

# 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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### FORWARD

#### WITH CHEERFUL CONFIDENCE!

"We are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 26, 27.

Times are still not as we would have them be; grave difficulties still confront our people, economic and industrial recovery is far from being complete, business and labor conditions unsettled, thousands upon thousands still on the relief list, and multitudes of our rural population in the western and southern sections of our country are suffering under the dire effects of drought and complete crop failure during the year just passed.

Under the continuation of such times with but slow progress in developing and working out better economic conditions the Church, of course, is the last one to regain recovery. Her impoverished members are hard up to meet the obligations toward her support; lack of funds, furthermore, discouraging deficits in our synodical and district treasuries are hampering the progress of the Lord's work along every line of the Church's activities — educational, mission, home and foreign, and charitable work. Hence, unless economic conditions change for the better and times become more prosperous, the outlook for the near future is not so promising as we would wish.

Yet we Christians need not fear. Our motto for the year just entered is: "Forward with cheerful confidence!" This is borne out by the New Year's greetings of one who is competent of inciting us to such confidence. In the words quoted above St. Paul addresses the Christians all, but only these, "Ye are all the children of God by faith in Christ Jesus."

#### God's Children

With what cheerful confidence may we enter on our journey through another year knowing that we are God's children. No higher title can be conferred on us mortals, and no greater privilege nor blessings can be granted us. To be sure, not all men can lay claim on this title. For the world to speak of the Fatherhood of God as if all men were children of God

regardless of what they believe is sheer mockery. The very slogan so often flaunted by men of diverse colors, the Fatherhood of God and the brotherhood of man implies rank heresy. Outside of Christ there is no sonship of God. To those not believing in His redemptive work God declares, "Ye are not my children. It is by faith in Christ Jesus ye are the children of God," says Paul. By that faith we have received the forgiveness of sin, our guilt is cancelled, what has separated from God is abolished, we are reconciled unto God, He is our Father and we are again His children.

This is vouched for by our baptism, "For as many of you as have been baptized into Christ, have put on Christ," the apostle declares. Having been baptized into Christ, His righteousness, His redeeming blood, the forgiveness of sin, His entire work of salvation has been appropriated to us; it is all ours. And as the voice of God from heaven spoke to Jesus at His baptism, "This is my beloved Son, in whom I am well pleased," so did God — Father, Son and Holy Ghost — declare each one of us having been baptized into His name, to be His beloved child in whom He is well pleased.

What a blessed relationship between us and our God. If we are His children, then we can draw near to Him without any fear, even as we draw near to our father and mother on earth, even as our little ones come to us with no hesitation or fear, to proffer the requests of their childish hearts. If we fully trust in God as Father, then all the barriers and hindrances to our access to Him are overthrown, and we come to Him in the very spirit expressed in Luther's words, believing, "that He is truly our Father, and we are His children indeed, so that we may call upon Him with all cheerfulness and confidence, even as dear children ask their affectionate father."

Who of us, then, would not cheerfully enter on a new year? Though the times be hard, though there may be many difficulties to encounter, economic and industrial, lack of employment and wages, scarcity of food and raiment, personal discomfitures like sickness, and distress of various sorts — there is a Father in heaven who with never changing mind and never ceasing willingness to help, protect and comfort us in whatever adversities we may encounter—will safely

guide us through the stormy seas of time. Under His loving and mighty care we are truly safe.

Or do we fear for the stability of the Church and her work under the stress of times? Are we apprehensive as to the success of mission work we have pledged ourselves to and our ability of carrying on the same? As children of God enjoying all the blessings of His grace and mercy we are conscious of the fact that the Lord's work dare not be made to wait for better times. Nothing — no drought, no crop failures, no financial depression, no adversity of any kind — should be permitted to hinder the progress of the Church. It is the will of God that the work of His Church should never cease, that by the preaching of Gospel precious, blood-bought souls be saved at all times, no matter what serious conditions obtain in the present world. This we are fully conscious of as Christians. Forward, then, with cheerful confidence! Trusting implicitly that the Lord, whose work we are called upon to perform in His name, will guide, support, and bless us, let us go forward, remembering that the promises He has given His children never come short.

Help us, O Lord! behold, we enter  
Upon another year today;  
In thee our hopes and thoughts now center,  
Renew our courage for the way:  
New life, new strength, new happiness  
We ask of Thee, O hear and bless!

May every plan and undertaking  
This year be all begun with Thee;  
When I am sleeping or am waking,  
Still let me know Thou art with me;  
Abroad do Thou my footsteps guide,  
At home be ever at my side.

Be this a time of grace and pardon;  
Thy rod I take with willing mind,  
But suffer naught my heart to harden;  
O let me now Thy mercy find;  
In Thee alone, my God, I live,  
Thou only canst my sins forgive.

And may this year to me be holy;  
Thy grace so fill my every thought  
That all my life be pure and lowly  
And truthful as a Christian's ought;  
So make me, while yet dwelling here,  
Pious and blest from year to year.

And grant, Lord, when the year is over,  
That it for me in peace may close;  
In all things care for me, and cover  
My head in time of fear and woes;  
So may I when my years are gone,  
Appear with joy before Thy Throne.

J. J.

The Lord bless thee, and keep thee;  
The Lord make his face shine upon thee,  
And be gracious unto thee;  
The Lord lift up his countenance upon thee,  
And be gracious unto thee:  
The Lord lift up his countenance upon thee,  
And give thee peace.

## Grow In Knowledge

### GOOD WORKS

In concluding the instructions which he was giving to Titus for his pastoral work, Paul made the following significant statement concerning good works, "And let ours also learn to maintain good works for necessary uses that they be not unfruitful." There is something wistful about this remark. It is tinged with a bit of disappointment. He wished that Christians would have more to show up in the line of good works and so stop the mouths of those who delight in picking flaws in the lives of church members.

Conditions in the church have not changed for the better since Paul wrote the above words to Titus. There is much room for improvement in the lives of the Christians. Our church members in their conduct often fall far short of the high calling to which God has called them. How many moral blotches and blemishes mar their lives! How often the enemies of the church are given occasion to blaspheme! How often the finger of scorn is pointed at Christians because they do not practice what they preach, because they are only hearers and not doers of the word! How much drunkenness, for instance, is still found among professed Christians, so that it is a standing joke among the baser element on the street corners and a stench in the nostrils of modern Pharisees! How many oaths and curses roll glibly from the lips of those who in the house of God have called upon the holy name! "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." What running with the world, what indulgence in unclean amusements on the part of many, so that the line of demarcation between the church and the world is, to say the least, getting mighty dim! What hardness of heart over against the poor and needy manifests itself! What gossiping and backbiting, what bickering and quarreling still tears asunder the bonds of Christian fellowship! Surely there is still justification for the wistful remark of Paul in our day, "Let ours also learn to maintain good works for necessary uses that they be not unfruitful."

If we do not maintain good works, the fault is not God's. He has done His part. He shunned no cost to make us fruitful. Paul writes: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." God invested in us the blood of His Son that we might live a life of good works. God's pri-

mary purpose in sacrificing His Son was, of course, to redeem us from our sins and make us heirs of eternal life. But the Apostle tells us in the above words that one of the designs which God had in view with that tremendous sacrifice was to equip us for a life of good works. If a man has invested \$2,000 in an automobile, has he not a right to feel disappointed if it will not run? How much more reason God has to be disappointed with us if, after investing His Son in us, we remain unfruitful in good works! But God did not even stop there. He has also given us the inspired Scriptures "that the man of God may be perfect, thoroughly furnished unto all good works." There is moral force in the Bible. It not only points out good works to us but at the same time furnishes us with the power to do them. It is not God's fault if we are lacking in good works.

#### The Source and Secret of Spiritual Power

That already answers in part the age-old slander that the slack of good works among professed Christians lies in the very nature of the doctrine that salvation is the free and undeserved gift of God, bestowed upon the sinner without any merit on his part, but alone for Jesus' sake. We are told: "If you tell people that they need to do nothing to be saved, because Jesus has done everything for them, you can't expect any good works from them. Why, it is downright encouragement to live in sin." So it seems to unregenerate man, but, as a matter of fact, the message of free salvation in Christ is not only the most powerful but also the one and only incentive to good works. "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Where Christ and His great redemption is appreciated there is kindled a new moral power which overcomes sin and finds expression in good works. "If any man be in Christ, he is a new creature. Old things are passed away, behold, all things are become new."

To live a fruitful life, then, nothing is more important than that we stay close to Jesus. The Savior Himself says: "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." There is no power in the branch to produce grapes. You never saw one producing grapes while separate from the vine. Its fruitfulness is entirely due to the fact that the vine shoots the sap into its farthest reaches. Similarly the fruitfulness of Christians is due alone to their living connection with Jesus by faith, to the fact that spiritual

power flows from Jesus into their bleak and barren lives. No one not connected with Jesus by a living faith ever produced a good work. He may do things which outwardly look like good works and which men greatly admire, but in the sight of God it is not a good work, for He accepts from sinful men only what comes to Him by way of the one and only Mediator Jesus Christ. Without faith it is impossible to please God. Jesus says, "Without me ye can do NOTHING."

If, therefore, we want to live a life rich in good works, then let us stay close to Jesus by diligent use of the Word and the Sacraments. Let us rejoice in His salvation. Let us drink deeply from the fountain of grace. The more we warm our hearts in the fire of divine love which flamed on Calvary the more active our hands and feet and lips and all our members will become in the service of the Lord. Then we shall experience what Paul, who was rich in good works if ever a man was, experienced, "The love of Christ constraineth us, because we thus judge that if one died for all then were all dead and that he died for all that they which live should not henceforth live unto themselves but unto him which died for them and rose again."

If, on the other hand, we are unfruitful in good works, it can only be because there is something wrong with our connection with Jesus. The channel between Jesus and us must have become clogged. What we call faith must have become a dead, lifeless thing of the head instead of a living, pulsating thing of the heart. Faith, if it have not works, is dead. True faith worketh by love. There is only one remedy when this spiritual paralysis creeps over our lives, and that is to get back to Jesus, to warm our cold and listless hearts in the fire of His divine love. Then the stream of spiritual life will begin to flow into our spiritual veins and arteries, our lives will be suffused with the glow of spiritual health, the hands which hang down will be lifted up and the feeble knees will straighten up on springy steps.

#### Opportunities at Our Disposal

How many opportunities for good works present themselves to us! Look at Dorcas or Tabitha. She had no unusual opportunities, and yet "she was full of good works and almsdeeds which she did." When she had died, there was much grief and sorrow. The poor widows crowded around Peter, "weeping and shewing the coats and garments which Dorcas made, while she was with them." When God calls us out of this life, shall we be missed outside of our own family circle? The services which Dorcas rendered were humble services but they were real services, real good works. To minister to a sick neighbor, to befriend the stranger, to comfort the bereaved with kind words and helpful deeds, etc., may appear to be little

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things, but of them the Savior says, "Ye have done them unto me."

People often labor under the delusion that good works must necessarily involve great sacrifices and must be of an extraordinary nature, but the fact is that the opportunities for them are most frequently found in our own immediate surroundings and in our common, everyday calling. The parent rearing a child in the fear of God, the child honoring and obeying its parents, the housewife cheerfully performing her often monotonous household duties, the chronic sick patiently bearing the cross, the worker faithfully serving his employer are, if they do it "unto the Lord," living a life of good works. It is in the exercise of gentleness, meekness, long-suffering, patience and faithfulness in the sphere in which God has placed us that the most opportunities for good works present themselves to us.

Let us, as Paul exhorts, also learn to maintain good works. There will be disappointments, many failures, for the flesh lusteth against the spirit, but if we look unto Jesus, the author and finisher of our faith, if we warm our hearts in the fire of His love, then we shall be imbued with the spirit which the Apostle Paul manifested in the words, "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

I. P. F.

Is the work difficult?  
Jesus directs thee.  
Is the path dangerous?  
Jesus protects thee.

Fear not and falter not,  
Let the Word cheer thee;  
All through the coming year  
He will be with thee.

## Comments

**Church and State** Under this heading the editorial writer of the Chicago Tribune has some necessary warnings for the modern church from a layman's point of view.

"The effort of some clergymen and organizations of clergymen to bring about revolutionary changes in the political and economic order, in effect to establish socialism in the United States, is a remarkable development of recent years. It is a phenomenon which challenges the serious attention not only of all citizens who believe in the American economic and political system but also of all, laymen and clericals alike, who do not think it is the function of clergymen or religious organizations to enter the field of economic and political action and controversy. Recent pronouncements by official church bodies headed by clergymen and speaking through clergymen have read like political platforms, and some denominations have become by this means in effect agencies and adjuncts of the Socialist party."

The editor then asserts his belief that joining a church does not imply that the church member has given himself over to the clergymen for the instruction in political matters as well as religious beliefs. He warns that this trend must ultimately dissatisfy a great number of the church members and result in union of the church and state.

The Tribune is crying in the wilderness. The spiritual poverty of the modern sectarian churches and their clergymen is such that taking away the "social gospel" from them would leave them threadbare indeed. What in the world are they to preach if not the social gospel? It was a godsend for them when some one bethought himself of this message for the salvation of a dying world. All the other so-called gospels were worn out. Prohibition did very well for a time, but that is cast aside. Preaching the law was their only mission, and it was not divine but man-made law at that. Of the real gospel, as brought by Jesus Christ, they had no conception. The law of God was gospel to them, and is to this day. Witness a sermon by Francis J. McConnell, a bishop of the Methodist Episcopal Church, who heads his discourse: The Whole Gospel of Christ, and then takes as his text Matt. 22: 37-40, which, as a part of the Sermon of the Mount, enjoins us: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this,

Thou shalt love thy neighbor as thyself. And this is printed in the radical Christian Century as a Christmas sermon. What a great tidings of joy is here!

These modern preachers cannot distinguish between Law and Gospel any more. They mourn the weakness and decay of the church. It must be reinvigorated by the social gospel, which, of course, is again law — human law. There is a lesson for us in all this. We meet with many well-meaning souls who are concerned over the lukewarmness of the average Christian, and who honestly try to better conditions in the church by bearing down heavily on personal piety. It is easily said and written: Only the true Gospel of Jesus Christ can change the hearts of men, only this Gospel can give us true piety, only this Gospel can fill us with love for the Savior, only this Gospel can fill us with the Holy Spirit. Easily said, but how hard to do! Because results are not shown us by the Lord in the measure that we think we have a right to expect, we must try to build up the church, the synod, the congregation by insisting on a holiness that we have not been able to produce, as we think, by the preaching of the Gospel alone. That is the road on which the modern sectarian churches arrived at their social Gospel. Z.

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**Preaching at a Discount** That is the editorial opinion of the Lutheran Herald on the activities of the Oxford Group movement, which recently seems to have invaded Minneapolis. The writer expresses it this way, "The tendency seems to be to discount 'preaching.'" And further on: "It was stated by the leader that the Group had taught the world to 'Listen to God.' And both meetings were closed by a few minutes of 'listening to God.' One man while listening wrote down with a pencil the divine message."

We heartily agree with the editor of the Lutheran Herald that this is a dangerous doctrine and practice. It is a casting aside of the Word as the means of grace. When it comes to instruction on man's salvation, how and what he is to believe and in whom, how he is to be led by the Holy Ghost, how to become a child of God and how to live like one — all this can be learned from the Word of God as revealed in His Bible alone. In no other way can we learn the way of salvation. It is His word and His word alone, which is the fountain of our faith, hope and joy. We doubt that God has come in direct contact with any man, be he saint or sinner, priest or prophet, but through His Word. Any Spirit that is invoked, or is said to turn men on the right way, without God's Word, is a lying spirit. The Lord saves men, gathers them into His church and keeps them there in upbuilding their faith, hope and charity, **only through His Gospel**. This is admitted by all true Christians

in their wisdom given from God — admitted we say, by the spiritual man, but ignored if not denied by natural man. Always to the carnal side of our nature this salvation of man by and through the Gospel alone is too slow, too weak, too unsuccessful, too little appearing on the surface for our eyes to see. Hence men try to hasten this salvation, make it deeper, more effective, giving it a wider spread by trying to come into direct contact with God without His written Word. Hence also the preaching of the Word is decried, for man would find a better way to the hearts of men. In the meantime the way of the Lord to win the hearts of men still stands: **by hearing His Word**. Rom. 10:14. How often does the Lord say "Hear" in the Bible? Z.

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**On the Need of Our Colleges** Dr. J. C. K. Preus read a paper at the American Lutheran Conference at Des Moines, Iowa, as the Lutheran Herald reports. He tried to show that the Lutheran church needs these colleges for the ambitious plans and hopes that he has for our church in America.

He sums up thus: The specific mission of our Lutheran Church in this country is:

a) To conserve and perpetuate our spiritual heritage, the great and vital truths, rediscovered and proclaimed through the Lutheran Reformation.

b) To build a militant, all conquering, confessional Church.

c) To make the scriptural and evangelical spirit a real influence in the theology, as well as in the practical message of other Christian churches in our country.

d) By means and through its heritage to make a real impact upon American religious life, American culture and civilization.

e) This mission can be accomplished only through a thorough-going program of training and indoctrination of our children and youth and

f) Through the education of a high type of theological leadership and

g) Through an adequate supply of lay leaders educated in our own Lutheran colleges."

We are not trying to find fault, but again we miss something here. Of course the spirit of conquest is in the air. It has gripped the church also. It must be "militant, all conquering." It is to be a real influence on the theology of other churches. It is to "make a real impact upon American religious life, American culture and civilization." A large order, and a most ambitious program. Can the Lutheran church do that, is it the business of the church to do that? How shall we conquer? By preaching the pure Gospel? Not a word of that. And this is what

we so sadly miss. Or is it that the mere preaching of the Gospel will not reach these ambitious aims?

\* \* \* \* Z.

**Religious Liberty in Mexico** The restrictions placed by the purely socialistic government of Mexico not only upon the Roman sect but upon all church bodies constitute a grave threat to the very existence of the Church. Beginning systematically at the end of 1931, the number of the priests was reduced to a ridiculously low figure. In the federal district only 25 priests were allotted to a population of 1,300,000 Catholics. Many states have prohibited priests altogether.

Without due process of law, church buildings, residences of bishops and of priests, have been closed and confiscated. Catholic citizens are denied the right of assembly and the right of freedom of the press. The right of franchise is denied a clergyman simply because he is a clergyman. Any and every church is denied the right to hold property or the right to present a petition for the redress of grievances. The right of any church to have a seminary or a preparatory school for the training of candidates for the ministry is denied. Schools in which native citizens may be trained for the priesthood are outlawed. Any foreign born clergyman is forbidden to serve in Mexico. The liberty of education is denied. It is maintained that the state must possess the mind of the child. Liberty of religious worship, of education, of speech and of the press are denied all who live in Mexico. Z.

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**Not A Minister** Several months ago The Forum published an article headed "I Don't Want My Son to Be a Minister." It was written by Charles F. Steck, Jr., formerly pastor of Christ Lutheran Church, Detroit. He stated that he is the fifth consecutive generation to choose the ministry and that "where the son follows the vocation of the father there is a fellowship and camaraderie that other sons cannot have." But he does not want his son to be a minister.

He gives various reasons. One might suppose he would say that his family has given its quota of clergymen, if there is such a thing, but that assertion he does not make. Instead, he points out that a minister's home is not a place of peace and relaxation, that the ministry restricts one's self-expression, stifles ambition, and makes for an old age of extreme poverty. He states further that he objects to the ministry because of "the utter loneliness it imposes." The minister is lonely in his social contacts, in his conversation. "The minister is a Person in the community in which he lives, yet he is not a part of it. Looked up to — yes. Sought after for advice and help — to be sure. Yet when sorrow and trouble stalk

through his home, who brings him the comfort he conveys to others in like circumstances? When doubts assail him and faith wavers, as it does sometimes, to whom can he turn for assurance?"

Have you ever thought of this? Not that we uphold his objections to the ministry, but do you realize that after all your pastor's life may be a lonely one in many ways? He more than any other man carries the burdens of the congregation. He is troubled about church attendance, about the apparent lack of sound spiritual life, about the hard of heart who will not repent or who refuse to acknowledge their deeds as sinful, about internal strife, about persistent criticism of his sermons and his every act, about the budget, about the sick and the dying and the healthy. That is part of his work, of course, but is not a part of it yours also?

Have you ever given your pastor a word of cheer? Have you ever relieved him of certain burdens you yourself could just as well bear for him? He too is human; he too appreciates the human touch. Yes, he too may be in need of encouragement and comfort from the very people to whom he preaches consolation. He may have personal and private griefs and afflictions. Just a word from you may help to brighten his path, just some little sign that he is not alone. S.

### SOLICITING WITH CHRIST

By way of a Comment —  
Taken from "The Evangelist" — F. Soll

Matt. 21:3, 6: "Ye shall say, the Lord needs them; and straightway he will send them, and the disciples went, and did as Jesus commanded them."

When Martin Luther entered the convent with the idea of finding peace in the life of a monk, he willingly performed the lowliest labors; for example, he took a bag and went begging from door to door asking for food or anything of value to his convent-brethren. In later years he saw the wrong of this practice, to feed a lot of loafers by begging from hard-working people, but at the convent he begged, as he thought, for Jesus' sake. In his mature age again he raised his voice soliciting, but this time for the poor evangelical church who needed means for maintenance and for extension work; and he complained bitterly that a whole city did not feel able to support one pastor and his family where formerly they could support a whole convent full of idle monks.

You, the members of our beloved Pacific Northwest District, do not know me in the role of a beggar, and yet, the love of Christ constrains me to be that now. The President of our Joint Wisconsin Synod has informed me that now, in the season of mission festivals with larger receipts, our treasury is so low that no salaries for August are available, and that our missionaries, professors, and even invalids may expect an extra cut. Now, dear reader, if you become disgusted with me, suspecting

that finally I, too, have joined the gold-diggers, you are mistaken. I am not after your gold and silver; that is, if someone should read this who is in arrears while able to pay his contribution, I am glad if I can touch his heart and tell him, the Master needs your dollars; and if the love of Christ prompts you to pay as you owe it to God and His Church including, of course, our Synod, I am glad again that you feel that way, as it happened to a church-goer who after the sermon said to his pastor, Your sermon went through my skin. Pastor: I am sorry. Church-goer: Why should you be sorry? Pastor: Because I meant to move your heart. If you follow the advice given above, you helped the Synod and your minister, and you have done it before Christ who will be well pleased if you love Him in His servants, and who will not let you suffer for that account.

Many years ago, a man close to ninety told me how a cousin of his, the first pastor of my church, fared; this happened around 1850. His fixed salary was \$60.00 (sixty, not six hundred) per year (year, not month!), and in three years he saved \$240.00! I asked for the recipe and got it. 3x60—180; save \$240 out of \$180. How did he do it? In addition to the salary, the church furnished free rent, wood, meat, eggs, flour, fruit, vegetables, hay and oats for the horse, homespun for the minister and his family, lots of good bacon and home-made lye to make much soap, and so on; also 25 cents or 50 cents or \$1 for special services rendered; so you see, although his members were all new settlers and all poor, they had what we would now call system or efficiency, but then it was only love; and in that love the Holy Spirit directed them to remember their preacher when the Lord had blessed them at home, and He blessed them that none suffered or became poorer because he gave for the church; and through them He blessed their minister that in all the poverty of the pioneer-life he was even able to save some cash money.

I hope, my dear reader, you know now what I am driving at. The members of the first Christian Church at Jerusalem worked according to this rule, and it worked fine. I just gave you an example from real life how it worked over eighty years ago in Michigan. It can be done today. Only we do not think of it. We think the church can be run by money only, and that in sizeable sums; and we forget that we may stretch our money by something else, as victuals, etc. You ought to live in a parsonage and witness the great joy and gratitude of the parson's helpmeet when the meager cash income is supplemented by some needed provisions.

Certainly, our missionaries must not suffer, and our Lord will not permit them to suffer, but He will work through you as His instruments. Some church members have queer notions about the size of the minister's income; has he not his regular salary and then some income from incidentals as baptisms, confirmations, weddings, funerals? If you read the reports you can find out, that it can not amount to much, even if all pay; and let me tell you,

not all do. There are "charge accounts" which a minister may just as well forget; I am not meaning poor people, but such who are able to pay and know it. Now, if the salary were so big that it did not matter, but people, — and often such who do not contribute to the support of the church — ask for service, and among others, that may mean transportation, often for long distances. In old times it was a horse and buggy, and what miserable trips have I made with my faithful horse on bottomless roads; but never in all of those years did any of my seventy-five farmer members care that my horse needed hay, and every fall I had to buy forty bushels of oats at market prices. I have been through the mill, and I know it. People will say, Pastor, can you be there and there, at such and such hour? And woe to him, if he comes a little late, by a clock turned a whole hour ahead! I do not own an auto — some ministers say I am lucky — but I know that in autos as in horses there is depreciation, and they need gas and oil and constant care. So you see, you, who in part use the preacher's auto, are in duty bound, or rather let me say, bound in love of Christ to see to it that your pastor is not compelled to take out of his meager salary the sums needed to run a machine partially for your benefit.

When Billy Sunday performed in Yakima a few years ago, I had given him and the public my opinion of him, and he expressed his opinion of me in his last evening performance, saying, "I know that old Lutheran preacher, and I could say much, but I will not say it because I might say too much." Dear fellow-Christian, if you have followed me this far, you will have felt that my heart has become warm when I see Jesus' messengers suffer without necessity. I, too, am an ambassador for Christ, praying you in Christ's stead. Be ye reconciled to God, for He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. I am not begging for myself, but I am coming to you as one of Christ's disciples. The Master needs your help, to support His blessed Church and especially its missions. When your faith is right my writing will not hurt you, and the Lord will trust you that you bring your gifts; "every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver." "The Master needs them," not for himself, but for you and for me and for our dear children and our neighbors and he has told you, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice: and there shall be one fold, and one Shepherd." That's all. — F. Soll.

An 1,800 year-old newspaper was republished on September 8 in the city of Rome, according to an Associated Press dispatch from that place. There were stories of sports, church service, deaths, and war correspondence unearthed on three stone slabs at Ostia, ancient Roman seaport. Guido Calza, noted archeologist regards them as second century counterparts of our modern newspaper.

## From a Wider Field

### GOD'S CARE FOR US

Not a sparrow falleth but its God doth know,  
Just as when His mandate lays a monarch low.  
Not a leaflet waveth but its God doth see.  
Think not, then, O trembler, God forgetteth thee.

Far more precious surely than the birds that fly  
Is a Father's image to a Father's eyes.  
E'en thine hairs are numbered; trust Him full and free;  
Cast thy care before Him, and He'll care for thee.

For the God that planted in thy breast a soul  
On His sacred tables does thy name enroll.  
Cheer thine heart, then, trembler, never faithless be.  
He that marks the sparrows will remember thee.

### NEW YEAR'S THOUGHTS

"And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God," (Gen. 28, 20-21).

When Jacob uttered these words, the patriarch was a solitary, friendless exile. He had left his father's house, his heart big with sorrow and his eyes suffused with tears. The path of life, all dark and uncertain, lay before him, and the close of his first day's journey found him weary and fatigued, with no better accommodation than the cold earth for his bed and a stone for his pillow. More than four hundred miles of wild and inhospitable deserts were to be traversed, and he was quite uncertain what reception he might meet with at Haran. Most wisely therefore did he resolve to enter into a covenant with God and to supplicate divine protection and blessings at the outset of his journey.

Twenty years passed. Once more he finds himself within sight of his native land. "With my staff," he says, "a poor, friendless, destitute wanderer, I left my paternal home. Well do I recollect the time when last I crossed this stream of Jordan. But now, how altered are my circumstances! Oh, the unerring faithfulness, the amazing goodness and mercy, of my God! 'I am become two bands'; I have flocks and herds, men-servants and women-servants; the outcast has become a prince. God's promise is fulfilled."

We have entered upon another year of our pilgrimage; an unknown path lies before us. We know not whether luxuriant, fertile valleys or unfruitful, sterile deserts, whether mines of golden prosperity and success or pits of dismal cross and misfortune

await us. But with His protecting and guiding hand suspended over us, His divine presence with us, we may confidently go forward to meet whatever exigencies and emergencies these 365 days may bring forth. God's servants have ever found Him faithful to His Word. "He cannot deny Himself." His covenant promise has never been broken on His part. "Heaven and earth may pass away, but not one jot or tittle which He has spoken shall pass until all be fulfilled." Our wants, has He not supplied them? Our duties, has He not strengthened us for them? Our fears, has He not dispelled them? Our burdens, has He not lightened them? Our sorrows, has He not comforted us in them? Take Him as your Guide "by the way." He will give you bread to eat and raiment to put on." Have faith in God each day of this new year. Say daily to yourself, whatever befalls you: "God lives, God reigns, God will make everything work for my good and at the end bring me in safety to my home, where all my journeyings will be forever ended."

—Sel.

### SACRIFICE

"Our pastor is always speaking of self-denial and self-denial. I am beginning to get tired of it. He expects us to give and give and give."

"Perhaps he is correct in this. But I am of the same mind as you that we can't always give to church purposes. There are other things we must think of also. I fear the pastor has better intentions than he is practical."

One of those speaking was a well-to-do business man, the other a renowned jurist. Both had big incomes and lived in all kinds of luxury without ever denying themselves anything they desired. They gave liberally when asked to help, but none of them knew in reality what self-denial meant.

Some months after this conversation they joined a party that was to travel around the world. Before they started on their journey the pastor asked them to note in particular what they saw of the mission work in pagan countries. Without thinking further of the matter they promised to do this.

In Korea they saw one day in a field beside the road a boy pulling a plow guided by an old man. The lawyer was amused by the scene and took a picture of the boy and the old man, struggling with their plow.

"This really looks strange," he said. "I suppose they must be very poor."

"Yes," said the missionary, who happened at the time to be their guide, "they are poor. When the church was to be built they wanted to give something, but they had no money. So they sold their only ox and gave the money to the church. Now they are pulling the plow themselves."



Both the lawyer and the business man remained silent for a few moments. At last the latter explained, "It must have meant a great sacrifice to them."

"They don't feel it that way," answered the missionary, "they consider it a fortune that they had the ox and could sell it."

No one said anything more. But when they got home from their journey the lawyer took the picture to his pastor and told the story.

"I have never known what sacrifice really meant," he said. "A converted heathen has taught me. I am ashamed of myself that I have not hitherto given anything that really could be considered a sacrifice. But in the future it will be different." — Sel.

### GOD MAKETH ALL THINGS WELL

Although I may not understand  
The ways of God, my Lord,  
I still must lock within my heart  
The promise of His Word.

For when the tears make dim my sight,  
And blessings hide from view;  
'Tis then my God means naught but good:  
For He is always true.

God therefore lets me smile through tears  
As of His love I tell;  
For though my heart doth almost break,  
He maketh all things well.

O weary Pilgrim, sad and worn!  
Lift up your tear-filled eyes,  
And see through blood-stained Calvary  
A waiting Paradise.

There, some day, we will understand  
What now seems hard to tell.  
There we will say with firmer voice:  
"God hath made all things well."

— Adeline Weinholz.

### SABBATH SCHOOLS AND THE COURTS

Judge Fawcett, Justice of the Supreme Court of New York, has frequently voiced the opinion that the Sabbath school is the hope of righteous government. Recently he said: "The statistics of the courts over which I have presided establish that an overwhelming majority of boys convicted of crime never had any religious instruction. And the records of cases where I extended the encouragement of immunity, and imposed as a condition that the boy attend Sabbath school or church until twenty-one years of age, establish that the vast majority of these boys — more than 1,000 out of 1,092 — reformed. Religious education not only affects delinquents, but eradicates criminal tendencies. Religious training is an influence for good that cannot be obliterated. "The Sabbath school is the most potent factor in the child's life. It makes character and develops moral citizenship. It is the bulwark of the spiritual responsibility of each succeeding generation. Instruction in religion should start

with the education of the child. There are 19,000,000 persons enrolled in the Sabbath schools of this country. If every member of this great army — the mightiest organization for good — did his or her duty, we could capture the youth of America for Jesus Christ in one generation. If all the churches and Sabbath schools were closed, thereby denying religious education to the youth, within six months there would be a carnival of crime in the land. The stronger the Church, the better, the pleasanter and freer from crime the community. —The Lutheran.

### THE HOUSE OF THE LORD

This is the House of the Lord. The silently welcoming portals

Invite the worshiper in, while strains of melodious music  
And commingling voices, with fervor praise the living God,  
This is His Holy Temple. The order of service,  
Reading His Word, and praying, heeding the voice of the  
pastor,

Is acceptable worship to Him, if performed with hearts of  
devotion.

Great God, cause Thy people to cease their clamorous ways  
and conversing,  
Their foolish thoughts and their chatter, when they come to  
Thy Holy Shrine.

Let them in awe be reverent, let them be still and adore Thee,  
For here is the cross of the Savior, and this is the House  
of the Lord.

In this connection it might be well to observe the following rules:

1. Come early.
2. Never pass up the aisle during the reading of the Scripture Lesson. You distract others and destroy the effect of the Word.
3. If the sermon has begun, take a seat near the door, even if you are a prominent member.
4. Be devout in every attitude — the church is not a theater. You come to worship God, not to whisper, lounge, or sleep.
5. Be thoughtful of the comfort of others. Never make a haystack of yourself at the end of a pew and expect others to crawl over you to reach a seat.
6. Help strangers to find and follow the service in the Hymnal. If they have no book share your own with them.
7. Always remember that strangers are the guests of the church members. Treat them with the same courtesy as you would if they should visit you in your own home.
8. Never put on your wraps during the last hymn — they will still be there after the benediction.
9. Never rush for the door after the benediction as though the church was on fire.
10. Remember at all times that you are in the House of the Lord.

K. F. K.

## HONORABLE DEGREES

The world is flooded with degrees. There are many degrees in the Church. Nine tenth of the sectarian ministers are called "Doctor." This is also true of quite a number of ministers in some Lutheran bodies. Perhaps the Old Adam in you envies some of these folks their degrees, some honorable, others adopted. You need envy them no longer. From one of our exchanges we give you a list of the most honorable degrees which are automatically conferred on every child of God:

- LL. D. — Disciple of the Lord of Love.  
 D. C. L. — Dear to Christ the Lord.  
 M. A. — The Master's Assistant.  
 B. A. — Born Again.  
 B. S. — Blessed Saint.  
 D. D. — Destroyer of the Devil.  
 Ph. D. — Doctor of Philanthropy.  
 Ch. M. — Christ-like Man.  
 B. D. — Beloved of the Divine.  
 D. A. C. — Doctor of Applied Christianity.  
 L. M. — Lord of a Mansion. K. F. K.

## DO YOU GIVE YOUR SHARE?

The Lord of the Temple had no need to pay the tax for the temple, and yet Jesus paid church dues. What an example for all of us! What a condemnation for many of us! Do you pay your church dues? Do you pay all you can? Answer the question, knowing that Jesus hears you.

We LOSE what on ourselves we spend;  
 We HAVE as treasure without end,  
 Whatever, Lord, to Thee we lend,  
 Who givest all.

Whatever, Lord, we lend to Thee  
 Repaid a thousand-fold shall be;  
 Then gladly will we give to Thee,  
 Who givest all. — Sel.

## FEAR OF GOD'S WRATH

The greatest evil of the day is that people do not fear God. To fear God means more than only to fear His wrath; but even the fear of God's wrath is at a very low ebb. There is much said about the prevalence of crime in our country, a great lament, at least on the part of some, that there is so much of it, yet we are not sure that there is any very general fear of God's wrath because of this crime. There is much talk about the breaking of laws and about the wrongs done to society and that civilization itself seems to be tottering, but do people realize that these crimes are all sins against God, that He is being ignored and His Word despised and that some of these days He will hold a reckoning? K. F. K.

## FINDING GOD

These days one hears much about how to find God. As a matter of fact God has largely become lost to the present generation. Some of them seem to feel the loss, they seem to feel ill at ease, and they are trying to find God. They are searching for Him in nature and in their experience, anywhere in fact but in the Bible. Only in the Bible have people ever found God. And only in that way will they find God today, in hearing and learning and keeping His Word. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make us free." — K. F. K.

## FOOD FOR THOUGHT

Our life is like the dial of a clock. The hands are God's hands passing over and over again. The short hand, the Hand of Discipline; the long hand, the Hand of Mercy. Slowly and surely the Hand of Discipline must pass, and God speaks at each stroke; but over and over passes the Hand of Mercy, showering down sixty-fold of blessing for each stroke of discipline or trial; and both hands are fastened to one secure pivot, the great unchanging heart of a God of Love.

\* \* \* \*

There is a vast difference between a post and a tree. It is a difference of life: the tree has life, and the post has not. Plant a tree, and it begins to grow; put a post into the ground, and it begins to rot. The question is, What would you be in the Church, a living tree or a dead post?

\* \* \* \*

A young man once picked up a dollar lying in the road. Ever afterward, as he walked along, he kept his eyes steadfastly on the ground, in hopes of finding another. And, in the course of his long life, he did pick up, at different times, a good amount of money. But all these days, as he was looking for them, he saw not that heaven was bright above him, and nature was beautiful around. He never once allowed his eye to look up from the mud and filth in which he sought the treasure; and when he died a rich old man, he only knew this fair earth of ours as a dirty road to pick up money as he walked along.

\* \* \* \*

A sculptor may take a piece of rough marble, and work from it the figure of a Madonna; but it is still nothing but marble, and lifeless. A carver may take a piece of wood, and work out of it a scene of feasting; but it is still wood, and insensible. A watch-cleaner may take a watch, the main-spring of which is broken; he may clean every wheel, cog, pin, hand, face, and the cases; but, the main-spring not rectified, it will be as useless for going and time-telling as before. A poor man may clothe himself in the garb of a monarch;

but he is still a poor man. A leper may cover all his spots with his garment; but he is still a leper. So the sinner may reform in all the externals of life, so that he shall attain the moral finery of Saul of Tarsus, or Nicodemus, a master in Israel, but, except he be born again from above, he cannot see the kingdom of God.

\* \* \* \*

From various European exchanges we cull the following brief item: A great dearth of priests is reported in France, where some 13,000 are required to fill present vacancies. The Roman Catholic Church's higher institutions of learning have inaugurated special days of prayer for "laborers in the harvest."

Workmen engaged in repairing the foundations of the Church of St. John the Lateran in Rome uncovered an old wall which papal archaeologists have declared to be the ruins of the first Christian Church in Rome.

In Norway the question of admitting women to the ministry of the Church has reached final settlement by the negative decision of church authorities.

The Paris newspaper "Matins," quoting a recent book by Essad Bey dealing with the history of the Russian G. P. U., gives the following statistics of the number of persons who were sent to death from 1917 to 1923: 25 bishops, 1,215 ministers, 6,575 teachers, 8,800 doctors, 54,850 officers, 260,000 soldiers, 10,500 police, 48,000 gendarmes, 19,850 officials, 344,250 clerical workers, 815,000 farmers, and 192,000 manual laborers.

**THE POWER OF PRAYER**

In these days of much boasting of the power and value of science, prayer is more and more losing its hold among the people. Even not a few Christians, or who at least call themselves Christians, seem to be weakening in the matter of prayer. If this world runs according to fixed laws and if God does not interfere with the laws which He Himself has established, then we are told there is no ground for believing that prayer can get anything from God. There may be some value in the exercise of prayer, in some manner it may help the person praying, but it can not get him any objective answer from heaven.

As to the fixed laws of nature, since God made those laws, He can also waive them or any of them if he sees fit to do so; and if, as Jesus says, one soul is worth more than all the world beside, why should not God change one or many laws for a moment in order to answer the prayer of one of His children?

Besides, God may have a way of doing these things without interfering with any of His laws. There may be still higher laws of which we have no knowledge whatever, which He brings into play without interfering with the lower laws which appear to us. In the last analysis it is a matter of faith. God is almighty and He has done whatsoever He pleased

and can still do whatever He pleases. What we need is faith that He will hear our prayer, in whatever proper thing we pray for. The question of God's ability to do for us what we ask need not trouble us. What we need to think of is that we ask only for what is right and proper, and then that we ask with assurance that God is willing to give it. K. F. K.

**NEW YEAR HYMN**

Be with us in the New Year, Lord,  
Stand by us, and defend us.  
Each hour, as in the year gone by,  
Thy grace and mercy send us.  
May Thy paternal, kindly Hand  
Supply our daily bread.  
Save us from all danger;  
Help us in all need.

For all Thy kindness in the past  
Our songs of praise we render.  
Body and soul, in weal and woe,  
Have felt Thy mercy tender.  
O may Thy love and faithfulness  
Abide with us this year.  
Trusting Thee completely  
We will know no fear.

Grant us Thy precious Bible still.  
Ne'er of this boon deprive us.  
Let neither Satan, world, nor flesh  
From this foundation drive us.  
Keep Thou as faithful unto death.  
Lord, give us constancy,  
Till we see Thee yonder  
In eternity!

Anna Hoppe.

Translated from the German — A. Beyer.



**Our Missions**

**THE WORK OF OUR MISSION IN POLAND**

**5. A Round-Trip to the Different Fields and Congregations of the Free Church**

(Continued)

But we shall hurry on to the next place. We again take a train going westward. In about an hour and a half we get to the county seat Kalisz. Here we leave the train, but do not stay here. We take a bus to Stawiszyn, our destination, a small city in the country. At Stawiszyn we leave the bus at the market place, for on the market place Rev. L. Zielke, with whom we want to visit, has his apartment. And as soon as he sees us his face lights up and he is all smiles, for it is very seldom that a brother minister comes to visit him. He lives in the city, but his congregation is out in the country. In Stawiszyn he has a preaching station. He preaches here every other Sun-

day afternoon and conducts Sunday school. The congregation, which is very much scattered, has two chapels, one at Piskory, where the larger part gathers for services, the other at Danowiec. The first is six miles away from Stawiszyn, the other twelve, but in a different direction. He has a horse and buggy to get around. And he is glad to take us along. One Sunday he drives to Piskory, conducts services there and Sunday school. Again he goes there the next Friday, and has Bible hour. The next Sunday and Friday he goes to Danowiec. When we get to Piskory a nice chapel greets us. The same is the case when we get to Danowiec. But while at Piskory we stop at the chapel and conduct the divine services there, we pass the chapel at Danowiec and drive on to the next farmhouse and conduct the services in this private dwelling. Why so? Well, the chapel was closed and sealed by the authorities on the evening before it was to be dedicated, and still is closed in spite of all efforts that have been made to get it opened. It was just another way of telling the people: Stay away from the Free Church, here you see what may happen to them if they spend their money and build chapels. Anything to keep the people in their fold, to keep them from joining the Free Church! It was a terrible disappointment for the people at Danowiec, but despite of it they did not leave the Free Church but hold fast to their church and to the true and pure Gospel. — In the meantime, since the foregoing had been written, the seal has been taken off by the authorities and the chapel has been opened and has been dedicated to the services of the triune God. It was a happy throng that gathered for the dedication services on May 13, and a joyous "Now thank we all our God" and a fervent "A mighty fortress is our God" reverberated from the walls of the building on that day.

Wishing these good people a speedy opening of their chapel and God's strength and comfort in their affliction we hurry back to Stawiszyn and from there to Kalisz. Here we get onto a train that takes us back to Lodz. But at Lodz we only change trains, this time taking one that will take us in a northerly direction towards Thorn and Danzig. After about three hours ride we get to Wieszawa, where we leave the train. In front of the depot a farmer with his wagon is waiting for us to take us to Brudnowo, where we want to visit Emanuel's Congregation of the Free Church, which was organized in 1930. We are taken to the home of Evangelist K. Biegalko, who lives right beside the chapel. The origin of this congregation dates back to the time of the World War. During the war a German soldier was stationed in this neighborhood for quite a while. He was a member of a Lutheran Free Church in Germany. He talked to the people about religion, about the Lutheran faith and confessions, about the Word and the Gospel. He testified to what he believed and showed the people that the Lutheran doctrines were the doctrines of the Bible. And his testimony was not in vain. Some 25 families banded together and

organized a Lutheran free church congregation. One of the members built a hall where they could conduct divine services. They separated from the state church, called their own minister, Mr. Biegalko, had their own services, celebrated the Lord's Supper, and Mr. Biegalko baptized the children, confirmed them, married the people and buried them. As said before, they separated from the state church. But not in one thing: They still paid their church dues to the state church. And as long as they paid, everything was all right. The pastor of the state church congregation at Nieszawa even entered their civil acts in his register. As long as they paid, they could separate, have their own services. They could do as they pleased. And nobody, no pastor, no church council, no consistory said anything about it. They were neither admonished nor disciplined for separating from the church. Of course, their neighbors scoffed at them that they wanted to be more pious than other people. In February, 1930, they joined the Free Church in Poland and severed all connections with the state church. Now they did not pay anymore. And now it was a horse of an altogether different color. Now it touched the pocketbooks of the state church, and now it was not all right anymore. Now pastor and church council began to concern themselves about them. Now they experienced enmity, hatred, persecution from this quarter. Now the Ev. Augsburg congregation sent the sheriff to them to collect the church dues. Now they experienced all kinds of trouble when they had a burial. Now they were forbidden to enter the cemetery. Now all kinds of threats were uttered against them. And why? Because they joined the Free Church? No. The pastor of the state church told them, when they complained to him about this unfair treatment: If you join a hundred free church congregations, that does not concern me as long as you pay your church dues to my congregation. And you will pay them. But he was wrong. They do not pay any more. W. B.

(To be continued)



DR. MARTIN LUTHER COLLEGE,  
NEW ULM, MINNESOTA

On the evening of December 18 we had our usual Christmas service in the College auditorium. This was attended not only by the students and the faculty, but also by friends from the city and from farther away. Our choir took care of the greater part of the program, but there was also some instrumental music, a Christmas message from Professor Sauer, and several songs by the assembly. Then, within a few

hours, all the students left for their homes either in Michigan, Wisconsin, North or South Dakota, Nebraska, Iowa or in Minnesota. Work will be resumed on Tuesday, January 8, at 8 o'clock.

From September until now our work has progressed without interruption. We had no epidemic of any kind to contend with. Except for a few common colds and other ailments of a minor nature, all were able to attend classes regularly. Neither did we have any serious fault to find with conduct and behavior. Our dormitories, in charge of Professor Sauer and Miss Ada Sievert, have been well-managed and well-kept, thanks to the diligence of these two and to the hearty co-operation of all the boys and girls who live there.

Mrs. Lydia Wagner and her assistants have handled the affairs of the College so that there can be no justified complaint about the meals, either as to the variety and quality of the food or to the manner in which it is prepared. Nor have we heard any, other than such as boys and girls are likely to voice in less serious moments. On Thanksgiving Day the local congregation and others provided the dinner. This has become so much of a custom that all look forward to it as a real recompense for being forced to spend that day away from home.

We have more good news, and this is not the least by any means. Professor Bliefernicht has certainly gained in strength. Although to him progress may seem slow and at times disappointing, we who see him only at intervals are glad to note, and thankful too, that he can now walk about in his home, that he reads and writes, ever if only a little, and that the most serious part of his ailment is troubling him less than it has for months. We again ask you to join us in praying for his complete recovery.

Our school-year so far has been a good one. The Lord of Hosts was with us. We call upon Him to abide with us in the days to come. S.

#### † PASTOR F. WITTFAUT †

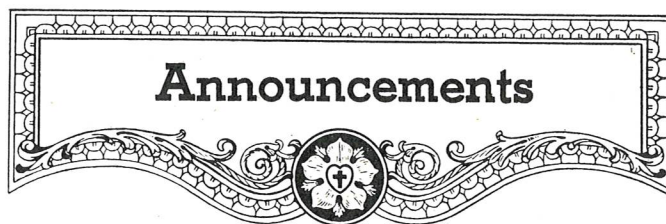
Pastor Frank Wittfaut, son of Christoph Wittfaut and Wilhelmina, née Wegmann, was born October 12, 1872, in the Town of York, Dane Co., Wis. He was confirmed in Zion Lutheran Church at Columbus, Wis., March 25, 1888. In the fall of the same year he entered Northwestern College at Watertown, Wis., to prepare for the holy ministry. Graduating there in 1895 he continued his studies at the Theological Seminary at Wauwatosa, Wis., where he completed his course in 1898.

During his active years in the ministry he served congregations in Michigan, Minnesota, North and South Dakota and for the past fifteen years in Montana. In the western Dakotas and eastern Montana he was one of the pioneer missionaries of the Wisconsin

Synod and nearly all congregations in that territory had at some time or other received his ministrations.

He passed away at Crow Rock, Montana, Sunday, December 9, at the age of 62 years, 1 month and 27 days. Services were conducted at Ferry, Mont., December 12, Prof. F. Traub, Revs. E. Kuehl, R. Kettenacker and E. R. Gamm officiating. The next morning Rev. E. Kuehl escorted the body to Cross Plains, Wisconsin, where President W. Nommensen conducted the burial services December 14. He was unmarried and leaves to mourn him his sister, nephews, nieces, his fellow pastors of the Dakota-Montana District.

E. R. G.



#### DAKOTA MIXED CONFERENCE

The Dakota Mixed Conference will meet at Aberdeen January 8-10, from noon to noon, first session to begin at 1:30 P. M.

Papers: Hints Given in Corinthians Regarding Evils in the Congregation, Tiemann; Haustafel: Die Bischoefe, Pfarrherren und Prediger, W. Sprengeler; The Sixth Commandment, P. G. Albrecht; Comparison of Liturgical Forms in the Catholic, Lutheran, and Reformed Churches, Eifert; General Ideas for S. S. Teachers' Meetings and Value of S. S. Teachers' Conferences, Joeckel.

Confessional Address: Maier, Schmechling.

Sermon: Wessler, Beisel. Paul G. Albrecht, Sec'y.

#### MIXED CONFERENCE, LINCOLN, NEBR.

The Mixed Conference will meet at Immanuel Lutheran Church, 8th and D Sts., Lincoln, Nebraska, Rev. H. Erck, acting pastor, from January 8, 2:00 P. M., to January 10, 11:30 A. M.

Papers: Unionism-Separatism, Baumann; Mixed Marriages, Decker; Virgin Birth, Gilker; What Readest Thou? Staehr; Sendschreiben, Eggert; Historical Facts, preceding and including Luther's Translation of the Bible, Monhardt; The Life and Activity of Ph. Melancthon, Deffner; Das Gott gewollte Verhaeltniss zwischen Haus und Schule, Cholcher, Sr.

Speakers: Baumann, Degner, Falkenroth, Holzhausen.

Confession: Bittner, Reimnitz, Lehmann.

Please announce your absence or intended presence to Rev. H. Erck, 1805 Sumner St., Lincoln, Nebr.

E. F. H. Lehmann, Sec'y.

#### ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference meets at St. John's Church, St. Paul, Minn., J. Plocher, pastor, January 15 and 16. First session 10 A. M.

Essays: A. Baer, The Pastor's "Workshop"; J. Pieper, Exegesis, Gal. 1.

Confessional: L. Mayer (O. Medenwald).

H. E. Lietzau, Sec'y.

#### FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference meets at Green Bay, Wis., St. Paul's Church, Rev. Walter Gieschen, January 22 and 23, 1935.

Papers: R. Gose, V. Siegler, O. Henning, J. Siegler; Ex. Hom. Treatise on Dan. 6, 10-23, R. Lederer; Regeneration, E. Schoenecke; Isagogics of Genesis, A. C. Auerswald. Confessional sermon: W. Pankow (J. Siegler). Please announce. F. A. Reier, Sec'y.

#### WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet at the Grace Church, Oshkosh, Wis., Rev. E. Benj. Schlueter, pastor, on January 22 and 23, 1935. (The first session will be held at 9 A. M.)

Papers: E. Reim, Exegesis on Psalm 22, continued; I. G. Uetzmann, Exegesis on Tit. 1, 9ff.; G. Kobs, Exegetical and dogmatical paper on 1 Cor. 11, 17-34; G. Pieper, The Making of a Lutheran Pastor; J. Schultz, On Moses, continued; Prof. Bierwagen, The English Reformation; C. Lawrenz, Lutheran Appreciation of the Gift of the Bible; By all, Study of Galatians according to Luther. English Sermon by O. Hoyer or substitute Wm. Wadzinski.

Remarks: Kindly let the local pastor know whether you can attend or not. F. C. Weyland, Sec'y.

#### SOUTHEASTERN CONFERENCE OF THE MICHIGAN DISTRICT

The pastors of the Southeastern Conference of the Michigan District will meet January 22 and 23 in Apostles' Church, Toledo, Ohio, R. Timmel, pastor. The first session will begin at 10 A. M.

Paper: The proper preparation for adult confirmation, K. Krauss.

Confession: Edgar Hoenecke, E. E. Leyrer.

Sermon: H. Zapf, P. Heyn.

Please announce early to local pastor.

E. C. Leyrer, Sec'y.

#### ORDINATION

Authorized by President E. B. Schlueter of the North Wisconsin District, the undersigned ordained Mr. Gerhard Struck, engaged as teacher and assistant to the pastor, in the First German Ev. Luth. Church in Manitowoc, Wis., into the holy ministry on the 25th Sunday after Trinity. May the Lord bless his labors. L. H. Koeniger.

#### NOTICE — MINNESOTA DISTRICT

The undersigned will be absent for several months on an extended trip to Africa as member of the African Mission Survey Committee. From January 1, 1935, until further notice all official correspondence intended for the President's office of the Minnesota District must, therefore, be sent to the First Vice-President, Pastor A. C. Haase, 14 Iglehart Avenue, St. Paul, Minnesota.

Im. F. Albrecht,  
President Minnesota District.

#### NORTHWESTERN COLLEGE

Between October 1 and December 20 the following donations were received at Northwestern College: 703 bags of potatoes, 316 bags of vegetables, about 1,200 quarts of preserves, jam and jelly, 7 bushels of apples, 12 pounds of butter, 19 dozen eggs, 5 sacks of beans, 110 pounds of sugar, 2 gallons of sorghum, 16 packages of groceries, 9½ gallons of lard, 48 bags of grain, 400 pounds of flour, 30 pounds of honey, 37 pounds of cheese, 26 fowls, 2 cases of canned milk, 8 gallons of gasoline, 10 concrete seat-ends for the college park, \$40.91 in cash, plus \$21.00 forwarded through us by the Weyauwega congregation for Missions, and one quilt for the sick rooms sent as a Christmas present by the "Willing Workers" of the congregation at Wisconsin Rapids. We estimate these gifts to have a value of close to \$1,000.00 at wholesale prices.

Contributions were made by members of our congregations at the following places: Randolph, Oshkosh (Rev. Schlueter), Wilmot, Markesan, Beaver Dam, Fort Atkinson, Ixonia (Rev. Bernthal), Greenville, Allenton, Weyauwega, Waterloo, Cottage Grove and Sun Prairie, Manchester and Marquette, Iron Ridge (Rev. Zarling), Iron Ridge (Emmanuel and Zion Congregations, Rev. Cares), Richwood and

Hubbleton, Kekoskee (St. Peter's and St. Jacob's), Wautoma, Montello, Lomira, Oshkosh (Rev. Kleinhaus), Fox Lake, Oak Grove, Green Lake, Woodland, Forest, Trenton, Valders, Whitewater, and Richmond, Columbus, Lowell, Marshall, Juneau, Deerfield, Newville, Helenville, Pardeeville, Red Granite, Van Dyne. In some instances the college truck made two trips to collect all the goods contributed by one congregation, and some of the donors delivered their gifts at our door in their own trucks.

To all who contributed to make this collection so successful we extend our very sincere thanks and assure them of our appreciation of their good will. E. E. Kowalke.

#### MISSION FESTIVALS

Mason City, Iowa, Bethlehem Church, C. A. Hinz, pastor. Speakers: O. C. Durr, C. Hesse. Offering: \$97.12.

#### Seventeenth Sunday after Trinity

Lakemills, Wis., St. Paul's Church, J. Martin Raasch, pastor. Speakers: Prof. H. Fleischer, L. Bernthal, Dr. Wm. Dallmann. Offering: \$314.42.

#### Nineteenth Sunday after Trinity

Watertown, Wis., Trinity Church, K. A. Timmel, pastor. Speakers: P. J. Bergmann, R. E. Ziesemer. Offering: \$350.48.

Manitowoc, Wis., Immanuel Church, T. E. Uetzmann, pastor. Speakers: M. Croll, K. Ramthun. Offering: \$187.84.

Appleton, Wis., St. Paul's Church, T. J. Sauer, F. M. Brandt, pastors. Speakers: Wm. Wadzinski, Im. Uetzmann. Offering: \$210.71.

Kaukauna, Wis., Trinity Church, Paul Th. Oehlert, pastor. Speaker: Im. Boettcher. Offering: \$210.71.

Minneapolis, Minn., St. John's Church, Paul C. Dowidat, pastor. Speaker: Dr. Martin Graebner. Offering: \$650.00.

Daggett, Mich., Holy Cross Church, Henry A. Hopp, pastor. Speakers: Henry A. Hopp, Wm. Lutz. Offering: \$40.90.

St. Louis, Mich., Zion Church, C. G. Leyrer, pastor. Speakers: O. Fedke, C. G. Leyrer. Offering: \$61.30.

#### Twentieth Sunday after Trinity

Sleepy Eye, Minn., St. John's Church, Wm. C. Albrecht, pastor. Speakers: Fr. Weindorf, R. A. Haase. Offering: \$394.00.

Milwaukee, Wis., Jerusalem Church, Henry Gieschen, pastor. Speakers: E. W. Hillmer, Wm. Sauer. Offering: \$582.40.

#### Twenty-first Sunday after Trinity

Saginaw, Mich., St. Paul's Church, O. Eckert, O. J. Eckert, pastors. Speakers: L. Meyer, D. Rohda. Offering: \$455.33.

St. Paul, Minn., St. James Church, Carl F. Bolle, pastor. Speakers: Prof. A. Schaller, Wm. Stolper. Offering: \$149.49.

Carbondale, Mich., St. Mark's Church, Henry A. Hopp, pastor. Speakers: Henry A. Hopp, Armin L. Engel. Offering: \$32.28. Tenth Anniversary Offering: \$9.00. Total: \$41.28.

Milwaukee, Wis., Divine Charity, J. G. Jeske, pastor. Speakers: E. Blumenthal, E. Blakewell. Offering: \$158.35; Sunday School, \$5.00; total: \$163.35.

#### Twenty-second Sunday after Trinity

Watertown, Wis., St. Luke's Church, P. Lorenz, pastor. Speakers: Prof. John P. Meyer, Prof. Ernst Wendland. Offering: \$120.00; Ladies' Aid, \$10.00; Sunday School, \$5.00; total, \$135.00.

Lanark, Wis., St. John's Church, F. A. Reier, pastor. Speaker: W. Zink. Offering: \$16.05.

#### Twenty-third Sunday after Trinity

Racine, Wis., Epiphany Church, Edwin Jaster, pastor. Speakers: A. Maase, W. Pifer. Offering: \$51.35.

Saginaw, W. S., Mich., St. John's Church, O. Frey, pastor. Speakers: R. G. Koch, O. Eckert. Offering: \$118.82.

#### Twenty-fourth Sunday after Trinity

Kendall, Wis., St. John's Church, L. A. Witte, pastor. Speakers: H. Schaller, A. Winter, M. Carter. Offering: \$203.24.

Milwaukee, Wis., Ephrata Church, Wm. F. Pankow, pastor. Speakers: Wm. Eggert, I. Schwartz. Offering: \$133.40.

Clatonia, Nebr., R. H. Vollmers, pastor. Speakers: E. C. Monhardt, W. Baumann. Offering: \$61.55.

### MEMORIAL WREATHS

In memory of Mrs. Louise Dickmann, called to her eternal rest on October 26, the Junior Choir of Jerusalem Congregation in Milwaukee, donated the amount of \$3.00 towards the Lutheran High School at Milwaukee.

H. Gieschen.

In memory of the wife of Pastor M. H. Pankow, P. em., and mother of Pastor W. E. Pankow, New London, Wis., the school children of Emanuel Lutheran Congregation at New London donated eight dollars and the teachers B. Boese, H. Bacher, Edna Gruetzmacher, Frances Redeker and Mrs. Eldor Schoenrock donated five dollars for a memorial wreath to the Lutheran Apache Mission, Cibecue, Ariz., receipt of which is acknowledged with thanks.

Arthur Krueger.

In memory of the late Mrs. Lydia Gieschen, née Thurow, who died September 12, the following donations were made: for the Lutheran High School, Milwaukee, by the Ladies' Guild of Jerusalem Church, Milwaukee, \$10.00; for the Lutheran High School, by the Mixed Chorus of Jerusalem Church, \$5.00; for the "Revolving Scholarship Fund," Luth. High School, by Rev. Walter C. Meyer, Milwaukee, \$2.00; for Mission, by Mr. and Mrs. J. Rohde, Watertown, \$1.00; for the Lutheran Children's Home at Bay City, by Rev. and Mrs. Martin Schroeder, Bay City, \$1.00. Henry Gieschen.

In memory of Rueben Frederic Alvin Luck, who fell asleep in Jesus at an early age of 11 years, 6 months and 28 days, on the 19th of November, 1934, the pupils and the teacher of St. John's Christian Day School, Town Trenton, Wis., donated \$5.00 to Home Mission.

Leonhard C. Bernthal.

In memory of Mrs. John Raasch of Hadar, Nebr., who died October 21, for Missions by John Raasch and children, \$16.50, by the brothers, sisters, and other relatives, \$10.50, by three friends, \$3.00, by Immanuel's Ladies' Aid \$1.50; total \$31.50.

Geo. Tiefel.

In memory of Mr. Fred Leysring who died November 10, 1934, age 71 years and 7 months, Mrs. Fred Cooper, Mr. Richard Schielke, Mr. Emil Heintz, Mr. H. G. Ruemler donated \$2.75 for Missions.

J. B. Erhart.

In memory of August Hardtke, born August 1, 1850, died October 31, 1934, Miss Anna Pagel, Lewiston, 50c, Mr. and Mrs. W. Ziebell, Plainview, 50c for Indigent Students.

Rud. P. Korn.

In memory of William Tacke, who died in the Lord on October 3, 1934, at the age of 75 years, his wife, Mary, and the children, Pastor Arthur Tacke, Pastor E. W. Tacke, Mrs. Wm. Spandau, Jr., and Helmuth Tacke, donated the sum of \$10.00 for Bibles, Testaments, prayer books, etc., to be used in the Milwaukee Lutheran City Mission.

E. A. Duemling.

In memory of Dorothy Propp who died November 11, 1934, aged 5 years, Circle G. of St. Martin's Guild, Winona, Minn., \$2.00 for the Children's Friend Society of Minnesota.

A. W. Sauer.

In memory of Laura Born, who died June 13, 1934, for Church Extension Fund as follows: Gust. Born, Mr. and Mrs. Bargsten, Mrs. H. Hinrichs, Mr. and Mrs. J. Hy. Banitt, each \$ .50; Meta Ahrens, \$ .25; Mr. and Mrs. Aug. Perry, Mr. and Mrs. J. Almi, P. Bredehoft, each \$1.00; Alma and Otto Hinz, \$2.00! Ladies' Aid, \$6.00; total, \$12.50.

P. E. Horn.

In memory of Mrs. Wm. Yerka, who died July 16, 1934, for Church Extension Fund: Mr. and Mrs. A. J. Ofstie and Mr. and Mrs. O. Berg, \$1.00.

P. E. Horn.

In memory of John Schubring, who died November 14, 1934, for Church Extension Fund as follows: H. Bargsten, H. Stechmann, Aug. Perry, C. Holst, F. Kordes, J. Tiedemann, R. Karsten, C. P. Bredehoft, M. Kunde, W. Manthei, A. Karsten, and families, each \$ .50; C. Post \$ .25; L. Starz, A. Grossbach, A. Callinge, and families, each \$1.00; Peter White, \$2.00; total, \$10.75.

P. E. Horn.

In memory of Mrs. Friedericke Kalass, who died November 17, 1934, for Church Extension Fund as follows: Rose Haas, \$1.00; Ladies' Aid, \$6.00; Mrs. J. Albers, \$ .50; Mr. and Mrs. Aug. Kunde, \$ .50; Ida Friese, \$ .25; L. Starz, \$1.00; Carl Olson and family, \$2.00; Mrs. R. Kettner, \$1.00; Mrs. R. Roisum, \$1.00; Mrs. O. Stock, Elmer Stock, Mr. and Mrs. O. Stock, Jr., Mr. and Mrs. R. Stock, \$1.75; total, \$15.50.

P. E. Horn.

In memory of Mrs. Arthur Pape, who departed on October 25, at the age of 50 years by Mrs. Marie Schmidt, \$1.00, Mr. and Mrs. Fritz Wienke, \$1.00 for New Ulm Organ Fund.

L. H. Koeninger.

Memorial Wreath for Meinhard L. W. Lohmann, born December 20, 1899, died November 25, 1934. Proceeds for Church Extension Fund: Er. Sprikes, A. Bredehoft, H. Banitt, J. Bredehoft, Hy. Bredehoft, Hy. Holst, C. Bredehoft and families, each 40 cents; H. Stechmann, Sr., and family, 50 cents; H. Stechmann, Jr., Elmer Stechmann, Herbert Stechmann, Rose Haas, Mrs. C. Schleicher, J. Hegre, Hy. Jonas, Mary Lohmann, H. McDougall and families, each 25 cents; Ed. Jeske and family, \$1.00; S. Hadler and family, \$1.00; Relatives and friends, \$5.00; total: \$12.55.

P. E. Horn.

In memory of Mrs. Auguste Siekert, departed member of St. John's Ev. Luth. Church of Kendall, Wis., who died at the age of 92 years, Mr. and Mrs. Otto Pasch donated \$2.00 for the Widows and Orphans Fund.

L. A. Witte.

In memory of their departed colleague, E. Reim, the Wisconsin State Teachers' Conference set aside ten dollars for library purposes at Dr. Martin Luther College, New Ulm, Minn.

A. H. Koester, Treas.

In memory of Charles J. Koss a number of fellow-members of St. John's Lutheran Church donated the sum of two dollars for the Children's Friend Society at Bay City, Mich.

Hugo H. Hoenecke.

In memory of John Vetter who died May 31 a memorial wreath of \$7.00 for the Lutheran Radio Committee was offered by Herm. Vetter, Geo. Vetter, Wm. Krug and their respective families. The departed himself left \$25 for the same purpose, \$25 for Bethesda at Watertown, \$50 for the Missions of the Wisconsin Synod.

E. Reim.

In memory of Teacher W. E. Reim, Mrs. M. Beussmann and N. N., offered a memorial wreath of \$5.00 for the Institutions of the Wisconsin Synod.

E. Reim.

In memory of Mrs. Andrew Schaefer, who died November 18, the following donated for Missions of our Synod: Andrew Kempf family \$4.00, Mr. and Mrs. Carl Hohenstein and daughter Mrs. Lindig \$2.00, Rev. R. Heidmann and Miss Elsie Heidmann \$2.00, Rev. and Mrs. John Schaefer \$2.00; Edgar, Emma and Elsbeth Schaefer \$2.00, Mr. and Mrs. A. B. Schaefer \$1.00. Total: \$13.00.

Wm. Franzmann.

Mrs. Krueger, mother of Harold Krueger, the Epiphany Lutheran Men's Club gave \$2.00 for Indian Mission.

Edwin Jaster.

In memory of the former pastor, Rev. H. Brandt, St. John's Lutheran Ladies' Aid Society, Neillsville, donated \$20.00 for Missions and members of the St. John's Lutheran Congregation, Neillsville, donated \$25.00 for Missions.

Wm. A. Baumann.

In memory of Mrs. Otto Roessler a group of young people donated \$3.00 for Missions.

Wm. A. Baumann.

Memorial Wreath for John Tiedemann, born November 13, 1897, and died December 9, 1934, at Zumbrota, Minn. Proceeds for Church Extension Fund: Eric Heitmann, 25c; Hy. Bargsten, Hy. Stichmann, Sr., F. Cordes, W. Manthei, A. Karsten, Wm. Oelkers, P. Bredehoft, Hy. Oelkers, Gust. Oelkers, Lambert Stee, O. Lemmermann, W. von Barga, A. Oelkers, P. Tomforde and families, 50 cents each; J. Lemmermann, Mrs. J. Oelkers, Mrs. Hein. Oelkers, J. Mehrkens, Clifford Gruden and families, \$1.00 each; Luther League, \$3.00; Ladies' Aid, \$5.00. Total: \$20.25.

Rev. P. E. Horn.

In memory of Gustav Olm, who died December 2 a bequest of five dollars has been made for Indian Mission by Mr. and Mrs. G. Rottman, Miss A. Rottman, Mrs. E. Jacobs, Mr. and Mrs. Cl. Hau, Mr. and Mrs. M. Grebe, Mr. and Mrs. Fred Meyer, Mr. and Mrs. Al. Moskop, Mr. and Mrs.

A. Koester, Miss A. Koch, Mr. and Mrs. E. Rottmann. And a bequest of one dollar by R. and E. Horlamus. Wm. C. Mahnke.

#### Correction

In the recent report on the Memorial Wreath from Green Bay in memory of Mrs. Lydia Gieschen: \$7.50 for Missions in general, instead of \$1.50. Total: \$17.50.

#### BOOK REVIEW

**Minutes of the Seventy-fifth Annual Convention of the Evangelical Lutheran Augustan Synod.** Held in Minneapolis, Minn. Print of Augustana Book Concern, Rock Island, Ill.

**Lutheran Annual and Amerikanischer Kalender fuer Deutsche Lutheraner.** Concordia Publishing House, St. Louis, Mo. Price: 15 cents each. G.

**Convention Year Book, 1934,** Walther League, 6438 Eggleston Ave., Chicago, Ill. This is a report of the Forty-second International Convention, held at Omaha, Nebr., July 15-19, 1934. It comprises 115 pages and offers the proceedings in detail, many cuts, and the addresses delivered at the convention. G.

**Evolution Cross-examined.** A Critical Examination of the Theory from Matter Arising out of the Public Debates and Discussions by David Simpson. Price, 35c.

**Modernism Cross-examined.** A Critical Examination of Modernism in the Witness Box. Price, 35c.

Both these books are from the presses of Wm. B. Eerdmans Publishing Co., 234 Pearl St., N. W. Grand Rapids, Michigan.

The form of presentation in both books is questions and answers and that makes for clearness and conciseness. We think the writer has succeeded in his attempt (Foreword to

Evolution Cross-examined) "to put into concise form the main arguments for and against" in both cases. Our readers will profit by reading them. G.

**Popular Symbolics.** The Doctrines of the Church of Christendom and of other Religious Bodies Examined in the Light of Scripture by Th. Engelder, W. Arndt, Th. Graebner, F. E. Mayer. Price, \$3.50. Concordia Publishing Co., St. Louis, Mo.

A very valuable books to the pastor, the teacher, the student, the layman. It is evidently the product of much labor and painstaking application. The two-fold index makes any part of the book quickly and easily accessible to the seeker. May it be a great help to our Lutheran people. G.

**The Cross of Canyon Crest.** By George Melvin Hayes. Price, \$1.00. Concordia Publishing Co., St. Louis, Mo.

An interesting story and one that we can without hesitation recommend to our young people. It is particularly suitable for a gift book. G.

**Clip.** Printed by the Concordia Publishing House, St. Louis, Mo. Contains 32 pages, measures 6x9, and is bound in flexible paper covers. Price: 15 cents a copy, postpaid.

The book is intended as a help to pastors in making up their parish papers. Thus it offers a varied collection of fillers of different length, from a few words to a paragraph or a page. In addition it offers 104 short sentences for use on the bulletin board. The publishers invite constructive comment and suggestions and if the demand justifies is willing to cause additional numbers to be printed. G.

**Mission Stories for Little Folks,** by Albert H. Miller. Price: 25 cents a copy.

The booklet contains 48 pages and is attractively bound in leatherette. It contains numerous colored illustrations. It will please the children and they will read it with profit. G.

#### TREASURER'S STATEMENTS

October 31, 1934 — 4 Months

Department	Received	Disbursed	Invsts.	Operation	Maintenance
General Administration .....	\$ 26,355.66	\$ 4,842.21		\$ 4,842.21	
Educational Institutions .....	7,725.96				
Theological Seminary .....	1,488.88	5,376.36		4,628.02	748.34
Northwestern College .....	1,659.74	17,379.83		13,530.08	3,849.75
Dr. Martin Luther College .....	1,169.13	13,306.46	318.79	12,303.44	684.23
Michigan Lutheran Seminary .....	352.02	4,317.19	54.85	3,912.05	350.29
Northwestern Lutheran Academy .....	578.25	2,580.97	179.17	2,336.08	65.72
Home for Aged .....	260.59	2,573.52		1,903.00	670.52
Missions, General .....	25,471.28	549.01		549.01	
Indian .....	3,805.00	9,689.14		8,448.68	1,240.46
Negro .....	3,411.59	10,972.95		10,972.95	
Home .....	11,638.56	27,805.10		27,805.10	
Poland .....	1,541.65	3,853.39		3,853.39	
Madison Student .....	273.52	1,771.21		1,771.21	
School Supervision .....		188.09		188.09	
General Support .....	1,262.14	5,878.00		5,878.00	
Indigent Students .....	713.94	766.63		766.63	
To Retire Debts .....	162.10				
Collection for Deficit .....	1,727.51				
Every-Member Canvass .....	37.80				
Revenues .....	\$ 89,635.32	\$111,850.06	\$ 552.81	\$103,687.94	\$ 7,609.31
	15,853.73				
	\$105,489.05	105,489.05			
Deficit .....		*\$ 6,361.01			

#### Debts

We acknowledge with thanks the following donations:	Debt on June 30, 1934 .....	\$455,580.20
Previously reported .....	Debts made since .....	111,868.21
Poland Mission .....		\$567,448.41
Memorial to O. Kamrath, Rice Lake, Wis. ....	Debts paid .....	98,585.91
\$272.65	Debt on October 31, 1934 .....	\$468,862.50
	Church Extension Debt .....	185,864.29
	Total debt on October 31, 1934 .....	\$654,726.79

THEO. H. BUUCK, Treasurer.