

# The Northwestern Lutheran

Rev C Buenger Jan 31  
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The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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## "JUST A CRUST AND CHRIST"

(Suggested by a narrative related by a minister of the Gospel in Scotland)

She sat within her cottage,  
The Bible in her hand, —  
Her light, her staff, her solace  
In this drear pilgrim-land.  
Her weary, toil-worn fingers  
The tear-stained page caressed.  
She clasped the Holy Volume  
Close to her throbbing breast.

The years brought many trials,  
And grief, and pain, and loss,  
But with a grip like Jacob's  
Faith clung to Calv'ry's cross.  
She bore the pangs of parting  
When loved ones left her side,  
And now, alone, her Bible  
Illumined life's eventide.

"What would I do without thee,  
My precious, precious Book!"  
She kissed the sacred covers,  
Then, with an upturned look,  
She thanked her heav'nly Father  
For shelter, raiment, bread, —  
For showers of heav'nly blessing  
That over her He shed.

A man of God then entered  
The dear old saint to see.  
He came to cheer and comfort,  
But comforted was he!  
She spoke of Heaven's mansions,  
Of wealth divine, unpriced.  
Said she: "I am contented  
With just a crust and Christ!"

Though old and worn her raiment  
She made no sad complaints;  
Christ's righteousness adorned her,  
Pure linen of the saints!  
What though the falling rain-drops  
Oft trickled through her roof,  
Faith saw the Homeland yonder  
And Jesus was enough!

O what are earthly riches  
Compared with wealth like this?  
Can passing carnal pleasures  
Compare with heav'nly bliss?  
To fill her heart with rapture  
Her Lord and King sufficed;  
Hers was a royal banquet  
With "just a crust and Christ!"

She did not dream nor ponder  
That when she breathed no more  
The words that she had spoken  
Would spread from shore to shore,  
That they would be remembered  
Like Anna's prayer of old,  
That where God's people gather  
Her story would be told.

O for a faith so deathless!  
O for a hope so grand!  
O for a light so fadeless  
To cheer this weary land!  
O for a trust unwav'ring  
Ne'er by earth's dross enticed,  
E'er satisfied and joyous  
With "just a crust and Christ!"

Lord Jesus, blest Redeemer,  
Whate'er may be my lot,  
Thy Holy Word assures me  
Thou wilt forsake me not.  
When I behold in wonder  
The love that bled for me,  
Should I not be contented  
With just a crust and Thee?

Grant Thou me through Thy Spirit  
A firm, unfalt'ring trust.  
Then though my humble portion  
Be nothing but a crust,  
I'll joy in wealth unbounded,  
And bask in pure delight,  
For Thou wilt be my Sunshine  
Till faith gives way to sight!

Anna Hoppe.

## THE THIRTY-SEVENTH PSALM

(Continued)

Verses 18 ff

### The Christian's Attitude in Times of Depression

"Hard times!" — is the complaint one hears wherever he goes. It is the common topic of conversation among the people at large, even more popular than the weather. A general depression is prevailing. Commerce and industry are practically almost at a standstill. Manufacturing establishments throughout the country employing thousands of men have virtually been shut down, or are running only part time. The result is that a large proportion of people are without employment, while thousands are laboring only one-half of the usual time. There is scarcity of labor throughout the land, and low wages, loss of positions and office employment are on the increase.

For months such conditions have obtained, and the outlook for the future is not very promising, but still rather gloomy. Nor do conditions fare much better in rural districts. Due to lack of money among the people at large, farmers cannot dispose of their crops and agricultural produce. Truly, a time of depression this.

What is the cause of it? There are various causes referred to. Some claim that modern machinery and inventions have brought about such a deplorable state of affairs. Machinery, they say, has substituted manual labor to such an extent as to put thousands upon thousands of laborers out of work; and since by means of modern machinery articles of merchandise are produced at a tremendous rate, there is an overproduction along every line without any possibility of distribution, thus curtailing labor. Others again see the cause for the present depression in the confusion of economic and political conditions or in the misrule of the nation's affairs on the part of government officials; and still others trace the causes back to the nefarious results of the World War.

Now Christians as such do not discard natural causes for the general depression we are suffering under. On the contrary, they will try to discover such causes and do all within their power to abolish them, so far as this can be done in a legitimate manner, and thus in a measure to ameliorate conditions.

Yet Christians will not be satisfied by ascribing the national economic distress prevailing now to second causes alone. They look beyond such natural causes, and acknowledge a higher cause behind all this, — and that is God. It is God who sends times of adversity as we now have upon a nation and people, yea, upon the world, and He does that because of the people's sins.

Need we produce evidence for this? What man can wonder at the present affliction and distress, who recalls to his mind, that when we enjoyed national prosperity, it was employed not to wholesome, God pleasing purposes, but for extravagance, luxury and sin? Who that has open eyes is not appalled at the wickedness now prevailing in the world and permeating all classes of people? And he who believes that the sins of a people always separate between them and God, so that He will not hear their prayer, will not be surprised when he sees sin followed by punishment; and he will refer that punishment to its proper cause. No man that properly respects the authority of the Word of God can possibly ascribe national distress as general economic and industrial depression to the mere operation of second causes, to man only. There is nothing which more completely prevents persons from seeing the hand of God in His judgments, and deriving benefit from them, than this habit of laying a national distress or depression upon the faults of others, say maladministration on the part of a ruling political party. In such times there may be a multi-

tude of good people who suffer; but, generally speaking, there is not a misery that comes upon a nation, but it is a result of general transgression. "Righteousness exalteth a nation: but sin is a reproach to any people." Prov. 16:34. Again, Romans 1:18, we read: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

This is applicable also to times of depression. It is the Judge and Ruler of nations who sends times of distress, of death and famine, or of want of employment. Says the prophet Ezekiel in his book, 14:12 f: "The word of the Lord came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off men and beast from it." History also has proven this time and again. The time of famine in the days of David, for instance, is too familiar not to be mindful of it.

And thus we may justly infer that the present times of depression under which our entire population is suffering have been sent of God upon our nation because of our sins. And a Christian's attitude thereto is to humble himself under the mighty hand of God; to return unto Him, seeking that our people may find mercy and favor. Such seasons of affliction are always calls from God for humiliation and repentance.

And we Christians have reason to heed such call; for we certainly cannot exonerate ourselves. We are accessories to the sins of our people at large in many ways. We need only ask ourselves: Have we been grateful to God in times of prosperity? Have we used the material benefits and gifts the Lord has blessed us so abundantly with to His glory and to the welfare of our fellowmen? Have we not often squandered our money which is God's gift for vain and useless purposes, for luxury and extravagant living?

Again have we done our duty as Lutheran Christians in building and supporting the Church of our faith through mission work to the extent we ought to have done? We have just been celebrating the four hundredth anniversary of the Augsburg Confession proclaiming to the world that God has blessed our Church with the pure doctrine of His holy Word, and has graciously kept us in the same for four centuries. Have we been grateful for this great and undeserved blessing in spreading it for the salvation of our fellowmen, and in fostering and perpetuating it through our Lutheran schools and colleges? Let us not be obtuse to God's call to repentance in these trying times. Let us not complain so much about hard times, but rather find fault with our own shortcomings, and seek God's grace and help.

It is always a time of God's grace when He calls a people or nation to repentance. He would have such a people turn unto Him and be saved. So to-day

with our people. God is still with us. As long as His Word is preached in our midst and the call to repentance is extended to our people the gracious Lord has not rejected it, but is still ready to bless and support it, even in these times of depression.

This the Christians know full well, and therefore they are undaunted as to the future.

*The Christian's Cheerful Hope in these Trying Times*

"The Lord knoweth the days of the upright; and their inheritance shall be forever. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied."

Briefly stated, the Psalmist would urge the upright or the believers not to despair in times of depression but to place their confidence in God. He who knows their days and all that will happen to them, whose eyes are on all their allotted days of their life; on all that has been ordained for them in the whole course of life, be it joy or sorrow, good times or bad, — He surely will not forsake them, nor permit them to be put to shame in evil times, that is, to come short of the necessities of life, and to suffer for want of food, and thus to perish or to have their prospects of ever regaining property be thwarted. On the contrary, God the heavenly Father will provide for them, taking charge of their entire material support.

This the Psalmist bears out by his own experience and observation. "I have been young," he says, "and now am old; yet have I not seen the righteous forsaken, nor his seed begging for bread." Though he had passed through a long life and has had an opportunity of observation, wide and extended, both in his younger days, and middle aged, and old age, yet he had never witnessed a case where the righteous had been forsaken of God because of poverty; but the result of his observations was the conviction that God protects His people; that He provides for them; and that under His kind providence they do not often come to poverty and want.

At least the righteous shall not suffer against God's will. Says the sacred writer, "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." v. 24. It may be that he falls into misfortune, disappointment, reverses, losses, calamities, yet he shall not be utterly and finally prostrated, that he cannot rise again. God will not suffer him to sink to utter ruin; He rather upholds him with His mighty hand, and the arrangements He makes with him will all come out right in the end.

"Awhile His consolation  
He will to thee deny,  
And seem as though in spirit  
He far from thee would fly;  
Awhile distress and anguish  
Shall compass thee around,  
Nor to thy supplication  
An answering voice be found.

"But if thou ne'er forsake Him  
Thou shalt deliverance find;  
Behold all unexpected,  
He will thy soul unbind.  
He from thy heavy burden  
Will soon thy heart set free;  
Yea, from that weight no evil  
Hath yet befallen thee."

It is even so with Christians in these trying times. It may be easier to comfort and encourage them than for them to bear the burden of experiencing hard times. Industrial and economic conditions being at such a low ebb, that many a family head can hardly earn as much as to support wife and children, it is rather difficult to take courage and to look forward with bold confidence. Yet it will ever remain true what the Psalmist says, v. 28: "The Lord loveth judgment, and forsaketh not his saints; they are preserved for ever," that is, as someone well renders, "the Lord may well exercise His children with trouble, but will stay with them and bear them company, and save them to the uttermost." And so in times of need as the present God is able to supply every want; and if anything is withheld, it is always certain it is not because God could not confer it, but because He sees some good reasons why it should not be conferred.

Hence, despite the fact that the present times are sorely pressing, Christians will not despair but remain confident trusting in the promises God has given in His Word regarding hard times. And these leave no room for doubt. Here in our Psalm, as we have seen, the promise is given: "The Lord knoweth the days of the upright; and their inheritance shall be for ever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied." And in the thirty-fourth Psalm, vv. 9 and 10: "O fear the Lord, ye his saints: for there is no want to them that fear him. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing."

*No Excuse for Neglect of Duty Toward the Church  
on the Part of Christians in These Times*

"He is merciful, and lendeth; and his seed is blessed." Despite hard times the Christian will perform works of charity and benevolence, which of course includes the works needed for Church and the extension of the kingdom of God.

There may be those who would claim exemption from contributing toward church and mission work in these times of want and need. They may say we need all the material goods we have to meet out obligations toward our own support and that of the family, and therefore cannot afford to give toward church and mission work. There is apprehension that some do act accordingly in these times, and that for this reason there is a shortage of money both in our church and synodical treasury.

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But that does not savor of a Christian spirit. Of all things necessary the upkeep and extension of God's kingdom both in one's own congregation as well as in the church at large stand uppermost in the mind of a Christian. The royal command of Christ: "Go ye into all the world, and preach the gospel to every creature," is binding upon Christians at all times; and so is also His petition: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

In view of the Savior's command and of the pressing needs of God's kingdom the Christian, therefore, cannot and will not wilfully neglect his duty but despite hard times cheerfully contribute toward church and mission work to the utmost of his ability, knowing that "his seed is blessed."

J. J.

### COMMENTS

**Busy Explaining** In an open letter to *The Lutheran*, a correspondent speaks of the disturbance caused by a general discussion in the press of the topic "The Lutherans vs. the Legion": "During the month of August the newspapers of the state (Wisconsin) were filled with headlines, front page columns, and editorials bearing on this subject." He says: "United Lutheran Church pastors were **kept busy explaining** to their members and others that" the pastor whose name was in this manner dragged before the public "was not connected in any way with the Northwest Synod or any other synod of the United Lutheran Church."

As the pastor in question is a member of our synod, we should, perhaps, express our regrets that United Lutheran Church pastors have been put to so much trouble through the publicity given a case of church discipline in one of our congregations, though this publicity was not sought by the pastor of this congregation nor by the conference that took up the matter of the American Legion in several meetings. How-

ever, the trouble these pastors have had can be considered in the light of a compensation, for we can assure the writer that Synodical Conference pastors are very often compelled to explain to their people and to others that we are not in fellowship with the United Lutheran Church. Their scrambling away from us on this occasion will convince our members that they are not of us, and the statements they made will show where the difference lies.

The writer in *The Lutheran* quotes from the Chicago Daily Tribune the declaration of Rev. R. H. Gerberding, President of the Northwest Synod:

I am most heartily opposed to the refusal of Holy Communion to church members because they belong to the American Legion. . . . Such action is, I believe, an unwarranted interference by the church with the legitimate affairs of its lay members. The American Legion is not a religious organization. Its ritual does not omit Christ's name because of any attempt to slight either Christ or Christians, as charged. . . .

Rev. Gerberding assures the public that the pastor in question is not under the jurisdiction of the Northwest Synod and declares that this body would not sustain a pastor who would take such an attitude, explaining:

(His) objection to the wording of the Legion burial service, on which objection he bases his refusal to permit Legionaire members of his congregation to receive Holy Communion, is entirely unfounded.

The Minnesota state chaplain of the American Legion, the Rev. M. D. Hafermann, is a member of our synod, as are many other Legion chaplains. When they have the occasion to use the Legion ritual, they use the name of Jesus Christ — entirely without any objection on the part of the Legion.

Our synod, and I myself, see nothing objectionable in the principles and aims of the American Legion. We believe it is accomplishing many valuable and worth while things for former service men.

The Northwest Synod has persistently refused to condemn lay membership in any fraternal or patriotic society, even though it might have secret rites.

Our reason for this is the same that has caused the synod likewise to refuse to indorse prohibition. We feel that these are social and economic questions with which the church has no reason to interfere, but rather that it is the business of the church and the synod to exercise that Christian toleration preached by Christ.

Our attitude toward the American Legion is clearly defined in the statement of principles printed in another column of this issue. So we will not repeat. But we cannot but express our surprise that a Lutheran writer does not understand that we are not asking the Legion to insert the name of Jesus in its prayers. Our position is that the Legion as a "purely civic and patriotic" organization composed of men of widely differing religious convictions, should omit prayer and religious ceremonies entirely, as fellowship in prayer is according to the Holy Scriptures proper only where there is unity in the faith.

We are interested chiefly, however, in the general principle here avowed by President Gerberding, that membership in "any fraternal or patriotic society, even

though it might have secret rites," which clearly includes all lodges, is a purely social and economic matter. But only for the layman, for the United Lutheran Church has to our knowledge not officially withdrawn its inhibition of lodge membership on the part of its pastors. We fail to find that the Bible so distinguishes between a pastor and a lay member of the church.

Nor are we able to see how one can according to the Scripture call participation in prayer and religious ceremonies a merely social or economic matter. In all love we ask the reader to peruse the statement of principles referred to above carefully and prayerfully, looking up the Scripture texts on which every statement is based, and so to let Christ Himself through His Word judge between Rev. Gerberding and us in this matter.

Christ never preached a "Christian toleration" that sets aside one jot or tittle of Holy Scriptures. On the contrary, Christ wants us to abide by His Word and to confess this Word against all false teaching and all ungodliness in the world, and that, at any cost. "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it." Matt. 10: 37-39. J. B.

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**Neo-Paganism** of the modern world was deplored by Cardinal Mundelein of Chicago in an address before the National Eucharistic Conference at Omaha of recent date, as the Chicago Tribune reports.

"A generation or two ago," the cardinal said, "the majority of the American people were believers; they clung to certain fundamental truths as necessary for salvation; but to-day even the preachers in the pulpit are shedding these one by one, like coverings that hamper their freedom. Revealed religion is receding into the dim distance; its place is being taken by an appeal to sentimentality on one hand or to rationalism on the other.

"As for morality, the alarming multiplication of divorces, the public approval given to the destructive birth control propaganda, the debased condition of the stage and of modern literature — all of this is sufficient indication of a decidedly lowered tone of morality in the last few decades.

"Then by comparison with the general decline in morality," Cardinal Mundelein said, "a larger percentage of Catholics are attending the masses than ever before, the parish schools are filled, vocations to the priesthood have increased.

"As a reason for the growth in Catholicism," Cardinal Mundelein said, "the believers must look to the supernatural, and he referred to the vision of Pope Pius X, who he said a quarter century ago had the

foresight to command, 'two great principles and practices: early Communion for little children, frequent Communion for older Christians'."

These Cardinal Mundelein said had strengthened the spiritual fibre of the Catholics and rendered them impervious to the attacks by the enemy of souls. "Had we continued along the old lines of wooden Christianity of Communion at Easter time, and but little more, how poorly we would have been equipped to meet the multiplied temptations of our day."

There can be no quarrel with the eminent Catholic churchman on the question of the low ebb of modern morality, as so ably stated by him. It can be seen on every hand and surely must be deplored by every right thinking Christian. It is however entirely in line with Catholic arrogance in things religious that they proclaim their sect to be the only church that stands as a bulwark against all the foes of revealed religion. It is also true that a great many of the sectarian pulpits are filled by men to-day who have cast the Bible aside as the only true source of all faith and morality. Yet there are still many church bodies and confessions who see the dangers of modern neo-paganism as clearly as does the Cardinal and who are opposing them by weapons of greater power than those at the disposal of the Pope. Our Lutheran Church still has the pure Gospel of Christ, the preaching of which is the only means of salvation. A greater frequency of attending the masses and Holy Communion in the Catholic Church may indicate greater zeal in Catholic circles, but surely does not prove a growth in moral strength to combat the evil tendencies of the day. However much we may be able to learn from the increased activity of the Roman sect, especially in filling their schools, we cannot admit that the teaching in those schools, lacking the presentation of the Gospel, but leading its pupils to rely on their own good works as the way to heaven, can be an effective barrier against the low morality of the present world. At best it can produce only a moral life led under the lash of the law, without real spiritual freedom.

Still we should take heed to ourselves. Boasting our possession of pure doctrine will avail little, if we are not thoroughly alive to the fact that the Lord would fill our hearts with love for Him and with burning zeal for His Word, so that we stand ready for any sacrifice of time, effort and money to further His kingdom. This applies not only to the leaders of the church, but also with equal force to the Lutheran Christian as he lives a godly life in word and deed. Only thus can we be the salt of the earth in these present putrid times. Z.

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**Obedience or Sacrifice?** "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and

ass." That was the order that came by the mouth of Samuel to King Saul. He went, and as he went he was victorious. "But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing vile and refuse, that they destroyed utterly." When Samuel came to Saul the king's lips spoke lies: "I have performed the commandment of the Lord." The bleating of the sheep and the lowing of the oxen gave the prophet ample proof of the contrary. Instead of confessing his fault the king lied on: "The people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God." Samuel's rejoinder was: "Behold, to obey is better than sacrifice." He concluded his judgment of Israel's king with the verdict, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou." 1 Sam. 15.

Obedience or sacrifice? The story was called to our mind when a reader sent us the following little news item:

BALTIMORE.—Mr. and Mrs. Alfredo Oswald have resigned from the faculty of the Peabody Conservatory of Music to become priest and nun, respectively. Oswald, Brazilian concert pianist, has entered the Jesuit monastery at Wernersville, Pa. Mrs. Oswald, who is the daughter of an Italian engineer and taught her native tongue at Peabody, has entered a Carmelite convent in Baltimore. They were married 16 years ago. — Associated Press.

While God has not in so many words commanded matrimony, He yet did say, "It is not good that the man should be alone; I will make him an help meet for him." He further declared: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Scripture says, "What God has joined together let no man put asunder." The bond is to last "till death us do part." St. Paul expressly declares, "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband . . . and let not the husband put away his wife."

Nor is the parting of the two related in the above item excused by the thought, they are giving themselves more fully to God. You cannot give yourself more fully to God than when you faithfully and patiently serve Him in that estate and condition where He has placed you. Besides, it is an old fallacy that a hermit condition is most acceptable to God or that it especially promotes real holiness. Is it not strange that a great church should declare matrimony a sacrament and then go on to not only forbid its priests to use it, but also to sanction such abuse as the above?

G.

## STATEMENT OF JOINT-PASTORAL CONFERENCE

In view of the fact that the relation of Lutherans belonging to the Synods of Missouri and Wisconsin to the American Legion has of late been widely discussed in the press, particularly that of Milwaukee, the Joint Pastoral Conference of Milwaukee and vicinity through its committee presents the following statement, not as a further contribution to a newspaper controversy, nor as an opinion handed down in any particular case of church discipline, but as a confession demanded by the present situation.

We can readily understand the purpose of the American Legion to continue the good comradeship established during the time of military service in the late war; nor have we any quarrel with the civic and patriotic aims of the Legion as declared in its constitution. We commend the Legion for its evident effort to eliminate everything from its Constitution and Manual of Ceremonies to which anyone may object on grounds of conscience.

However, we deplore the fact that the American Legion nevertheless in its Manual of Ceremonies suggests and provides, though not as essential and mandatory, certain prayers and religious ceremonies.

We object on the grounds of conscience to a fellowship in prayer where there is not unity of faith, and hold that participation in Christless prayers and ceremonies offering a false hope of salvation is a denial of our Savior. A Legionnaire who is a consistent Lutheran would therefore have to object to the use of such prayers and ceremonies at any official Legion function. According to the Manual of Ceremonies, the conscientious objection of any post member compels the omission of prayers from post functions, and we assume that the application of the principle acknowledged by this provision will extend also to state and national functions.

Should the Legion at any time deny a member the right to object, or overrule this objection, it would thereby officially make such non-essential prayer and religious exercises a public confession of a Christless and unionistic religion, violate its own constitution, and cease to be a non-religious, purely civic and patriotic organization, thereby practically forcing every consistent Lutheran to sever his connection with the Legion.

The position we take here is based on the following truths which the Lutheran Church confesses:

1. We confess that the Bible is the inspired Word of God, the only revelation of God's grace to man, the only rule of faith and life, and the word by which all men will be judged in the last day. — 2 Pet. 1: 19, 21; John 5: 39; 2 Tim. 3: 15-17; 1 Cor. 2: 12, 13; John 8: 31, 32; John 12: 48.

2. We believe in and confess the Triune God, Father, Son, and Holy Ghost to be the only true God, declared to the world by Christ Jesus and revealed in the Scriptures, who alone is to be confessed and worshipped by all men and who declare the worship of all other gods idolatry. — Exod. 20:3; Is. 44:6; Is. 42:8; Matt. 28:19; John 1:18; Matt. 4:10; John 5:23; 2 John 9-11.

3. We believe that man, altogether sinful by nature and utterly unable to keep God's law and therefore subject to God's wrath and eternal punishment, by his own efforts can do nothing to save himself. — John 3:3. 5. 6; Romans 3:9-20; Eph. 2:3; Matt. 25:41.

4. We believe and confess that Jesus Christ, true God and true man, is the only Savior of the world and man's only way to heaven. He has by his innocent suffering and death redeemed mankind from sin and eternal punishment and by his perfect obedience has achieved for man righteousness before God. — Acts 4:12; John 14:6; Rev. 5:9; 2 Cor. 5:19-21.

This righteousness and salvation becomes our own through faith in Christ Jesus, which faith is worked in the hearts of men by the Holy Ghost through the Word of God and the sacraments. Without such faith man is hopelessly lost. — John 3:16; Phil. 3:8. 9; Gal. 3:26; John 3:36; Mark 16:16.

While we do not deny that natural man is able to achieve a certain civic righteousness, which has its value and reward in this life, we do affirm that true holiness, charity, justice, and all other virtues can spring only from a living faith in Christ Jesus and are acceptable unto God only through Him. — John 15:5. 6. 7; Eph. 2:10.

We believe and confess that true prayer also is a fruit of Christian faith and is offered up and acceptable to God only in Jesus' name. — John 16:23; Gal. 4:6.

Our love for God and for our fellow-men constrains us to confess these truths before the world in order that Christ may be glorified and men led to accept Him and be saved, for He says: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:32. 33.

The Committee.

## DAVID LIVINGSTON

### Missionary to Africa

1813 — 1873

"The end of the exploration is the beginning of missionary enterprise." — David Livingstone

The name of David Livingstone has become so well known that almost every child knows that he was the great explorer and missionary of Central Africa. His life is a splendid story of love and self-sacrifice. He will forever live in the annals of history as a great

doctor, a famous explorer, a devout missionary, a celebrated discoverer, and a kind philanthropist. For over thirty years he toiled as missionary in Africa. His life is so rich in lessons of piety and love for Jesus that you, dear reader, must study a long biography of David Livingstone; may the few words which I place before you in this brief sketch, whet your appetites for more.

David Livingstone was a Scotchman, born March 19, 1813, at Blantyne, eight miles southeast of Glasgow. His parents were sturdy, earnest Christians, and little David was taught the Bible as soon as he could learn to read. Before he was ten years old, he received a prize for reciting the whole of the one hundred and nineteenth Psalm. That is a fine psalm indeed, but also a long one, in fact the longest one in the Bible. But David learned it well, because already as a child he was determined and thorough in his work.

But already in his youth David was also an explorer. The country of Scotland, in which he lived, is rugged and wild, and here the adventurous boy roamed around, collecting flowers and shells, and climbing the hills and mountains to seek curiosities. The boy was very happy, so far as poverty would permit; only his care-free days did not last long. Already when ten years old, he had to work in the cotton mills to help support the family. But out of his first week's wages he bought a study-book. The mill-owners provided for evening lessons, but whether the schoolmaster came or not, David was incessantly at his books to improve his mind. He studied Latin, determined to get ahead in life. He even put a book on the spinning jenny, in order that he might catch words and sentences as he worked. In this way young David prepared himself until he was nineteen years old, when he received his first promotion in the factory. Another year passed by, and then something happened which was to change the whole life of the ambitious Scotch youth.

The churches at that time were greatly stirred on the subject of missions by the fiery addresses of the great William Carey, missionary to India. A missionary society was formed also at Blantyre; missionary talks were made, and missionary tracts were given out. David Livingstone became so deeply interested that he decided to give to missions all the money he could earn and save. Shortly afterwards he read the "Life of Henry Martyn," after which he said, "It is my desire to show my attachment to the cause of Him who died for me by devoting my life to His service." From this time on he was resolved to become a missionary. Seven years of hard study were devoted to the preparation for his work, for he wished to be a physician as well as a minister of the Gospel.

His education finished, David Livingstone volunteered to go to China. However, when difficulties arose in that country on account of the opium war, he,

having heard the great African missionary, Robert Moffat, decided to go where the "smoke of a thousand villages could be seen that had never been visited by a missionary of the Gospel." His parents consented, for they were godly Christians and deeply interested in missions themselves.

To describe the missionary activity of this great man of God would carry us too far in this small series of brief sketches. We must be content with only a few remarks on the work of this remarkable Scotchman.

Livingstone left his native country in 1840. The last night at home was a solemn one. No one thought of going to bed, but every one sat up conversing, praying, and reading the Bible. At five o'clock in the morning breakfast was served, and David read several Psalms. Then he bade his mother good-bye while his father went with him; before they reached the city, the father once more fell upon the neck of his beloved son and bade him farewell. It was the last time the two met on earth.

In Africa, Livingstone first went to Moffat's station, called Kuruman, where he was to learn the language of the Bechuana people. But soon his restless spirit drew him to other fields. A few months after his arrival he made a journey of over seven hundred miles, winning the confidence of the natives by his medical activity. The people regarded him as a wizard. He talked to them of Jesus, the way to salvation, he being the first missionary in that region. He was busy as a doctor, missionary, and explorer. He studied the plants, birds, and beasts of Africa. With the work of winning souls he combined the effort of studying the flora and fauna of the country. He found forty-three different kinds of fruits, and thirty-two eatable roots in one district. He informed a London college and sent specimens of his "finds" to England.

The country interested him, and he was drawn to explore the vast unknown regions where never the foot of a white man had traveled. Wherever he went he spoke of Jesus, the Savior of men. Whenever he wrote home, his letters included unknown maps of Africa. He studied the African diseases, especially the fierce fever that attacks the European traveler in the jungle. He had an adventure with an angry lion who crippled him for life. Later on he built a mission chapel, fell, and broke the bone in the same place where the lion had crushed it. The scar and the fracture after his death led surgeons to identify his body. These were some of the events in the life of this great missionary.

For four years Livingstone toiled alone in Africa. Then he married Mary Moffat, daughter of the famous missionary of Africa. Earnestly they worked together in the station called Mabosta, where the chief Sechele was the first convert. By this time his name was known by every one in Europe. He returned to

England, having done what no Englishman had ventured before him. He was hailed not only as a missionary and explorer but also as the discoverer of the beautiful Victoria Falls. Everybody wanted to hear him; he was honored by schools and colleges. The English government sent him out again to explore. His travels led him to other unknown regions. He discovered new fields, rivers, lakes, while he preached incessantly the good news of the Savior who died for sinners. On his journey his beloved wife died, and was buried by him under a lonely native tree. From the depth of mourning he roused himself to new labors. He sought a better approach to Lake Nyasa. He encountered difficulties and disappointments. He forced his way through flooded lands, and through sharp reeds; his hands were raw and bleeding; his face was cut and bloody. He himself was sick with fever. Just then the English government recalled him and he returned once more to his native country.

But one year he remained in England; then the lure of Africa again seized him. New fields yet unexplored attracted him. He was alone now; only natives accompanied him on his dangerous trips. At one time he was lost. The world bewailed his death. Henry M. Stanley, brave and intrepid himself, went out to find him. The two men met at Ujiji. Livingstone was sick, but he refused to return to Europe. Under the fostering care of kind Stanley he recovered, and both men set out to explore Lake Tanganyika. In March, 1872, Stanley left him and returned to civilization. Livingstone returned to the interior of the dark continent. He discovered Lake Bangweolo, by a journey which leads through swampy and flooded country. Livingstone again became ill. His servants carried their sick master day after day, many a time through long reaches of water. In the village of Illala they built him a hut for shelter, for they loved their master who told them of Christ, opened up their country, and testified so strongly against the slave trade. He was known the world over as a pioneer of civilization and a geographical explorer; but they knew him mainly as a physician and minister.

One morning, on May 1, 1873, they reverently approached the hut. The candle was still burning. "The master is praying," they whispered to one another. Till the last day he had observed regular devotions with them, and as long as his strength lasted, he preached to them at divine worship on Sunday. For a while they stopped and listened. There was no sound in the hut. They entered the door. Livingstone was kneeling at his bed, but the brave unselfish life was gone out. The great missionary was dead.

The natives embalmed his corpse, packed it in a bale of merchandise, and carried it, amid many perils on their shoulders a thousand miles to the coast. The journey took nine months, but they adhered to their purpose. The body of the beloved master was sent to



England, where it now rests in the famous Westminster Abbey, having been deposited there on April 18, 1874.

Thus lived and died David Livingstone, the missionary and explorer of Africa. The world to-day recognizes him chiefly on account of his contributions to science and commerce; but he wished to be first of all a preacher of the Gospel. Even the latest entries in his diary show his unswerving and deep piety. He never lost sight of the fact that the Gospel alone could bring help to the suppressed peoples of Africa. He was greatly interested in the exploration of Africa, but as he said, "The end of the exploration is the beginning of missionary enterprise."

In order to appreciate the life and work of David Livingstone you must get a larger book, in which all the details of his life and work are given, and study it with great care. Then you will understand why David Livingstone ranks foremost among the great missionaries of the modern age.

"Savior, sprinkle many nations,  
Fruitful let Thy sorrows be;  
By Thy pains and consolations,  
Draw the Gentiles unto Thee."

— From "Boys and Girls Who  
Became Great Missionaries."

### NEED OF CHRIST IN HUNGARY

Miss Esther M. Hoyt in *The European Christian*

It was Sunday morning in one of Europe's most fashionable capitals, Budapest. That beautiful city lay in the sunshine along the banks of the Danube River. Tourists from all over the continent, England and America were seated with the native Hungarians on the terraces which skirted the famous river, or were strolling along the promenades. The view looked off to the castle on top of the Buda shore.

But we were looking for a place of worship. Someone had suggested that we go to the church known as Old Town Episcopal, but we missed our directions and found ourselves in a Greek Orthodox Church. The service had begun, but not such as we had hoped to find. Ceremony, outward splendor, forms and ritual surrounded us. Candles were burning, incense made the air heavy, ikons were being worshiped. The priests chanted the service, their robes were changed at intervals, the closed Bible was passed from one to another, a reader chanted the responses from the congregation. But there was no joyous heart worship, no opportunity for those gathered there to sing praises unto a Savior whom they knew and loved. The service was heavy and dull and ceremonious. A worshipper coming in late would hasten to the main altar with his or her candle, kiss the two ikons at either side of the altar, place his candle, cross himself and bow many times in haste, then find a place in one of the high

stalls with narrow seats that lined both sides of the open center. Finally the priest came into the midst of the people to swing his censer toward each worshiper as the latter bowed and crossed himself.

### Ikons Neither Heard Nor Answered

Our hearts became more and more heavy within us as we watched the ceremony and the faces of those who entered. As the service progressed no peace or joy came into their faces. They were performing a ritual, they were bowing down before wooden ikons who neither heard nor answered the cry of their hearts. The church itself was beautifully quaint. There were high ceilings, stained glass windows, panels over the main altar depicting the life of Christ from His birth to His ascension. So much of the real pictured before them, yet so little brought into their hearts and worship!

We came out into the morning sunshine at the close of the service, and how our hearts rejoiced that we could enter into the sunshine of His very presence, thankful that we knew Him, whom to know aright is life eternal! We were grateful to the everlasting God who sent someone to us with the story of salvation and love and peace and joy through the precious blood of the Lord Jesus Christ. We came out too with hearts burdened anew for the millions of Eastern Europe who are worshiping imitations, "things" instead of the Lord Jesus Christ. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

This incident shows one of the ways by which the multitudes of Eastern Europe are seeking to find peace, but no one has ever told them that Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." How can we who know Him and the conditions which exist over there rest until we have taken the story of salvation to them? How can we rest until we have prayed for them and shared the message of salvation with them that they too may have life and have it more abundantly?

May God place a burning desire on our hearts to reach with His glorious Gospel these millions without Christ.

### RULE OF GIVING

An Indian had a two-dollar bill. It was not in the form in which he wanted that money. He asked a bishop if he had two one dollar bills, and if so, would he exchange them for the two dollar bill. The bishop was able to accommodate his friend, and was not averse to doing so. But he was eager to know the reason for the request. In reply to his inquiry the red man said he wanted to give one dollar to Jesus and he wanted his wife to have the other dollar for the same purpose. The bishop suspected that was all the money the two had between them, and on asking he

found it was. He was about to remonstrate with them for giving all they had even to so worthy a cause; but he had not gotten far when he was interrupted by the Indian, who said, "It might be too much for a white man to give, but not too much for an Indian, who has heard this year for the first time of the love of Jesus."

It is a rather common experience for those of other races, when they accept the Gospel to want to pour out as an expression of their gratitude gifts beyond their ability. They feel they have nothing too good to give to their Savior. We know that was the case with the first Christians back at Pentecost. The same thing has occurred time and time again since then. When our gifts to Him who gave His all for us grow smaller and smaller, at least in proportion to what we spend for other purposes, we are driven to the conclusion that we are thinking less of the blessings of the Gospel that we should.

— Lutheran Young Folks.

### FROM OUR CHURCH CIRCLES

#### Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet October 14 and 15, 1930, at Elkhorn, Wis. (Rev. W. Reinemann).

Sermon: Rev. J. Toepel (Rev. Th. Volkert).

Confessional Address: Rev. Wm. Lehmann (Rev. A. Lossner).

Papers: O. Heidtke, E. Jaster, Wm. Lehmann, Th. Volkert, C. Buenger, and A. Lossner.

Kindly make early announcement to the local pastor.

Edmund Sponholz, Sec'y.

#### Fox River Valley Pastoral Conference

The Fox River Valley Pastoral Conference will convene at Center (Rev. A. Werner) on October 21 and 22.

Papers: Work and Life of Paul, G. A. Dettmann; Election, J. Reuschel; Hebr. 5:8, F. Brandt; Matt. 18:1-14, F. Uetzmann; What is the Gift of the Holy Ghost according to Acts?, R. Gose; Exegetical Treatise on Matt. 10:40-42, K. Toepel; "Erfahrungstheologie," F. Schumann; Exegetical Treatise on the Second Letter of John, R. Lederer.

Sermon: Ph. Froehlke, Roy Gose.

Please register with Pastor A. Werner.

F. Reier, Sec'y.

#### Southeastern Conference of Michigan District

The Southeastern Conference of the Michigan District will meet as a Delegate Conference in the congregation of Rev. G. Ehnis at Monroe, Mich., on October 14 and 15.

Papers: Exegesis Titus 3, Rev. H. Zapf; The Ideal Congregational Life according to Holy Scripture, Rev. K. Krauss, Rev. A. Maas, co-essayist.

Sermon: Rev. C. Schmelzer, P. Schulz.

Confessional Address: Rev. H. Heyn, H. Zapf.

It is the express request of the conference that each congregation appoint and send a delegate to the conference.

Kindly announce! Hugo H. Hoenecke, Sec'y.

#### Dodge-Washington Counties Pastoral Conference

The Pastoral Conference of Dodge-Washington Counties will meet October 14 and 15 in the congregation of Pastor H. Cares, T. Herman, Dodge Co., Wis.

Papers: Hebr. 11, Rev. A. von Rohr; Lord's Prayer, Rev. G. Bradtke; Conclusion of Ten Commandments, Rev. A. C. Lengling; Art. V, Augsburg Confession, Rev. H. Cares.

Sermon: Rev. O. Toepel (Rev. G. Bradtke).

Confessional Address: Rev. T. C. Voges (Rev. H. Wolter).

Kindly announce.

Ph. Martin, Sec'y.

#### Eastern Pastoral Conference

The Eastern Pastoral Conference will meet October 28 and 29, not 21 and 22, at Waukesha, Wis. (P. Brockmann, pastor). First session on Tuesday at 10 A. M. Evening service with Holy Communion.

Sermon: J. E. Schaefer, A. Schultz.

Papers: Exegesis of Col. 2, 16 ff, P. Kneiske, G. Hoenecke; and of 2 Tim. 2, 20 ff, H. Wojahn, M. Rische. Other papers by J. Ruege, A. Petermann, and H. Monhardt.

Please announce!

E. W. Tacke, Sec'y.

#### General Joint Mission Board

The General or Joint Mission Board will convene at the Republican House, Milwaukee, Wis., on October 20 and 21, first session beginning on Monday, October 20, 2:00 P. M.

Julius Bergholz, Sec'y.

#### Pacific Northwest Conference

The Pacific Northwest Conference will meet October 14-16, noon to noon, in the congregation of Pastor C. Bernhard, Portland, Oregon.

Sermon: E. Zimmermann, W. Lueckel.

Sermon Text: James 1:26-29 and John 5:39.

Critic: Krug.

Papers: W. Lueckel, E. Kirst, F. Soll and A. Sy-dow.

Please announce.

E. F. Kirst, Sec'y.

#### Notice

The Joint Committee will meet October 22 in St. John's School, Milwaukee, Wis. First session at 9 A. M.

G. E. Bergemann.

**Wisconsin State Teachers' Conference**

The Wisconsin State Teachers' Conference will be held at St. Lucas Ev. Luth. School, 648 Dover St., near Kinnickinnic Ave., Milwaukee, Wis., October 30 and 31.

**Thursday A. M.**

- 9:00 Opening Exercises and Address by Chairman.
- Sectional Meeting — Lower Grades — Group 1**
- 9:30 Birth of Christ (Grade 3).....Frieda Bartz  
Substitute: Joseph and his Brothers.....Viola Oetjen
- 10:00 Spelling (Grade 4).....Miss Buending  
Substitute: Nature Study on "The Squirrel"  
.....Miss Sampe
- 10:30 Teaching Children to Tell Time (2nd Grade)  
.....Ruth Wisch  
Substitute: Picture Study: Can't You Talk?  
.....Miss Reuter

**Upper Grades — Group 2**

- 9:30 The Crusades (7th and 8th).....M. W. June  
Substitute: Noah's Time, a Picture of the Last Times.  
.....A. Maas
- 10:15 Analysis of Problems (7th Grade).....O. Jungkuntz  
Substitute: Letter Writing (6th Grade).....A. H. Backer

**Joint Meeting — Thursday P. M.**

- 1:45 Bible History, the Foundation of Religious Instruction.  
.....J. Harmening  
Substitute: Lecture.....Prof. C. Schweppe
- 3:00 Music in Our Schools.....Prof. E. Backer  
Substitute: Lecture.....Director E. Kowalke

**Joint Meeting — Friday A. M.**

- 9:15 Ancient Babylon (7th and 8th Grade)....V. Albrecht  
Substitute: European Background of American History (Puritan Revolution).....E. F. Krause
- 10:00 A Practical Lesson in Music.....Prof. E. Backer  
Substitute: Diagramming.....G. Glaeser

**Joint Meeting — Friday P. M.**

- 1:45 The Life of St. Paul (German).....Rev. G. A. Dettmann  
Substitute: Lecture.....Rev. Herm. Gieschen
- 3:00 Blessings of the Work of the School Visitor.  
.....H. Eggebrecht  
Substitute: Drill—a) Where should it be applied?  
b) How shall it be done? c) How can it be varied?  
.....K. Oswald

**Central Conference**

The Central Conference will meet on November 4 and 5 at Newville (Rev. W. Zank).

Papers to be read by P. Janke, L. Kirst, W. Nommensen, A. Engel.

Confessional Address: A. Paetz, Prof. Hermann.

Sermon: H. Schumacher, M. Taras.

Please, announce intended presence or absence not later than a week before. H. Geiger, Sec'y.

**Rosebud Delegate Conference**

The Rosebud Delegate Conference will meet October 14 and 15 at Colome, South Dakota (Pastor William Huth).

First session opens Tuesday, October 14, at 10 A. M.

Sermon: Alwin Degner.

Papers: E. J. Hahn, Some Sinful Ways of Raising Money for the Kingdom of God; A. Degner, Ninth and Tenth Commandments; Wm. P. Holzhausen, Confession.

Please announce! Alwin T. Degner, Sec'y.

**Michigan State Teachers' Conference**

The Michigan State Teachers' Conference will meet, D. v., at Flint, Mich., in the congregation of Rev. B. J. Westendorf. Sessions will begin Wednesday morning, November 5, and continue until the following Friday noon.

**PROGRAM**

1. Parents' and Teachers' Association.....J. Gehm
  2. Resurrection of the Body.....Rev. O. J. Eckert, Jr.
  3. Birth of Jesus.....Miss E. Buchholz
  4. The Ten Virgins.....C. Mueller
  5. A Singing Lesson.....H. Schulz
  6. A Visit to the Swiss Children.....Miss E. Gehm
  7. The Object of a Sentence.....P. Mehnert
  8. De Soto.....P. Mohrhoff
  9. The Pilgrim Fathers.....L. Luedtke
  10. The Teeth.....A. Wandersee
  11. How a Bill Becomes a Law in Michigan.....A. Jantz
  12. A Spelling Lesson.....Miss I. Boettcher
  13. A Written Reproduction of a Story.....W. Woltmann
  14. A Reading Lesson (First Grade).....Miss E. Wassmann
  15. Introduction of Percentage.....W. Boelte
  16. Changing Fractions to Lower or Higher Terms...W. Stindt
  17. Primary Numberwork.....Miss H. Hoenecke
  18. A Reading Lesson (7th and 8th Grades).....A. Zimmer
- Sermon: Rev. O. J. Peters.

Please register with Rev. B. Westendorf, 507 Genesee St., Flint, Mich. Wm. Woltmann, Sec'y.

**Eastern Pastoral Conference of the Dakota-Montana District**

The Eastern Pastoral Conference of the Dakota-Montana District meets at Hendricks, Minnesota, Rev. Birner, pastor.

Sessions will begin noon October 14, and close at noon October 16th.

Rev. H. C. Sprenger is to read a sermon on John 4: 32-42; an exegetical work on Rev. 2 and 3; Rev. A. Lenz is to deliver the first paper on Ephesus; Dr. Paul Spaude, S. T. M., M. A., B. A., B. D., is to deliver his paper: "A Biographical Study of Martin Luther's Play Spirit."

Sermon: A. Lentz. Alternate: R. J. Palmer.

Confession Address: H. Lau. Alternate: M. D. Keturakat.

Announce to A. H. Birner, pastor loci, Hendricks, Minn. J. B. Erhart, Sec'y.

**Arizona Conference**

The Arizona Conference will meet October 28 to 30 at Tucson, Arizona (Pastor E. Arnold Sitz, 721 North Second Avenue). Paul A. Behn, Sec'y.

### Wisconsin State Teachers Conference

The Wisconsin State Teachers Conference will not meet this year during the first week in November, as has been customary, but during the last week of this month, on October 30 and 31. The meeting will take place in the school of St. Luke's Congregation, Milwaukee, Wis.

Kindly send your announcements to Mr. G. Schulz, 613 Homer St., Milwaukee, Wis.

J. F. Gawrisch, Sec'y.

### Dr. Martin Luther College

The opening service on Wednesday, September 3, marked the beginning of a new year of school work in Dr. Martin Luther College, New Ulm, Minnesota. Two things may be mentioned in a special way in connection with the beginning of this year. The one is that our teaching force has been increased by a new member. In August, 1929, Synod decided to give us an additional teacher. For various reasons the Board in its session last May decided to fill this position temporarily. Our new assistant teacher for the coming year is Victor Voecks, who graduated from our theological seminary at Thiensville this past June. He is to teach 11th grade Geometry, 9th grade English and German. The rest of his time he is to devote to the supervision and organization of the athletic exercises. In the past, several teachers had divided this work among themselves, but owing to the large amount of class work this arrangement did not prove very satisfactory.

Another event that was touched upon in our opening service was the 25th anniversary of Prof. A. C. Stindt. Prof. Stindt graduated from our institution in June, 1905, and in the fall of that year entered upon his service in the church as teacher of the Lutheran school at Lewiston, Minn. In this capacity he served faithfully for 18 years, when in the fall of 1923 he accepted the position which he is still holding with us. Prof. Stindt together with Prof. Albrecht devotes half of his time to the supervising and conducting of the practice school which we operate in conjunction with the local St. Paul's Lutheran School. At our institution Prof. Stindt teaches mainly courses in general and special method.

Our enrollment this fall is considerably smaller than the year before. A total of 45 new scholars entered, and our enrollment is 197. As far as we can judge the main cause for this drop in attendance is due to the fact that in June, 1929, and also this past June we were not able to supply every male graduate with a call. This June on the day of graduation only four members did not have a call as yet. True, they all received a call during the vacation months, but this was not so generally known as the fact that they for the time being were not supplied. One result we see in the fact that this year for the first time we enrolled

more girls than boys. Of the 45 new scholars 24 are girls and 21 boys. The classes that will graduate the next few years will still have more male members than female, but there will come a time when we shall offer many more girls than boys, in fact two classes have but very few boys that are preparing for the teaching profession. This is to be deplored, for after all a male teacher is more than desirable for a mixed or ungraded school and also for the upper grades in a graded school. Let us hope that in the fall of 1931 we shall be able to enroll a large number of young men that will prepare for work in Christian schools. B.

### Northwestern Lutheran Academy

The third school year at Northwestern Lutheran Academy opened on September 3 with a short service in which the undersigned addressed the students, visiting pastors, and friends on Proverbs 9:10: "The fear of the Lord is the beginning of wisdom."

Our enrollment is greater than we had expected, considering the times, financial situation, and the raise in board money. While four of last year's scholars did not return, the number of students has grown from twenty at the close of last year to thirty, with one scholar still to arrive. Of these nineteen are boys and eleven are girls. K. G. Sievert.

### Lutheran High School at Milwaukee

Again the glad voices of school days are heard in the corridors of our Lutheran High School. Another year has begun with its many opportunities, and teachers and students are ready to make the most of them.

We were able this year to begin actual class room work on Thursday morning, which is earlier than ever before. Mr. Manthey, newly-called professor, was ready to take up his duties. His formal installation will take place September 28th in the evening at Bethany Lutheran Church, Rev. Wm. Eggert preaching the sermon. All are cordially invited to attend this service.

Some improvements have been made during the summer that will greatly benefit us during the year. All tablet-arm chairs have been thoroughly overhauled, thirty-six windows have been equipped with weather stripping, and most important of all, the school received an A. B. Dick mimeograph, latest model, with all attachments. In this duplicator a crying need was met, although at no small expense. Anyone wishing to contribute toward the cost of the mimeograph may do so through the bursar, Professor H. G. Grothmann.

During the fall season we think especially of missions. Let us during this season also remember our Lutheran High School, where boys and girls grow to young men and women under Christian leadership. In the future these boys and girls will be the Church.

The enrollment, possibly due to the general depression, is a trifle less than last year, though it is believed that the average for the year will be about the same.

Present enrollment: 331. — Freshmen, 94; Sophomores, 93; Juniors, 78; Seniors, 66.

The Publicity Committee.

#### Fiftieth Anniversary

On September 24 Mr. and Mrs. Hugo Schroeter celebrated their fiftieth wedding anniversary. The text of their pastor's address was Gen. 32:10.

Wm. F. Pankow.

#### Golden Jubilee

How seldom does it occur that a minister of the Gospel is permitted to serve the Lord fifty years in the ministry! But how few pastors, if any, are there who at the end of the 50 years of service are still pastor of their first charge! Such is the case with Pastor Ad. Hoyer of Princeton, Wis. In the history of the Winnebago Conference Pastor Ad. Hoyer is the third whose golden jubilee we could celebrate. These three pastors are: J. G. Oehlert, Christian Dowidat and Ad. Hoyer.

It was in September, 1880, that Pastor Ad. Hoyer was ordained by his father, Pastor Ad. Hoyer, Sr., Pastor G. Thiele assisting.

The St. John's Congregation of Princeton, Wis., celebrated their pastor's golden jubilee September 11. The Winnebago Conference of which Pastor Ad. Hoyer was a member for fifty years was present. The celebration commenced with a jubilee service at 10 A. M. Professor Aug. Pieper of our Theological Seminary at Thiensville, Wis., delivered a doctrinal sermon on Eph. 4:7-15 extolling the glory of the ministry. Pastor Otto Hoyer, a nephew of the Rev. Ad. Hoyer, delivered the English sermon on Ps. 71:7-9 and spoke very fittingly within the realm of his text. The Visitor Pastor, the Rev. O. Theobald, who was in charge of the liturgical service, gave a short address presenting greetings and best wishes from the Winnebago Pastoral Conference, and a suitable remembrance. The following pastors also took occasion to address the jubilarian with appropriate words: the Rev. G. E. Bergemann in behalf of the Joint Synod of Wisconsin and other States; the Rev. Aug. Zich in behalf of the North Wisconsin District; the Rev. J. E. Elbert in behalf of the Mixed Conference; the Rev. E. Pankow in behalf of the Green Lake Congregation, which was organized by the celebrant; the Rev. W. J. Hartwig in behalf of the neighboring congregations: Montello and Mecan. The president of the congregation addressed his pastor in behalf of the congregation and presented a purse. The jubilarian expressed in a few but hearty words his appreciation. After the service

the assembly repaired to the basement of the church where the ladies of the congregation had prepared a dinner. The afternoon was spent in a sociable manner. In the evening an English service was held in which the Rev. Aug. Zich delivered the jubilee sermon.

The Lord bless His servant in the future as He did in the past!  
F. C. Weyland.

#### Anniversary

September 19 Grace Ev. Luth. Church of Milwaukee, Wis., celebrated the 25th anniversary of the ordination and the silver wedding anniversary of their beloved pastor, Wm. Sauer. The special service was held at 7:45 P. M. Upon the request of the vestry the undersigned delivered the sermon. The Mixed and Male Choirs rendered numbers, which greatly enhanced the service.

Following the service the congregation and friends repaired to the basement of the church to enjoy a luncheon served by the ladies in honor of the occasion. The chairman of the congregation gave a short address and presented substantial gifts to the pastor and his wife.

Pastor Sauer expressed his deep appreciation in sincere words of thanks and praised the grace of God which was bestowed upon him.

The Lord bless His servant in the future as He did in the past.  
Arnold Schultz.

#### Rededication

On Sunday, August 17, St. John's Ev. Luth. Church, Iron Creek, Dunn Co., Wisconsin, rededicated to the service of the Triune God its repaired and renovated church, which on June 13 was badly damaged in a terrific cyclone. The speakers for this festival occasion were the Revs. W. C. Baumann and H. Baumann. May the Word of God and the Holy Sacraments be proclaimed and administered in truth and purity in the future as in the past.

Rev. O. E. Hoffmann.

#### Installations

On August 31 E. Sprengeler was installed in his office as missionary at Bylas, Arizona, by the undersigned.

Address: Rev. E. Sprengeler, Bylas, Arizona.

Paul A. Behn.

\* \* \* \* \*

Authorized by President Im. F. Albrecht of the Minnesota District the undersigned, assisted by the Pastors J. P. Scherf and H. A. Kuether, installed the Rev. H. A. Scherf as pastor of Immanuel Ev. Luth. Church in the township of Eden on the third Sunday after Easter, May 11, 1930.

Address: Rev. H. A. Scherf, R. 2, Morgan, Minn.  
Wm. C. Albrecht.

At the request of President J. P. Scherf, the Candidate F. Blume was installed by the undersigned on Sunday, September 20, as pastor of St. Stephen's Congregation at Tolstoy, Potter Co., South Dakota.

Address: Rev. F. Blume, Tolstoy, South Dakota.  
Theo. Bauer.

\* \* \* \* \*

On Sunday, August 31, the undersigned installed Armin Albrecht as teacher of the St. Matthew's School, Appleton, Wis.

Address: Armin Albrecht, 1235 W. Lawrence St., Appleton, Wis. Philip A. C. Froehlke.

\* \* \* \* \*

On Sunday, September 28, Pastor K. R. Kionka was regularly installed as pastor of Christ Church at Swan Creek and of St. John's Church near Hemlock, Mich. May God richly bless him also in his new field of labor.

Address: Rev. K. R. Kionka, R. R. 2, Saginaw, W. S., Mich. E. Wenk.

\* \* \* \* \*

Authorized by President Aug. F. Zich, the undersigned installed Pastor W. G. Fuhlbrigge as pastor of Trinity Congregation at Coleman, Wis., and of St. Matthew's Congregation at Town Beaver, Wis., on the 28th of September, the 15th Sunday after Trinity.

Carl C. Henning.

#### Acknowledgment

During the past months Northwestern Lutheran Academy has received the following gifts for which we wish to express our heartfelt thanks.

From: Ladies' Aid, Faith, So. Dak., 1 wool quilt; Rev. J. Brenner, \$5.00; Rev. W. Krueger, Meadow-Hettinger Parish, \$13.00; Rev. W. Schmidt, Flasher, No. Dak., \$32.00 for special furnishings; Rev. W. Sprengeler, Grover, So. Dak., \$42.16 for library; Rev. R. Palmer, Willow Lake, Clark, Henry, Raymond, So. Dak., \$37.30; One Day Conference at Lemmon, So. Dak., per Rev. Rossin, \$30.00 for library; Mr. E. Halverson, Watauga, So. Dak., \$5.00; Anon., Watertown, So. Dak., \$25.00; Mrs. E. Fuerstenau, Hazel, So. Dak., set of reference works; Lemmon, So. Dak., Parish, per Rev. Rossin, 46 quarts canned goods, 37 books; Mrs. M. Keturakat, Summit, So. Dak., rug, 2 vases.

K. G. Sievert.

#### Change of Address

Rev. C. J. Kionka, R. 2, Saginaw, W. S., Mich.

#### MISSION FESTIVALS

**White, So. Dak., Zion Church,** H. C. Sprenger, pastor. Speakers: A. H. Baer, W. F. Sprengeler. Offering: \$128.00.

**Portland, Wis.,** C. W. Siegler, pastor. Speaker: L. A. Witte. Offering: \$58.28.

**Huilsburg, Dodge Co., Wis., Trinity Church,** T. C. Voges, pastor. Speakers: M. Taras, H. Cares. Offering: \$189.67.

#### Exaudi Sunday

**Hendricks, Minn., Trinity Church,** A. H. Birner, pastor. Speakers: A. H. Laetsch, W. T. Meier. Offering: \$141.89.

#### Trinity Sunday

**Beyer Settlement, Dunn Co., Wis., St. Katherine's Church,** O. E. Hoffmann, pastor. Speakers: H. Burgdorf, J. Mittelstaedt. Offering: \$160.00.

#### Fourth Sunday after Trinity

**Poplar Creek, Dunn Co., Wis., St. John's Church,** O. E. Hoffmann, pastor. Speaker: Wm. Brockopp (German and English). Offering: \$102.00.

#### Fifth Sunday after Trinity

**Newville, Wis., St. John's Church,** Walter E. Zank, pastor. Speakers: Prof. A. Westendorf, H. Geiger, W. Keturakat. Offering: \$182.25.

#### Sixth Sunday after Trinity

**Arco, Minn., St. John's Church,** A. H. Birner, pastor. Speakers: A. H. Baer, S. G. Lehmann. Offering: \$47.00.

**Cottonwood, So. Dak., St. John's Church,** Paul G. Albrecht, pastor. Speakers: K. G. Sievert, F. Bauer, M. J. Wehausen. Offering: \$180.00.

**Richmond, Wis., Christus Church,** Fred W. Loeper, pastor. Speakers: A. Engel, P. Lorenz, Mr. Samuel Miller. Offering: \$161.73.

#### Seventh Sunday after Trinity

**Canby, Minn., Nicolai Church,** C. C. Kuske, pastor. Speakers: P. Spaude, A. W. Fuerstenau. Offering: \$48.74.

**Crawford Lake, Minn., Trinity Church,** W. P. Sauer, pastor. Speakers: F. Greve, A. Cloeter. Offering: \$109.51.

**Town Deerfield, Wis., Immanuel Church,** Walter E. Zank, pastor. Speakers: Kliefoth, Wm. Eggert, Marti. Offering: \$180.00; Ladies' Aid, \$30.00; total, \$210.00.

**Hutchinson, Minn., Friedens Church,** W. J. Schulz, pastor. Speakers: G. Th. Albrecht, Robert Heidmann, Martin Abraham. Offering: \$577.02; surplus from meals, \$12.85; Sunday School, \$75.00; Ladies' Aid, \$75.00; Dorcas Club, \$75.00; Young Ladies' Society, \$50.00; total, \$864.87.

#### Eighth Sunday after Trinity

**Iron Creek, Dunn Co., Wis., St. John's Church,** O. E. Hoffmann, pastor. Speakers: A. Saremba, O. E. Hoffmann, R. Hillemann, H. Baumann. Offering: \$128.00.

**Buffalo, Minn., St. John's Church,** W. P. Sauer, pastor. Speakers: H. Lietzau, Carl F. Bolle. Offering: \$128.31.

**Town Leeds, Wis., Zion Church,** Henry A. Allwardt, pastor. Speakers: Aug. Paetz, Fred Stern. Offering: \$160.25.

**Rice Lake, Wis., St. John's Church,** F. H. Senger, pastor. Speakers: F. Senger, J. Mittelstaedt. Offering: \$35.00.

**Riga, Mich., St. John's Church,** C. H. Schmelzer, pastor. Speakers: E. Manske, C. Schmelzer, A. Lederer, W. Steih. Offering: \$159.14; Ladies' Aid, \$30.00; Sunday School, \$25.00; Young People's Society, \$15.00; total, \$299.14.

#### Ninth Sunday after Trinity

**Taunton, Minn., Bethlehem Church,** C. C. Kuske, pastor. Speakers: C. Schrader, Aug. Sauer. Offering: \$78.74.

#### Tenth Sunday after Trinity

**Lomira Township, Wis., St. Paul's Church,** H. Wolter, pastor. Speakers: Reuben Marti, T. Voges. Offering: \$131.22.

**Theresa Township, Wis., St. Petri Church,** H. Wolter, pastor. Speakers: T. Voges, Reuben Marti. Offering: \$63.05.

**Mishicot, Wis., St. Peter's Church,** Ed. Zell, pastor. Speakers: Ph. Froehlke, M. Hensel, N. Schlovensky. Offering: \$90.50.

**Neillsville, Wis.,** W. A. Baumann, pastor. Speakers: H. Baumann, E. Baumann, W. C. Baumann. Offering: \$575.42.

**Eleventh Sunday after Trinity**

**Winner, So. Dak., Trinity Church,** Wm. P. Holzhausen, pastor. Speakers: R. Bittorf, A. Degner. Offering: \$66.59.

**Wonewoc, Wis., St. Paul's Church,** M. Glaeser, pastor. Speakers: Wm. Fischer, Wm. Lutz, O. Kuhlow. Offering: \$365.60.

**Waterloo Township, Munith, Mich., St. Jacob's Church,** R. Koch, pastor. Speakers: H. Engel, H. C. Richter. Offering: \$103.32.

**Northfield, Mich., St. John's Church,** Alf. F. Maas, pastor. Speakers: Alf. F. Maas, Paul Schulz, Arthur Macher. Offering: \$430.56.

**Twelfth Sunday after Trinity**

**Broomfield, Mich., Zion Church,** D. Metzger, pastor. Speakers: O. C. Fedcke, D. Metzger. Offering: \$76.20.

**Brady Township, Mich., Christ Church,** Hilbert Engel, pastor. Speakers: E. Wenk, Aug. Kehrberg. Offering: \$102.00.

**Cedar Mills Township, Corvuso, Minn., St. John's Church,** A. C. Krueger, pastor. Speakers: F. Zaring, J. Schubert, G. Hinnenthal. Offering: \$392.84; Ladies' Aid, \$25.00; Young People's Society, \$27.05; total, \$444.89.

**Bowdle, So. Dak., St. John's Church,** Paul G. Albrecht, pastor. Speakers: K. G. Sievert, F. Bauer, M. J. Wehausen. Offering: \$180.00.

**Ward, So. Dak., Immanuel Church,** Wm. Lindloff, pastor. Speakers: Edw. Birkholz, Alfred Martens. Offering: \$68.36.

**Thirteenth Sunday after Trinity**

**Chesaning, Mich., Zion Church,** Hilbert Engel, pastor. Speakers: Prof. E. Berg, C. G. Leyrer. Offering: \$64.00.

**Brownsville, Wis., St. Paul's Church and Knowles, Wis., St. John's Church,** Ph. Martin, pastor. Speakers: Prof. F. Brenner, Ad. v. Rohr. Offering: Brownsville, \$229.56; Knowles, \$33.55; total, \$263.11.

**Markesan, Wis., St. John's Church,** Geo. Kobs, pastor. Speakers: J. Glaeser, J. Bergholz, Prof. E. Kowalke. Offering: \$312.95.

**Beaver Dam, Wis., St. Stephen's Church,** L. C. Kirst, pastor. Speakers: F. Loeper, Prof. Aug. Pieper, Paul Brockmann. Offering: \$594.45.

**Woodland, Wis., St. John's Church,** C. Lescow, pastor. Speakers: M. P. Plass, T. C. Voges, Raym. Huth. Offering: \$145.00.

**Peshtigo, Wis., Zion Church,** Kurt R. F. Geyer, pastor. Speakers: A. Gentz, Th. Thurow. Offering: \$190.00.

**Friesland, Wis., Aug. Paetz, pastor.** Speakers: G. Vater, M. Nommensen, F. Stern. Offering: \$133.00.

**Town Herman, Dodge Co., Wis., Emanuel Church,** H. Cares, pastor. Speakers: A. Lengling, G. Hoenecke, R. Marti. Offering: \$156.00.

**Town Theresa, Dodge Co., Wis., Zion Church,** H. Cares, pastor. Speakers: G. Hoenecke, A. Lengling. Offering: \$56.25.

**Abrams, Wis., Friedens Church,** Paul C. Eggert, pastor. Speakers: P. C. Eggert, C. C. Henning. Offering: \$58.55.

**Balaton, Minn., St. Peter's Church,** J. E. Bade, pastor. Speakers: J. Gehm, A. Birner, H. Scherf. Offering: \$219.50.

**Hillsboro, Wis., St. Paul's Church,** M. Glaeser, pastor. Speakers: E. Zarembo, K. Rose, Gerh. P. Fischer. Offering: \$155.00.

**Wautoma-Redgranite Parish, Wis., E. G. Behm, pastor.** Speakers: Paul Kionka, Wm. Hartwig. Offering: Wautoma, \$210.00; Redgranite, \$40.00; total, \$250.00.

**New Lisbon, Wis., St. Luke's Church,** Wm. F. Lutz, pastor. Speakers: L. A. Witte, Herman Pankow. Offering: \$75.16.

**Paradise, No. Dak., St. John's Church,** J. J. Wendland, pastor. Speaker: S. Baer. Offering: \$39.22.

**Zilwaukee, Mich., St. John's Church,** A. Kehrberg, pastor. Speakers: O. Eckert, Sr., O. Eckert, Jr. Offering: \$63.61.

**Batesland, So. Dak., St. Paul's Church,** V. H. Winter, pastor. Speakers: A. Degner, L. Gruendeman. Offering: \$45.00.

**Fourteenth Sunday after Trinity**

**Town Omro, Wis., Zion Church,** O. Hoyer, pastor. Speakers: C. Aeppler, W. Wojahn. Offering: \$40.57.

**Columbus, Wis., Zion Church,** Wm. Nommensen, pastor. Speakers: E. Ph. Dornfeld, H. Kirchner, Mr. Sam E. Miller (Lecture). Offering: \$1,103.25.

**Mishicot, Wis., St. Peter's Church,** Ed. Zell, pastor. Speakers: Ph. Froehlke, M. Hensel, N. Schlavensky. Offering: \$90.50.

**Manitowoc, Wis., First Ev. Luth. Church,** L. Koening, pastor. Speakers: W. Pankow, F. Uetzmann, Wm. Sauer (English). Offering: \$706.27.

**Neenah, Wis., A. Froehlke, pastor.** Speakers: O. Theobald, T. Redlin, A. Werner. Offering: \$483.30.

**Gale, So. Dak. Peace Church,** E. Schaller, pastor. Speaker: G. Schlegel. Offering: \$48.77.

**Helenville, Wis., St. Peter's Church,** E. C. Fredrich, pastor. Speakers: Prof. E. Buerger, Marmaduke Carter, Frederick Stern. Offering: \$320.14.

**Raymond, So. Dak., Bethlehem Church,** A. W. Fuerstenau, pastor. Speakers: Wm. Lindloff, A. H. Baer. Offering: \$122.10.

**Cudahy, Wis., St. Paul's Church,** Gerald Hoenecke, pastor. Speakers: P. Bergmann, E. Blakewell. Offering: \$50.71.

**Plymouth, Mich., E. Hoenecke, pastor.** Speakers: Karl Krauss, Paul Schulz. Offering: \$192.45; Sunday School, \$5.10; total, \$197.55.

**Jefferson, Wis., St. John's Church,** O. Kuhlow, pastor. Speakers: G. M. Thurow, S. Miller. Offering: \$1,500.00.

**Fifteenth Sunday after Trinity**

**Saline, Mich., Trinity Church,** A. Lederer, pastor. Speakers: F. M. Krauss, H. Zapf, E. Hoenecke. Offering: \$464.34; Ladies' Aid, \$30.00; total, \$493.34.

**COLLECTIONS FROM POLAND**

**December 15, 1929 to June 30, 1930**

	Zloty	Dollars
December 15, 1929, Donation by Mr. Irrgang, Polish Mission	10.	
December 15, 1929, Collection at Skrzypkawo, Polish Mission	10.	
January 22, 1930, Collection at Skrzypkawo, Polish Mission	40.	
February 22, 1930, Collection at Skrzypkawo, Polish Mission	30.	
March 2, 1930, Collection at Zyrardow, Polish Mission	8.	
April 7, 1930, Collection at Zyrardow, Polish Mission	5.	
April 28, 1930, Collection at St. Paul's, Lodz, Polish Mission	50.	
June 22, 1930, Collection at Drndnowo, Polish Mission	16.	
June 22, 1930, Collection at Skrzypkawo, Polish Mission	45.60	
June 22, 1930, Collection at St. Petri, Lodz, Polish Mission	17.21	
June 29, 1930, Collection at St. Paul's, Lodz, Polish Mission	40.	
June 22, 1930, Collection at Piskory, Polish Mission	19.25	
	306.06	\$ 33.26

June 10, 1930, from N. N., St. Paul's, Lodz, Indian Mission .....	10.	
July 1, 1930, from Ladies' Aid, St. Paul's, Lodz, Indian Mission .....	100.	
	110.	12.40
Returned by Rev. Bodamer, Rent Money.....		141.88
Total .....		\$187.54

Rev. W. Bodamer,  
Supt. of Polish Mission.

<b>Debts</b>	
July 1, 1929 .....	\$713,188.30
Debts made since .....	102,925.58
	\$816,113.88
Debts paid .....	132,743.09
	\$683,370.79
Debt August 30, 1930 .....	
Decrease .....	\$ 29,817.51

THEO. H. BUUCK, Treasurer.

**MICHIGAN DISTRICT**

**Receipts for May and June, 1930**

Amount previously acknowledged in Gemeinde-Blatt of July 13, 1930 .....	\$4,670.00
Remitted to me since, on or before July 1, 1930, as fol- lows:	
Rev. G. A. Schmelzer, St. John's, Sebewaing .....	13.00
Rev. Louis G. Meyer, St. John's, Sterling .....	3.86
Rev. M. A. Haase, St. Pauls, So. Haven .....	92.30
Rev. Weissgerber, Zion's, Lansing .....	9.76
Rev. G. Ehnis, St. Pauls, Monroe .....	7.00
Total .....	\$4,795.92

C. J. SCHULZ.

**GENERAL TREASURER'S STATEMENTS**

**August 30, 1930 — 14 Months**

**Receipts Distributed and Disbursements**

	Receipts	Disbursements
General Administration .....	\$129,842.72	\$ 63,497.59
Educational Institutions .....	148,648.97	250,967.70
Home for the Aged .....	9,493.36	11,229.21
Indian Mission .....	24,240.96	38,636.92
Negro Mission .....	13,478.84	22,930.11
Home Mission .....	102,500.13	131,475.61
Poland Mission .....	4,932.53	15,909.07
Madison Student Mission .....	2,151.70	2,985.42
General Support .....	14,931.30	23,389.29
Indigent Students .....	5,938.68	7,420.49
To Retire Debts .....	5,478.38	
Collections and Revenues .....	\$461,637.57	\$568,441.41
To Retire Debts, Brenner .....	64,889.53	12,098.76
	\$526,527.10	\$580,540.17
Deficit .....		\$ 54,013.07

**Statement of Collections for Budget Allotments and Arrears**

	Receipts July 1, 1929 to Aug. 30, 1930	Allotments 14 Months	Arrears
Pacific Northwest .....	\$ 1,242.48		
Nebraska .....	13,596.33		
Michigan .....	33,535.55		
Dakota-Montana .....	17,183.89		
Minnesota .....	78,767.92		
North Wisconsin .....	73,968.60		
West Wisconsin .....	76,230.71		
Southeast Wisconsin .....	73,642.07		
	\$368,167.55	\$568,750.00	\$201,416.81
			834.36
Total Coll. from Dists..	\$368,167.55		\$200,582.45
From other Sources .....	1,531.01		1,531.01
Total .....	\$369,698.56		\$199,051.44
From Rev. Brenner .....	64,889.53		64,889.53
	\$434,588.09		\$134,161.91
Altenheim to Bldg. Fund .....	2,903.15		2,903.15
	\$437,491.24		\$131,258.76
Revenues .....	89,035.86	102,083.34	13,047.48
Total for Budget .....	\$526,527.10	\$670,833.34	\$144,306.24
Disbursements and Debt Reduction .....	580,540.17	580,540.17	90,293.17
Deficit .....	*\$54,013.07		*\$54,013.07
Unappropriated .....		\$ 90,293.17	

**TREASURER'S CASH ACCOUNT**

**August 30, 1930 — 14 Months**

<b>Accretions</b>	
Cash Balance July 1, 1929 .....	\$ 29,005.06
Coll. for Budget, District .....	369,698.56
Coll. for Budget, Brenner .....	64,889.53
Revenues for Budget .....	89,035.86
Church Extension Accounts Paid.....	8,943.13
Church Extension Revenues .....	420.16
Trust funds previously rep. ....	11,044.83
Pauline Horrisberger Est. for: Theo- logical Seminary .....	953.93
Dr. Martin Luther College .....	953.93
Altenheim, Belle Plaine .....	953.93
Ev. Luth. Joint Synod .....	1,902.73
Seminary Bldg. Com. Wick Acct. ....	7,327.82
Sale of Assets .....	35,300.00
From Altenheim Fund .....	2,903.15
	\$623,332.62
<b>Liabilities</b>	
Notes Payable issued ....	\$ 80,434.83
Notes Payable paid .....	109,588.35
Minus .....	*\$29,153.52
Non-Budgetary Coll. ....	\$ 21,490.75
Non-Budgetary paid ....	21,754.74
Minus .....	\$ 263.99
Inmates Deposits Rec'd..	\$ 1,000.00
Inmates Deposits Paid ...	1,400.00
Minus .....	*\$ 400.00
Total Net Cash to Account for .....	29,817.51
	\$593,515.11

**Disbursed Therefrom**

Budget Disbursements .....	\$568,441.41
Church Extension Loans .....	1,096.42
Church Extension expense .....	144.76
Accounts 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 .....	\$579,480.00
Cash on Hand .....	\$ 14,035.11

**"QUITTUNGEN"**

**Other Sources**

Previously reported .....	\$ 1,480.01
N. N., Northwestern Publishing House, Mission .....	10.00
Home for Aged Donations .....	31.00
Mr. R. H. Wunsch, Pulaski, for Stu- dent Mission .....	10.00
Total .....	\$ 1,531.01

THEO. H. BUUCK, Treasurer.