

THE NORTHWESTERN LUTHERAN

*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."
1 Kings 8: 57.*

Vol. 22

Milwaukee, Wisconsin, April 14, 1935

No. 8

THE FINAL HOUR OF THE SON OF GOD

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." John 17: 1.

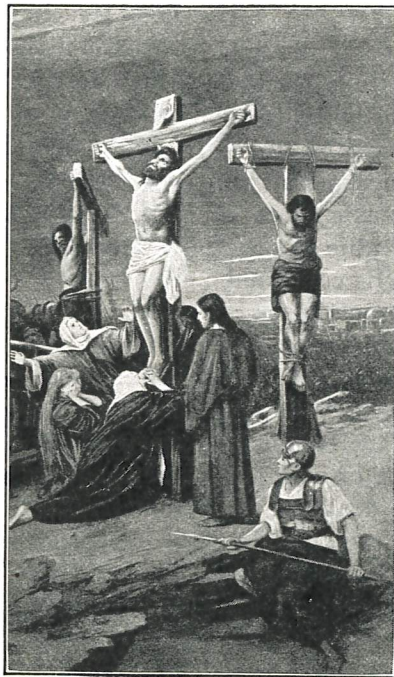
As Jesus was entering Jerusalem for the last time, midst the hosanna shoutings of the people, His mind was focused on the occurrences of an hour the most signal in the annals both of time and eternity. Knowing that His time was at hand, He calls His disciples around Him, and in language of inimitable tenderness, gives them His last instructions, comforts them with His promises and prepares them for the trial which they, as well as He, had to undergo. The ministration of love to them being done, He prepares for the last solemn scene of His life — His painful suffering and death on the cross, addressing Himself in earnest prayer to the Father: "These words spake Jesus, and lifted up his eyes, and said, Father, the hour is come. Glorify thy Son, that thy Son may also glorify thee."

If the angel on the morning of the resurrection said to the disciples, "Come, see the place where the Lord lay," we would now, on entering Holy Week, say, "Come and contemplate the final hour of the Son of God."

"Father, the hour is come." If the hour is come, it must have been looked and waited for long before. And so it was. From eternity it was regarded by God. From before the foundation of the world this hour was appointed in His eternal counsels. All that God had planned in creation, in His providence to preserve the world, and in His grace and mercy to save lost mankind, was arranged with respect to it. Angels looked forward to it with deepest interest. When time began they watched the preparations for the coming and the event of this hour. To it the patriarchs, Abraham, Isaac and Jacob, with Job, and other

holy men of old, looked forward with joy. The prophets from the very beginning predicted this hour with diligent inquiry into its supreme import. And the saints who died before the coming of Christ were all saved only in trusting anticipation of the events of this hour.

But let us contemplate this hour in its actual occurrence. The final hour of the Son of God was not only the most signal and remarkable hour, but also the most critical that ever was since the clock of time was first set a-going. Never was there such an hour as that, nor did ever any hour demand such attention on the part of man.



The Hour

"The hour is come," says the Son of God. Now is the hour when the eternal fate of mankind is to be decided, once for all. The decisive battle between heaven and hell is now to be fought, and that great cause upon which salvation, the redemption of a lost world, is tremblingly suspended, must now be either won or lost forever. The two champions, Michael and the dragon, the Son of God and Satan, the Savior of the world and its infernal foe, are now entering the lists; the trumpet sounds for an engagement which will be irretrievably fatal either to the one or the other.

Ah, what momentous hour! Small wonder that it is marked with a union of contrasts so vastly divergent as to be without a parallel, for it is, in the first place, the hour of the deepest humiliation, and yet of transcendent glory. Are we fully aware of the humiliation of Christ in this hour? See Him, the Son of God, the King of glory, the Creator of heaven and earth, the blessed One whom the multitude of the heavenly hosts worship and glorify; see Him hanging on the cross, crowned with thorns, bleeding from His wounds, scoffed and mocked and blasphemed by Jews and Gentiles, charged as a criminal as no other man

has ever been. How deep a humiliation crucifixion is in itself appears from the very law of old, "Cursed is every one that hangeth on a tree." Yet thus was Christ humbled before all the world. "He humbled himself, and was obedient unto death, even the death of the cross."

Yet, though in this hour we see His humiliation completed, it was nevertheless to him an hour of His glory. Where shall we begin to depict this glory rising with His deepening humiliation? Shall we recall to our mind the signs and wonders which illuminated the dark humiliation of that hour? Why the darkness enshrouding the earth while Christ was dying on the cross? The heavens were clothed in mourning for Him. Why the earthquake? That even the Roman centurion might confess, "Surely, this man was the Son of God." Why the veil of the temple rent? To show that now the new and only living way to God was opened unto all men. Why do the dead come forth from their graves? To show that life springs from His death; life to the soul, life to the body, life to the world.

Nor is this all. We behold the glory of the suffering and dying Savior in the very virtues He displayed in that hour. So fortitude, unshrinking fortitude. He felt more than man ever felt; yet He drank the cup without flinching. So further meekness. "He was led as a lamb to the slaughter; and as a sheep is dumb before his shearer, so he opened not his mouth." Submission: With legions of angels at His command, He submitted thus to suffer and die, in compliance of His Father's will. Forgiveness: For His murderers He prayed, saying, "Father, forgive them; for they know not what they do." Above all, love: Who can fathom the love which is stronger than the feeling of self-preservation, stronger than the sense of pain and of shame, stronger than death, even the death on the cross? It is here displayed, "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

The hour we are contemplating was marked, furthermore, with the wickedness of man, and the ever blessed counsel of God and display of His mercy.

The intention of the Jews was sufficiently obvious. It was to destroy Christ and His religion together. "If we put him to death," they reasoned, "we prove that he is not the Messiah; and the people cannot then believe in him. With him, his doctrine and his followers will perish also." Thus "they took counsel together for to put him to death." John 11:53. In part they accomplished their purpose, and seemed fully to have accomplished it. They did put Him to death; and doubtless the scribes and priests of Israel went from the cross congratulating themselves on the success of their attempt against His life and religion. Even His own disciples had forsaken Him;

and some gave up all hope as to the accomplishment of Christ's work.

But oh, the folly, the blindness of man! "The stone which the builders refused is become the head stone of the corner." Ps. 118:22. Christ, it is true, was put to death by wicked men; but in this they only accomplished "the determinate counsel and foreknowledge of God." Acts 2:23. Paradoxical as it may appear, their success was their failure, and the fulfillment of their purpose its frustration. They indeed conceived that they had disproved His claims to the Messiahship by killing Him, but of the truth of these claims His death is one of the strongest evidence. It is His death which proves Him to be the Messiah, of whom Isaiah did say, "He was despised and rejected of men; but he was wounded for our transgressions, he was bruised for our iniquities. He made his grave with the wicked, and with the rich in his death." Chap. 53.

Vain hope to destroy both Christ and His religion together on the part of his enemies! Had He not died, He could not have risen again. "But now is Christ — having died — indeed risen from the dead." 1 Cor. 15:20. His own Father, God, has raised Him up, thus glorifying His Son our Savior in making His atoning death the rock on which the Church is built, and the preaching of the Cross the foundation of the only true and saving religion in the world. Thus, in that mysterious hour, God accomplished the ever-blessed purpose of His eternal counsel.

And oh! for the divine mercy displayed in that hour, so signalized by the wickedness of man! The Sufferer whom they hurried to Calvary was then bearing the punishment of their sins and the sins of all the world in His own sacred body. He whom they stretched upon the cross was the Lamb slain for the atonement of all mankind. O signal hour, never to be forgotten — the final hour of the Son of God! Through time, and the eternity which follows, there will be a constant looking back upon this hour. The Savior looks back upon it, remembering what it cost to redeem, and would not have a single soul lost, so dearly purchased by His blood. Penitents, look to that hour, and hope for pardon, holiness, and eternal life. Saints look upon it; and it strengthens their faith, fires their love, and kindles their joys. In heaven the glorified spirits of believers will for ever look back upon it, and exclaim, "Worthy is the Lamb that was slain, to receive glory, and riches, and honor, and blessing."

J. J.

—The man who laughs at religion is usually trying to laugh his conscience out of countenance.

Many a true word is spoken in jest; yes, but think of all the foolish words that are spoken in earnest.

Grow In Knowledge

THE STORY OF THE CHURCH

With the rising power of the papacy came a growth of the monkish orders. At the end of the tenth century a great number of these orders arose. They all had in common the taking of the three monastic vows, to be poor in earthly goods, to live a chaste life, and to obey the rules of the order as laid down by the superiors. They were the real standing army of the popes. As claiming to be given over to the service of God and the church alone, they were looked up to with much respect by the common people of the church. Within these religious orders the fathers were priests while the lay members were called brethren, or friars. The fathers of these orders had received the right from the popes to read mass, hear confession, grant absolution, and hence were not beloved by the priests that did not belong to such orders. Moreover, the abbots or heads of the monasteries were not under the hand of the bishops but were of equal standing with them. This made for much bad blood between the monks on one hand and the secular or worldly priests on the other.

Monasteries or cloisters were built by the monks and quite often in some quiet spot where there was fruitful land. This land the lay brothers cultivated very carefully, and as they also got a great many gifts from the godly believers outside, either by direct gifts, for which they begged, or by bequests from the dying, these orders grew very rich in spite of their vows of poverty. They owned large fields of land, houses in the towns, their coffers were filled with much silver and gold. It is shown that in England, for example, these religious orders with the churches and cathedrals at one time held as much as two-fifth of all the land. To leave the world by joining one of these orders, and thus be taken care of for life in a house where work was easy and not always demanded from all, became a very popular way of getting out of the troubles of this life. And so monks were everywhere in great numbers, gadding and begging from door to door.

Still these monks had their usefulness. Their houses or monasteries became in time schools and nurseries for knowledge in this unlettered age. Raising fine crops from well tilled fields, building stately cloisters and abbeys, painting pictures on the walls of these buildings, and above all spending a great deal of time in copying the old authors before the art of printing had been found, as well as writing books on

religion of their own, these monks served to keep alive what little learning was left from the havoc that had been made by the barbarians in their wars for conquest. Theirs, for a time, were the only schools of this rude age. Others busied themselves in taking care of the poor and needy, of the sick or of those unfortunates who were stricken with blindness, or who were helpless through idiocy and old age. Hospitals as we know them today there were not, but many houses of alms and mercy were founded and served by some of the religious orders.

Of the great many of such orders we will mention but a few which came to great influence and power in the years from the eleventh to the fifteenth century. There were the Reformed Benedictines, at one time the only monastic order in the west. This order was named after Benedict of Nursia about 529. It had fallen in decay as regards the observance of its first rules, as was the fate of nearly all the others later on. The abbot Berno founded a monastery of this order at Clugny, in what was then called Gaul or France. They were the so-called black friars from their habit that they wore. Of another kind were the orders that arose from the crusades. These crusades were preached by the monks as a war to take away the Holy Land from the wicked rule of the Turk during the twelfth to the fourteenth centuries. The knights that went on these expeditions on their return home tried to keep alive the renown of their prowess in fighting the Turk by founding orders of knighthood with a religious bent. Thus arose the order of St. John, calling themselves the hospitallers, because of their works of charity. Another order of this kind were the Knights Templars, made up of knights, clerics and serving brothers. The order of the German Knights was another of this kind. All of these were founded to serve the pilgrims, the poor, the lepers and the sick. Most of them grew rich and powerful.

The order of the Franciscans or Minorites was founded by Francis of Assisi in Italy at the beginning of the thirteenth century. As a founder of monastic orders he is typical. He threw away all he owned, went from place to place begging his bread and preaching repentance to the people. He fled the world, he humbled himself, he was on fire with love for God and man, and soon gathered about him a flock of the like-minded. These he sent out to preach as the Lord Jesus had sent out His twelve. In his earnest zeal he won over the pope for the founding of his new order, in which poverty of the monks was to be the rule, the begging of alms for their living was made the ideal of their lives. Hence they got the name of the begging friars. At first they were to have neither house nor home nor any settled place, no property of any kind, but to go about in the world begging for alms. They were allowed by the popes to read mass

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

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

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

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

Entered as Second Class Matter at the Post Office of Milwaukee, Wis.

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

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

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

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

anywhere and hear confession. But soon this order also acquired houses and monasteries and other goods. The strict rules were made a little easier for the brothers that so wished it, while others of them insisted on the strict rule, so that in time they were at outs with one another. Such divisions among friars of the same order were not uncommon.

A Spaniard of old Castile, St. Dominicus, founded another order for another purpose at the beginning of the thirteenth century. What he had in mind was the fighting against all false believers and also the unbelievers. To this end he would gather around him a number of learned men who could gain over the lost sinners by preaching. Thus this new order was called the order of the preaching friars. They too were to own no property, except the houses in which they lived, their monasteries. Dominicus died in 1221 with a curse on his lips for any one who would soil his order with the getting of money or goods. The friars were to beg for their living. All in vain, for only too soon this order also became rich and powerful. Of later date were such orders of begging friars as the Carmelites, founded in 1156, and the Augustinians, since 1243. These latter were really a gathering of some hermit societies of Italy, which got from pope Innocent IV the right to become begging friars. It was this order that Luther joined in his mistaken search for rest of his soul and salvation.

No, Luther found no peace in the cloister, nor was it to be found there by any one, except, by the lazy, the careless, the selfrighteous. The whole monastic system was built upon the false teaching of the church under the sway of the popes, the lie that one had to earn the love of God and His forgiveness by the fleeing from the world and doing good works. Men like St. Francis, and many other after him, believed that if they followed the words of our Lord to His disciples when He sent them out to preach, in their

literal sense, then they too would be true disciples of the Lord and would be able to do great works. When it is written in Matthew 10:8-10: "Heal the sick, cleanse the lepers, raise the dead, cast out the devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat," then these poor misguided souls believed that if they stripped themselves of all their belongings and thus went forth to their uncalled labors in the Lord's vineyard, they would be pleasing to God and enter heaven by way of their works.

The fault for this error lies at the door of the papacy and the slavish priests who obeyed him above all else. He and his priests had not fed the flock given into their care with the pure Gospel of salvation, but had stuffed them with the wind of his lies that called for the wool of the sheep and cared nothing for their starving souls. Z.



Comments

Two Dangers Besetting Us Under the caption "Shall We Remain Lutheran?" the Lutheran Herald has this warning for the Lutheran church, a warning that is very timely and one that can hardly be overstressed. These two dangers are Liberalism and Unionism. We quote.

"In the matter of Liberalism, the Reformed churches sound a definite warning. Liberalism first captured the denominational schools, then the seminaries, next to surrender were the Official Church Organs. Then the pulpits capitulated. Liberalism has swept the field. To think that the Lutheran church is immune to a tendency which is so characteristic of the age is to live in a fool's paradise. So far as the Lutheran church is concerned, it is not now a matter of cure, but prevention. Eternal vigilance is the price of safety. The vigilance must begin with the pastor in thorough catechetical instruction in the Sunday School (will that be possible there? Ed.); definite indoctrination of the confirmation class and the preaching of the law and Gospel."

"Unionism is the child of Liberalism. When doctrinal differences have been obliterated the field is clear for Unionism. The lion and the lamb lie down in peace, the lamb inside the lion. Of course the lamb has added substantially to size. Even where a union may be effected on the basis of faith and practice, the feasibility of such a project should be clearly demon-

strated. We are obsessed by the idea of bulk, size and statistics. God has a smashing disregard for mere numbers. Witness the stories of Abraham and Gideon. The Lord is not mathematically minded for He said 'For where two or three are gathered together in my name, there am I in the midst of them.'"

May we be allowed to express our joy over these golden words of confession and warning, and may we not hope that the 'Lutheran' will keep up its warning voice for the future — a future so fraught with the threat of Unionism, especially in our day? It has been our aim to sound this note of warning repeatedly. It should be heeded by the clergy and the laity of our beloved Lutheran church. Z.

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Some Statistics on the Lutheran church for the year 1934 have been supplied by George Linn Kiefer, D.D. We quote from the Lutheran Herald: "The Lutheran church in the United States and Canada during 1934 showed a smaller increase in baptized membership than in previous years, this increase being less than a half percent. There was, however, an increase of one percent in confirmed or communicant membership and of one and a half percent in communing membership. The statistics for 1933-1934 for the United States and Canada were as follows: Pastors, 12,143; congregations, 16,576; baptized membership, 4,519,926; confirmed or communicant membership, 3,042,705; communing membership, 2,503,415; church schools, 20,838; officers and teachers, 163,793; scholars, 1,880,926; value of church property, \$359,913,628; congregational expense, \$30,475,140; congregational benevolence, \$7,081,836; total expenditures, \$37,556,976. The per capita gifts were: For congregational expense, \$10.01; for congregational benevolence, \$2.33; for congregational expenditure, \$12.34.

In 1934 in the United States and Canada the Lutheran church maintained 27 seminaries, 30 colleges, and 83 junior colleges, academies, and schools, with a total enrollment of 30,307 scholars; 2,139 instructors, endowments amounting to \$16,352,586, and property value of \$44,799,294. Lutheran inner mission institutions, such as deaconess' homes, hospitals, old people's homes, orphanages, immigrants' and seamen's homes, number 425 with an endowment of \$6,513,056 and a property value of \$52,239,314. During the year they sheltered, cared for, and ministered to 9,716 children and 1,955,708 men and women, at an annual expense of \$12,245,064. In addition to the institution work, congregational and society inner mission work was done at an expense of approximately \$10,000,000.

Statistics are often vain, proving much or little, depending on how the reader or student manipulates them. Great reason for pride should not be one of the results. Z.

Catholic Greed in Ohio Once more the Catholic church is trying by legislative enactment to get its clutches on public funds supplied by the state. It would have these funds for the upkeep of its parochial schools. There is a measure pending, as we find reported in the Christian Century, in the Ohio legislature for the appropriation of three million dollars for the assistance of the parochial schools. Last year a similar bill was defeated by one vote. The present measure will probably pass and the governor is expected to sign it.

As a sop, this appropriation to Catholic schools is coupled with the proposal of a grant of two millions in aid of denominational colleges generally. As the Century says, "The Protestant colleges, badly as they need the money, are not asking for public funds, and the presidents of ten of these colleges have united in a protest against the Davis bill which carries the appropriation. The Ohio council of churches has taken the lead in opposing the measure.

The Catholic threat is that their schools will be closed on account of the lack of funds and thus throw their pupils into the already crowded public schools, which the state must maintain. This threat seems empty in the face of the well-known fact that the Catholic church exerts great pressure upon its members to send their children to the parochial schools only, unless excused by the bishop or ordinary.

We can see in this persistent effort of the papal sect to grab state money for themselves nothing but another example of greed for power and money. If this bill should pass in Ohio, then the citizens of that commonwealth, of every creed and denomination, will be saddled with a church tax. Moreover, if the Catholics succeed in this in one state they surely will try it in others. Aside from the fact that nowadays everybody is trying to be fed at the public crib, this design of the papists again proves that they cannot separate church and state. Z.

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Temperance Education is to be debunked, according to the Rev. John Evans, writing in the Chicago Tribune. At the International Council of Religious Education in session at Chicago lately this was stressed. The "demon Rum" scarecrow is to be banished with the devil of old fashioned theology, as no one believes in the devil any more — at least not in the enlightened modernistic church circles. We are also to be spared the use of the Bible to fortify the walls of prohibition.

We all remember how the Word was either distorted in proof of the fanatical beliefs of the prohibitionists or was deliberately cast aside by them. The miracle of Christ's making water into wine was never much to the taste of this gentry, as they labored hard to prove that the wine thus produced by our Lord at

Cana was grape juice. Now we are to be spared all this. It seems the Council of Churches has spoken to the effect that "Bible passages should not be distorted to prove temperance facts," adding that only "reliable data on the physical consequences of alcoholism" should be used.

This would be quite gratifying to Bible loving Christians, were it not that the reason for this change of heart is not the respect due to the Word of God, but the insolent dismissal of this Word as a weapon for their warfare on the evils of drink. As a matter of fact the Scriptures contain the best and most effective weapons against this prevailing vice. As a true change of heart cannot be effected by prohibitory laws, but alone by the Word of grace, the prohibitionists did not know how to use this Word. Their conception of "temperance" could not be found in the Bible, hence it proved a useless tool in their ignorant hands. The Christian knows indeed that the Lord has warned us, "And be not drunk with wine, wherein is excess," and the remedy, "but be filled with the Spirit," Eph. 5:18. But he also knows that He has said: "Let no man judge you in meat or in drink," Col. 2:16.

Z.

From a Wider Field

PALM SUNDAY

Ride on, ride on in majesty!
Hark! all the tribes Hosanna cry:
O Savior meek, pursue Thy road
With palms and scattered garments strowed.

Ride on, ride on in majesty!
In lowly pomp ride on to die!
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.

Ride on, ride on in majesty!
The angel armies of the sky
Look down with sad and wondering eyes,
To see the approaching Sacrifice.

Ride on, ride on in majesty!
Thy last and fiercest strife is nigh:
The Father on His sapphire throne
Expects His own anointed Son.

Ride on, ride on in majesty!
In lowly pomp ride on to die;
Bow Thy meek head to mortal pain,
Then take, O God, Thy powers and reign.

H. H. Milman, 1827.

Men and women are worth saving, else Christ never would have come to earth to save them.

THEY CRUCIFIED AND CRUCIFY

Nineteen hundred years ago the Lord Jesus Christ, the Son of God, stood before the Roman governor, Pontius Pilate, on trial for His life. He was crowned with a crown of thorns; and a faded purple robe was thrown in mockery over His shoulders. The crowd shouted its wild demand: "Away with Him! Away with Him! Crucify Him!" So they led Him out to Golgotha, and there the executioners did their bloody work. After hours of unspeakable agony, while the sun refused to shine and the angels turned their heads to weep, from the parched lips of the Crucified came the proclamation: "It is finished!" The great sacrifice was done.

That was 1900 years ago, and our hearts revolt at the guilt of the men who crucified our Lord. But after all, human nature has not changed in the passing of the centuries. In the sixth verse of the sixth chapter of Hebrews we read the words: "**They crucify to themselves the Son of God afresh, and put Him to an open shame.**" Crucifying Christ again. That is what is being done today. In word and deed the cry is: "Away with Him! Crucify Him! We will not have this man to reign over us!"

We may safely say, that man, today, more than ever, is given over to the devil, the world, and the flesh. The old standards have been thrown to the winds. The old literature has been discarded. The old morality has been tabooed. And the new freedom is expressed in jazz and sex. The cross has been set up again, and the world is crucifying Christ once more, as it did long, long ago.

There are those who ignore Christ for wealth, and crucify Him on a cross of gold. There are those who ignore Him for the plaudits of the world, and crucify Him on a cross of fame. There are those who ignore Him for the pleasures of sin, and crucify Him on a cross of shame. There are those who ignore Him for the philosophy of men, and crucify Him on a cross of unbelief. They did it in Paul's day, and they are doing it today. They did it in Jerusalem, and they are doing it in America. In Jerusalem, looking into the face of their King, they cried: "Away with Him! Crucify Him! We have no king but Caesar!" Today, in our so-called Christian America, multiplied thousands are saying: "Away with Him! Crucify Him! We have no king but SELF!"

Today, more than ever, the world is the slave of its prince, the devil. Under his leadership mankind is rushing on in a wild orgy of God-defying, Christ-crucifying revel that can have only one end. And against this there is a strong warning in Second Thessalonians 2:11.12: "**For this cause God shall send them strong delusion, that they should believe a lie: that they might all be damned who believed not the truth, but had pleasure in unrighteousness.**"

During the World War, artists were paid high wages for their ability to disguise ships at sea. It was so cleverly done that it made the ship look as though it was headed the other way. So, today, Satan is a great camouflage artist. He has some of his temptation boats dressed up so that they appear to be going from where they are coming. And blindly the world staggers on to its doom, deceiving itself and being deceived. There used to be an old melodrama called "Nellie, the Beautiful Cloak Model." In the first act the villain threw her in front of a moving train. In the second act he threw her off the Brooklyn Bridge. In the third act he threw her off a steamer in New York Bay. In the fourth act he locked her in a room and set fire to the building. Then in the fifth act he asked her: "Nellie, why do you distrust me?" Yet, today, after six thousand years of like treatment at Satan's hands, men are still willing to serve him, and crucify Christ!

But men will not be warned. This is the age of experts; and specialists abound on every hand. Yet when a minister makes a statement about world conditions, in the light of God's Word, they say: "What does a preacher know about such things?" So men go to the professor rather than to the prophet. But this age needs more prophets who can read the signs of the times. We have today more than man has had for sixty centuries. We have telephones, telegraphs, and radios. We have liners, autos, and airplanes. We have oil, gas, and electricity. We have all this and more; but what is the matter? The world has rejected its only hope. The world has denied its Savior. The world is crucifying Christ afresh.

The only safeguard against these dangers, the only hope for the world, is the Gospel of the Lord Jesus Christ. If that is preached and believed and lived, we shall have a righteous people. If that is denied and rejected and scorned, we can expect nothing but anarchy and ruin. The enemy to be feared more than the guns of any foreign nation is the spirit that rejects God's Word, ridicules the Church, and crucifies Christ afresh.

Not long ago a certain professor said that "the antiquated Gospel is unscientific, out of date, and has had no recognition among scholars for the last 300 years. Yet", says he, "some preachers still persist in repeating its absurd and outworn formulas." The greatest sinners are not the heathen who know nothing about Christ. The greatest sinners are those who have heard the Gospel and yet refuse its call. Better to have been born of a heathen mother in the wilds of a distant jungle than, hearing the Gospel, reject it and plunge into a greater damnation. The Christ men crucify today is their one and only hope.

The world is overrun with social panaceas and recovery programs. But they will never work without

a righteous people. Laws for the government of sheep will not work with wolves. The wolves must be transformed into sheep, then the program for the sheep will work. And the Gospel is the only thing that can make that change. The old Gospel is the only thing that will work. It worked with the woman of Samaria; it worked with the thief on the cross; it worked with the Ethiopian eunuch; it worked with Saul of Tarsus; it worked with the jailer at Philippi; and it worked with countless sinners ever since.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." That is the message men need today. Amid all these social justice plans, these share-the-wealth pipe-dreams, these political promises and priestly prescriptions, there is only one program that can help and heal humanity: the Gospel of the crucified Christ. Jesus alone can relieve the troubles of body and soul; He alone can heal the wounded heart and bind up the stricken conscience; He alone can remove the mountain of sin that bars the way to heaven; He alone can answer the questions that perplex the human mind; He alone can solve the problems that baffle the human soul.

And men are rejecting, denying, and crucifying this very Christ who alone can break their shackles and save their souls. Today, dear friends, the King of kings and Lord of lords is pleading for the throne room of your heart. The hands that were nailed to the cross are held out to you. The heart that was broken is throbbing for you. The voice that cried, "Father, forgive them!" is calling to you. What will you do with Jesus? Will you crown Him King, and then be with Him forever? Or will you reject Him, and nail Him to the cross again? Fall on your knees before His cross, and say to Him with your surrendered heart:

"Here I will stand beside Thee,
From Thee I will not part;
O Savior, do not chide me!
When breaks Thy loving heart,
When soul and body languish
In death's last fatal grasp,
Then, in Thy deepest anguish
Thee in mine arms I'll clasp."

K. F. K.

THE SHEARS OF DELILAH

Whenever we hear the name of Delilah, we think of Samson. And when we think of Samson, we think of long hair and great strength. I am sure we all are familiar with the story of Samson, so I am not going into the details, because I wish to stress a lesson that comes to us from his life.

Instead of the high and noble record we have a right to expect of Samson because he was dedicated to God under the Nazarite vows, we are doomed to a

sorry disappointment. For Samson gets to walk in the way of the ungodly, rather than in the way of the righteous. One thing follows another until we find him falling in love with a woman whose name was Delilah, a woman of the Philistines. And the life story of many a man is written in the words of Samson: "I have seen a woman of the Philistines." So, in the lap of Delilah Samson sank slowly but surely into the snare of Satan.

Delilah, urged by a large bribe from the chiefs of the Philistines, teases and tricks from him the secret of his great strength. Before long, his hair is gone, and his strength is gone, and his sight is gone. And at last we find his crushed and mangled body under the ruins of Dagon's temple. That is the story. And the reason was that Samson assumed that he could walk the way of the ungodly with impunity. Like Adam and Eve in the Garden of Eden. The forbidden fruit looked so pleasant as they listened to the philosophy of the serpent. Why shouldn't they eat it? So reasoned Samson with his head in the lap of Delilah. But the sharp shears were under the soft cushions. And the Philistine foes were behind the silk curtains.

The shears of Delilah and the way of the ungodly go together. It is the way of the world — it is the way of the crowd. And the crowd is going the wrong way. The other way is not crowded. Jesus said: "Strait is the gate, and narrow is the way that leadeth unto life — and every one goes into it." Did He say that? He did not! He said: "Few there be that find it!" Then, looking the other way, He said: "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat."

Palm Sunday, in many places, is the day of Confirmation. Thousands of boys and girls, and adults, kneel at the Lord's altar and solemnly renounce the devil and all his works, and pledge allegiance to their Maker and Redeemer, unto death. And then? Many go the way of Samson. They flirt with Delilah, fall in love with her, succumb to her temptations and teasings, and lose their strength to her. For Delilah is the world, the handmaiden of the devil. The world displays her wiles and her wares in a thousand fascinating forms. She has her smiles and seductions, many attractive features. She holds out the promise of prominence and prestige, fame and fortune. Many, like Samson, are bewitched and bewildered by Delilah's dazzling display. They falter — they follow — they fall. And the shears do the rest: the shears of selfishness, the shears of unbelief, the shears of wilful wickedness. Stripped of their strength, robbed of their religion, they go down to despair and destruction and death.

What a warning is here! Watch and pray, that you enter not into temptation! Solomon says, Prov-

erbs 5, 3-5: "The lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down in death; her steps take hold of hell." That is the way of Delilah — the world.

Solomon also says, Proverbs 3, 5-6: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." That is the way of salvation and life. For all who on Palm Sunday pledge themselves to God we pray:

"Dear Savior, if these lambs should stray
Beyond Thy blest inclosure's bound,
And lured by worldly joys away,
Among the thoughtless crowd be found,

Remember still that they are Thine —
That Thy dear, sacred Name they bear.
Think that the seal of Love divine,
The sign of cov'nant grace, they wear.

In all their erring, sinful years
O let them ne'er forgotten be!
Remember all the prayers and tears
Which made them consecrate to Thee!

And when these lips no more can pray,
These eyes can weep for them no more,
Turn Thou their feet from folly's way,
The wanderers to Thy fold restore."

K. F. K.

CONFIRMATION

Our Cov'nant Lord, our Shepherd-Savior,
The Church's Head, we come to Thee,
Look down upon Thy sheep with favor,
Who kneel before Thee, prayerfully.

We come, the heirs of Thy salvation,
Poor, sinful, frail, to seek Thy Face.
Grant us Thy grace and consolation.
From out Thy Book our guilt erase!

We come to seal the Bond of Blessing —
To pledge allegiance unto death.
O Triune God, Thy name confessing,
Increase, we plead, our love and faith!

Faith, hope, and love, and grace bestowing,
O sanctify our thoughts, we pray!
Each day in Scripture knowledge growing,
Keep Thou us in the narrow way!

O lead us on, Thou Love Supernal,
Until at Thy right Hand we share
Thy Home, Thy joy, Thy rest eternal.
Speak Thou Thy "Amen" to our prayer!

Translated from the German.

Anna Hoppe.

We have nothing that we can properly call our own, but what we have reason to be ashamed of.

—John Mason.

Synodical Conference

ITINERARY OF THE COMMITTEE APPOINTED BY THE SYNODICAL CONFERENCE TO SURVEY MISSIONARY OPPORTUNITIES IN AFRICA

Reported for Publication by Rev. Otto C. A. Boecler
Day by Day on the "Europa" and Usaramo"

(Continued)

January 7, Monday: Coming on deck after breakfast, we see a freight steamer passing us, about two miles to the north. The sea today is a little disturbed. Occasionally rainsqualls are followed by sunshine. Rev. Boecler tries the movie camera which again, unfortunately, fails to unroll the film properly for exposure. Hitherto we have not succeeded in taking a satisfactory picture with it. We adjust our accounts, and some of us find ourselves already, so early in the journey, at a financial disadvantage. At noon we find that we have made 639 miles during the last 24 hours against 621 the previous day and 219 the first 12 hours out of New York.

After lunch we again see travel pictures and the beginning of a romance on the screen. Since we must be down in the baggage room, we leave the large hall and are met by a steward, who takes us down in a baggage elevator. Deep down, about 30 feet below the water line, every day six and sometimes more stewards and dishwashers meet to sing and pray and read the Scriptures together and to exchange their thoughts about the passage read. Some are so eager that they write down their meditations and read them for the benefit of the others. Upon request, Rev. Albrecht played the melodium, which the "Zellenbrethren," as they call themselves, had carried on their backs several blocks onto the "Europa." Sitting in between trunks and boxes and other baggage, the devotion began with the singing of "Grosser Gott, wir loben dich." The Scripture passage for reading and discussion was Rom. 15:14-21. Every one said what he had found therein of especial value for himself. They asked us for instruction and received it. We sang, "Von Groenlands eis'gen Bergen," and after prayer the devotion closed with, "Wie lieblich ist's hienieden, etc." These stewards and dishwashers are surely very serious-minded, Christian men. They have the very best intentions, but are not led aright in all matters. They are strongly unionistic and inclined to pietism and enthusiasm or fanaticism. They realize that they need much instruction and are thank-

ful for it. They are affected by the false reformed teaching about the Holy Ghost working in the hearts of men without the Word of God. Prayer is to them a means of grace and the sacraments are slightly esteemed.

At 4 P. M. we were ready, under the leadership of Miss Elli Dackauer, the social secretary of the captain, to meet the captain on the bridge. Our party consisted of six, Dr. Taylor, an Irish doctor, who had spent the last three years in the Mayo clinic in Rochester, Minn., an English efficiency ingenieur and his son, who had come from Canada, and we three. Captain Scharff is a young man, only 48, yet already in command of the second ship of the German merchant marine. He is a fine man, tall and ruddy. Asked about the "Sisto" affair, in which the "Europa" had a hand in saving the crew, he said the papers made the affair bigger than it was in reality. The "Europa" has 12 officers, besides the captain. One officer explained to us the steering apparatus, the depth-sounding device, and the automatic shutting of the bulkheads of the ship. Of the latter it has 42, only two of which are closed by hand for the protection of the crew; all others can be closed from the bridge in a minute. It was done before our eyes. As soon as one was shut, it was electrically registered on a registration board. We inspected also the first class accommodations, which, in our opinion, are too luxurious to be comfortable.

Exchanging money on board, we receive for 100 Mk. travellers' check, 30 Mk. in silver money and 70 Mark in ship money; the latter is good only on board of ship and has to be spent here before we leave. We booked our baggage on board from Bremen to Hamburg and paid three to four marks, according to weight.

January 8: Tuesday: During the night, unnoticed by us, we passed the "Bremen," sister-ship of the "Europa," on her way to New York. The morning is beautiful, sunshine, and very mild temperature. We passed the forenoon writing letters home, for soon we shall be in Cherbourg, France, whence mail will be dispatched to America. After dinner we again saw travel pictures of different cities in Germany and North Africa. At 2:45 we attended the devotion of the "Zellenbrethren." The Scripture lesson this time was 1 Kings 8:21-23. It puzzled them, because they could not understand how heathen should come and worship in Jerusalem. They asked us to explain it. We called attention to the fact that this passage explains itself, and thus incidentally we could tell them something about Scripture interpretation, especially that we dare not put into Scriptures what is not in them, but merely in our mind. The text says that the heathen shall first hear of the Lord, believe in Him, and then come and worship Him. This is fulfilled in

the New Testament in the history of missions. Furthermore, they were told that prayer is the breath of spiritual life of the Christian, of the faith of the Christian, hence only a true Christian can pray. Though our prayers are weak and very imperfect, Christ's righteousness, made our own by faith, covers all our imperfections, also those in our prayers, and we must not forget that the Holy Ghost intercedes for us also in regard to our prayers. The devotion closed with "So nimm denn meine Haende." Tomorrow afternoon will be the last meeting. After that, there will be too much disturbance in the baggage room. Today only four stewards were present. One found the elevator locked and another was sick. Hagenah, their leader, has the right idea about the proper relation of Church and State.

The young man who serves in our dining hall several tables from ours showed us through first and third class. The first class cabins are arranged like a living and bedroom in rich homes. There are regular bedsteads, large clothes closets, private baths, and spacious couches. We also saw the magnificent swimming pool and inspected the kitchens, the cooling rooms, provision rooms, wine cellar, etc. Everything is spotlessly clean and arranged in the most practical manner. There is hardly a hotel anywhere in the world which is better equipped than the "Grand Hotel Europa." The young steward promises us that he will make it possible for us to see the engine room tomorrow. We returned from our trip of discovery about 5:00 P. M., strolled some on deck and napped in the parlor.

At the dinner table the Christian steward informed us that at ten tomorrow morning we shall be able to inspect the engine room under expert guidance. Schreiner, one of the "Zellenbrethren," has placed into our cabin a letter which they had received from a Baptist missionary in Bamenda, in the Cameroons, who also had attended their devotions when travelling on the "Europa." We also read a letter to the spiritual adviser of the "Zellenbrethren," a seamen's pastor in Bremen, sent by a pastor of the so-called German Christians. This proved to be a terribly blasphemous piece of literature written not by a Christian pastor, but by a heathen pastor. Tomorrow we shall also have the pleasure of meeting Dr. Gertener of the Dutch Reformed Church of South Africa, and speak to him about African Missions. He will see us at 9:00 A. M. Being, as he puts it, a bad sailor, and fearing to get seasick in the English Channel, this is the last opportunity we have to see him. Some women on this boat smoke like one of the ship's large smokestacks. Girls in the teens inhale the cigaret smoke.

(To be continued)



Our Missions

DOES MISSION WORK PAY?

"Now thanks be unto God, which causeth us always to triumph in Christ and maketh manifest the Saviour of His knowledge by us in every place. 2 Cor. 2:14.

Does mission work pay? Can Christians afford to build and maintain churches in these times when millions have lost all former earning power? Should we not retrench during these days of duress and wait until better times are here again? Such tempting questions frequently become a daily conversation for many millions, even our Christian minded people. The folly and utter vanity of such questioning ought to be known to every discerning Bible student. Nevertheless we are often challenged. The Church has no right to urge donations in these hard (?) times. Your mission work does not pay. The present great crisis demands a change in church policies. The religion of the Crucified Nazarene is entirely out of date and unable to meet existing needs.

We can accept this challenge. Frail as we are, discouraged as we frequently face difficulties and unpleasanties, God nevertheless deigns to use us as His spokesmen against this powerful array of hellish cohorts. And God's immortal answer to all mankind is this challenge promise, "My Word shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." God it is who grants us a sure success. And this certain success the Apostle Paul assures us in the above text.

The true Christians are certain of success.

Certain 1. **Because God always causes us to triumph in Christ.**

And 2. **Because God through us makes manifest the Saviour of His knowledge in every place.**

Triumphantly Paul writes, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." It is important to note that Paul wrote these words. Paul, the wise man, the Saul of Tarsus, one of the bitterest and most ferocious enemies of Christ and His followers, persecutor and blasphemer, had been torn out of the army of Satan and placed into the foremost ranks of the army of Jesus, fighting the battles of Him whom he had persecuted. Paul well realized God's triumph within his own heart. Joyfully he gives thanks for that triumph in him which turned the heart of stone into a heart of flesh,

which made the persecutor a defender, the blasphemer a minister of the Gospel. Furthermore, Paul had just mentioned his intention to come to Corinth, but his plans did not materialize. Instead he went into Macedonia filled with gratitude toward God. So plans may not develop materially, but thanks be to God nevertheless who causes his Gospel to triumph elsewhere, not only spasmodically or sporadically and wherever the Gospel is preached. Verily, wherever the net of the Gospel is put to use it is never drawn in empty.

"God causeth us to **triumph** in Christ." This implies victory, exultant victory, complete victory, glorious victory, such as was jubilantly celebrated when the victorious Roman generals returned to the city. Gallantly the general of victory was paraded through the city together with his spoils and many followers. His fellow countrymen greeted him with great shout of thanksgiving for having turned back the enemy, and scattered the garlands of victory everywhere amid the joyous strains of hymns of praise. Thus St. Paul describes himself and all fellow Christians as such as are being led in complete triumph, not humbled or defeated, but standing in the rank and file, sharing the glorious victory with our great Commander, Jesus Christ.

This triumph becomes all the greater when we consider the fierceness of the battle. It is a fight against the devil, "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in the high places." Sin, Satan, self, a most formidable enemy. O sin, it is more heinous than a wild hyena, more hideous than a gibbering maniac, more horrid than a stalking apparition, more dreadful than a yawning gulf, blacker than night, more fatal than the deadliest poison. O sin — what a horror, what a deformity, what a monstrosity thou art! Without a victory over sin man would die, die eternally. David bemoaned sin; Peter shed tears over sin; Paul cried to God concerning sin; and Christ died for sin, and thereby **caused us the triumph** over it.

All true history proves, too, that the Christians are certain of success. Since the apostolic days uncanny powers and determined foes have allied themselves against the church of Christ. Jewish selfrighteousness, pagan philosophy and many forms of beastly vices were the barriers continuously thrown into the way of the Gospel; but step by step, inch by inch, day by day the Word **grew** and **flourished**. Every rising sun announced a new day of victory for the Gospel. Today we have the pure Word and Sacrament in all truth and purity. Jews and Gentiles convicted of their sins are embracing Christ as their Savior. Even in these wicked times the same old Gospel is preached from many thousands of our Lutheran pulpits is prov-

ing itself able to "make man wise unto salvation through faith in Christ Jesus."

Jesus always triumphs! Think of His countless missionary triumphs. He won Peter; He won John; He triumphed in James; He triumphed in Paul; He triumphed in Timothy, in Titus, the jailer at Philippi; Tabitha, Lydia, and millions of others. He triumphed in the beggar, in the wise men, in the scholar, in the prince, in the king. He triumphed in Luther and in our forefathers of more recent date, such as Walther, Wyneken, Sihler and Pieper. And God will triumph in **you**. Naturally, not all of God's triumphs will be as great as your sin-blinded reason may desire. In many instances you may not be able to see results of God's work in you. You may testify boldly against indifferentism and not live to see any visible fruit thereof. You may fight honestly against the worldliness and sinful pleasures of the day and not experience any reform in your community. You may prayerfully witness against the present day lodgery "have no fellowship," — "come out from among them" — "be ye separate" and yet not see many turning their hearts to the Lord. The degree of your success, the number of souls gained is not always visible. You may not triumph humanly speaking, but God does. And this same God, your Lord, has given you his pure unadulterated Word and through this you are certain of success. Joyfully, victoriously we as true Christians may march forward in the battle carrying the Gospel banner with us and say with the Apostle, "Thanks be unto God which always causeth us to triumph in Christ." Even more. We will then more readily realize, He maketh manifest the savour of his knowledge by us in every place." This is another reason why we Christians are certain of success.

II

Now thanks be to God, which maketh manifest the **Savour of His knowledge** by us in every place. Paul here continues the comparison of a Roman triumph. The knowledge of Christ is a sweet smelling odor which manifests itself in every place. Just as the sweet aroma and perfumes wafted from every altar at the victorious celebration of the Roman generals, so the pure Gospel permeates the entire world wherever it is made known. From the first day of Pentecost this Gospel of a Crucified Christ wafted from shore to shore, from pole to pole, even unto "the uttermost parts of the earth."

Mark well, **His knowledge** God maketh manifest. Would we rightly thank God then let us preach and teach nothing save the eternal truth as revealed to us in His Word, the Bible. Would we hope for success then let us like Paul "Preach the Word." Write it! Print it! Speak it! Broadcast it! for God would by us, that is **through us**, make known his will to man. This will and knowledge we find explained in the

verses following our text: "For we are unto God a sweet Saviour of Christ in them that are saved and in them that perish. To the one we are a savour unto death, and to the other the savour of life unto life." These verses emphasize the Law and the Gospel. The Christians are called a savour to them that are saved and to them that are lost. To the latter class they are a savour of death unto death, but to the former a savour of life unto life. The Law kills but the Gospel gives Life. The knowledge preached by the true Christian is a savour of death unto death. "He that believeth not shall be damned." To another it is the savour of life unto life. "He that believeth shall be saved." So this savour of his knowledge is like the savour of the incense of old; to the victorious Roman general and his followers this savour was a symbol or sign of triumph, victory and happiness, but to the enemies it was a poisonous gas suffocating the foe, a savour of death. So we Christians possess a marvelous power, the power of life and death, and God makes it manifest by us in every place.

Everywhere where true disciples are found this savour manifests itself. In the large city, in the rural districts, in the remote parts of Synod, in the negro mission, in the Indian mission, in the foreign mission, everywhere where God sends Christians he deigns to make known to the world the knowledge of His Son, Jesus Christ. But mark well, yours must be a purely evangelistic knowledge, one of truth and purity, not a man-made Gospel of selfrighteousness which coincides a fatherhood of God and the brotherhood of man. Your message and manifestation to the world must remain the one, the only salvation of man, a **Christ Crucified**.

Therefore let gratitude fill your hearts since God uses you in such a signal and notable purpose. Ye are the soldiers in this successful army. "Wherefore take unto you the whole armour of God — stand therefore having your loins girt about with truth and having on the breastplate of salvation — your feet shod with the preparation of the gospel of peace, taking the shield of faith, and take the helmet of salvation and the Sword of the Spirit, which is the Word of God." Gratitude, sincere gratitude, constant gratitude should fill your hearts as God triumphantly calls you "a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." Arduous duties are awaiting you. Unflinching service and unselfish devotion are expected of you. Nowhere and at no time will your labors be easy or light, but nowhere and at no time will your labors be fruitless. God will always cause you to triumph in Christ and will make manifest the savour of his knowledge by you in every place. Go, labor in triumph for Jesus' sake. Amen. — H. J. S.



† PASTOR HERMAN J. BRANDT †

Pastor Herman J. Brandt sleepeth. He fell asleep on October 29, 1934, at the house of his daughter in Milwaukee, Wis.

Pastor Brandt was born March 18, 1859, in Zaeckerick, Prussia, Germany. In May, 1867, the Brandt family came to America settling on a farm near Woodland, Wis. After his confirmation he entered Northwestern College at Watertown in 1873. He was graduated with the class of 1879. After finishing his studies in the theological Seminary at Milwaukee in 1882, he was ordained to the ministry July 9, 1882, in Stanton, Neb. From there he also served the congregations at Pilger and Hoskins until 1896 when he accepted the call to Salem's Congregation at Milwaukee. In 1900 he was called to Naugart, Wis., and Town Corning. Four years later Pastor Brandt accepted a call to Neillsville, also serving Globe till 1916 and Columbia till 1927. He resigned active ministry July, 1928, and lived with children in Milwaukee until his end.

December 31, 1882, Brother Brandt entered holy matrimony with Wilhelmine Hilgendorf. This union was blessed with 11 children of which 9 children, 5 sons and 4 daughters, survive the father, his wife having preceded him in death 1916. There are 33 grand and 8 great grandchildren. His age was 74 years, 4 months, and 21 days.

While in Milwaukee he was a member of his life-long friend's, Pastor A. Bendler's, St. Matthew's Congregation, from whence he was buried, the present pastor, Arthur Halboth, officiating.

The memory of the just is blessed.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Melchior Staehli, members of Immanuel's Congregation at Plum City, Wis., were privileged to celebrate their golden wedding anniversary Sunday, March 17. The undersigned delivered an address based on 1 Chron. 16: 8-11. The sum of \$6.00 was set aside for Mission purposes.

May the Lord continue to be with them.

R. C. Hillemann.

ANNIVERSARY CELEBRATIONS

With thanks to God for His great mercy in Christ Jesus, St. Paul's of Winneconne on March 24 celebrated its golden Jubilee and the 20th anniversary of

its new church edifice. The Rev. Marohn of Hustisford delivered a German and an English sermon in the forenoon and the Rev. Gerhard Pieper of Fond du Lac, Wis., an English sermon in the afternoon. During a social gathering in the evening President Schlueter and the Pastors Weyland and Schoenike spoke on various phases of church-life.

The first Lutheran Congregation, affiliated with the Wisconsin Synod, was St. John's Church, organized in 1872 by Pastor Phil. Brenner of Oshkosh. He was succeeded by Pastor Erdman Pankow of Bloomfield and he again by Pastor Dagefoerde, also of Bloomfield. During the now ensuing vacancy a separation took place. The majority was served by pastors of the Evangelical Church and the minority by Lutheran pastors. The Lutherans were served by Pastor Brenner for the second time and then by Pastor Oscar Griebing and finally by Pastor Ernst Haese.

In 1885 both congregations were dissolved and a new one was formed to be known by the name of St. Paul's Lutheran Congregation. It was accomplished under the leadership of Pastor Haese.

The following pastors served St. Paul's: Ernst Haese, Oswald Lugenheim, Richard Ladegast, Theophil Brenner, Emil Kielgas and since 1905 the present pastor.

The following official functions were performed during the past fifty years: Baptisms, 847; Confirmations, 663, marriages, 193; burials, 279; and about 17,532 communed. The congregation has a membership of 352 communicants.

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake. Ps. 115: 1. O. T. Hoyer.

TWENTY-FIFTH ANNIVERSARY

On March 6, 1910, Rev. A. C. Haese was solemnly installed as pastor of Trinity Evangelical Lutheran Congregation of St. Paul, Minn., by Rev. Johannes Plocher. Through sunshine and storms, through happiness and disappointments he has been the spiritual shepherd for members of Trinity for twenty-five years.

As a proof of the signal blessing with which God has crowned his labors we might mention that throughout these years four hundred and fifty voting members have been received into the congregation in spite of the fact that the church building is in an old down town location with residence centers drawing farther and farther away.

In recognition of the Pastor's long and faithful service in our midst it was deemed fitting and proper in the sight of God and man that the twenty-fifth anniversary of his coming to Trinity should be joyously observed. The anniversary-committee, which seemed to form in a spontaneous manner and which

was representative of the church council and all the various groups in the congregation, decided that the anniversary celebration should be observed on Sunday, March 10, 1935.

At four-thirty in the afternoon of that day the congregation gathered in the church to praise and thank the Lord in an anniversary service. Pastor Haese and his wife occupied seats of honor before the altar. Pastor G. A. Ernst of Emanuel Congregation of St. Paul conducted the liturgical service and Pastor Johannes Plocher of St. John's Congregation of St. Paul, who twenty-five years before had installed Pastor Haese in Trinity Congregation, preached the anniversary sermon. The interior of the church had been beautifully decorated for the occasion with growing foliage and flowers and the services were further beautified with the songs of the mixed choir and soloist.

Upon the conclusion of the anniversary service the entire congregation adjourned to the basement assembly room of the church where at a banquet dinner prepared by the ladies of the church a celebration of a more social character followed. Speeches and music lent a pleasant variety to the occasion. Pastor Haese received a number of substantial tokens of the esteem in which he is held by his flock and other groups. A number of letters of congratulation were also read.

Pastor Haese responded to all congratulations in a brief address and expressed his sincere thanks to the congregation for its support.

We thank Thee O Lord for the manifold spiritual and material blessings which Thou hast bestowed upon this Thy unworthy congregation and its pastor, in the name of Jesus Christ, Thy Son. Amen. — R. J. W., Member of Trinity Lutheran Congregation, St. Paul, Minn. Abridged by G.

Announcements

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet in St. John's School in Milwaukee, Wis., on Tuesday, May 21, at 2:00 P. M., and continue its sessions until it has finished its work. The Committee on Assignment of calls will meet at the Seminary in Thiensville on Friday, 9:15 A. M., or on Thursday, 9:15 A. M., if the General Synodical Committee should adjourn on Wednesday evening.

Preliminary Meetings

- 1) The General Board of Missions, Republican House, Monday, May 20, until noon, Tuesday. First session, Monday, 10:00 A. M.
- 2) The Representatives of our Educational Institutions, assembly room of Grace Church, Tuesday, 9:00 A. M.
- 3) The Board of Trustees, St. John's School, Monday, 7:00 P. M.

4) The Conference of Presidents, St. John's parsonage, Tuesday, 9:00 A. M.

The boards of our institutions and the various committees are kindly requested to file their reports with the undersigned by May 10, as it is planned to print the program before the sessions of the Committee. John Brenner.

PASTORS AND TEACHERS CONFERENCE OF NORTHERN MICHIGAN

The pastors and teachers of the Northern Michigan Conference will meet at the Salem Church, Owosso, Mich., Rev. A. Hueschen, pastor., on April 23 and 24. The first session will begin at 9 A. M.

Papers will be read in the following order: 1. Our attitude toward the modern dance, dance-hall, beer-garden and those who conduct or frequent them, Rev. H. Engel; 2. Exegese zu Joh. 3:16-36; P. G. Schmelzer; 3. What is Baptism? Teacher L. Luedtke; 4. How are we to regard the breaking of the betrothal? Prof. W. Schaller; 5. Operation of the Holy Ghost in repentance and faith, Rev. D. Rohda; 6. Was wirkt die Taufe? Teacher Sievert, Sen.; Wie ist Luthers Bibeluebersetzung und die King James Version einzuschätzen? Dir. O. Hoenecke.

Sermon: D. Rohda, E. Rupp.

Confessional: W. Schaller, A. Sauer.

Please announce early to local pastor.

C. J. Kionka, Sec'y.

PACIFIC NORTHWEST PASTORAL CONFERENCE

On Tuesday, April 23, at 2 P. M., the Pacific Northwest Pastoral Conference convenes in the congregation of Pastor William Lueckel at Portland, Oregon. Sessions will continue till noon of the 25th.

Essays and Reports: Review of Philippians, A. Mack-danz; Birth Control, W. Amacher; Exegesis: Eph. 4:29-32, E. Kirst; Book Report, C. Bernhard.

Sermon: L. Krug (Kirst); Text: 1 John 2:1-3.

Confessional Address: R. Hoenecke (Zimmermann).

Roland H. Hoenecke, Sec'y.

PASTORAL CONFERENCE OF DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Dakota-Montana District will meet at the Northwestern Lutheran Academy, Mobridge, South Dakota, from April 23 to 25. The first meeting will begin at 9 o'clock on Tuesday morning.

Papers: Paul's Practical Theology, Pastor F. Blume; The Apostolic Order of Missionary Endeavor as Opposed to Our Own, Pastor J. B. Erhart; Essay on "Sitz Memorial," Pastor W. Sprengeler; Exegesis on the Epistle of Jude, Pastor H. Wackérfuss.

Sermon: Pastor L. Lehmann (Prof. G. Martin), English.

Confessional Address: Pastor W. Meier (Prof. G. Martin), German.

Announcements should be made to Pastor E. R. Gamm. Meals will be served at the Academy at a nominal cost. Services Tuesday evening. H. Lau, Sec'y.

PASTORAL CONFERENCE OF MINNESOTA DISTRICT

The Minnesota District Pastoral Conference meets at East Farmington, Wisconsin, May 7 to 9. Conference opens with a service at 11:00 A. M., Tuesday.

Essays: Sermon Study on the Trinity Gospel, T. Kock; Luther's Bible Translation, L. Brandes; Sunday School, P. Bast; Pulpit and Communion Fellowship, T. H. Albrecht; Fellowship of Faith or Confession, J. Plocher; Exegesis, A. Ackermann; What Stand a Christian Should Take to the Human Institutions in the Congregation and the Synod, H. Nitz; The Duties of a Visiting Elder and the Responsive Reception on the Part of the Pastor, P. Horn.

Preachers for Opening Service: A. C. Haase (H. Nitz).

Wednesday Evening: Hy. Boettcher (P. Horn).

Confessional: A. Schaller (E. Sauer).

Please register with Rev. R. W. Meyer, Osceola, Wis. Lodging and breakfast will be furnished free, but a nominal charge will be made for noonday and evening meals.

Directions: Wisconsin Highway 64 from Stillwater to Somerset, 35 about 10 miles out of Somerset

H. E. Lietzau, Sec'y.

JOINT MISSISSIPPI AND SOUTHEAST CONFERENCE

The Joint Mississippi and Southeast Conference meets with Rev. H. Schwartz at West Salem, Wis., Wednesday, April 24, 1935, 10 A. M. sharp.

Sermon: H. A. Pankow, H. Paustian.

Papers: Augustana, Art. 28, Part II, R. Siegler; Exegesis, Col. 1:24-29, Herbert Schaller; Christian Attitude to Russian Communism, P. Froehleke; Under What Circumstances May a Christian Take Recourse to Court? H. E. Bentrup; How to Deal with Such That Willfully Neglect the Means of grace, Alf. Sauer.

Service, Wednesday evening.

G. Vater, Sec'y.

MICHIGAN SOUTHWEST CONFERENCE

The Southwest Conference of the Michigan District meets May 7 and 8 at Allegan, Michigan, J. J. Roekle, pastor. Confessional Address: E. Lochner (H. Hoenecke).

Sermon: H. Haase (M. Haase).

Papers: Franzmann: Liturgics; W. Westendorf: 2 Tim. 4.

All pastors are requested to announce for this conference. W. W. Westendorf, Sec'y.

WINNEBAGO TEACHERS' CONFERENCE

The Winnebago Teachers' Conference will meet in the Lutheran School, Montello, Wis., April 15 to 17. Sessions begin Monday at 2:00 P. M. and close Wednesday noon. All requests for quarters are to be in the hands of Teacher Adolph Fuerstenau by or on April 10.

PROGRAM

Theoretical

1. Our Schools, a Direct Result of the Reformation Wm. Hellermann
2. State Laws of Recent Years Affecting Our Schools Th. Lau
3. Types of Examinations.....A. Koester
4. Changing Test Scores into Grades.....M. Zahn
5. Doctrinal Paper.....Rev. Wm. Hartwig
6. Mission Work with Reference to One Special Mission Field E. Sandersfeld

Practical

Tuesday A. M. — Primary Grades

1. Teaching a Lenten Hymn (Memory Work) Auguste Moerer
Substitute: A Lenten Bible Story Molly Bender
2. The Story of Silk (4th Grade) Ethel Giziewski
Substitute: Practical Lesson in Dictionary Drill
3. Measurements (Liquids) Esther Pape
Substitute: A Lesson in Construction Work Irene Kremmer

Tuesday P. M. — Intermediate Grades

1. Good Works, the Fruit of Faith Geo. Kiecker
Substitute: Third Commandment — What Is Commanded? Viola Leitzke
2. A Lesson in Possessives M. Busse
Substitute: A Lesson in Words Often Mispronounced E. Kirchhoff

Wednesday A. M. — Upper Grades

1. Peter and Judas (Repentance) 7th and 8th grades B. H. Boese
Substitute: The Old Testament Sabbath Day
2. A Lesson in Singing Th. Boettcher
Substitute: Our Banking System (Its Organization) L. Schimmelpfennig

Emanuel Arndt, Sec'y.

WESTERN WISCONSIN TEACHERS' CONFERENCE

The above conference will convene in Rev. Jul. Gamm's congregation, La Crosse, Wis., on May 3, 1935, for a one and a half days' session. All members are requested to announce themselves on or before April 27 to Mr. J. F. Gawrisch, 1218 Madison St., La Crosse, Wis. All members to whom lessons or papers have been assigned are requested to be present. Otto F. Boerneke, Sec'y.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet at Marinette, Wis., Pastor A. A. Gentz, on May 7 and 8.

The following essays: Heaven, the Christian's Hope; The Book of Amos; The Difference between U. L. C., A. L. C., and the Synodical Conference in respect to Doctrine and Practice; Cherubim and Seraphim; The Common Service, are assigned to Pastors Hopp, Croll, Hoffmann, Geyer, Gieschen, respectively. The entire conference is expected to be prepared for exegesis of Galatians, Chairman Lutz conducting.

Sermon by Pastors Fuhlbrigge, Hoffmann.
Confessional Address by Pastors Henning, Geyer.
W. W. Gieschen, Sec'y.

DODGE-WASHINGTON PASTORAL CONFERENCE

The Dodge-Washington Pastoral Conference meets April 24 and 25 at Hustisford, Wis.; F. Marohn, pastor.

Sermon: M. Stern (F. Zarling).
Papers: Bradtke, Martin, Bergfeld, Lengling, Cares, Stern.
Please announce yourself!

Herm. C. Klingbiel, Sec'y.

WINNEBAGO MIXED CONFERENCE

The Winnebago Mixed Conference meets, D. v., at Rev. O. Messerschmidt's Congregation, R. R. 3, Westfield, Wis., May 13 and 14 at 9 A. M.

Papers: Exegetical treatise on Genesis 12 by F. Weyland; Exegetical treatise on Romans 8 by M. Strasen; Sermon for criticism by W. Wudel; How far do we differ from the A. L. C. and the U. L. C. in doctrine and practice? by H. Kleinhans.

Sermon: Hensel (G. Pieper). O. Hoyer, Sec'y.

JOINT CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTIES

The Joint Conference of Sheboygan and Manitowoc Co. will meet April 30 to May 1, at Louis Corners with Pastor H. Grunewald. Opening session Tutheday at 9 A. M.

Essayist: M. Sauer, Krause, Schink, P. Kionka, Moecker, Boerger, Stoeckhardt, Braun, Kitzrow, Laesch, Ramthun, Kanies.

Confessional Address: Ed. Kionka, E. Krause.
Sermon: R. Jagow, M. Braun.
Please announce. E. H. Kionka, Sec'y.

ACKNOWLEDGMENT

\$5.00 were recently sent anonymously to the Northwestern Lutheran. They have been forwarded as directed. Thank you! — Ed.

CHANGE OF ADDRESS

Rev. F. E. Blume, 5827 Maryland Ave., Chicago, Ill.

CORRECTIONS

On page 103, in the article entitled "The Inevitable Question" the second line was dropped. The beginning should read: There is a famous picture entitled "The Trial of Moses." It shows Pharaoh watching the infant Moses make his fateful choice between gold and ashes.

On page 112, in the acknowledgment signed L. Vater, read: Willing Workers' Club of Christ Congregation, West Salem.

The fault is, of course, ours in both cases. G.

SOUTH EAST WISCONSIN DISTRICT

January, February, March, 1935

Arizona Conference		Non-Budgetary	
Name	Budgetary		
Rich. G. Deffner, Zion, Phoenix, Arizona	\$ 26.35	\$	27.04
O. Hohenstein, Grace, Glendale, Arizona	5.00		
O. Hohenstein, Grace, Glendale (mem. wr.)	3.00		
E. Arnold Sitz, Grace, Tucson, Ariz.		15.40	
A. M. Uplegger, New Jerusalem, Globe	14.50		
Dodge-Washington County Conference			
G. Bradtke, Z. Krippel, Christi, Iron Ridge	68.00	13.56	
H. W. Cares, Emanuel, Tp. Herman	19.09		
H. W. Cares, Emanuel, Tp. Herman	34.86		
H. W. Cares, Zion, Tp. Theresa	32.90		
H. W. Cares, Zion, Tp. Theresa	9.74		

Herm. C. Klingbiel, St. John, West Bend	207.32	
Herm. C. Klingbiel, St. John, West Bend	233.18	
Herm. C. Klingbiel, St. John, West Bend	143.14	
Herm. C. Klingbiel, St. John, West Bend	153.01	
A. C. Lengling, St. Paul, Slinger	24.40	
C. Lescow, St. John, Woodland	15.50	3.55
C. Lescow, St. John, Woodland	16.00	
C. Lescow, St. John, Woodland	3.00	
Ph. Martin, St. Luke, Knowles	21.41	
Ph. Martin, St. Luke, Knowles	2.84	
Ph. Martin, St. Paul, Brownsville	89.88	
Ph. Martin, St. Paul, Brownsville	19.75	
Rud. F. W. Pietz, St. John, Lomira	41.87	4.03
Gerhard Redlin, Zion, Allenton	58.13	
W. Reinemann, Trinity, Huilsburg	56.08	7.90
Ad. von Rohr, Peace, Hartford	120.17	
M. F. Stern, St. Paul, Neosho	49.76	
Otto C. Toepel, St. Peter, Kekoskee	64.01	
H. Wolter, St. Paul, Tp. Lomira	10.60	
H. Wolter, St. Petri, Tp. Theresa	5.85	
F. Zarling, St. Matthew, Iron Ridge	62.10	6.74

Eastern Conference

Carl Bast, St. John's, Good Hope	44.05	3.30
Paul Brockmann, Trinity, Waukesha	10.25	
E. Ph. Ebert, Pentecostal, Whitefish Bay	22.00	
E. Ph. Ebert, Pentecostal, Whitefish Bay	20.20	
E. Ph. Ebert, Pentecostal, Whitefish Bay	23.99	
Ph. H. Hartwig, Christ, Pewaukee	2.85	
Ph. H. Hartwig, Zion, Hartland	165.00	
Gerald O. Hoenecke, St. Paul, Cudahy	55.44	
Gerald O. Hoenecke, St. Paul, Cudahy	65.47	10.00
Walter Keibel, Nain, West Allis	115.00	29.69
Walter Keibel, Nain, West Allis	30.00	
P. W. Kneiske, St. John, Lannon	30.50	4.65
P. W. Kneiske, St. John, Lannon	5.00	
A. Koelpin, Fairview, Milwaukee	56.65	8.00
A. Koelpin, Fairview, Milwaukee	63.50	
A. Koelpin, Fairview, Milw. (Ladies' Aid)	10.00	
Henry Lange, Nathanael, Milwaukee	34.10	
Kurt A. Lescow, St. John, Thiensville	71.28	
A. H. Maaske, St. John, Mukwonago	19.50	
Wm. C. Mahnke, St. John, Root Creek	69.66	4.60
Wm. C. Mahnke, St. John, Root Creek	23.90	28.25
A. Mittelstaedt, Trinity, So. Mequon	212.17	
A. Mittelstaedt, Trinity, So. Mequon	37.00	
H. Monhardt, St. Paul, Tp. Franklin	31.60	
C. A. Otto, St. John, Wauwatosa	200.00	5.65
A. Petermann, St. John, Newburg	47.00	
M. F. Rische, Davids Stern, Kirchhayn	144.25	
M. F. Rische, Davids Stern, Kirchhayn	31.85	
M. F. Rische, Davids Stern, Kirchhayn	47.30	
J. G. Ruege, Jordan, West Allis	114.23	
J. G. Ruege, Jordan, West Allis	39.30	
J. G. Ruege, Jordan, West Allis	69.54	25.00
J. E. Schaefer, Trinity, West Mequon	44.00	43.40
Gust. E. Schmidt, St. Paul, East Troy	40.72	
G. E. Schmidt, St. Paul, E. Troy (m. wr.)	5.00	
Arnold Schultz, Trinity, No. Milwaukee	92.34	
Arnold Schultz, Trinity, No. Milwaukee	40.80	
Harry Shiley, St. Peter, Tp. Greenfield	15.94	
Harry Shiley, Woodlawn, West Allis	10.55	
E. W. Tacke, St. Paul, Tess Corners	300.15	
E. W. Tacke, St. Paul, Tess Corners	39.79	
E. W. Tacke, St. Paul, Tess Corners	116.85	
S. E. Westendorf, Calvary, Thiensville	45.80	
S. E. Westendorf, Calvary, Thiensville	35.19	
S. E. Westendorf, Calvary, Thiensville	20.35	
H. Woyahn, Grace, Waukesha	40.00	
H. Woyahn, Grace, Waukesha	14.54	

Milwaukee City Conference

P. J. Bergmann, Christ	164.87	
P. J. Bergmann, Christ	32.14	
P. J. Bergmann, Christ	118.08	
E. R. Blakewell, Salem		45.71
E. R. Blakewell, Salem	46.53	
E. R. Blakewell, Salem	20.60	
E. R. Blakewell, Salem	25.08	
John Brenner, St. John	418.55	144.90
John Brenner, St. John	266.70	290.50
John Brenner, St. John	218.35	477.65
R. O. Buerger, Gethsemane	451.52	50.00
P. J. Burkholz, Siloah	206.86	16.95
P. J. Burkholz, Siloah	45.35	

P. J. Burkholz, Siloah	76.46	5.53	Arnold H. Schroeder, St. Paul	5.28
P. J. Burkholz, Siloah		26.67	Arnold H. Schroeder, St. Paul	5.01
P. J. Burkholz, Siloah	136.88	14.84	A. B. Tacke, Zebaoth	52.46
E. Ph. Dornfeld, St. Marcus	436.51	11.67	A. B. Tacke, Zebaoth	39.62
Henry Gieschen, Jerusalem	246.15	15.36	Arthur P. Voss, St. James	96.94
Henry Gieschen, Jerusalem	100.94	6.30	Arthur P. Voss, St. James	31.18
Henry Gieschen, Jerusalem	130.08	8.13	Arthur P. Voss, St. James	66.66
Fred Graeber, Apostles'	81.50	6.78	Southern Conference	
A. F. Halboth, St. Matthew	114.45	52.00	L. W. Baganz, St. John, Burlington	146.50
A. F. Halboth, St. Matthew	159.51	55.00	A. C. Bartz, Immanuel, Waukegan	14.13
Walter Hoenecke, Bethel	84.22		A. C. Bartz, Immanuel, Waukegan	20.10
Raym. W. Huth, Messiah	109.30		Carl H. Buenger, Friedens, Kenosha	225.00
Raym. W. Huth, Messiah	109.30		Carl H. Buenger, Friedens, Kenosha	200.00
J. G. Jeske, Divine Charity	5.00		H. J. Diehl, First Ev. Luth., Lake Geneva	200.00
J. G. Jeske, Divine Charity	187.78	13.45	W. A. Diehl, Friedens, Elkhorn	45.58
L. F. Karrer, St. Andrew		5.00	W. A. Diehl, Friedens, Elkhorn	84.74
L. F. Karrer, St. Andrew	10.60	3.03	Edwin Jaster, Epiphany, Racine	24.69
Joh. Karrer, Mt. Lebanon	7.06	3.55	Edwin Jaster, Epiphany, Racine	17.85
H. Knuth and V. Brohm, Bethesda	43.40	7.50	Edwin Jaster, Epiphany, Racine	9.15
H. Knuth and V. Brohm, Bethesda	99.99		S. A. Jedele, Peace, Wilmot	130.00
Ph. H. Koehler, St. Lucas	249.34	141.47	W. H. Lehmann, St. John, Libertyville	64.70
Ph. H. Koehler, St. Lucas	47.18	37.62	Aug. Lossner, Trinity, Franksville	18.08
Ph. H. Koehler, St. Lucas	112.42	38.92	O. B. Nommensen, Zion, So. Milwaukee	34.09
Paul G. Naumann, St. Jacobi	309.94	128.12	O. B. Nommensen, Zion, So. Milwaukee	23.21
Paul G. Naumann, St. Jacobi	45.00	135.00	O. B. Nommensen, Zion, So. Milwaukee	20.75
Paul G. Naumann, St. Jacobi	187.24	14.25	M. F. Plass, St. John, Oakwood	50.00
Paul G. Naumann, St. Jacobi	145.89	9.50	Edmund Sponholz, St. John, Slades Cor.	101.98
Erhard C. Pankow, Garden Homes	40.00		Gilbert Thiele, Zion, Bristol	48.00
Wm. F. Pankow, Ephrata	47.40		Gilbert Thiele, Zion, Bristol	1.30
Paul Pieper, St. Peter	532.10	17.25	Gilbert Thiele, Zion, Bristol	20.00
Paul Pieper, St. Peter		25.00	Gilbert Thiele, Zion, Bristol	7.50
Paul Pieper, St. Peter	87.60	2.01	Theo. Volkert, First Ev. Luth., Racine	106.27
Paul Pieper, St. Peter	201.46	9.64	Theo. Volkert, First Ev. Luth., Racine	12.25
Paul Pieper, St. Peter	286.05	28.08	T. Volkert, F. E. L., Racine, Ladies' Miss.	188.55
Wm. F. Sauer, Grace		100.00	Other Donations	
Wm. F. Sauer, Grace	664.49	30.88	N. N., Waukesha	10.00
W. J. Schaefer, Atonement	100.01		The Mission Circle, Milw., (memorial wr.)	3.00
W. J. Schaefer, Atonement	233.69		The Mission Circle, Milw., (memorial wr.)	3.00
W. J. Schaefer, Atonement	9.00		CHAS. E. WERNER, Cashier.	
Arnold H. Schroeder, St. Paul	5.59		April 1, 1935.	

TREASURER'S STATEMENTS

February 28, 1935 — 8 Months

Department	Received	Disbursed	Invsts.	Operation	Maintenance
General Administration	\$ 52,904.45	\$ 20,607.05		\$ 20,607.05	
Educational Institutions	20,741.44				
Theological Seminary	3,438.54	11,140.75		10,212.47	928.28
Northwestern College	3,890.53	33,524.82		28,589.35	4,935.47
Dr. Martin Luther College	2,587.70	27,645.41	318.79	26,296.38	1,030.24
Michigan Lutheran Seminary	853.08	8,510.96	104.85	7,070.52	435.59
Northwestern Lutheran Academy	1,330.42	5,093.13	295.85	4,696.68	100.60
Home for the Aged	1,303.58	4,729.97		3,632.40	1,097.57
Missions, General	48,894.34	1,235.19		1,235.19	
Indian	7,181.77	18,192.80		16,127.37	2,065.43
Negro	5,344.56	15,639.63		15,639.63	
Home	21,600.61	56,647.56		56,647.56	
Poland	2,544.72	7,112.56		7,112.56	
Madison Student	450.16	2,071.21		2,071.21	
School Supervision		513.54		513.54	
General Support	5,655.13	11,414.00		11,414.00	
Indigent Students	2,711.89	2,434.38		2,434.38	
To Retire Debts	1,401.21				
Collection for Deficit	3,093.38				
Every-Member Canvass	116.75				
	<u>\$186,044.26</u>	<u>\$225,612.96</u>	<u>\$ 719.49</u>	<u>\$214,300.29</u>	<u>\$ 10,593.18</u>
Revenues	31,888.19				
	<u>\$217,932.45</u>	<u>217,932.45</u>			
Deficit		*\$ 7,680.51			

Other Sources

Debt Statement

We acknowledge with thanks the following donations:

Previously reported	\$531.15
Missouri Synod for General Support	25.00
Junior Walther League, New London, Wis., for Missions	2.00
Memorial Wreath for Dick Meinking from Ladies Sewing Circle, Bangor, Wis., for General Synod	2.00
Memorial Wreath for Mrs. E. Ponko from Ladies' Aid at Crandon, Wis., for General Synod	3.00
K. B. E. for Missions	10.00
School Commission	17.75
Total	\$590.90

Debt on June 30, 1934	\$455,580.20
Debts made since	210,084.86
	<u>\$665,665.06</u>
Debts paid	193,098.32
Debt on February 28, 1935, for Budget	\$472,566.74
Church Extension Debt	182,764.29
Total Debt on February 28, 1935	\$655,331.03

THEO. H. BUUCK, Treasurer.