

# 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. 17.

Milwaukee, Wis., August 31st, 1930.

No. 18.

## THE NINETIETH PSALM

Lord, Thou hast been our dwelling-place  
All generation past,  
And to the everlasting days  
Thy sovereignty shall last.  
Before the mountains were brought forth  
Or heavens spread abroad,  
Or ever Thou hadst made the earth,  
Forever Thou art God.

Into destruction's mournful vale  
Thou biddest man depart,  
And no remonstrance can prevail  
That dreadful doom to thwart.  
As with a flood they're borne away  
Or like the tender grass,  
Which flourisheth but for a day,  
And then to death must pass.

A thousand years within Thy sight  
Are but as yesterday  
Or as a watch within the night,  
So soon they speed away.  
Teach us to number all our days,  
That from us swiftly fly,  
That unto wisdom's peaceful ways  
Our hearts we may apply.

Our days are passed in pain and grief,  
And brief indeed's their stay;  
In sorrow they are soon cut off,  
And we must fly away.  
Return, O Lord, how long wilt Thou  
Let Thy fierce wrath increase?  
Oh, satisfy with mercy now  
And bid Thine anger cease!

According to the days wherein  
Thou hast afflicted us  
And to the evil years we've seen,  
O Lord, return and bless.  
Thine anger fierce consumeth us;  
We're troubled by Thy wrath;  
Our secret sins before Thy face  
Expose us unto death.

Return and let Thy work appear,  
Thy great salvation free;  
Thy glory let our children share;  
Thy beauty on us be.  
Our work upon us, Lord, confirm  
Which in Thy name we try,  
That in the ages yet to come,  
Men may Thee glorify.

—L. M. Wagner in "The Lutheran Witness."

## THE THIRTY-SEVENTH PSALM

(Continued)

### Wonderful Counsels for the Righteous

As intimated in the previous meditation this Psalm tells us of the future and final settlement of things between the righteous and the wicked, though all may appear very different for a season. It might take for its motto the words of Isajah: "Say ye to the righteous, that it shall be well with him: woe unto the wicked, it shall be ill with him."

The Psalmist gives us his experience as a testimony for the truth of this; for in his observation of persons and circumstances he could say that he had seen neither the righteous *finally* forsaken, nor the wicked, though for a time spreading himself like an evergreen, *finally* prosperous and happy.

For this purpose the author of our Psalm admonishes the righteous not to fret, not to be angry at, much less to envy the prosperity of the wicked during their stay on earth. And in order that the righteous might attain the right state of mind he gives them the most wonderful and wholesome counsels which shall now occupy our thought.

The first counsel is, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

"Trust in the Lord." In a general way this counsel forms the basis for those following in our Psalm, as "delight thyself also in the Lord," "commit thy way unto the Lord," "rest in the Lord, and wait patiently for him." You cannot delight yourself in God, cannot commit your way unto Him, nor rest in Him, and wait for Him patiently, unless you trust in Him. We must trust God if we would follow these counsels.

To trust in God is to believe in Him, to confide in Him, implicitly trusting that in all things He will do what is right and what is good. You remember what Jesus said to His disciples in that dark night of His betrayal, as He comforted them: "Let not your heart be troubled: ye believe in God, believe also in me." They could not understand, and He could not explain the mystery of their sorrow so that they could understand. Then He asked them to trust in the darkness surrounding them, just to believe that nothing was going wrong.

It is such trust the Psalmist undoubtedly has in mind. Such trust involves true knowledge of God.

Jan 31  
Rev C Buenger  
5026 19th Ave

Ignorance of God is at the bottom of our unbelief and all disquietude of soul. We cannot trust in God unless we know Him. Natural man not knowing the one true God who has redeemed him from sin through Christ His Son will never place his confidence in God. It is the righteous, he who has experienced God's grace in Christ and who has become righteous through such faith alone, — who knows the one true God, who will trust in Him. And as a fruit of such trust or faith the righteous will delight himself in His God, fearing no trouble however great in his life but committing all things to the kind and mighty leadership of God.

The Psalmist, however, has also a specific end in view in giving this his first counsel to the righteous. He says, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Bear in mind that the sacred writer has counseled the righteous not to fret, not to be angry at the wicked because they prosper in this world; and now he admonishes him calmly to confide in God instead, thereof leaving all things in His hands, firmly believing that whatever may occur, it all will be overruled for His own glory and for the good of His children. And the best way to keep the mind from fretting and murmuring, he infers, is to be always engaged in some work of benevolence, — "and do good," he says. If there are wicked men in the world, if wickedness abounds around us, there is the more reason for our endeavoring to do good. The best way of meeting the wickedness of the world is to do good. Indeed, to have the mind always occupied in something valuable and useful, is the way to happiness. "For he that will love life, and see good days, let him eschew evil, and do good." 1 Pet. 3:10-11. That is the divinely appointed way to secure the blessings attainable in this life on earth. Doing evil can only produce evil results and hinder human happiness; doing good yields good results and contributes to a peaceful and prosperous life in the enjoyment of a good conscience.

But there is even more contained in this first counsel for the righteous. The Psalmist says, "so shalt thou dwell in the land, and verily thou shalt be fed." Are these words appropriate for our days? We think they are. There are many people who seek happiness outside the sphere of their regular calling, who go beyond the boundaries of their native home and country. They must, by all means, improve their temporal conditions, their business relations, or change their vocation, in order to find happiness. The sustenance they receive in their regular positions in life does not suffice them. Hence, they enter all sorts of speculative concerns, investing the little money they have in wild-cat schemes, in mining stocks, oil stocks, etc. To get rich quick is their sole endeavor. But do they get anywhere? Does happiness and prosperity follow

their course of life? Alas, instances are too numerous in our days not to see how miserably they have deceived themselves, having lost honor, property, and all they possessed. Their lives are far from being happy and prosperous.

"Dwell in the land, and verily thou shalt be fed," is the counsel of the Psalmist for the righteous. Do not desert your station and your calling God has placed you in. Work diligently and faithfully in your vocation and be content with honest earnings, trusting in God who has given the promise: "For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee." Ps. 128:2. Industry and thrift in the fear of God, avoiding extravagance, living well within our means, and cultivating the virtues of simplicity and godly contentment, remembering that life is more than meat, and the body than raiment, — all this makes well for true earthly happiness. Let us accept in simplicity of heart this first counsel for the righteous in our Psalm.

#### *The Second Counsel*

"Delight thyself also in the Lord; and he shall give the desires of thine heart."

There is a well marked progress in the counsels of our Psalm. They do not cover the same ground by any means; each opens a new field of experience in the life of the righteous. So also this one. And how beautiful is the experience it describes! To delight ourselves in the Lord is to find our joy and pleasure in Him. It is to let our most exquisite delight be in the existence, the names, the titles, the wonderful attributes, works, providence, and the Word and revelation of God. Who can describe the beauty of God in which the soul of the righteous finds its delight? The very names and titles given Him in His Word are strikingly beautiful — Jehovah the covenant God, the Creator, Father, Redeemer, Savior, Comforter, and His attributes and perfections — His grace and mercy, His love and kindness, His strength and power, are of such exquisite beauty that the soul of the righteous never tires to contemplate them. Above all, does the soul find its delight in that greatest of all mysteries, that God gave His only-begotten Son as a free gift and present for the whole world, and has proved His love to a lost and condemned world with a deed so wonderful, so unsurpassingly beautiful, that it cannot be brought out strongly enough in words of human speech.

In all this the soul of the redeemed finds its joy and delight. How could it be otherwise? He who has found His God and Savior having redeemed him from sin and guilt, and with whom he is therefore at peace, cannot but delight himself in Him, and exclaim with Mary, the mother of Jesus, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior," Luke 1:46-47, or with David, "My lips

shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed." Ps. 71:23.

But to delight oneself in the Lord, means also to love God, to love to be with Him, to love His ways, His Word, His service, in fact, it involves all that belongs to the life of a Christian. To delight ourselves in the Lord would, then, imply that we conform our life to God's will as revealed in His holy Law — sanctification. The will of God should rule in our lives. True, it takes a long while to learn thus to delight ourselves in God. His will often finds us rebellious, discordant, complaining, fretful, discontented, murmuring, even bitter against Him. But as we devote ourselves to God through faith in Jesus, whom we follow, and are led by His Spirit, little by little at first, then more and more, do the discords give way, do the murmurings and rebellings of our heart yield to submission, until our life becomes delight in God's will, and such lesson, though it takes all our life to learn it well, is better than all riches, all power, all fame.

"Delight thyself in the Lord; and he will give thee the desires of thine heart." A great and wonderful promise is here attached to our delight in God. "He will give thee the desires of thine heart." Desires are the longings, the requests, petitions, demands, askings of the believer's heart. The most enlarged and noble desires of a pious heart shall be fulfilled. Moses had a great desire to see God's glory; and the Lord showed him as much as he could bear. Solomon had a quenchless thirst after knowledge and wisdom, and God made him the wisest of men. And He who answered the desires of such eminent men, is able as well as willing to do so with all of His children. Do Christians desire to grow in knowledge and grace, in holiness and usefulness? Do they desire to understand the Word of God more and more, so that they may apply both Law and Gospel in their daily life, and thus enjoy the blessings thereof? Would they grow in love toward God and their fellowmen, and exercise such love? Would they have their faith strengthened to such an extent, as to overcome sin, flesh, the world and the devil? Would they be faithful to their Savior until the end, and finally receive complete salvation and endless felicity? All this shall be given them. The most humble among the children of God shall have the desires of their heart answered. "Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear." Ps. 10:17.

Very often the desires of Christians are not voiced in words. They are only longings of the heart, yearnings and aspirations, which cannot be put into language. In one of St. Paul's epistles we are told that God is able to do exceeding abundantly above all that we can ask and think. We can ask much in words, but what a great field there is when our thoughts and de-

sires can go beyond our words. Thoughts, feelings, and yearnings are prayers if they are turned toward God. And if we truly delight ourselves in God, all our desires will be sent up as prayers to God, and, of course, we will desire only the things that God approves, things which are for the honoring of God and the blessings of ourselves as well as for others.

"Delight thyself also in the Lord; and he shall give the desires of thy heart." Jesus says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If we delight ourselves in the Lord, abide in Christ, let Christ's words abide in us, no desire of ours will be unsatisfied. All life will then be a life full of goodness here, and of eternal happiness in heaven.

J. J.

(To be continued)

### COMMENTS

**A Remarkable Plea** In a recent issue of *The Western Christian Advocate* we find a most remarkable plea, a plea that is remarkable at least in our days when the slogan, Christianity, not churchianity! finds favor with so many who believe that the church as it is constituted to-day with its creeds and politics is rather a barrier between the soul of man and Christ, unable to produce true, deep Christian life rich in spiritual experiences, yet, even stifling what life there is by imposing on it its rigid and cold forms.

Professor Edwin Lewis, College of Theology, Drew University, Madison, New Jersey, teacher of systematic theology, pleads for "the development of church consciousness in Methodism," for "a more zealous regard for Christian institutions, forms, sacraments, and doctrines."

He finds that Methodism in the United States has followed Wesley, who "never surrendered what might be called church consciousness," "in his liberty rather than in his ecclesiasticism" with this result:

So far as ecclesiastical sense is concerned, we are a feeble folk. We have had our share of denominational loyalty and enthusiasm, but we have little of that pride in the past, and that reverence for institutions, and that deep feeling for the solemnity of public worship, which is the peculiar mark of the liturgical churches.

Our church polity is a hodge-podge. — All too few of our ministers know how to lead public worship. We boast a prescribed order of service, yet if you were to attend five Methodist churches on one Sunday, you would find that at least four of them had modified it at one point or another. Infant baptism is a sacred and historic rite, yet we often make it a wholesale performance to help out a Children's Day program. — There is often a like shameful lack of reverence and dignity in the commemoration of the Lord's Supper; the minister seems to think he is a law unto himself; more likely, the reason is that he has not been properly trained to do what he is doing, and the congregation itself seems to be at a loss how to act. Our people often do not know why they are Methodists, what our history has been, or what our distinctive characteristics are; and there is

**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 Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all news items to Rev. F. Graeber, 3753 Michigan St., Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. John Jenny, 632 Mitchell St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

little definite instruction of the children in the meaning of our church life.

Methodism has come to a crisis. We cannot go on in our slipshod manner and expect to succeed. The astonishing growth of the Lutheran churches in this country is something to consider. These churches stress liturgies, sacraments, and doctrines; in a word, they glorify the institution as such. There is no reason at all why Methodism should not do this, and at the same time retain its historic vitality and spontaneity. . . . That an increased respect for form will bring its own dangers, goes without saying. We may have the form of godliness without much power, or the power without much form — or we may have neither. But, also, we may have both, as Wesley had, and the time seems to be ripe for us to demonstrate the fact.

This plea of Professor Lewis should lead Lutherans to appreciate their heritage and to be less inclined to relinquish even their church forms in emulation of other churches, believing it a sign of a progressive spirit to do so, or feeling that these forms in themselves are a hindrance to spontaneity in the Christian life. We have beautiful liturgies that make "provision for the expression of some of the deepest and most holy instincts of the soul." If they do become empty forms, the fault does not rest with them. But the Lutheran Church does not over-emphasize these forms. The Augustana declares: "And to the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments. Nor is it necessary that human traditions, rites, or ceremonies, instituted by men, should be everywhere alike. As Paul says: 'One faith, one baptism, one God and Father of all,' etc. Eph. 4: 5, 6."

However, the Lutheran Church does stress the sacraments, not as sacred and historic rites, but as divinely appointed efficient means of grace. In refusing to accept what the Scriptures teach concerning the sacraments, as Luther did, Zwingli deprived his followers of the comforts they offer by which faith is sustained and strengthened and from which Christian life draws its power.

The Lutheran Church does stress doctrines. It recognizes the fact that all spiritual grace comes to us through the preaching of the Word, and not by a direct working of the Holy Spirit in our heart without the objective

means of grace. Therefore it is a confessional church that makes no compromise with error and extends the hand of fellowship only to such who are in full accord with its teaching. For this reason it thoroughly indoctrinates its children in its Sunday Schools, its Christian day schools and its confirmation classes.

The Lutheran Church does not "glorify the institution of the church as such" over against the individual Christian. It stands for freedom of conscience and the responsibility of the individual Christian. It recognizes the universal priesthood of all believers, with all that this implies. But it does stress the fact that the individual believer is through his faith in Christ a member of the Church, the invisible body of Christ; that Christ gave the ministry of the keys, the means of grace, to the Church; that the confessors of Christ in a certain locality as members of the Church jointly erect and maintain the preaching of the Word and the administration of the sacraments through called servants of the Word and so publicly dispense the grace of God. The Lutheran Christian prizes his church because it preaches Christ to him and because as its member he preaches Christ to others. In its polity, the Lutheran Church is congregational. We have no bishops, nor other officers that exercise authority over the local church.

For the work of the Church and for mutual strengthening and furtherance, the congregations freely unite in a synod. These synods have an organization as it is necessary for the orderly conduct of the business of the church, but no authority is recognized save that of the Word of God. The "church consciousness" of Lutheran Christians is, therefore, one born of the Word. Let us cultivate it zealously. For therein lies the strength of our church, which, by the way, will not always express itself in numbers.

J. B.

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**God and the Farm Board** To help out the farmer and assure him a decent price for his crops, especially his wheat, the Farm Board deemed it wise to advice the farmers to plant less wheat and thus control the output. There was much discussion among those interested on the wisdom of this advice, but none seemed to remember the real and true producer of all crops including the wheat. But this producer was not long in being heard from most effectively. He, the Lord our God, withheld his rain and drenched the land with burning heat, with the result that the crops were indeed shortened without the effort and against the will of the farmers. It was a powerful sermon that the Creator and Ruler of heaven and earth has preached in this drought to all the wise men. Will they heed it?

It is strange but true that the world in its wisdom so easily forgets who is the giver of all good things. We are apt to go serenely on in the belief that it is we that produce bread, clothing, shoes and all property. God is left out of the reckoning entirely. While this is but

natural for the earthly minded unbelievers, should it be said of us, that we forget God in our daily business? It is He that brings bread out of the ground, a most wonderful piece of business, if we but regard it carefully. Moreover it is He that produces that bread when and where and how He pleases, albeit blessing our poor efforts. And again He does this wonderful thing not only without our help but out of pure mercy, without any merit or worthiness in us, so that all living things should look to Him only for meat, for rain and sunshine in due season. We are to learn that He cares for us and thus to cast all our care upon Him. Z.

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**The Boy Scout Movement** The Boy Scout movement has been frequently discussed in the columns of The Northwestern Lutheran, but we reprint the following article from the Bible Banner as it relates a practical incident that serves to substantiate what has been said by writers in our paper:

In his article entitled, "What I Fear in the Boy Scout Movement," Pastor Granlund has pointed out the close resemblance between the fraternal orders and the Boy Scout movement, particularly in religion. Both hold the identical position on religious fellowship. That the fraternal orders look upon the Boy Scouts as future material for the lodge is no secret.

The following letter from a wide awake young pastor bears out the statements made in Pastor Granlund's article. For obvious reasons we choose to withhold the name of the writer.

"Some time ago I was asked by the local scoutmaster to be on a committee with the Methodist and Presbyterian ministers, the committee to have a part in planning the scout work for the year. Because I knew that these Reformed pastors had made much of inviting the scouts as a troop to their services, and that it was made practically compulsory for the boys to attend, on risk of losing their standing with their leaders, I felt that I should, before accepting or declining, clearly state to the scoutmaster the position of our church on religious union with denominations with which we did not have pulpit and altar fellowship.

"The scoutmaster, a Mason, soon interrupted me with angry voice, and said (as nearly as I can recall): 'If you have that attitude to other churches, you have no sympathy with our plans, for our fraternal organizations are sponsoring the scout movement to get the boys away from narrow-mindedness. You certainly would do well to turn down the offer we made you. Boys trained on such ideas would make mighty poor lodge members.'" — H. G. R.

J. B.

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**The Methodists In Rome** are a constant thorn in the flesh of the Pope. It irks him sadly and is a condition hardly to be borne, that these enemies of the Catholic Church have built their International College on the top of Monte Mario, a hill overlooking the Vatican itself. It seems to the holy father to be adding insult to injury, that this institution of learning, which disseminates doctrines destructive of the one true Catholic religion, should be situated on an eminence, to which even the Vatican must look up. Hence the Pope has given vent to his ire by branding this Methodist college on Monte Mario as a center for pernicious propa-

ganda for undermining the Catholic faith in Italy. In his official organ, the Osservatore Romano, he deploras the Protestant offensive in Italy, especially that in the earthquake zone recently several Protestant "jackals" made their appearance, trying to spread Protestant propaganda under the guise of hygienic and financial aid to the quake victims. Moreover the Pope warns Italians that they cannot be good Fascists if they accept the doctrines of Methodism, in other words that the Italian Methodists cannot be true and loyal citizens.

Tolerance in religious matters is not one of the Pope's strong points. Yet in all fairness, should not his holiness remember his own propaganda, so strenuously pushed by the Jesuits and others of his faith, in all Protestant countries? And how indignantly do not the Catholics deny that their religion unfits them for good citizenship or even for the highest offices in the state. The religious controversy over the late failure of Governor Smith to be elected president on account of his beliefs has hardly died down. What is sauce for the goose is sauce for the gander in this case, we believe. As for improving the opportunities of public disaster or need, we have never found the Catholic Church behindhand in pushing itself to the front in such cases. Their missionary zeal in institutions of mercy cannot be ignored. Z.

#### A FINE EXAMPLE

With thanks to one of our readers we reprint the following:

Yesterday I found the following in "The Church of Christ in Corea" by Malcolm C. Fenwick, which would make good copy for our church papers:

"Two years ago, while at our Annual Conclave, one of the deacons, asking to be excused, came into my room and took down a little spruce box. It was about a foot long, seven or eight inches high and about six inches broad. It looked as though one of John D. Rockefeller's oil boxes had been knocked to pieces to furnish the boards. It was nailed together with some of Andrew Carnegie's steel nails, which also came in large quantities, and on top of the box were placed two empty condensed-milk tins, still bearing Gail Borden's signature. 'What box is that?' I said to the deacon.

"'Our treasury,' he replied.

"I laughed outright, notwithstanding the fact that I felt very serious, because of the solemn communion of which we were about to partake. The box was rough and crude — yet three of the world's richest men were represented in its makeup.

"The next day the reports came in, and as the treasurer's report was read, my laughter was turned to tears when I learned that into those empty milk tins, and transferred into that rough box, these babes in Christ, out of the abundance of their poverty, had given seven dollars per member to carry the Gospel to the lost. There was not a wealthy man represented. The richest man was not

worth a thousand dollars, and there were not a dozen worth two hundred dollars. Very few were worth one hundred dollars, and most of them had not ten dollars' worth of earthly possessions. But they were rich toward GOD.

"If you reckon the average American wage at two dollars per day, and the average Corean wage at twenty cents per day, then these splendid disciples had put in that box, relatively, seventy dollars per member.

"I am told that in the United States the disciples of the Lord spend three dollars per capita on themselves,\* and a fraction of half a cent on others. These men spent, relatively, seventy dollars on others, and practically nothing on themselves — touched by the spirit of sacrifice."

\* This was written in 1911.

### SOUTHEAST WISCONSIN DISTRICT SESSIONS

The South East Wisconsin District gathered in biennial convention June 23 to June 27, inclusive, in Jerusalem Church, Milwaukee, H. and W. Gieschen, pastors. The sessions were attended by 106 pastors, 26 teachers, and 58 congregational representatives. The convention days were days of rich spiritual experience for all.

The convention was opened with a divine service in which President Buenger delivered the sermon. The sermon, based on John 4, 34, was an earnest plea for active participation in the work of the Church, the gathering of the precious harvest of undying souls. Pastor O. Hagedorn delivered the sermon and Pastor F. Gundlach the confessional address at the service held on the evening of June 26. The Rev. G. Bradtke served as chaplain, opening every session with a brief devotional service.

Together with the other districts comprising Joint Synod our South East Wisconsin District is endeavoring to carry out the Lord's majestic commission to the Church, "Preach the Gospel to every creature." This necessitates, first of all, the erection and maintenance of institutions for the training of missionary pastors and teachers. The various institutional reports submitted were in the main favorable. During the school years 1929-1930, 639 students were enrolled at our five institutions, the Seminary, Thiensville, Wis., Dr. Martin Luther College, New Ulm, Minnesota, Northwestern College, Watertown, Wis., Michigan Lutheran Seminary, Saginaw, Mich., and the Northwestern Lutheran Academy, Mobridge, S. D. Prof. Fleischer, representing Northwestern College, Watertown, stressed the need of an additional building for this our largest institution. The district voted to advocate the erection of a new building at Watertown at the next meeting of Joint Synod.

A large share of the district's time was taken up with the discussion of its mission work. Pastor Wm. Mahnke, chairman of the District Mission Board, reported on the work done within the confines of the district during the

last two years. There has been little expansion during this period. But one new mission was called into existence. The lack of money, especially in the Church Extension Fund, is responsible for this almost total cessation of mission activity. The printed report on our work among the Apaches of Arizona was augmented by an interesting verbal report given by Pastor Alfred Uplegger. Truly, there is cause for profound joy and gratitude in the fact that in spite of many difficulties, the defection of several missionaries, serious sickness among our workers and members of their families, several epidemics among the Apaches our efforts among the red men of Arizona were blessed by the Lord of the harvest. The enrollment at our schools — 268 scholars — was the highest in the history of our work. Surely the Gospel proclaimed to the children in our school will be a leaven for good in the entire field. — The report concerning our trans-oceanic missions in Poland was particularly gratifying. The number of preaching places and congregations served by our five missionaries has grown from 7 to 13, that of souls under their spiritual care from 350 to 1,050. Our largest congregation in Poland, that in Szrcypkowo, numbers 131 voting and 341 communicant members.

The Church is the guardian of God's truth in the world. To preserve this truth and insure purity and unity of doctrine doctrinal papers are read at our various district gatherings. Three timely papers were submitted and discussed. In view of the fact that the Church is commemorating the quadricentennial of the Augsburg Confession, two of these papers dealt with this first creedal writing of the Church, Prof. John Meyer favored the meeting with a paper on the Augsburg Confession. Pastor Paul Bergmann read a paper on Articles Seven and Eight of the Augsburg Confession. Luther's Catechism, Its Origin, Scope and Worth was the topic of the paper submitted by Pastor Henry Gieschen.

The following officers were elected by the district: president, the Rev. C. Buenger; first vice-president, the Rev. Hy. Diehl; second vice-president, the Rev. Wm. Sauer; secretary, the Rev. W. Keibel; recording secretary, the Rev. P. Bergmann; treasurer, Mr. C. Werner. Pastor Arnold Schultz and Mr. Hy. Vetter were elected members of the Mission Board. The Messrs. H. Ungrodt, E. Hass, C. Jeske and G. Heckendorf were elected to serve as members of the Auditing Committee.

The district adjourned at noon Friday, to meet again, God willing, two years hence.

### NEBRASKA DISTRICT CONVENTION

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." Charity is a virtue foreign to natural man. He is so completely steeped in ego and self-esteem that he hasn't time to be charitable. Certainly natural man does not admit this, but rather boasts of his charitableness and tolerance and prattles about it continually. This fact alone indicts him, for

"charity vaunteth not itself, is not puffed up." A man may have every appearance of charity, but if boasting accompanies it, it is not charity, but natural man seeking his own. But the almost entire lack of charity in actual practice indicts natural man more than anything else. Upon close scrutiny all his vaunted charity vanishes and one finds only gain for him who was supposed to be administering charity. And how can it be otherwise? Charity requires humility, humility comes from a knowledge of sin, and this knowledge in turn by the grace of God.

Consequently in the heart of a child of God it can be otherwise. This heart was born of charity. It loves God because God first loved it. But the sad truth is that from year to year, from generation to generation we find ourselves gradually but firmly being drawn more and more into the net of uncharitableness in which natural man is so completely woven. We realize that our charity is not the same as the charity of the past generation and seek to excuse ourselves by saying we are living in a different age, or we haven't the means, nor the time, nor the ability, etc., etc., while in reality it is only the manifestation of our weak faith. But it must not be thus with us. He that has charity has everything: humility, faith, life, while without charity we have nothing.

In view of all this it is with pleasure that one remembers the convention of the Nebraska District at Norfolk, Nebr., from the 18th to the 23rd of June. Hospitality, true charity was manifest everywhere. Six days of intimate fellowship with brothers and sisters in Christ were spent. In the opening service on Wednesday morning our president, J. Witt, spoke on 1 Pet. 3, 9 b, "Knowing that ye are thereunto called, that ye should inherit a blessing." The love of God in Christ called us to inherit this blessing. In the heart of a child of God, therefore, love, charity, hospitality, etc. must ever be present. If we find ourselves lacking in this greatest of all virtues and drawn more and more towards the gospel of the world: self-preservation, then we are losing our identity and rapidly becoming nominal Christians only.

Eight sessions were held of which three were devoted to a study of the Augsburg Confession with Pastor E. C. Monhardt as leader, and five to routine business. Missions, institutions, and Prof. Koehler's appeal were given major consideration. In regard to the latter Synod decided that it was not in position to receive it and requested Prof. Koehler to appeal to the constituted authority, the general peace committee. On Friday afternoon Prof. Westerhaus showed the necessity of a new building at Watertown. That a new building there is necessary every Christian in our Synod must realize and when Christians realize that something is necessary for God's kingdom it will be taken care of.

The elections were taken care of with the following results: president, J. Witt; first vice-president, E. C. Monhardt; second vice-president, W. Baumann; secretary,

A. B. Korn; treasurer, Dr. W. H. Saeger; mission-board, Pastors Tiefel, Baumann, Hahn, Teacher Eggers, Layman R. Heinecke.

Thursday evening Pastor Korn spoke at a school service. On Sunday the 400th anniversary of the Augsburg Confession was celebrated with two German and two English services. And on Monday evening we closed with a confessional and communion service, Pastors Krenke and Siffring delivering the confessional address and sermon respectively.

What benefit did we derive from this convention? Only this that we were made more mindful of the blessing which we are called to receive. Without a doubt then, the six days at Norfolk were well spent, including the Sunday on which we were away from our several congregations.

G. L. Press.

### SYNODICAL CONFERENCE CONVENTION

The biennial convention of the Synodical Conference of North America met August 6 to 11 at Quincy, Ill.; 142 representatives of the Slovak, Norwegian, Wisconsin, and Missouri Synods were present and were the guests of the hospitable members of St. James' and John's Lutheran Churches. At the services on Wednesday morning, held in St. John's Church, Rev. C. A. Weiss, pastor, Rev. Herman Gieschen of Wauwatosa, Wis., delivered an impressive sermon on Psalm 84, 3.

The sessions of the Conference were held in St. James' Church, Rev. Titus Lang, pastor. Dr. P. E. Kretzmann of Concordia Seminary, St. Louis, read a scholarly essay on the timely topic: "True Union in Contrast to Unionism and Separatism." In the following we give a brief resume of the doctrinal essay.

Unity of the spirit is an essential quality of the one holy Christian Church. It is a unity of faith and hope, of thought and desire. The Spirit of God, the author of this unity, gives to the true members of the church the same faith in Jesus, the same hope of life everlasting in the Savior's name, the same desire to follow after holiness, the same attitude to the Scriptures as the divinely inspired, infallible Word of God.

The unity of the spirit is to manifest itself outwardly. Those who agree in all points of Christian doctrine, are to confess together the Biblical doctrine, defend, and promulgate it. The preservation of the unity of the spirit necessitates the practice of Christian love towards those that are weak in faith and Christian knowledge, but Christian love is not practiced if the testimony against error is silenced or the truth of the Bible is sacrificed for the sake of outward union. Uniformity in customs and ceremonies is not a prerequisite to Christian union but unity of doctrine most certainly is. Union without unity of doctrine is a travesty, a sin of disloyalty to God's Word and of base hypocrisy, and as to its practical results, unionism is a calamity. Unionism leads at last to a flat denial of the most fundamental Christian doc-

trines. The tolerance of a "little" error will finally make it impossible to eradicate gigantic falsehood. Instead of uniting the church, unionism disrupts the church. True unity of the spirit is maintained if we separate ourselves from such as tenaciously cling to false doctrine. But because of difference of church customs and outward ceremonies we are not to leave the fold of a church. As desirable as unity of customs and liturgy and ceremonies may be, they are not an essential requirement for church union. "May almighty God and the Father of our Lord Jesus grant the grace of His Holy Ghost that we all may be one in Him, and constantly abide in this Christian unity, which is well pleasing to Him."

The business of the Conference concerned itself largely with the mission work among the negroes. Eighty congregations and mission places numbering 6929 souls are served by the fifteen white and twenty-two colored missionaries of the Conference. In the last two years, 1,045 souls were added to the Kingdom of our Lord, an increase in this mission of 18%. Certainly a proof that the Lord is abundantly blessing our efforts in the field of negro mission. The opening of one new mission deserves special mention. In Piney Woods, Mississippi, there is a co-educational institution which has an enrollment of three hundred colored boys and girls in the high school and college department and of one hundred pupils in the elementary grades. Our church was asked by the president of the institution to take full charge of the religious instruction at the school and Pastor George Schmidt, who has taken charge of this promising work, reports that students and faculty members show a laudable interest in the Lutheran doctrine and that many colored people have found the way to salvation in Christ. It appears that through our work at this institution many new fields of labor will be opened to our church for the preaching of the Gospel among the colored people of the South.

The Synodical Conference maintains three institutions of higher learning for the training of colored workers, Immanuel Lutheran College at Greensboro, N.C., Alabama Lutheran College at Selma, Ala., and Luther Preparatory School at New Orleans, La. At these institutions seven white and two colored professors are teaching.

The mission fosters thorough indoctrination of the children at the various mission stations. We maintain 52 parish schools which have an enrollment of 3,320 pupils. Through the mission-school of Mount Zion Congregation at New Orleans more than two hundred children were gained for the church in two years. What a joy it must be to hear those colored children recite Luther's Small Catechism and to hear them sing the songs that are dear to our heart and to tell those Bible stories that are precious to our soul!

Needless to say, the mission work of the Conference cannot be carried on without funds. It is the effort of the Missionary Board of the Conference to keep the build-

ing operations of the Mission within the budget adopted two years ago. The four synods, comprising the Synodical Conference, according to their respective numerical strength proportionately support the mission work of the Conference.

The members of the missionary board of the Conference unstintingly give of their time and effort in order that our mission work may be carried on properly, successfully, and economically. They, as well as the missionaries themselves, are deserving of our supplications and prayers. May the Lord and Savior grant them all wisdom and strength for their arduous difficult tasks.

Rev. Chr. F. Drewes, our director of missions, who has been active in the cause of negro-mission for more than twenty years, was given a rising vote of thanks and the hope expressed that the heavenly Physician might soon grant him new vigor and health.

A matter of general interest to the friends of missions was the request of our colored fellow-Christians to begin missionary work in Africa, "the dark and sobbing continent." \$6,000.00 have been collected for this purpose. The greater amount of this money has come from our poor negro-Christians. The Conference decided to empower the missionary board to appoint a committee and have this committee make all studies preparatory to an exploration of missionary opportunities in Africa and to report to the Conference at its next biennial convention.

Prof. L. Fuerbringer, D. D., was elected president of the Synodical Conference, Rev. B. Schlueter, vice-president; Rev. H. Gieschen, secretary; Rev. T. W. Strieter, assistant secretary, Mr. M. Marquard, treasurer.

On Friday evening Rev. M. N. Carter of Chicago delivered an illustrated lecture on negro missions, and on Sunday the two congregations of Quincy celebrated "Luther Day" with special reference to the four hundredth anniversary of the Augsburg Confession. Dean J. F. C. Fritz of St. Louis, and Rev. Walter Hohenstein of Bloomington, Ill., were the speakers, and brief addresses were delivered by our colored pastors, Rev. John Alston of Atlanta, Ga., and Rev. M. N. Carter of Chicago.

The great Savior and Lord of the church bless the work of the Synodical Conference and keep it ever strong in true Christian union and unity.

Walter E. Hohenstein.

### A FISH TO SWALLOW 10 JONAHS

Professor Wiseman thirty years ago was saying that Jonah was a myth: that no whale could swallow Jonah; that a city of three days' journey called Nineveh was unknown; that Nineveh covered 800 acres. Now our Sunday School teachers who teach this lesson can join in God's laugh at these great professors. This is God's way of doing it.

In the year 1912 Captain Charles H. Thompson, of Miami, Florida, while fishing for tarpon from his steam



yacht, saw the fin of a huge monster cut the water before them. He with three men launched their lifeboat and succeeded in harpooning it. For thirty-nine hours that great sea monster dragged the lifeboat around, with no stops for sleep or refreshment. The steam yacht followed them as best it could, although at times the speed was terrific.

They threw into it five harpoons, and one hundred and fifty-one bullets were fired. When finally subdued, the thirty-ton yacht came alongside and hooked its anchor chain through its jaws. But it was only having a rest after thirty-nine hours of towing. With one blow of its immense tail it crushed the rudder and propeller of the steamboat. Finally a steam tug came to their assistance and towed the monster 110 miles into Miami. With a steam crane it was hauled upon the dock with still sufficient life to give one last bang with its tail, which demolished the dockhouse and broke a man's leg.

Now for a few facts about that fish. It weighed 30,000 pounds. It was forty-five feet long, and eight feet three inches thick. Its mouth was thirty-one inches high and thirty-eight inches wide. Its skin was three inches thick, and the bullets had barely pierced it. It had in its stomach, whole, one fish weighing 1,500 pounds, besides a large cuttle-fish or octopus.

A full-grown man could stand upright in its stomach, and we have a picture of one man lying in its mouth, and another of two men sitting in its open jaws as in a swing hammock. It could easily have swallowed ten Jonahs. The United States Government sent experts to embalm the skin. They used fifteen barrels of formaldehyde. Steel ribs were inserted and the fish has been mounted on the deck of a steamboat and exhibited by Uncle Sam. It is a pure fish, and not a mammal or whale, and the scientists who took out the skeleton claim that it was but a baby of its species.

—The Bible Student.

### THE PALESTINE SITUATION

Though there has been a lull in the storm which broke over Palestine last year, the Palestine question is far from being settled. It seems that in England the opinion gains ground that the Balfour declaration is a mistake. This declaration demands Palestine for a national home for the Jews. The Arabs have greatly resented this because they look upon Palestine as their own country, which has been in their possession for 1,300 years. We give the statement of two Englishmen made recently.

"The Jews themselves are by no means to be exonerated from all responsibility for their own sufferings. . . . Politically, some of us feel that the Balfour declaration suggests an absolutely unworkable scheme which had much better be abandoned. From the Jewish point of view it would seem to be a hindrance, rather than a help. If it could be thrown overboard, with the approval of the wiser heads among the leaders of Jewry,

the cause of Zionism would be immeasurably helped, and the official grounds of Arab hostility would be removed. The policy of peaceful penetration of this country by Jews would continue and be divested of its greatest opposition. Britain would still champion the cause of the Jews and be able to do so far more effectively. Political Zionism would go and the Jews would flourish."

The same view was expressed by another Englishman, who added: "The Jew was once a man without a country. He now has two countries. For seven years the Arab has been scratched and goaded to desperation. Just as Esau sold his birthright to Jacob, the improvident, a simple Arab to-day sells his birthright to the land to overreaching Jacob for whom he is no match. He sees his land going, his suburbs, the electric power and financial control. He sees what seems to him a vast octopus closing in about him. Then he seizes and strikes. The real trouble is in the self-contradiction of the Balfour declaration. This gives A the right to pick B's pocket. Life would be better for the Jew himself without this declaration, if Zionism were stripped of its *political* elements which so alarm the Arab and the Moslem world. It can never work as at present interpreted."

One can readily see how these conditions foreshadow the approaching time of Jacob's trouble. Zionism is too strong to abandon its schemes. Jewish capital will continue to flow into Palestine to develop the natural resources of the land. The real conflict will come when the Jews touch places like the mosque of Omar. It maddened them to fury when some Jews declared that the flag of Zionism would yet float over that sacred spot of Islam.

—The Jewish Era.

### HANS HEPZL AND JESUS

When Hans Herzl, son of Dr. Theodore Herzl, espoused the Messiahship of Jesus, the Jewish press in general adjudged him demented; an insane man is not responsible for his actions, they argued. They did not figure, however, that ultimately the insanity bubble would explode. But this is exactly what happened when Joseph Breinin, in an article in the *New York Tog* of May 18, told of meeting with Hans Herzl and finding him not only not demented, but most rational and well-balanced. "Herzl" says Breinin, "is at present doing some very important French translation into English for American and English publishers. He has not, as was assumed, wavered in his religious convictions and he also claims that his faith has not denationalized him. 'For,' argues he, 'just as an Englishman can be a Roman Catholic, or a Protestant, or neither of them, just so can a Jew be a follower of Jesus the Jew.' One may not agree with Herzl," writes Brainin, "but to say that he is not sane is unwarranted."

—The Mediator.

The devil's biggest desire is not to break up the church, but to have a hand in running it. — Selected.

## FROM OUR CHURCH CIRCLES

### Mississippi Valley Pastoral Conference

The Mississippi Valley Pastoral Conference will meet September 9th and 10th from 10 o'clock A. M., until Wednesday evening, at Lewiston, Minn. (Rev. Rudolf Korn, pastor). Please note change of time.

Sermon: Rev. A. Sauer (C. F. Kurzweg) German.  
Confessional: Rev. Im. Brackebusch (J. Bergholz) English.

Papers: Exegetical Treatise on the Third Chapter of Hebrews (Rev. C. F. Kurzweg); Isagogical Treatise on the Gospel according to Mark (Rev. R. Mueller); Catechetical Treatise (Rev. Jul. Bergholz).

Notice: Services on Tuesday evening. Please inform the local pastor if you intend to be present or not.

W. C. Limpert, Sec'y.

### Joint Pastoral Conference of Milwaukee and Vicinity

A special meeting of the Joint Pastoral Conference of Milwaukee and Vicinity will be held Tuesday, September 16, at 9 A. M. in Grace Church (Pastor Wm. Sauer), Cor. Broadway and Juneau Ave., Milwaukee.

Essay: The American Legion, by Pastor C. Buenger. Pastor E. Blakewell is co-essayist.

Everyone is requested to study the matter at home as much as possible. Walter A. Gieschen, Sec'y.

### Wisconsin Chippewa Valley Pastoral Conference

The Wisconsin Chippewa Valley Conference will meet at Hurley, Wisconsin, on the 16th and 17th of September. The first session will begin on Tuesday at 9 o'clock.

The following papers are to be read: Revelations 12, H. Brandt; Art. 5 of the Formula of Concord, E. Walther; Exegesis of 1 John, F. Senger; "How Shall We Bring the Bible to Our People and Our People to the Bible," S. Rathke; The Augsburg Confession, esp. Art. 2, Of Original Sin, C. Auerswald.

Sermon: F. Senger, E. Walther.

Confessional Address: C. Auerswald, W. Baumann.

Please announce your coming or intended absence.

G. C. Marquardt, Sec'y.

### Land O'Lakes Conference

The Land o'Lakes Conference (mixed) will convene, D. v., at Lily Tuesday, September 9. The morning session will begin at 9:30. Service in the evening at 7:30.

Sermon: P. Bergmann, H. L. Buesing.

Sermon Study by T. H. Thormalen.

Please announce yourself to the local pastor M. K. Zimmermann, Lily, Wis. P. G. Bergmann, Sec'y.

### Winnebago Pastoral Conference

The Winnebago Pastoral Conference will meet at Wautoma, Wis. (Rev. E. Behm), September 22-24.

Papers: 1. New Testament Exegesis, 1 Tim. 6, 1 ff., by I. Uetzmann; 2. A history of the Augsburg Confession (cont.), by K. A. Timmel; 3. The 7th and 8th paragraph of the Augsburg Confession (cont.), by O. Theobald; 4. A biography of the Apostle Paul as pastor and missionary, by E. Benj. Schlueter; 5. Is the Boy Scout a Religious Movement or Not? by E. Pankow; 6. Is the American Legion to be Treated as a Lodge? by Gerh. Pieper.

Sermon: Gerh. Pieper, E. Benj. Schlueter.

Confessional Address: Traug. Redlin, K. A. Timmel.

Remarks: The first session will commence at 7:30 P. M. — Please inform the local pastor if you intend to be present or not.

F. C. Weyland, Sec'y.

### Redwood Falls Pastoral Conference

The Redwood Falls Pastoral Conference will meet at Sheridan Twp., Minn. (Rev. G. Schuetze), September 9 and 10, first session beginning September 9 at 2 P. M.

Paper: "Beichtanmeldung," by H. Boettcher; A Choice of Theme, by Aug. Sauer.

Sermon: Aug. Sauer, C. C. Kuske.

Confessional Address: J. Baur, Jul. Dysterheft.

Remarks: Divine service in the evening on September 9. — Please register with Pastor loci.

Carl G. Schmidt, Sec'y.

### Rhineland Pastoral Conference

The Rhineland Pastoral Conference will meet at Rhineland, Wis., in the congregation of Rev. Paul Bergmann on October 7.

Papers: Augsburg Confession, by R. Haase; Fruits of Repentance, by F. W. Raetz; Justification and Sanctification, by H. F. Eggert; Exegesis of 2 Timothy, by Jos. Krubsack; Birth Control, by Paul Bergmann.

Sermon: Raetz, Krubsack.

Please announce!

R. A. Haase, Sec'y.

### Northwestern College

The new term at Northwestern College will begin on Tuesday, September 2nd. On this day, at 9 o'clock in the morning, all new students must present themselves in the Recitation Building with their credits or diploma showing what grade they have completed. Regular recitations begin the following day, Wednesday, September 3rd. Early announcement of new students would be appreciated. Inquiries and announcements should be directed to the undersigned.

E. Kowalke,

814 Richards Avenue,

Watertown, Wis.

### Dr. Martin Luther College

On September 3 the new school year will open in Dr. Martin Luther College, New Ulm, Minn. Our institution offers a four years' high school course for such that

desire to enter a full college for the preparation for the ministry, a four years' high school course and a three years' normal course for such that wish to become teachers in Lutheran schools, and a four years' high school course of a general nature for such that desire a high school course given under distinctly Christian influence.

For catalog, application blank, and information apply to

E. R. Bliefernicht,  
213 South Jefferson Street,  
New Ulm, Minn.

### Theological Seminary

The new school year will begin, D. v., on September 3. Opening services will be held in the seminary chapel at 10 o'clock A. M. Address applications for admission to the president of the faculty, Prof. Aug. Pieper, or to the undersigned registrar.

Joh. P. Meyer,  
Box 123, Thiensville, Wis.

### Michigan Lutheran Seminary

The new school year at the Michigan Lutheran Seminary, Saginaw, Mich., begins September 3. Michigan Lutheran Seminary is a preparatory school for our college at Watertown, Wis., and our normal school at New Ulm, Minn. At the same time it affords a regular four-year high school course. For catalogs and other information apply to

Otto J. R. Hoenecke, Dir.,  
Michigan Lutheran Seminary,  
Saginaw, Mich.

### Northwestern Lutheran Academy

The new school year at Northwestern Lutheran Academy begins September 3. The Academy offers preparatory courses for our other synodical institutes. The eleventh grade will be added this fall. Information, catalogs, etc. may be had by addressing the undersigned.

K. G. Sievert.

### The Lutheran High School of Milwaukee, Wis.

God willing, the new school year of our Milwaukee Lutheran High School will begin on Wednesday, September 3. In the last school year 349 students enjoyed the blessings of a truly Christian training in this institution. To such boys and girls as have been graduated from the eighth grade thorough four-year academic and commercial courses are offered. For further information address the principal,

E. H. Buerger,  
Lutheran High School,  
621 13th Street, Milwaukee, Wis.

### Announcement of the Opening of the New School Year of the Deaf-Mute Institute

The Ev. Luth. Deaf-Mute Institute, Detroit, Mich., will begin its 58th school year on Wednesday, September 3. All pupils must be present at the school no later than Wednesday morning. Prospective pupils must be deaf

or too hard of hearing to profit from a common school, must be of sound mind and capable of being taught. Feeble-minded deaf or such as have a contagious disease cannot be admitted. The cost for tuition and board is \$10 per month for ten months. If parents are not able to pay this amount, it is reduced to meet their circumstances. Poverty should not be a reason not to send the child. At the beginning of the year \$10 must be deposited with the director for the defraying of smaller expenses occurring during the year. The bed complete, towels, and soap are furnished by the Institute. The child brings a tooth and hair brush, tooth paste, comb, and nail file or scissors.

This Institute is our Lutheran Church school for our baptized deaf children. It gives them along secular lines, in a seven years' course, what the state schools give, using the same methods. Besides this, it gives the child what the state school cannot and does not give, namely, instruction in the chief Bible doctrines according to Dr. Luther's Small Catechism, and prepares them for confirmation and communicant membership. The deaf child, more than the hearing, must be *brought up* with the word of God from childhood and be in touch with it daily. THIS can be done *only in a school* with its systematic instruction and education. Parents having the spiritual welfare of their children at heart, will not send them to the state school, where it is lost to the Church in most cases, but to their church school. After a child has finished with us, it ought to be sent to a state school for further and higher education in the secular branches and the trades.

When writing, address all letters to the undersigned and inquire as to what is needed in the line of clothing, and information and an entrance questionnaire will be mailed.

Rev. William Gielow,  
6861 E. Nevada Ave.,

### Augsburg Confession Celebration

On the 10th of August the congregations of Door and Kewaunee County belonging to the Synodical Conference met at the Fair Grounds in Luxemburg, Wis., to celebrate the 400th anniversary of the Augsburg Confession. Prof. Kowalke of Watertown and Rev. Kohn of Merrill delivered the addresses. A mass-choir rendered several appropriate selections, and the collection was turned over to the negro mission.

Fr. Schumann.

### Golden Jubilee

On the 7th Sunday after Trinity, Aug. 3, the St. Paul's Congregation of Plymouth, Nebr., the Rev. W. Baumann, pastor, celebrated the fiftieth anniversary of its organization. It was a day that will be remembered for a long time by members and friends of the congregation, and although the heat was great, all of the services were well attended to thank and praise God for his bountiful goodness.

Three appropriate services were held, in which the speakers called the hearers' attention to the great blessings the Word of God, preached in all simplicity and purity, had brought to them and their children, and encouraged them that they should in thankful appreciation show forth the praises of God in word and deed. Prof. M. Lehninger of Thiensville, Wis., who had been the pastor of the congregation for 26 years, delivered a German sermon in the morning and read the history of the congregation. In the afternoon the Rev. E. Monhardt of Clatonia, Nebr., preached the German and the Rev. J. Witt of Norfolk, Nebr., the English sermon. The evening service was English, and the undersigned preached the sermon.

Very elaborate preparations had been made to take care of the guests of the five or six neighboring congregation, as well as of the members of the home congregation; and in spite of the heat everybody seemed to have caught up the spirit of the day, rejoicing in the Lord in thankful acknowledgement of His great gifts.

May the Lord of the Church continue in the midst of this congregation with His Word and Sacraments.

E. A. Wendland.

#### Cornerstone Laying

On the afternoon of August 17 Cross Church in Rockford, Minn., laid the cornerstone for a new brick church, which was designed by Mr. Hilding Ahrne of Minneapolis and is being built by Mr. Axel Carlson of Buffalo. Pastor W. J. Schulze of Hutchinson preached in English (Eph. 2:20), and Pastor Martin Schuetze of Ellsworth in German (Gen. 28:16-22).

The ceremony was performed by the pastor of the congregation; he was assisted by the two speakers and by Pastors E. H. Bruns, W. P. Sauer, W. Petzke, and Ad. Spiering.

H. C. Nitz.

#### Memorial Wreath

Memorial Wreath established for Barbara Beyerlein: Mr. and Mrs. Ed. Schmiege and Children, \$5.00. Above fund is to be used for the Children's Home at Bay City, Mich.

Rev. H. Engel.

#### Installations

Authorized by the President of the North Wisconsin District, the undersigned installed the Rev. Arthur Gentz as pastor of Trinity Congregation (affiliated with the Wisconsin Synod) at Marinette, Wis., on the seventh Sunday after Trinity, August 3, 1930.

Address: Rev. Arthur Gentz, 1424 Sherman St., Marinette, Wis. Theodore Thurow.

\* \* \* \* \*

Authorized by President Aug. F. Zich I installed Pastor Erhard Rupp in the Manistique-Germfask, Mich., parish August 17.

W. Roepke.

Authorized by President Im. F. Albrecht, Pastor Im. F. Lenz was installed in Mt. Olive's English Lutheran Church, Graceville, Minn., on Sunday, August 3. The Rev. Ed. Hempeck assisted the undersigned.

Address: Rev. Im. F. Lenz, Graceville, Minn.

M. J. Wehausen.

\* \* \* \* \*

Authorized by President J. Gauss the undersigned installed Pastor O. J. Eckert as pastor of St. Paul's Ev. Luth. Church, Saginaw, Mich., on the 8th Sunday after Trinity.

Address: Rev. O. J. Eckert, 722 Auers St., Saginaw, W. S., Mich. O. Eckert.

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By authority and arrangement of President John Gauss of the Michigan District Rev. R. C. Timmel was according to Lutheran custom put into his office as pastor of Apostle's Church at Toledo, Ohio, on the last Sunday in July. President Gauss took part in the solemn ceremony. Be a star in the Savior's right hand! — Do the work of an evangelist.

George N. Luetke.

\* \* \* \* \*

At the request of President Aug. F. Zich the Rev. F. Schroeder was installed by the undersigned on Sunday, the 17th of August, as pastor of St. Paul's Congregation in the township of Seneca.

Address: Rev. F. Schroeder, R. 5, Berlin, Wis.

E. P. Pankow.

\* \* \* \* \*

Authorized by Pres. C. Buenger of the Southeast Wisconsin District, I installed Mr. Arnold Meyers, candidate for teacher, as teacher for the Woodlawn Evangelical Lutheran Church, West Allis, Wis., on Aug. 3, 1930.

Harry Shiley.

#### Ordinations

Authorized by the President of the Southeastern Wisconsin District, Rev. C. Buenger, Candidate Wm. E. Steih was ordained by the undersigned on July 6 assisted by Rev. F. Kauss.

C. H. Schmelzer.

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Candidate Fredrick Schroeder was ordained to the holy ministry by the undersigned on July 27, the sixth Sunday after Trinity at Trinity Evangelical Lutheran Church at Bay City, Mich.

J. F. Zink.

\* \* \* \* \*

Candidate Erhard C. Rupp was ordained to the holy ministry at St. Paul's Evangelical Lutheran Church at Manistee, Michigan, on the 10th day of August.

E. E. Rupp.

#### Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state—  
 Your full name.  
 Whether you are pastor, professor, etc.  
 Your place of residence (street and number if possible).  
 Your post-office.  
 R. F. D. No.  
 County and State.  
 Of which synod are you a member?  
 Do you reside in a rural district?  
 If the latter is the case, which is the nearest city?  
 In which direction is it from your place of residence?  
 How far is it away?  
 This notice also applies to such as have so far not held office and were therefore not listed.  
 Address your card to

Northwestern Publishing House,  
 263 Fourth St., Milwaukee, Wis.

### MISSION FESTIVALS

Rising City, Nebr., St. John's Church, Harry H. Spaude, pastor. Speakers: Roy Vollmers, Enno Schuelke. Offering: \$126.74.

Bruce, Wis., Bethany Church, F. H. Senger, pastor. Speakers: F. H. Senger, Elmer Prenzlow. Offering: \$18.61.

#### Trinity Sunday

Seaforth, Minn., St. Paul's Church, G. Schuetze, pastor. Speakers: W. Nickels, Im. Albrecht. Offering: \$52.00.

#### First Sunday after Trinity

Johnson, Minn., Trinity Church, M. J. Wehausen, pastor. Speakers: Prof. E. Sauer, Karl Plocher. Offering: \$167.45.

#### Second Sunday after Trinity

Rib Falls, Marathon Co., Wis., St. John's Church, Town Rib Falls, Marathon Co., Wis., Immanuel Church, Town Stettin, Marathon Co., Wis., St. John's Church, G. E. Neumann, pastor. Speakers: Prof. E. Wendland, G. E. Neumann. Offering: Rib Falls, \$75.86; Town Rib Falls, \$42.08; Town Stettin, \$56.93; total, \$174.87.

#### Third Sunday after Trinity

Danube, Minn., St. Matthew's Church, A. W. Blauert, pastor. Speakers: E. Bertram, H. Kuether. Offering: \$372.45.

#### Fourth Sunday after Trinity

Town Argo, White Co., So. Dak., St. Paul's Church, H. C. Sprenger, pastor. Speaker: J. Schwarting. Offering: \$134.00.

Louis Corners, Wis., Zion Church, Harold O. Grunwald, pastor. Speakers: B. Gladosch, O. Henning. Offering: \$158.06.

Eden Township, Brown Co., Minn., Immanuel Church, H. A. Scherf, pastor. Speakers: Profs. E. Sauer, G. Schweppe, Pastor E. G. Fritz. Offering: \$156.71.

Altamont and Gary, So. Dak., Herbert Lau, pastor. Joint Festival. Speakers: E. Kuske, L. Lehmann. Offering: Altamont, \$33.35; Gary, \$59.78; total, \$93.13.

#### Fifth Sunday after Trinity

Goodwin, So. Dak., Herbert Lau, pastor. Speakers: E. Schaller, R. Gamm. Offering: \$87.40.

Omro Township, near Boyd, Minn., St. John's Church, Henry Albrecht, pastor. Speakers: Adolph Frey (German and English), Christian Albrecht. Offering: \$215.00.

South Ridge, Monroe Co., Wis., St. Matthew's Church, P. Monhardt, pastor. Speakers: C. Siegler, J. B. Bernthal. Offering: \$280.00.

#### Seventh Sunday after Trinity

Greenleaf, Wis., St. Paul's Church, E. Schoenicke, pastor. Speakers: L. Mahnke, P. Eggert. Offering: \$50.00.

Dalton, Wis., Grace Church, Aug. Paetz, pastor. Speakers: H. Reimer, H. Geier. Offering: \$36.01.

Kiel, Wis., Trinity Church, Harold O. Greenwald, pastor. Speakers: W. Schlei, W. Laesch. Offering: \$107.05.

Marshall, Wis., St. Paul's Church, M. J. Hillemann, pastor. Speakers: F. Weerts, E. Reim. Offering: \$131.35; Ladies' Aid, \$25.00; total, \$156.35.

Caledonia, Minn., St. John's Church, and Union, Minn., St. Peter's Church, R. Jeske, pastor. Speakers: Aug. Vollbrecht, R. Korn. Offering: \$336.00.

Marshfield, Wis., A. C. Dornfeld, pastor. Speakers: H. Schaller, E. Kolander. Offering: \$73.00.

#### Eighth Sunday after Trinity

Prairie Farm—Pine Creek, Wis., C. H. Auerswald, pastor. Speakers: M. Michaels, H. Klinkenberg, F. Senger. Offering: \$203.20.

Winneconne, Wis., St. Paul's Church, O. Hoyer, pastor. Speakers: F. Weyland, T. Uetzmann. Offering: \$113.98.

Jenera, Ohio, Trinity Church, J. Gauss, pastor. Speakers: Dir. O. Hoenecke (German), H. H. Hoenecke (English). Offering: \$387.65.

Rib Lake, Wis., St. John's Church, F. Kammholz, pastor. Speakers: G. Gerth, H. Schaller. Offering: \$102.39.

### ITEMS OF INTEREST

#### TOLERANCE, PERHAPS?

Last New Year's Day the first atheist missionary sailed from New York for Sweden to preach that there is no God, reports "The Christian Advocate" (New York). The atheists' society ("A. A. A.") is now five years old and is zealously propagating its work among the young, among college students, and elsewhere. Not long ago the bulletin of a Methodist church in this vicinity announced that a representative of the Atheist Association would present the aims of the organization at the young people's meeting in the church on Sunday night! Isn't this "giving the devil his due" — and then some?

#### BIBLE ENTERS NEW FIELDS

The long list of over 800 tongues into which the Bible and its parts have been translated was increased by three during 1929, two North American languages and one South American being added. Moravian missionaries, aided by a group of natives, translated the four gospels into the language of the Eskimos of the Bristol Bay and Kuskokwin River districts of Alaska. The gospels were also published in the Hopi tongue for the Indian tribe of that name living near the Grand Canyon. It is the first time that any part of the Bible has been available for this tribe.

The Book of Psalms has been published in Quechua, the language spoken by a large Indian population in the Andes Mountains, the translation being made by George Allen and his daughter, workers among these tribes of San Pedro, Bolivia. Early in 1929 the Book of Proverbs appeared in the new Turkish alphabet in obedience to the government edict forbidding the further use of the Arabic alphabet.

DAKOTA-MONTANA DISTRICT

June, 1930

Rev. H. J. Schaar, Vacant, .....	\$ 61.00
Rev. H. J. Schaar, Vacant .....	18.00
Rev. W. F. Sprengeler, Grover, St. Dak. ....	106.50
Rev. J. B. Erhart, Florence, S. Dak. ....	3.50
Rev. J. B. Erhart, Watertown, S. Dak. ....	3.00
Rev. J. B. Erhart, Watertown, S. Dak. ....	42.71
Rev. J. B. Erhart, Watertown, S. Dak. ....	15.00
Rev. J. B. Erhart, Rauville, S. Dak. ....	76.59
Rev. J. B. Erhart, Rauville, S. Dak. ....	67.95
Rev. J. B. Erhart, Florence, S. Dak. ....	5.40
Rev. Max Cowalsky, Timber Lake, St. Dak. ....	20.00
Rev. Max Cowalsky, Timber Lake, S. Dak. ....	40.00
Rev. Max Cowalsky, Trail City, S. Dak. ....	20.00
Rev. Max Cowalsky, Trail City, S. Dak. ....	30.00
Rev. Walter Herrmann, Elgin, N. Dak. ....	45.75
Rev. Walter Herrmann, Elgin, N. Dak. ....	26.83
Rev. Walter Herrmann, Burt, N. Dak. ....	22.32
Rev. Walter Herrmann, Burt, N. Dak. ....	25.88
Rev. M. D. Keturakat, Summit, S. Dak. ....	19.40
Rev. W. R. Krueger, Drew, S. Dak. ....	5.65
Rev. W. R. Krueger, Hettinger, N. Dak. ....	10.40
Rev. W. R. Krueger, White Butte, S. Dak. ....	13.00
Rev. W. R. Krueger, Reader, N. Dak. ....	5.05
Rev. R. E. Gamm, Onaka, S. Dak. ....	33.80
Rev. J. P. Scherf, Roscoe, S. Dak. ....	7.82
Rev. J. P. Scherf, Roscoe, S. D. ....	798.63
Rev. S. Baer, Zeeland, N. Dak. ....	62.07
Rev. S. Baer, Hague, N. Dak. ....	6.23
Rev. S. Baer, Zeeland, N. Dak. ....	48.35
Rev. S. Baer, Hague, N. Dak. ....	13.14
Rev. P. R. Kuske, Cohagen, Mont. ....	6.25
Rev. P. R. Kuske, Watkins, Mont. ....	8.05
Rev. L. G. Lehmann, Hidewood, S. Dak. ....	9.62
Rev. L. G. Lehmann, Havana, S. Dak. ....	10.70
Rev. A. W. Fuerstenau, Raymond, S. Dak. ....	115.05
Rev. Theo. Bauer, Akaska, S. Dak. ....	17.10
Rev. Theo. Bauer, Eales, S. Dak. ....	2.50
Rev. Theo. Bauer, Akaska, S. Dak. ....	32.54
Rev. Theo. Bauer, Tolstoy, S. Dak. ....	24.92
Rev. E. Schaller, Gale, S. Dak. ....	7.05
Rev. E. Schaller, Gale, S. Dak. ....	4.50
Rev. G. J. Schlegel, Hazelton, N. Dak. ....	12.85
Rev. G. J. Schlegel, Hazelton, N. Dak. ....	15.85
Rev. H. C. Sprenger, White, S. Dak. ....	27.65
Rev. H. C. Sprenger, Argo Twp. ....	43.15
Rev. D. F. Rossin, Meadow, S. Dak. ....	2.92
Rev. D. F. Rossin, Athboy, S. Dak. ....	15.00
Rev. D. F. Rossin, Shadehill, S. Dak. ....	6.12
Rev. W. T. Meier, Watertown, S. Dak. ....	112.45
Rev. H. C. Schnitker, Faith, S. Dak. ....	5.00
Rev. Wm. Lindloff, Elkton, S. Dak. ....	185.25
Rev. Wm. Lindloff, Ward, S. Dak. ....	127.63
Rev. R. F. Gamm, Loyaltown, S. Dak. ....	8.50
Rev. Herbert Lau, Goodwin, S. Dak. ....	25.00
Rev. Herbert Lau, Altamont, S. Dak. ....	20.00
Rev. Herbert Lau, Garry, S. Dak. ....	30.00
Rev. Max Cowalsky, Isabel, S. Dak. ....	30.00
Rev. M. D. Keturakat, Summit, S. Dak. ....	15.12
Rev. E. R. Gamm, Glenham, S. Dak. ....	26.75
Rev. E. R. Gamm, Moberidge, S. Dak. ....	24.00
Rev. A. H. Baer, Aurora, S. Dak. ....	9.75
Rev. A. H. Baer, Bruce, S. Dak. ....	6.25
Rev. Theo. Bauer, Akaska, S. Dak. ....	7.35
Rev. Walter Herrmann, Elgin, N. Dak. ....	14.81
Rev. W. F. Sprengeler, Grover, S. Dak. ....	8.00
Rev. W. R. Krueger, Drew, S. Dak. ....	4.00
Rev. W. R. Krueger, Hettinger, N. Dak. ....	12.61
Rev. W. R. Krueger, White Butte, S. Dak. ....	11.50
Rev. J. B. Erhart, Rauville, S. Dak. ....	3.00
Rev. D. F. Rossin, Athboy, S. Dak. ....	5.41
Rev. E. R. Gamm, Moberidge, S. Dak. ....	5.25
Rev. L. G. Lehmann, Havana, S. Dak. ....	12.58
Rev. L. C. Lehmann, Hidewood, S. Dak. ....	12.54
Rev. J. B. Erhart, Rauville, S. Dak. ....	3.25
Rev. F. Wittfaut, Terry, Montana ....	2.81
\$2,744.91	

July, 1930

Rev. J. P. Scherf, Roscoe, S. Dak. ....	\$ 14.59
Rev. W. T. Meier, Watertown, S. Dak. ....	25.00
Rev. Wm. Lindloff, Elkton, S. Dak. ....	134.00

Rev. W. F. Sprengeler, Hazel, S. Dak. ....	303.40
Rev. A. H. Baer, Aurora, S. Dak. ....	17.50
Rev. P. G. Albrecht, Bowdle, S. Dak. ....	8.80
Rev. M. D. Keturakat, Summit, S. Dak. ....	133.00
Rev. Theo. Bauer, Tolstoy, S. Dak. ....	5.00
Rev. Theo. Bauer, Akaska, S. Dak. ....	5.35
Rev. Theo. Bauer, Eales, S. Dak. ....	7.10
Rev. F. Wittfaut, Crow Rock, Mont. ....	3.86
Rev. F. Wittfaut, Ismay, Mont. ....	.32
Rev. P. G. Albrecht, Bowdle, S. Dak. ....	59.50
Rev. Wm. Lindloff, Elkton, S. Dak. ....	2.00

Total .....\$ 719.42

ADAM J. HEZEL, Treasurer,  
Zeeland, North Dakota.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, General Administration \$10.00, General Institutions \$25.00, General Missions \$25.00 .....	\$ 60.00
Rev. R. Bittorf, Burke, Reports .....	2.50
Rev. R. Bittorf, McNeely, Reports \$2.47, Indians \$2.00 .....	4.47
Rev. Im. P. Frey, Hoskins, Home for Aged \$7.04, General Support \$10.00 .....	17.04
Rev. E. J. Hahn, Naper, General Administration .....	8.57
Rev. E. J. Hahn, Herrick, General Administration .....	5.32
Rev. G. L. Press, Sioux City, General Institutions .....	5.28
Rev. W. H. Siffring, Mary, General Administration \$1.20, General Missions \$10.00 .....	11.20
Rev. H. H. Spaude, Surprise, General Administration ...	9.28
Rev. J. Witt, Norfolk, Synodic Administration \$40, General Institutions \$150, General Missions \$150 .....	340.00
\$ 463.66	
General Administration .....	\$ 34.37
Synodic Administration .....	40.00
Synodic Reports .....	4.97
General Institutions .....	180.28
Home for Aged .....	7.04
Indian Mission .....	2.00
Home Mission .....	25.00
General Mission .....	160.00
General Support .....	10.00
\$ 463.66	

Corrections in the Report for June

A. Schumann, Garrison, Retire Bonds \$16.21 — should be \$16.31.  
Rev. V. Winter, Martin, Synodic Administration \$7.20 was omitted.  
DR. W. H. SAEGER,  
Norfolk, Nebr., August 9, 1930.

WEST WISCONSIN DISTRICT

July, 1930

Rev. C. H. Auerswald, Dallas .....	\$ 8.25
Rev. C. H. Auerswald, Prairie Farm .....	14.07
Rev. J. W. Bergholz, La Crosse .....	200.00
Rev. Aug. Bergmann, T. Maine .....	137.48
Rev. E. C. Fredrich, Helenville .....	164.24
Rev. J. Gamm, La Crosse .....	253.90
Rev. J. G. Glaeser, Tomah .....	59.20
Rev. W. Gutzke, McMillan .....	70.00
Rev. O. E. Hoffmann, Beyer Settlement .....	100.00
Rev. O. E. Hoffmann, Poplar Creek .....	102.00
Rev. Herb. Kirchner, Wonewoc .....	32.71
Rev. Herb. Kirchner, Hillsboro .....	8.68
Rev. L. C. Kirst, Beaver Dam .....	79.30
Rev. J. Klingmann, Watertown .....	44.35
Rev. R. P. Korn, Lewiston .....	490.33
Rev. G. O. Krause, Stetsonville .....	107.50
Rev. C. F. Kurzweg, Rollingstone .....	435.35
Rev. H. Kuckhahn, St. Charles .....	20.30
Rev. W. F. Lutz, Mauston .....	43.60
Rev. W. F. Lutz, New Lisbon .....	16.75
Rev. W. F. Lutz, T. Summit .....	12.80
Rev. Theo. Mahnke, Little Falls .....	24.23
Rev. Theo. Mahnke, Cataract .....	10.54
Rev. J. Mittelstaedt, Menomonie .....	71.82
Rev. P. Monhardt, South Ridge .....	270.00

Rev. G. E. Neumann, Rib Falls.....	15.20
Rev. G. E. Neumann, T. Rib Falls.....	7.32
Rev. G. E. Neumann, T. Stettin.....	13.21
Rev. W. Nommensen, Columbus.....	214.65
Rev. Aug. Paetz, Friesland.....	20.17
Rev. H. Pankow, Hustler.....	22.79
Rev. F. P. Popp, Ableman.....	17.60
Rev. F. P. Popp, T. Westfield.....	14.25
Rev. H. W. Reimer, Loganville.....	129.90
Rev. H. W. Reimer, Lime Ridge.....	86.60
Rev. Chr. Sauer, Ixonia.....	31.00
Rev. H. Schaller, Little Black.....	50.20
Rev. H. Schaller, Goodrich.....	43.02
Rev. F. H. Senger, Bruce.....	29.61
Rev. F. H. Senger, Rice Lake.....	7.00
Rev. C. W. Siegler, Bangor.....	140.00
Rev. M. Taras, Ixonia.....	118.00
Rev. G. M. Thurow, Waterloo.....	163.11
Rev. E. Walther, Wisconsin Rapids.....	2.00
Rev. F. Weerts, Cambria.....	7.00
Rev. A. Werr, Wilson.....	178.40
Rev. R. F. Wolff, Cambridge.....	5.40
Budgetary.....	\$4,080.83
Non-Budgetary.....	13.00
Total for July, 1930.....	\$4,093.83

H. J. KOCH, Treasurer.

GENERAL TREASURER'S STATEMENTS

July 30, 1930 — 13 Months

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration.....	\$126,629.39	\$ 60,631.55
Educational Institutions.....	145,467.86	233,025.74
Home for the Aged.....	9,253.38	9,766.13
Indian Mission.....	22,517.67	34,124.16
Negro Mission.....	12,588.62	18,179.82
Home Mission.....	95,692.89	122,315.61
Poland Mission.....	4,495.67	15,246.47
Madison Student Mission.....	2,104.52	2,985.42
General Support.....	14,684.05	21,703.88
Indigent Students.....	5,378.38	7,420.49
To Retire Debts.....	5,036.69	
Collections and Revenues.....	\$443,849.12	\$525,399.27
To Retire Debts, Brenner.....	62,078.67	14,777.42
	\$505,927.79	\$540,176.69
		505,927.79
Deficit.....		\$ 34,248.90

Statement of Collections for Budget Allotments and Arrears

	Receipts		Allotments	Arrears
	July 1, 1929 to	July 30, 1930		
Pacific Northwest.....	\$ 1,242.48			
Nebraska.....	12,469.18			
Michigan.....	31,645.28			
Dakota-Montana.....	16,461.99			
Minnesota.....	74,134.23			
North Wisconsin.....	71,639.54			
West Wisconsin.....	70,885.86			
Southeast Wisconsin.....	72,569.80			
Total Coll. from Dists.....	\$351,048.36	\$528,125.00	\$178,356.93	1,280.29
			\$177,076.64	
From other sources.....	\$ 1,480.01		1,480.01	
Total.....	\$352,528.37		\$175,596.63	
From Rev. Brenner.....	62,078.67		62,078.67	
	\$414,607.04		\$113,517.96	
Altenheim to Bldg. Fd. ..	2,903.15		2,903.15	
	\$417,510.19		\$110,614.81	
Revenues.....	88,417.60	94,791.67	6,374.07	
Total for Budget.....	\$505,927.79	\$622,916.67	\$116,988.88	

Disbursements and Debt			
Reduction.....	540,176.69	540,176.69	82,739.98
Deficit.....	*\$34,248.90		\$ 34,248.90
Unappropriated.....		\$ 82,739.98	
		<b>Debts</b>	
July 1, 1929.....	\$713,188.30		
Debts made since.....	99,366.64		
		\$812,554.94	
Debts Paid.....	131,862.81		
Debts July 30, 1930.....	\$680,692.13		
Decrease.....			\$ 32,496.17

THEO. H. BUUCK, Treasurer.

TREASURER'S CASH ACCOUNT

July 30, 1930 — 13 Months

Accretions		Liabilities	
Cash Balance July 1, 1929.....	\$ 29,005.06	Notes Payable issued....	\$ 77,434.83
Coll. for Budget—Dist.....	352,528.37	Notes Payable paid.....	108,948.35
Coll. for Budget—Brenner.....	62,078.67	Minus.....	*\$31,513.52
Revenues for Budget.....	88,417.60	Non-Budgetary Coll. ....	\$ 20,931.81
Church Ext. Accts. Pd.....	8,583.23	Non-Budgetary paid.....	21,514.46
Church Ext. Revenues.....	420.16	Minus.....	*582.65
Trust Fds. previously rep.....	9,519.83	Inmates Dep. received....	\$ 1,000.00
Trust Fds. Margaretha Plate H. F. A.	1,000.00	Inmates Dep. paid.....	1,400.00
Trust Fds. E. Wollering Est. Sem.....	25.00	Minus.....	*400.00
Trust Fds. Nat. Luth. Ed. Ass'n, Lu.	500.00	Total Net Cash to Account	
Sem. Bldg. Com. Wick Acct.....	7,327.82	for.....	\$28,496.17
Sale of Assets.....	35,300.00		\$565,112.72
From Altenheim Fd.....	2,903.15		

Disbursed Therefrom

Budget Disbursements.....	\$525,399.27
Church Ext. Loans.....	996.42
Church Ext. Expense.....	144.76
Accts. Receivable.....	475.00
Institutional Cash Advances.....	375.00
1927-29 Budget Funds remitted.....	56.40
1927-29 Trust Funds remitted.....	3,236.40
1929-30 Trust Funds remitted.....	4,854.61
Loan to Poland.....	800.00
Total Disbursements.....	\$536,337.86
Cash on hand.....	\$ 28,774.86

"QUITTUNGEN"

Other Sources

Previously Reported.....	\$ 1,434.26
Mrs. Minnie Zabel, Mission.....	.75
Rev. F. E. Stern, Watertown, Church	
Extension.....	2.50
F. H. Schwartz, Burlington, Madison	
Student Mission.....	5.00
Dr. E. H. Schroeder, Milwaukee, Ma-	
dison Student Mission.....	25.00
Helen M. Punzel, Milwaukee, Madis-	
son Student Mission.....	5.00
W. J. Strothoff, Manitowoc, Madison	
Student Mission.....	7.50
	\$ 1,480.01

THEO. H. BUUCK, Treasurer.

# COLLECTION ENVELOPES

ORDERS FOR COLLECTION ENVELOPES SHOULD BE SENT IN NOW  
IF NEEDED BY JANUARY

108

JAN. 1, 1931

My Weekly Offering for the Support of  
**St. Paul's Ev. Lutheran Church**  
RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you, the next time you attend service.

## PRICES FOR ENVELOPES

Monthly Manila Envelopes 12 to a set 4c.  
White or Colored Envelopes 12 to a set 5c.  
Cartons 1c each extra.  
Pockets 1/2c each extra.

Weekly Manila Envelopes each set containing 52 Envelopes 11c per set.

White or Colored Envelopes 13c per set.

Cartons 1c each extra.

Minimum charge \$3.00.

Above price include Printing, Numbering, Dating and Collating. Printing in German and English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, if printing should be German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

Initial Offering Envelopes, or Pledge Cards are furnished free upon request only.

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In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1932.** Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN..	\$1.25
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