....	59.85
Rev. A. Lederer, Saline.....	7.00
Rev. F. Stern, Detroit.....	10.00
Rev. J. Roekle, Allegan.....	13.11
Rev. H. Engel, Chesaning.....	96.00
Rev. H. Engel, Brady.....	73.77
Rev. E. Leyrer, Waterloo.....	85.00
Rev. Aug. Kehrberg, Frankenmuth.....	48.00
Rev. M. Haase, South Haven.....	37.62
Rev. M. Schroeder, Bay City.....	45.88
Rev. H. Zapf, Monroe.....	40.00
Rev. E. Kasischke, Greenwood.....	7.30
Rev. E. Kasischke, Mayville.....	14.08
Rev. G. Ehnis, Monroe.....	60.00
Rev. O. Eckert and O. J. Eckert, Saginaw.....	95.32
Rev. G. Wacker, Pigeon.....	127.80
Rev. J. Gauss, Jenera, Ohio, including \$50.00 from Sunday School.....	370.73
Rev. O. Peters, Wayne.....	27.67
Rev. O. Peters, Livonia.....	144.31
Rev. J. Zink, Bay City.....	30.55
Rev. O. Frey, Saginaw.....	16.25
Rev. W. Steih, Lansing.....	6.30
Rev. A. Lederer, Saline.....	330.54
Rev. H. Haase, Benton Harbor.....	500.00
Rev. G. Albrecht, Kawkawlin.....	55.57
Rev. E. Lochner, Hopkins.....	35.68
Rev. E. Lochner, Dorr.....	58.94
Rev. E. Hoenecke, Plymouth.....	302.67
Rev. H. Eckert, Saginaw.....	24.57
Rev. A. Westendorf, Bay City.....	31.70
Rev. H. Engel, Chesaning.....	5.82
Rev. L. Meyer, Sterling.....	20.00
Rev. A. Maas, Northfield.....	22.96
Rev. B. Westendorf, Flint.....	127.32
Rev. A. Fischer, Sodus.....	156.00
Rev. J. Roepke, Allegan.....	17.40
Rev. H. Zink, Tittabawassee.....	60.45
Rev. R. Koch, Zilwaukee.....	73.77
Rev. F. Krauss and K. Krauss, Lansing.....	113.62
Rev. W. Westendorf, Dowagiac.....	7.65
Rev. E. Rupp, Manistee.....	12.22
Rev. E. Rupp, Batcheller.....	16.86
Rev. A. W. Hueschen, Owosso.....	185.35
Rev. O. Eckert and O. J. Eckert, Saginaw.....	137.93
Rev. M. Schroeder, Bay City.....	96.27
Rev. G. Luetke, Toledo.....	200.00
Rev. C. Kionka, Hemlock.....	30.00
Rev. W. Voss, Tawas City.....	164.40
Rev. F. Stern, Detroit.....	60.00
Rev. C. Leyrer, St. Louis.....	61.30
Rev. W. Steih, Lansing.....	23.38
Rev. D. Rohda, Flint.....	18.70
Rev. Aug. Kehrberg, Frankenmuth.....	17.00
Rev. G. Schmelzer, Sebewaing.....	9.00
Rev. E. Hoenecke, Plymouth.....	20.24
Rev. W. Franzmann, Coloma.....	160.99
Rev. D. Metzger, Remus.....	54.25
Rev. J. Nicolai, Adrian.....	249.32
Rev. W. Westendorf, Dowagiac.....	100.39
Rev. W. Westendorf, Eau Claire.....	37.18
Rev. M. Haase, South Haven.....	105.00
Rev. H. Hoenecke, Sturgis.....	66.30

Rev. A. Fischer, Sodus.....	46.80
Rev. H. Zapf, Monroe.....	29.60
Rev. C. Schmelzer, Riga.....	21.66
Rev. G. Schmelzer, Sebewaing.....	5.00
Rev. D. Rohda, Flint.....	42.24
Rev. G. Ehnis, Monroe.....	18.85
Rev. P. Schulz, Scio.....	5.00
Rev. E. Hoenecke, Plymouth.....	11.55
Rev. G. Schmelzer, Sebewaing.....	15.00
Rev. A. Lederer, Saline.....	45.01
Rev. C. Binhammer, Clare.....	68.00
Rev. J. Gauss, Jenera.....	108.77
Rev. H. Engel, Chesaning.....	5.45
Rev. H. Engel, Brady.....	4.50
Rev. H. Richter, Detroit.....	18.00
Rev. E. Lochner, Hopkins.....	18.46
Rev. E. Lochner, Dorr.....	9.35
Rev. G. Wacker, Pigeon.....	67.31
Rev. G. Wacker, Elkton.....	15.32
Rev. O. Peters, Wayne.....	259.41
Rev. O. Peters, Livonia.....	6.25
Rev. A. Westendorf, Bay City.....	179.05
Rev. E. Kasischke, Greenwood.....	14.58
Rev. E. Kasischke, Mayville.....	3.54
Rev. E. Kasischke, Silverwood.....	7.85

Total .....\$7,162.21

Budgetary .....\$7,161.96

Non-Budgetary ..... 25

\$7,162.21

E. WENK, Cashier.

**DAKOTA-MONTANA DISTRICT**

October, 1934

Rev. Theo. Bauer, Eales, S. D.....	\$ 3.50
Rev. Theo. Bauer, Akaska, S. D.....	86.60
Rev. Theo. Bauer, Hague, N. D.....	56.68
Rev. F. E. Blume, Shadehill, S. D.....	3.25
Rev. F. E. Blume, Lemmon, S. D.....	75.85
Rev. F. E. Blume, White Butte, S. D.....	4.25
Rev. J. B. Erhart, Jamestown, N. D.....	22.89
Rev. J. B. Erhart, Windsor, N. D.....	27.21
Rev. E. C. Kuehl, Circle, Mont.....	20.00
Rev. R. Kettenacker, Wolf Point, Mont.....	16.90
Rev. P. R. Kuske, Burt, N. D.....	52.00
Rev. E. R. Gamm, Glenham, S. D.....	135.50
Rev. E. R. Gamm, Mobridge, S. D.....	124.00
Rev. Wm. Lindloff, Ward, S. D.....	34.10
Rev. Wm. Lindloff, Elkton, S. D.....	113.60
Rev. H. Lau, Bruce, S. D.....	9.65
Rev. H. Lau, Aurora, S. D.....	7.75
Rev. W. T. Meier, Watertown, S. D.....	228.48
Rev. R. J. Palmer, Hauge Twp., S. D.....	98.00
Rev. R. J. Palmer, Willow Lake, S. D.....	26.25
Rev. W. Herrmann, Tolstoy, S. D.....	41.43
Rev. F. G. Reuter, White, S. D.....	6.81
Rev. F. G. Reuter, Argo Twp., S. D.....	10.75
Rev. H. Rutz, Gary, S. D.....	9.18
Rev. W. F. Sprengeler, Grover, S. D.....	112.62
Rev. G. J. Schlegel, South Shore, S. D.....	63.97
Rev. W. J. Schmidt, Faulkton, S. D.....	60.43
Rev. W. J. Schmidt, Ipswich, S. D.....	52.11
Rev. H. C. Sprenger, Milroy, Minn.....	41.00
Rev. H. C. Sprenger, Marshall, Minn.....	95.10
Rev. J. J. Wendland, Paradise, N. D.....	18.60
Rev. J. J. Wendland, McIntosh, S. D.....	12.36
Rev. J. J. Wendland, Walker, S. D.....	4.31
Rev. H. J. Wackerfuss, Drew, S. D.....	10.14
Rev. H. J. Wackerfuss, Bison, S. D.....	9.53
Rev. H. J. Wackerfuss, Meadow, S. D.....	12.16
Rev. H. J. Wackerfuss, Athboy, S. D.....	10.76
Rev. F. Wittfaut, Watkins, Mont.....	2.17
Rev. F. Wittfaut, Crow Rock, Mont.....	20.50
Rev. E. C. Kuehl, Circle, Mont.....	5.00

Total remitted to Theo. H. Buuck, General  
Treasurer .....\$1,745.40

S. E. JOHNSON,  
District Treasurer.

Watertown, So. Dak.