

The Northwestern Lutheran

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Jan 34

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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MY HIDING PLACE

Hail, Sovereign Love, that first began
The scheme to rescue fallen man;
Hail, matchless, free, eternal grace,
That gave my soul a hiding place.

Against the God Who rules the sky
I fought with hand uplifted high;
Despised His rich, abounding grace,
Too proud to seek a hiding-place.

Enwrapt in thick Egyptian night,
And fond of darkness more than light,
I madly ran the sinful race,
Secure without a hiding-place.

But thus the eternal counsel ran:
"Almighty love, arrest that man!"
I felt the arrow of distress,
And found I had no hiding-place.

Indignant Justice stood in view,
To Sinai's fiery mount I flew.
But Justice cried, with frowning face:
"This mountain is no hiding-place."

Ere long a heavenly voice I heard,
And Mercy's angel-form appeared.
She led me on, with gentle pace,
To Jesus, as my Hiding-place.

On Him almighty vengeance fell,
That must have sunk a world to hell.
He bore it for the chosen race,
And thus became their Hiding-place.

Should sev'nfold storms of thunder roll,
And shake this globe from pole to pole,
No thunderbolt shall daunt my face,
For Jesus is my Hiding-place!

A few more rolling suns at most
Shall land me on fair Canaan's coast,
Where I shall sing the songs of grace
And see my glorious Hiding-place!

—Anon.

(This poem was found on the table of
Major André after his execution as a spy)

HUMBLE AND HIGH

"Humble we must be,
If to heaven we go;
High is the roof there,
But the gate is low."

Labor without prayer is slavery; prayer without labor
is beggary. — Der Friedensbote.

CONFIRMATION

"Teach me thy way, O Lord; I will walk in thy
truth: unite my heart to fear thy name.

"I will praise thee, O Lord my God, with all my
heart: and I will glorify thy name for evermore."
Psalm 86: 11-13.

It is always a season of joyfulness and inspiration for
the Church when the time arrives for the confirmation of
her youth. Young and promising members are added to
her membership, and while the church delights in such
numerical increase, she finds particular joy in the fact that
her spiritual life and activities are thereby reenforced.

Picture to your mind a group of baptized children who,
after having been carefully prepared for the rite of con-
firmation by thorough instruction in Christian doctrine,
clad in appropriate festival garments, appear in public
for the first time, ready to renew their baptismal vow,
and voluntarily and joyfully profess their faith in their
Lord and Savior, solemnly declaring their allegiance to
Him for time and eternity — and all this in the presence
of the assembled congregation. Is there a sight
more impressive, more inspiring! Surely, that is not a
time of sorrow or remorse for the church, but of joyful-
ness; not a moment for indifferently looking on, but for
gratitude. It is a time when prayers and supplications
ascend to the throne of the gracious and loving Father
in heaven more joyfully and sincerely than usual on the
part of parents, sponsors, friends and the congregation
at large with its pastor.

The Lutheran Church makes much of Confirmation.
It does indeed not consider it a sacrament or divine ordi-
nance as does the Roman Catholic Church, as also does
in a degree the Anglican Episcopal High Church. Ac-
cording to our Lutheran confessions, "sacraments are
rites which have God's command and the promise of grace
peculiar to the New Testament." Yet confirmation has
not God's command; Christ has not instituted such a rite
which He supplied with the promise of grace, as He did
with baptism; Confirmation, therefore, is not a divine in-
stitution. It has been instituted by the Church only as a
rite which is closely connected with baptism, inasmuch as
the person to be confirmed repeats with his own lips the
confession of faith and the promise of faithfulness to
the Triune God, which were made for him by his sponsors
at baptism. As such the rite of Confirmation has much
significance. Not only is it preliminary to the admission
to the Lord's Table but it also signifies the entrance of

the person being confirmed into communicant membership in the Lutheran Church. Its spiritual value lies chiefly in the course of instruction preceding confirmation and in the sacred vow made to continue in the Christian faith. Such vow made in the name of Him in whose name one has been baptized is indeed accompanied with great spiritual blessings, even as St. Paul says, Rom. 10: 9. 10. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Naturally, on an occasion like the confirmation of baptized children, great stress is laid by the spiritual advisor on encouraging and admonishing such children to faithfulness, and it is right that such be done. Considering the seriousness of the moment when children or persons to be confirmed publicly and in person consecrate themselves to the Lord with body and soul, as they had done so in baptism, it is certainly of vital importance that they be admonished to be faithful to their God and Savior unto the end. How often Scriptures do exhort us to constancy, or preservation of faith! "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you." Deut. 4: 23. "Seek the Lord and his strength, seek his face continually." 1 Chron. 16: 11. "He that endureth to the end shall be saved." Matt. 10: 22. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1 Tim. 6: 12. "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." Hebr. 10: 23. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming, 1 John 2: 28. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

No one will deny that such scriptural exhortations are indispensably necessary for steadfastness in faith on the part of catechumens on the day of their confirmation.

But what about their own initiative on such a momentous occasion of their spiritual life? What is their resolve? For, to be sure, a person to be confirmed in faith is by no means immobile or inactive in this solemn matter. On the contrary, having received the Holy Spirit in baptism, who is ever active in those who accept His Word, and are amenable to His gracious teachings and power, such person will by the very efficacious strength of the Holy Spirit lay hold on the course of life set before him — that of faithfully serving the Triune God unto the end. It is his sacred resolve to continue in such service all the days of his life. It is a matter of "working out his own salvation with fear and trembling" with him. Phil. 2, 12.

In view of such resolve on the part of persons to be confirmed what prayer more appropriate can they choose for the entire course of their life than the one quoted above from the eighty-sixth Psalm?

A Prayer Always in Season in the Life of Our Confirmed Christians

"Teach me thy way, O Lord." How much there is implied in this prayer for the newly confirmed! Here they are launching out into the vast expanse of life. A thousand ways open before them and beckon; a thousand things attract them. Inclinations and desires of every description fill their hearts. Which way shall they choose, what things shall they select for life's purposes, what desires and inclinations of their heart shall they follow? Alas, of themselves they know not which way to choose nor by searching find out the true way of life. The way of their own judgment is erroneous and deceptive; the veil is over their hearts, as not to see life's future, nor as to how and where the way of life will lead them; and no man, no angel can open their eyes or give them vision. Who, then, can teach our young friends life's true way?

"Teach me thy way, O Lord." God alone and God only can teach us the right way, His way to walk in. Which is His way? That, of course, is a concept or idea, which is wide and comprehensive; it comprises all that God would have us to do, not only leading a life which is pleasing to Him, in righteousness and holiness, but a life which, through His grace, will terminate in life everlasting. At any rate, it is the way He has appointed us to walk in. In the one hundred and nineteenth Psalm, v. 30, the same author prays, "Teach me, O Lord, the way of thy statutes," indicating that the way of the Lord is revealed in His statutes. These are His Word which consists both of the Law and the Gospel. Both are indispensably necessary for the spiritual life of a Christian — the Law to show the need of a Savior from sin, death, and the power of the devil, and the Gospel offering salvation through the one and only Savior Jesus Christ. Hence, the way of the Lord, in a word, is the way of truth as revealed in the divine Word.

To be taught in this truth throughout life's sojourn is not only of paramount importance, but of absolute necessity to each and every one of our confirmed Christians. Without divine guidance, and without the divine teaching of this truth we shall neither know anything of the way of God we should walk in, nor shall we be capable of walking in the same. Indeed, the greatest skill of a Christian's life, the skill which he will never finish learning, and in which he is to become efficient more and more to the very end of his earthly sojourn, is the skill of rightly dividing the Word, as St. Paul terms it, that is, of constantly applying Law and Gospel in our lives. No one can truly live the life of a Christian, no one can reach the goal of his life — eternal salvation — without being skilled, at least to some degree, in the constant use of these two distinct doctrines of Holy Writ. Many a young Christian has been led astray in his life because of insufficient training in the sound and constant application of the distinct teachings of Law and Gospel. And many

adult or aged Christian also have complained of certain disturbances and hindrances in their spiritual life which are directly traceable to such deficiency. If we could count them, their number would be legion.

Do we not, then, readily see, that in the life of a Christian, especially in the lives of our Christian young men and women there is always in season this prayer of the Psalmist, "Teach me thy way, O Lord"? Behold the blessed guidance in life with this prayer constantly in heart and mind. Teach me, O Lord, that I may know the spiritual purposes of thy holy law more and more and constantly use the same as a mirror in which to behold my own self, the images of a lost and condemned sinner who is in dire need of a Savior. Teach me, above all, that glorious truth, the Gospel, that I may ever enjoy the salvation it offers, that though a sinner guilty of the violation of thy holy Law I am redeemed through the blood of thy dear Son, justified, acquitted of all guilt and blemish and righteous and holy in thy sight for the sake of Christ's merits.

It is in such faith and attitude, and in that alone, a Christian, and all our confirmed men and women, for that matter, will walk in the truth of God. "I will walk in thy truth," continues the Psalmist. To walk in truth is to live and act in accordance with what God has declared to be true. Whatever that may be, the Christian will pursue it, having no will of his own he would obey contrary to such truth. Rejecting every other way, every other rule of life, he will follow the eternal rule of God's truth, so much so that all the various desires, interests, passions, that agitate the human heart, may have no hold upon him. It is, in a word, the spiritual life of sanctification, which is the direct fruit of faith, walking in God's truth implies, and it is such life all true Christians are governed by. What a blessed resolve on the part of all those confirmed in the Christian faith to lead a life in conformity to God's truth! It is their soul's endeavor to accept the Word of God as the only rule of their faith and life. They heartily approve of its admonishments; they heed its warnings, embrace its promise, and believe its doctrines. It is the only light in their journey through this life, and that light never fails them. In the light of God's Word they have a clear vision for the experiences they make in life, whether these be experiences of happiness or sorrow, of prosperity or distress. The ways of life God would lead them are clear to the eyes of their faith, knowing full well that "all things work together for good to them that love God." Rom. 8:28. What a blessing, what a privilege to walk in God's truth!

Realizing, however, the need of divine assistance for their spiritual life our confirmed brethren and sisters will do well to make the sacred writer's further prayer their own, "unite my heart to fear thy name." The fellowship of God, communion with God, how necessary are these for all Christians to pass through life's journey safely! Consider the mighty powers in this wicked world which would estrange us from God

and destroy all spiritual life within us. Think of the anti-Christian forces which would tear down the very foundations of Christianity. But being united with God through faith in the Redeemer we have a mighty Friend and Companion, who will guard and protect us against every evil foe. "If God be for us, who can be against us?" God grant that all our newly confirmed Christians keep constant fellowship with their God and Savior throughout their lives, through prayer and diligent use of the means of grace. Intimacy with their Lord will prove a source of every blessing to them.

The blessed influence of such life on the part of our confirmed friends will surely be felt in this world. Their whole life will be instrumental in hallowing God's name among men. It finds expression in the words of the Psalmist, "I will praise thee, O Lord my God, with all my heart; and I will glorify thy name for evermore." The praising of God and the glorifying of His name is exemplified in the lives of Christians in their being the salt of the earth and the light of the world. Through their living example followers of Christ prove to the world that there are still those who would acknowledge no God but Him who has revealed Himself in His Son Jesus Christ, and who would serve Him and Him only — the living Church which stands for all that is good in the world and which alone is the bearer of peace, happiness and eternal blessings. And as the light of the world Christian people spread the Gospel of Christ among all mankind for their salvation, thus establishing and perpetuating the Kingdom of God on earth.

That is the blessed mission of all those who have vowed allegiance to their Lord and Savior on the day of their confirmation. May this be their prayer until life's end,

"Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name." J. J.

COMMENTS

Self-destruction Suicide or self-murder has grown to alarming proportions during these troublous times of the world's stress. Many who before were blissfully ignorant as to the so-called seamy side of life have now come to know something of what is meant by the words, "times that try men's souls." Many who before glibly voiced the axioms of a clever world have grown speechless. What they looked up to lies shattered at their feet. All human philosophies have failed. We are forcibly reminded of the Savior's advice to build on a rock and what He says about building on the sand. Matt. 7:24-27. We have had some shocking instances of self-destruction in this country, but over in Germany matters seem to be much worse, as the following from the News Bulletin goes to show:

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More and more the German press has come to designate suicide as "Freitod" that is "voluntary death." Repeated protests from Christian circles warning against this weakening in judging suicides have been made. The Berliner Tageblatt declares "that to speak of suicide as voluntary death has a stupefying effect upon the modern conscience." Another editor states "that the expression as it is misused to-day is intended to beautify suicide. The object in using the expression seems to be to excuse those who take their own lives and to regard the act of suicide as one which concerns only the person committing it." A religious journal printed in Germany is authority for the statement that 30,000 annually commit suicide in that country.

There is after all no loss so great as that of losing God. And all else were well lost if the soul stripped of everything else had found rescue and rest in the eternal arms.

G.

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Pope Pius XI as the self-constituted guardian over the interests of all Christendom on earth has been very busy again of late. In addition to creating six new cardinals as princes of the church he has issued his solemn world-warning against the pernicious activities of the communists. "Russia, Mexico and Spain, and some countries in Central Europe show only too clearly what may and must be feared wherever their nefarious propaganda and influence penetrate," said his holiness in addressing the secret consistory, according to news dispatches. What irks the pope most is the upset of the Catholic Church in Spain and Mexico. It may be questioned whether this breaking down of the influence of the church in these two countries can be traced to communism alone. We suspect that the abuse of power, especially by the Jesuits, had a great deal to do with it. This, however, no pope could admit, so he couples these two, Spain and Mexico, with godless Russia.

But this was not at all that annoyed the successor of St. Peter. He has a word to say about Protestants. Second only to the "nefarious propaganda of communists" which, he said, threatens Christian civilization, are the proselyting activities of Protestant sects

in Italy and Rome. He describes these activities as being "impudently pursued" and urged all the faithful to cooperate against "this menace and defend the most treasured riches of city and nation."

The holy Father shows considerable heat over the matter. It is hard to say just to whom he refers. Possibly it is the Methodists, who have, we believe a school and flourishing mission at the holy city, and located on a rather commanding site in or near Rome. All the honeyed words with which the pope has tried to lure all Christians back into the fold of the true church cannot hide his deep hatred of the Protestant sects. Nor is it probable that these so busy Protestant sects will be put in a proper frame of mind to come to the holy pontiff and kiss his feet, when they hear themselves classed with communists and called threats to Christian civilization. It would seem that the much vaunted love of the self-styled shepherd of all the Christian flock for the erring sheep is not as deep as he would have us believe.

After this we can understand how he felt about King Boris of Bulgaria who broke his promise to the pope by having his daughter, Princess Maria Louise, baptized in the Orthodox faith of the Greek church. He blames the king severely for this fall from grace, admitting none of his excuses, such as matters of state. He would remind statesmen of the divine words that "justice exalteth a nation, but sin maketh nations miserable." It is here again, as it always was: all affairs of the state must bow to the demands of the church. Rome has not changed. Z.

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Church Tithes and Auctions It seems we are not alone in our agrarian troubles. Over in staid old England auction sales are being stopped by the indignant populace. But these are strange sales. It is ancient custom, arising out of voluntary pledges hundreds of years ago, and having now the force of laws, that British farmers are required to give the tithe of their income out of the land for the support of the parish and the parish priest. Times have been hard with the English farmer, too. The tithe did not come in, where it was customary to be given. In England the state collects the rate, or the church dues. That means that church dues are a tax, fixed by Parliament, and now divorced from the land. When the farmer's income declined he was unable to pay the rate. The state then stepped in and placed his cows and sheep on the block for a forced sale.

Against these forced sales the sturdy Britisher protests and, as we read in the Chicago Tribune, makes use of practically the same methods with which we are acquainted here. Only in the case of the English farmer his anger is directed to the church and the priests, as can be seen from the doggerel verse posted at one of these farms:

"God save us from these raiding priests
Who seize our crops and steal our beasts;
Who pray, 'Give us our daily bread',
And take it from our mouths instead."

This is but an illustration of the evils consequent to the mixture of the church with the state. Wherever the church is a state church, as the Established Church of England is, there scandals of this sort are bound to arise to the detriment of the church. It is a warning also to us to be on our guard against the harsh legalistic methods that are often urged by harassed church elders and deacons, when they cannot collect the full church dues from all the members. We may have our financial troubles in our congregations and synods, but let us never believe that these can be obviated by undue harshness in pressing the church member, who has pledged a sum which he cannot or will not pay. It is not the law that will help here, but again the gospel of love as shown us by our Savior and as proclaimed by His believers. Z.

BUCHMANISM

(Continued)

So far we have introduced our readers to the history of Buchmanism and discussed its two outstanding features, "Sharing" and "Guidance." In these we recognized an element of truth, but found that as taught and practiced by the "Group" they have no foundation in Scripture and are fraught with grave dangers.

Assuming that Russell speaks from the heart of Buchmanism, we draw chiefly, though not to the exclusion of other sources, on his "For Sinners Only" for further information to complete the picture of the movement.

A Strange Atmosphere

The book transports us into a strange atmosphere. We read of traveling teams conducting "house-parties," week-end only, or of longer duration, held sometimes in expensive hotels, often rather pretentious from the social standpoint.

Perhaps it is the idiosyncrasy of the writer, but we find it strange that so much attention is given to the physical and sartorial appearance of the men about whom he writes. We are not permitted to forget that we are in the company of handsome, athletic, well-groomed, aristocratic, polished, popular men, men of parts and of affairs with a Bill Pickle, the boot-legger, and others like him, by way of contrast. Praise is heaped liberally on them.

The very terminology is so different. Charles T. Holman (in *The Baptist*) says:

"And the terminology which describes the group behavior is so standardized as to become wearisome by repetition. After reading pages and pages about "Changing" (effecting religious conversion), for example, one wishes the author would

slip just once and use some term as regeneration, new birth, conversion, or almost anything to relieve the monotony."

The author takes pains to impress on us that the meetings of the group are by no means somber and dreary. The men are all so genuine, so wholesome, so frank and friendly. They joke, laugh and have a good time in general. And then they "share," bare their souls to each other, perhaps like in this instance:

"He heard a sophisticated Scotsman, a typical man of the world, with close-cropped moustache and military bearing, stand up and witness in the semi-humorous, nonchalant manner that the world understands."

* * * * *

"No juvenile Pecksniffs here, but faces that shone." "No sack-cloth and ashes here, no pious psalmsinging. But a breeze and gaiety and a sureness of direction which outlived, outlaughed, outloved their (the visitors') own crowd.

If this was the spirit, and these were the "mores," of the Christians of the first century, we have long been laboring under a false impression. Our attempt to fit Paul, of whom his enemies said, "his bodily presence is weak, and his speech contemptible," into the scenes drawn and the conversations related by the author, proved unsuccessful.

Just as little have we been able to visualize to ourselves David, Peter, "the woman of sin," and other penitents of the Bible, as "sharing" in this spirit and after such manner. But that may after all be a matter of personal opinion.

According to 1 John 4 we are to judge spirits by their confession. Here we have not in mind the confession of individual followers of Buchmanism, such as we quoted in a previous issue. We have neither reason nor the right to judge the heart of any individual. Our interest is in the spirit of the movement itself; and this spirit can be recognized from what is said and done in the prosecution of the movement. So we followed the writer attentively with this question uppermost in our mind, What does Buchmanism teach on sin and redemption.

Sin and Redemption

Sin Buchmanism wants to take sin seriously. It demands that a man be definite and honest about sin; to confess it frankly; and to break with it absolutely. It insists on restitution. There is an attempt at a definition of sin in chapter twenty-two.

Sin is what happens when we give way to temptation. . . .

Sin is a force. It may be likened to a mathematician. It adds to a man's troubles, subtracts from his energies, multiplies his aches and pains, divides his mind, takes interest from his work, discounts his chances of success, and squares his conscience.

It blinds. . . . We are befogged by sin and unaware of our real position in relation to Christ.

It binds. We are bound by fears, chiefly of other people — of their opinions about us — of the future, of our money and health, and a hundred other things.

It multiplies.

It deafens and deadens. . . . Sin has deafened us so that we cannot hear the voice of God.

The best definition of sin that we have is that sin is anything in my life which keeps me from God and from other people.

Much of what is said about sin can be read with profit. But we find wanting the most important thing about sin, that which the law of God preaches with such power that our soul is filled with terror, namely that sin makes us utterly guilty in the sight of God, brings down upon us the curse of the law and judgment of death and eternal damnation. Rom. 3:19; 5:18, 12-21; 6:23; Is. 66:24; Matt. 25:41, 46; etc.

No wonder we find this definition of repentance: "That's when a fellow's sorry enough to quit." No sense of guilt, no contrition, as we find them expressed in Ps. 32; 51; 130; 143; Acts 2:37; 16:30; etc. No plea, "Enter not into judgment with thy servant." The prayer of a boy who was "changed" is typical: "O Lord, manage me, for I cannot manage myself."

Redemption That explains why so little, if anything is said of redemption. The critic who declared that he read "For Sinners Only" through twice and did not find one reference to Jesus Christ *as a redeemer*, may have overlooked, page 48, these few words: "Though the offence is purged by the Cross of Christ," and another, rather doubtful, page 251, but in the main he is right. A person could read the book through ten times and still not know how a sinner can be saved. Even as a mere omission this would be significant in view of the fact that the redemption of the world by the blood of Jesus Christ is the central theme of the Bible. Is. 53; Rom. 3; 2 Cor. 5:18-21.

Rev. Commons, for eight years an observer and for three "on the inside," declares:

In this respect Buchmanism differs not a whit from Mohammedanism, the very heart and core of which is surrender of the will to God without an atonement. In all the meetings of the Group I have ever attended or heard about there has never been any mention of the blood of Christ in its expiatory character.

This seems to be borne out by what we find in Russell's book. While the saved in the Scriptures sing of the forgiveness of their sins by the grace of God (Ps. 32; Rom. 5), the "changed" of Buchmanism glory in their freedom from the power of sin:

Instead of getting tense in temptation nowadays, I find myself able to make a long nose at the devil. It was not a trick I learned, but the simple truth that Christ, working through the absolutely surrendered soul, enables him to overcome his own weaknesses by helping others who are also struggling with temptations.

Another:

What we need is faith. When we are perfectly willing to forsake sin and follow Christ, **then joy and release come.**

What we want to do is to get in touch with Him and turn our lives over to Him.

We speak of forgiveness of sin in the abstract without getting deliverance from specific sins.

* * * * *

That night my sins rose straight before me like tombstones. They must all be cleared away. I saw this was a matter for my will rather than my intellect. I asked myself if I was willing, and then I thought how ridiculous I was ever to think of opposing my pigmy will to the will of God.

Let us try to summarize. Sin shuts us out from God. It is not removed by the forgiveness of God appropriated by faith, but by an act of my will, absolute surrender to the will of God, and by "sharing." Not by the word of pardon, but by this act of surrender, the sinner gains a joyous sense of freedom and power and obtains the direct guidance of the Holy Spirit for his life.

The reader who has in mind the Scriptures referred to above will not have to be shown that this is not what the Bible teaches about the justification of a sinner and his sanctification.

In this connection, we turn to another subject, that of

the Holy Spirit and the Means of Grace

Russell says: "I had never heard a parson — and Frank is a parson — express himself so freely about the Holy Spirit before. Most parsons seemed uncertain about him."

Yes, they make much of "guidance." The Spirit tells them whether or not to smoke; to which hotel they are to repair; whom to see on that particular day; etc., etc., but we do not learn of him as the "comforter," the Spirit that glorifies Christ the Redeemer in the heart of the sinner.

Nor do we find sufficient recognition of the fact that the Holy Spirit comes to us and works in us by the means of grace, the Word of God and the Sacraments.

Gal. 2:2; Rom. 1:16; 2 Cor. 5:19; Rom. 10:14, 17; John 17:20; James 1:21; 1 Cor. 1:21; 1 Thess. 1:5; John 3:5; Col. 2:11, 12; Gal. 3:26, 27; Tit. 3:5-7; 1 Cor. 11:23-25; etc.

Rev. Commons says: "While it is recommended that the Bible be read during 'quiet times,' there is very little real Bible study, and no instruction as to the way of salvation, justification by faith, or any of the cardinal truths of redemption."

We quote from Russell:

So, although I had experienced no noticeable quickening from baptism or Holy Communion, I did get almost immediately a renewed sense of the Holy Spirit's burning and glowing indwelling after I had frankly shared.

Assurance is based not on God's revealed Word and his Sacraments but on the individual's inward "experiences." And the objective preaching of the Living Word and the administration of the Sacraments will not effect what "sharing," telling others one's own expe-

riences, will effect. "Giving Christianity away to another is the best way to keep it," said Ken Twitchell, looking after the energetic youngster as he departed once more to cast his life-story at the feet of unbelief." "When Christians confess, pagans believe."

A wrong and most dangerous step, to leave the firm Rock of the Word for the quagmire of "inward experiences." Again we remind of Paul: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." J. B.

(To be continued)

JEWISH POPULATION

In the light of what is transpiring in the world to-day, some of our readers may be interested to know a little more about the Jewish people. We are able to place before them some figures on Jewish population as they appeared last April in the Jewish Daily Bulletin. According to the report there are a total of 15,870,000 Jews in the world, which are distributed among the continents as follows:

Europe	9,886,000
America	4,823,000
Asia	612,000
Africa	552,000
Australia	27,000

Among the European countries the following figures are given:

Poland	3,150,000
Soviet Russia	2,800,000
Rumania	920,000
Germany	582,000
Hungary	485,000
Czecho-Slovakia	400,000
England	300,000
Austria	270,000
France	225,000
Lithuania	170,000
Holland	160,000

The Jewish population of the United States is given at 4,400,000.

For the largest cities the following figures are given:

New York	1,800,000
Warsaw	360,000
Chicago	325,000
Philadelphia	270,000
Budapest	240,000
Vienna	220,000
Lodz	180,000
Moscow	140,000

A SYMPOSIUM ON RELIGION

Christian — Agnostic — Jew

"What would I be if that were my religion?" That was the question I asked myself when two of us left the auditorium of the Jackson High School on the evening of February 15. We heard a symposium on religion given for the benefit of the Jackson, Mich., Welfare. We had driven twenty miles to hear the noted criminal lawyer Clarence Darrow on the question: "Why I am an agnostic"; the Rev. Dr. F. W. Involstad, pastor of the Central Methodist Church, Lansing, Mich.: "Why I am a Christian," and the young 25 year old Rabbi Jerome D. Landmann of Jackson: "Why I am a Jew." The speakers were introduced by Rev. Carl Winters, pastor of the First Baptist Church of the same city. Behind the curtains the three speakers had drawn lots in what succession they should speak. The Doctor drew No. 1. He began with a pathetic account of his experiences out West in the mountains when an unexplainable feeling came over him. "I do not know what to call it," he said. You may call it conversion. I read my New Testament. It made a great impression upon me. It gripped me. I loved, worshipped the majesty of Jesus His great character touched me. I wanted to follow Him. I trust the validity of my experiences. That is why I am a Christian. Secondly, "I am a Christian, because I am an insatiable worshipper of lofty spirits. St. Francis of Assisi especially grips me. I believe in their lofty characters, the influence of which has helped me." Thirdly: "I am a Christian because the Christian religion is accredited. It is in no contradiction to science in which I believe. My Christianity finds nothing incredible in science; nothing to which I could not subscribe. There is in science nothing to discredit religion. A GOOD CHRISTIAN MAY BE AN AGNOSTIC. I heard Mr. Darrow speak in Denver soon after the Tennessee trial. Mr. Darrow said what I believe." Fourthly: "I am a Christian, because I believe in a new social order characterized by justice, mercy and truth for which Jesus prayed and of which He prophesied. The theme of Jesus' sayings was a new divine order, the Kingdom of God. Evil cannot be overcome by doing evil, but must be overcome by good. I believe what Jesus said and what He did." The doctor didn't say anything what Jesus preached and did. Doesn't he himself believe in the words and miracles of Jesus, especially the miracle of the redemption of the world from sin and hell by the blood of the Lamb of God without spot, and without blemish? "This new social order," he continued, "Jesus portrayed in the Sermon on the Mount. I believe, at least I hope for that kingdom on earth. Jesus was the enemy of war, of brutality and force. He said to Peter: 'Put up thy sword.' I do not believe in capital punishment, economic imperialism, child-labor, prison brutality and in war. That's why I am a Christian." Fifthly: "I am a Christian because I want to believe in the kind of a God in

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which Jesus believed — *a Christ-like God.*” But what kind of a God the God of Jesus was, the Doctor didn’t say.

Rounding up this enlightening profession and confession (?) of his faith and his Christianity the Doctor said with a shrug of his shoulders, and with an evident expression of uncertainty upon his face: “Suppose Jesus *was* mistaken; suppose that He *was* a gamble; if so, I am willing to gamble my life on Him. That’s why I am a Christian.”

And what did Mr. Darrow have to say in testimony of his agnosticism? Before he began to speak on this subject, the lawyer made several remarks which clearly show what an impression the Christian’s testimony made on him. He said: “I’m behind the times. I’ve never seen two Christians like you two Jackson preachers before,” meaning the Methodist and Baptist ministers. “Nothing I heard tonight prejudices me against Christians. These two are too good to be Christians. I haven’t gone to church for many years, but if I would live here in Jackson or Lansing I would go to your churches, whenever I’m not preaching on agnosticism.” What a feather in the hat of these two! And after the agnostic’s address the Baptist preacher returned that compliment and said: “You’re a better Christian than most of the members I’ve had.” And he added, that, with some exceptions, he agreed with Mr. Darrow, and that it was high time that these superstitions and dreams of the Christian religion be discarded. They should have been discarded hundreds of years ago. Evidently the chairman believed that the truths which Mr. Darrow ridiculed belonged not in this enlightened age, but belonged in the dark ages in which a Dr. Martin Luther lived.

That the arguments of Mr. Darrow were nothing but shameful ridicule and blasphemy such as I never heard from the lips of any man, blasphemy which would have done honor to the devil himself, words, at which I shudder to this day, sacrilegious talk, words, in which he branded Christianity as “virtually all talk,” and issued a direct challenge to the facts on which many teachings of the Bible are based. “Ever since I attained the age of five years,” he said, “I have never believed in the stories of the New Testament. Many of the teachings of the Bible are mere dreams and utter imaginations of an ignorant group of persons. How many Christians dare say that Jesus had a Father? It is ridiculous to think of Jesus being immaculately conceived. Nobody can get by with such a thing.” And this tickled the “Christians” on the stage and moved the crowd to laugh. He continued to ridicule the story of Jesus’ birth in the stall of Bethlehem. He made fun of the story of the star of Bethlehem. He called the wise men fools, and everybody a fool who would believe such a story. He could never understand, he said, why they were ever called “wise men.” “Moreover,” he said, *nobody knows anything about Jesus*, in spite of all that is written about him. What was written, was written some thirty to forty years after and by the

most ignorant Jew-fishermen that ever lived. And the apostle Paul was a Jew. He was the greatest dreamer,” looking at the Rabbi. There isn’t a word attributed to Jesus which is not found in the Old Testament. Jesus was a Jew, a very good one, but not everything he said was good. Why, he cursed the fig-tree, *and he never claimed he would die and go to heaven and come back again.* Christians waited for him all these years to come back, but He doesn’t come. Nobody knows anything at all about Jesus; not a single thing.” So the learned lawyer kept on raving and blaspheming. “Religion,” he said, “is made up of fables, dreams, such as you can’t even fool children with.”

Through with denying our Lord Jesus, Mr. Darrow, standing, as it were, with two feet already in the grave, an old man of seventy-five years, soon to meet his Judge before whom even this learned lawyer shall stand mute and guilty, he launched out to destroy God the Father. He denied that the world was made by God. “What does anybody know about God,” he said. “Has he any length, thickness? Where is he? It’s all a myth, just words. Why must the universe have a creator? And if God made the universe, *who made God? the devil?*” And so he asked the pleased and chuckling chairman for the time. Having been informed that he had already spoken (blasphemed, I would say) for better than thirty minutes, he went for his chair, remarking that he still wanted to speak on the soul. And the people applauded and shouted at him to hear more. For us this was a great plenty. We desired to hear no more from him. The inspired words of the psalmist David in Psalm 14:1 came to me: “The fool hath said in his heart, There is no God.” It is true to this day what St. Paul (the dreamer?) says 1 Cor. 1:18-31: “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? FOR AFTER THAT IN THE WISDOM OF GOD THE WORLD BY WISDOM KNEW NOT GOD, IT PLEASSED GOD BY THE FOOLISHNESS OF PREACHING TO SAVE THEM THAT BELIEVE. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. But unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For we see your calling, brethren, how not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God

chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord!"

Next in this symposium on religion came the Rabbi Jerome D. Landman. Introducing him, the chairman tendered him his respects, and, by the way, the rabbi *was* among the four the most respectful. "The Rabbi," the chairman said, "is a Christian. *We exchange pulpits with one another.*" This was no shock to me after what I had heard so far. Darrow himself would be a most welcome speaker in pulpits like those. In his address the rabbi made some concessions and eulogies. He said: "We don't missionize. We don't seek to convince others to embrace our religion. We recognize every good in every religion. I am a Jew, not because of any certain experience as so many are wont to tell how they came to embrace this or that belief. I'm not a Jew by adoption but by birth. My fathers go back to the redeemed Israel from the bondage of the Egyptians. The spirit of my fathers filled my childhood. I am a Jew because I was born a Jew in the house of Israel."

"But that is not the real reason why I am a Jew," he continued. "I am a Jew because I would not forsake the priceless heritage of my fathers. I am a Jew, because I am convinced of my religion." And that was more than the "Christian" had to say for himself. The rabbi continued: "I am a Jew, because of the faith of my fathers. *The Bible is only the beginning of my religion* and in which Judaism is planted. Judaism doesn't stop there. It grows. *There are other books equally as important upon which my faith is based.*" Here he cited the Mishna, which is a systematic collection of the traditional explanations of the Torah or Law of Moses as the rabbis handed it down orally from generation to generation, and the Gemoras which are as a whole the traditional explanations of the Torah in writing. These two, the Mishna and the Torah, by way of explanation, are called together the Talmud. These, the rabbi said, are to him and his people just as important as the Bible. There is a saying among the Jews that "he that is learned in the Scriptures and not in the Mishna is a blockhead. The Law was given to Moses by day, the Mishna by night. The Law is like salt, the Mishna like pepper, the Gemora like balmy spice." Thus they believe even as Jesus said in Mark 7:7: "Howbeit in vain do they worship me, teaching for doctrine the commandments of men; for laying aside the commandments of God, ye built the traditions of men, as the washing of pots and cups, and many other such like things ye do. And He said unto them, Full well ye reject the commandment of God, that ye might keep your own traditions."

Coming back to Rabbi Landman's address, he said: "I am a Jew because Israel lives. There is in Judaism

no denial of facts. It eagerly accepts the remarkable discoveries of science." The rabbi believes evidently also in the science, falsely so called, of evolution as could be clearly gathered from his talk. "I am a Jew," he continued, "because the faith of my fathers demands my whole soul; not because Judaism offers a great reward for its faithful; not because it merits me anything. In the contrary, IT OFFERS ME NOTHING. The Jew hopes for no paradise; FOR NO PERSONAL SALVATION. Judaism believes in the salvation of all mankind and not of individuals. Judaism demands sacrifice — devotion to the good of all. I am a Jew because a Jew is sympathetic with his fellow-men. I am a Jew because Judaism forbids desertion. He dare not desert his fellow-men, but must develop, better the world. He does God's work with God's inspiration and assistance. Man has as yet not attained the height of his being. Man, the real man, the perfect man, has as yet not been created. Men have been created, but not MAN, the ideal man. Over all this striving and ceaseless endeavor, over all the painful growth, there hovers the spirit of the everlasting God; helping His creatures to perfect the work of creation by bringing order out of chaos. I am a Jew," the rabbi finished, "because God is near to man, inspires him, becomes part of him. May I always confess Him to my dying day!"

And so we moved out with the crowd. On the outside I overheard a colored gentleman ask his friend: "Now, what are you?" Neither of them seemed to know, but I am sure, that, if I would be any of the four, including the chairman, especially the "Christian" speaker, for he professed to be a Christian, which did neither the agnostic nor the Jew, I am sure that I would be damned. Yea, I would be twice damned if my Christianity were nothing more than that of the Rev. Doctor. Such a Christianity, falsely so called, is a Christianity without Christ. It is a new-fangled social Gospel "which is no Gospel." This Christ-less Gospel falls under the same condemnation as that of the false teachers who beguiled the Galatians away from the Gospel which they had learned from the Apostle Paul. He writes in chapter 1:6-9: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel: which is not another, but there were some that troubled you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which ye have received, let him be accursed! Yea, how far removed from the moorings of the old Christian faith, is such a wishy-washy Christianity! Happily the Doctor did not profess to speak for anybody else's Christianity than his own. He didn't convince the agnostic that that was the Christian religion. He knew better, else he would've agreed with him. It was the basis of unbelief upon which both agreed. That is always a basis of mutual agreement for the enemies of Christ. Pontius Pilate and Herod were not the only enemies made friends

in their common cause against the Lord's Anointed. It certainly was a gross and shameful misrepresentation of the Christian religion, that of the Doctor's. That is not the Christian religion of my Bible, nor of my faith. Neither is it that of my members, nor of our church, the Evangelical Lutheran, nor is it the faith of the Holy Christian Church at large. And it is hard for me to believe that this was a true representation of his own church. I can't believe that the church of the Wesleys, nor that of a Spurgeon and a Moody has drifted so far from its moorings and is now so hopelessly tossed about on the sea of uncertainty and misbelief. If it is, then these preachers of another Gospel have taken the Lord away from the poor and helpless entrusted to them, and they know not where they have laid Him.

No further comment is necessary for our Christian people. Their faith speaks louder than words can. Neither is it necessary here to contrast the Christianity of the Lutheran Church with that false Christianity. But what we should do is to repent of our own sluggishness and slowness toward that most precious heritage, the Word and the Sacrament. Hearing such a symposium on religion which was everything but the Christian religion, it ought to make us thankful to the Lord for the grace He has shown us in the full revelation of the Gospel. It makes one appreciate more and more what we have. "This is the stone which was set at nought of you builders (unchristian, agnostic and Jew) which is become the head of the corner! Thanks to God for the revelation, that "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved," that is the name of Jesus.

R. Koch.

OF ENTHUSIASTS

In those things which concern the spoken, outward word, we must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward word. Thereby we are protected against enthusiasts, i. e., spirits who boast that they have the Spirit without and before the word, and accordingly judge Scripture or the spoken word, and explain and stretch it at their pleasure, as Muenzer did, and still do at the present day; they wish to be acute judges between the Spirit and the letter, and yet know not what they say or propose. Because the Papacy also is nothing but enthusiasm, by which the Pope boasts that all laws exist in the shrine of his heart, and whatever he decides and commands in his churches is spirit and law, even though it be above and contrary to Scripture and the spoken Word.

All this is the old devil and the old serpent, who also converted Adam and Eve into enthusiasts, and led them from the outward word of God to spiritualism and self-conceit, and nevertheless he effected this through other outward words. Just so our enthusiasts at the present day condemn the outward word, and nevertheless they

themselves are not silent but they fill the world with their pratings and writings as though indeed the Spirit were unable to come through the writings and spoken word of apostles, but he must come through their writings and words. Why, therefore, do not they also omit their own sermons and writings, until the Spirit himself come to men without the preaching of the Scriptures?

Enthusiasm inheres in Adam and his children from the beginning to the end of the world; its poison has been implanted and infused into them by the old dragon, and is the origin, power and strength of all heresy. Therefore in regard to this we ought and must constantly maintain that God does not wish to deal with us otherwise than through the spoken word and the sacraments, and that whatever without the word and sacraments is extolled as spirit is the devil himself. For God also wishes to appear to Moses through the burning bush and spoken word; and no prophet, neither Elijah nor Elisha, received the Spirit without the Ten Commandments or spoken word. And Peter says (2 Eph. 1:21): "The prophecy came not by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Without the outward word they were not holy, neither as unholy did the Holy Ghost move them to speak; but they were holy, Peter says, when the Holy Ghost spake through them. Smalcald Articles 322.

WHAT ARE YOU LISTENING FOR?

A naturalist, walking with his friend through the busy streets of a great city, stopped suddenly and asked, "Do you hear a cricket?"

"Of course not," laughed his friend. "You could never hear a cricket with all this roar of traffic."

"But I hear a cricket," persisted the naturalist, and turning over a stone, he uncovered the insect.

"Did you actually hear the cricket chirping above the noise of the street?" asked his friend in astonishment.

"Certainly," said the naturalist. "I spend my time in listening to nature, whether I am in the forest, the field, or the town. Every one hears that for which he is listening."

Taking a coin from his pocket, he dropped it on the pavement, and each passer-by put his hand in his pocket to see if he was the one who had dropped it. They were evidently listening for coins.

What are you listening for? Yours ears are tuned for something, even as the receiving set is tuned to receive the program from a distant station. God's ears are tuned to hear our prayers, are ours tuned to hear His commands? —J. E. Williamson, Moody B. I. Monthly.

THEY WHO TRUST US EDUCATE US

When Dr. Arnold went to Rugby, he found on the walls of the schoolroom placards containing certain prohibitions. He immediately removed them and said to the

students: "Young gentlemen, I trust you. I expect you to be gentlemen." When he went to Rugby, lying was considered very good morals in the public schools. He always met a boy's assertion with the statement, "If you say so, that is enough for me; of course, I can take your word." The feeling was soon developed among the students that it was a shame to tell Dr. Arnold a lie, because, said the boys, he always believes what you say. By trusting the boys, Dr. Arnold educated them out of lying into frankness. The tradition of the school was revolutionized. — Henry E. Jackson in Great Pictures as Moral Teachers.

FROM OUR CHURCH CIRCLES

"Your zeal hath provoked very many"
2 Cor. 9:2

In our circular letter which was sent out to our congregations at the beginning of last February we asked the attention of our communicants to the needs of the Kingdom in our midst: "For the period from January 1, 1933 to July 1, 1933, the sum of \$150,000.00 must be raised by collections." We further declared: "We believe that even in these trying times this amount can be raised, and will be, if every congregation will arrange for at least three offerings in the course of these six months. We mentioned the Lenten season, Easter and Pentecost as occasions peculiarly suited for the suggested collections. And when, in closing, we stated, "We are sure that you will be glad to have such information," it was to affirm that "such trust have we through Christ to God-ward," (2 Cor. 3:4) that every congregation would be "willing to bring such offerings in support of His cause that the \$150,000.00 required in these six months will be supplied" — God working in us to will would also grant us to do of His good pleasure.

Words of encouragement, both spoken and written, have strengthened this confidence in us. With the consent of the writer, we print one such letter as it came to us from one of our pastors.

.....Minn., March 13, 1933.

Rev. G. E. Bergemann,
Fond du Lac, Wis.

Dear Praeses:—

When we were intogether, I remarked that I had already sent in \$20.00 more than we had collected, as I expected the money would come in within the next few weeks and I did not wish to keep the Treasurer waiting. When we parted you said, "May the collections prosper."

Now I would like to tell you how I fared. Sunday, February 26, I read the circular to my people and made the necessary explanations. The sum expected of us was \$202.00. I said we ought to be able to raise double that amount, not that I expected we really would do so; conditions with us were bad but with others they were worse; so out of love to our Savior who did so much for us we would, by the help of God, raise a special collection this Lenten season. This was the plan: a plate collection every Sunday (otherwise that was the order for holidays only); everybody to deposit his monthly

envelope and when that was done, give any amount and if it were only a cent, those having more and wishing to give more should do so: we would call it our penny-collection. Those who could not contribute at all need not feel ashamed, for God had given them nothing to contribute.

I felt assured of the success for our plan. I had considered the matter deeply with prayer to God. The people approved of the plan, I could see; they did not say so, but their looks spoke it. Yet the success of our efforts up to now came indeed as an agreeable surprise.

The first Sunday brought us a full church. The collection was taken up. Behold, the envelopes brought \$29.00; the loose collection amounted to \$10.27 — there were even several quarters in it. The envelopes of one family contained \$8.00; those of another, \$4.50; those of a third, \$3.00; that helped. So we had received the \$18.75 which we had advanced and over \$20.00 in addition. Sunday the twelfth came. Again a full church. Collection: envelopes, \$14.53; loose collection, \$10.43. So I will be able at this time again to send in \$50.00 to the Treasurer. With that we will have contributed \$140.00 of the expected \$202.00. But now we still have ahead of us four Sundays, then come the collections of Easter and Pentecost not to speak of the monthly envelopes. So I hope to be able to contribute a good bit more than our \$202.00. But I know, it is expected of us. Still, I must concede that even before this I have been able to send in real fair contributions, though, of course, they were somewhat less than formerly. I am sorry to say that I have not been able to collect all that was pledged for the Every-Member Canvass. However, I may be able to collect more of these sums by the first of April. I hardly dare hope that the next collections will bring as much as the first two; yet we surely will do better than if we had made no effort.

Let us but tell our people of the needs of the Kingdom, let us put aside fear and place our trust in Him who "fashioneth their hearts alike," and we shall see wonders.

Another thing. On the Sunday when I discussed the plan for Synod's help, I had really intended to say something about dues for salaries, as so little had been coming in. But I forgot it. And, behold, when we were done the treasurer came to me and handed me \$65.00; before he had nothing. No, we will not run short if we give consideration to the cause of the Lord. Yesterday, the treasurer not being present, a member came to me and handed me \$20.00 dues. At first I did not wish to accept it, but he said, who knows when I will see the treasurer and by that time I may have spent it. I took it and to-day made acknowledgment to the treasurer.

But enough! I could tell you more, but — . I thought it would interest you to know what we had planned to do and how we were succeeding. God's Word still has life and strength and in spite of the times our people are still willing. One thing more — lest you think my people here are well off. Yes, they were. Some of our richest do not know where to get money; several have lost all they had; others have just slipped through because proceedings were not instituted against them.

I hope other churches will meet the same success with their efforts; yes, I am sure that will be the case in many, if not all; others may even go beyond what we met.

With hearty greetings,

Yours

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No, I have nothing to add. I will just let the letter speak and act. The result will be repeated: "Your zeal hath provoked very many."

G. E. Bergemann.

Tr. by G.

Joint Mississippi and Southwest Conference

The Joint Mississippi and Southwest Conference will meet Wednesday and Thursday, May 3 and 4, at Bangor, Wis., with Rev. C. W. Siegler, 10 A. M. Wednesday.

Confessional Address: Rich. Mueller, E. H. Palechek.
Sermon: Theo. Mueller, H. A. Pankow.

Papers: P. Froehlke, Exeg. Col. 1; W. C. Limpert, Homilet. Exeg. of other Epistles or Gospels of the following Sunday (Jubilate); C. W. Siegler: Ist es schriftge-maess, Pastoren und Lehrerkandidaten zeitweilig in den Dienst der Kirche zu stellen? Rich. Siegler, Augustana, Art. 28, part 2.

Announcements are to be in hands of Pastor loci two week before conference, also stating whether night-lodging is required. Service, Wednesday evening.

G. Vater, Sec'y.

Mixed Winnebago Pastoral Conference

The Mixed Winnebago Pastoral Conference will meet, D. v., May 9 and 10 at Manchester, Wisconsin, Pastor W. Wadzinski. Opening session Tuesday morning at 9 A. M. English services Tuesday evening.

Papers: 1. Exegesis of Genesis 11: F. Weyland; 2. Exegesis of Romans 7: W. Hartwig; 3. Sermon for criticism: O. Messerschmidt; 4. Interchurch-relationship: P. Lueders; 5. How far do we differ from the A. L. C. and the U. L. C. in doctrine and practice? H. Kleinhans.

Sermon: P. Lueders, English (E. Messerschmidt, substitute).

Kindly announce early per reply-card.

O. Hoyer, Sec'y.

Pastoral Conference of the Dakota-Montana District

The Pastoral Conference of the Dakota-Montana District will hold its annual meeting in Elkton, South Dakota, Pastor Wm. Lindloff, from April 25 to 27. The first session will begin at 9 o'clock on April 25.

Papers to be read: 1. Die historische Entwicklung der sieben Bekenntnisschriften der lutherischen Kirche, Pastor D. F. Rossin; 2. How may we stimulate regular attendance at Lord's Supper? Pastor E. R. Gamm; 3. Die Stellung Jesu zum irdischen Gut, Pastor W. Schmidt; 4. Capital and Labor, Pastor R. F. Gamm; 5. Exegese ueber Titus 3, Pastor W. Krueger; 6. Paul's Practical Theology, Pastor F. Blume; 7. Unsere Ziele im Konfirmationsunterricht, one of the professors at Mobridge; on calendar for 1933.

Sermon: Pastor W. Krueger (Pastor L. Lehmann).

Confessional Address: Pastor R. J. Palmer (Pastor H. Mutterer).

Kindly announce to the local Pastor, Wm. Lindloff.

Herbert Lau, Sec'y.

Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference will meet at Escanaba, Mich. (Rev. Wm. Lutz), on May 2 and 3, 1933. First meeting, Tuesday, 9 A. M., not Monday Evening as formerly.

Papers are to be read by the following pastors: Theo. Thurow, K. Geyer, H. Hopp, Wm. Fuhlbrigge, Wm. Lutz, M. Croll.

Confessional Address: H. Kahrs, W. Lutz.

Sermon: E. Rupp, Theo. Thurow.

Please announce early.

Paul C. Eggert, Sec'y.

Pastoral Conference of the Minnesota District

The Pastoral Conference of the Minnesota District convenes at Rockford, Minn., May 2 to 4. First Session at 10 A. M.

Papers: Rev. R. C. Ave Lallemand: The Office of the Ministry; Rev. F. Greve: Christian Tact; Rev. H. Boettcher: Exegesis, the Epistle to Philemon; Rev. Th. Kock: Sermon Study, Gospel for the first Sunday after Trinity; Rev. Paul Bast: How Can Sunday Schools best be organized to be effective in our scheme of Christian education? Rev. H. C. Nitz: Stewardship and Church Giving.

Sermon by Rev. Ed. Hertler (Rev. P. Medenwald).

Registration is *imperative* and should be in the hands of the local Pastor, H. C. Nitz, not later than April 25. Information on highways, bus and train schedules will be gladly furnished by Pastor Nitz, upon request.

H. E. Lietzau, Sec'y.

Pacific Northwest Conference

The Pacific Northwest Conference meets April 25 to 27 at Omak, Wash., Walter Amacher, Pastor. Opening session at 2 P. M.

Papers: L. Krug: "Sponsors"; E. Kirst: Col. 2: 6-17; F. Soll, Book Review.

Sermon: C. Bernhard, A. Matzke.

Announce your coming to the local pastor.

Wm. Lueckel, Sec'y.

Dodge-Washington County Pastoral Conference

The Dodge-Washington County Pastoral Conference will meet April 25 and 26, 1933, at Kohlsville, Wis., Rev. G. Redlin, R. R. 1, Allenton, Wis.

Papers: Hebr. 11, Ad. v. Rohr; Lord's Prayer, G. Bradtke; Conclusion of the Ten Commandments, A. C. Lengling; Die Goettlichkeit des Berufs, R. Bergfeld.

Sermon: H. C. Klingbiel (A. C. Lengling).

Confessional address: F. Zarling (G. Bradtke).

Services: Tuesday, 7: 30 P. M.

Please announce your coming, or absence.

Ph. Martin, Sec'y.

Joint Conference of Sheboygan and Manitowoc Counties

The Joint Conference of Sheboygan and Manitowoc Counties will meet April 25 to 26 at Town Wilson, Sheboygan Co., with Pastor Julius Schoening. Opening session Tuesday 9 A. M. The church is 6 miles south of Sheboygan on highway 141.

Following are essayists: Kuether, Kaniess, Heschke, Grunwald, Zell, Ave Lallemand, Wegner, Krueger and Ed. Schmidt.

Preparatory address: Heschke (M. Schmidt).
 Sermon: Ramthun (Boerger).
 Please, announce your intended presence or absence.
 E. H. Kionka, Sec'y.

Southeastern Michigan Delegate Conference

The Southeastern Michigan Delegate Conference will meet on April 25 and 26, 1933, in the St. John's Church, Riga, Mich.

Papers: R. Koch, G. Luetke.
 Sermon: A. Wacker, H. Heyn.
 Confession: E. Stern, O. Peters.
 Remarks: English services Tuesday Eve.
 Kindly announce early.

C. H. Schmelzer, Sec'y.

Notice

The Joint Committee meets May 30 at 2 P. M. in St. John's School. Meeting of Committee on Assignment of Calls as usual.

The Board of Trustees convenes May 29, 2 P. M., in St. John's School.
 G. E. Bergemann.

Installation

Authorized by President Carl Buenger Candidate Arnold Schroeder was installed by me on March 19 as pastor of the Evangelical Lutheran Church of St. Paul at Milwaukee, Wis.

Feed my sheep.

Address: Rev. Arnold Schroeder, Route 5, Box 434, West Allis, Wis.
 Wm. F. Pankow.

Memorial Wreaths

In memory of Billy Schneider \$1.00 was given for Home Missions by Mrs. A. Hornleber and family.

J. B. Westendorf.
 * * * * *

In memory of Mrs. Caroline Marcoux \$1.00 was donated for Home Missions by Mr. and Mrs. A. Hornleber.

B. J. Westendorf.
 * * * * *

In memory of Mrs. E. Bressler, who passed away March 6, the Ladies' Aid of St. Paul's Lutheran Church of Menomonie, Wis., donated \$5.00 and the Mission Sewing Circle \$2.00 for missions.

J. Mittelstaedt.

In memory of Mrs. Emilie Luedtke, who died March 1, 1933, in South Milwaukee, buried March 5 in Manistee, Mich., the sum of \$5.00 from the Ladies' Aid of St. Paul Congregation; from Rev. and Mrs. E. C. Rupp \$1.00 were given for Mission.
 E. E. Rupp.

* * * * *

In memory of Elfrieda Blohm, died February 10, 1933, Walter Richter and wife donated \$1.00 for University Chapel at Madison.
 A. Froehlke.

* * * * *

In memory of Esther Voight, died February 12, 1933, the choir of Trinity Evangelical Lutheran Church at Neenah, Wis., donated for Indian Mission \$12.00.

A. Froehlke.

* * * * *

In memory of the late P. E. Schoeneman of Hutchinson, Minn., who died February 28, 1933, Mr. and Mrs. Herman W. Albrecht donated \$3.00 for the Minnesota Children's Friend Society; and Mr. Ferd. A. Reckow \$1.00; Rev. and Mrs. W. J. Schulze \$1.00 for Synod's Church Extension Fund.
 W. J. Schulze.

* * * * *

In memory of Augusta Wehling the sum of \$5.00 was donated by the Ladies' Aid for the Home of the Aged, Belle Plaine, Minn., and the sum of \$2.00 by Mr. and Mrs. White and family for the Children's Home at Wauwatosa, Wis.
 H. E. Bentrup.

BOOK REVIEW

Sons of Sheba, by Stuart Bergsma. Wm. B. Eerdsman Publishing Co., Grand Rapids, Michigan. Price: \$1.00.

Perhaps our readers have read *Quo Vadis*, or *Ben Hur*, or *The Prince of the House of David*, or *Tarry Thou Till I Come*, or the *German Lux Crucis*. Either one of these will give you a general idea of the trend of the *Sons of Sheba*. The biblical figure which in this story is decked forth with the garb of fiction is the warden of the treasury of the Ethiopian queen Candace. Acts 8:27-39. The Bible truths together with the possible or probable elaboration from the sphere of fiction are cleverly set forth and make an interesting tale. We recommend the story to our readers.
 G.

NORTH WISCONSIN DISTRICT

January, 1933

Rev. E. G. Behm, Wautoma	\$ 96.82
Rev. Paul G. Bergmann, Rhinelander	16.00
Rev. G. E. Boettcher, Hortonville	106.66
Rev. Theo. Brenner, Freedom	73.69
Rev. M. W. Croll, Florence	18.03
Rev. Paul C. Eggert, Abrams	12.18
Rev. Paul C. Eggert, Brookside	11.87
Rev. Paul C. Eggert, Little Suamico	6.06
Rev. A. Froehlke, Neenah	344.68
Rev. Phil. Froehlke, Appleton	290.99
Rev. W. G. Fuhlbrigge, Coleman	37.10
Rev. W. G. Fuhlbrigge, Pound	16.70
Rev. A. A. Gentz, Marinette	82.99
Rev. Kurt R. F. Geyer, Peshtigo	92.74
Rev. W. W. Gieschen, Crivitz	24.25
Rev. W. Gieschen, Green Bay	136.15
Rev. W. Gieschen, Pine Grove	27.85
Rev. Br. Gladosch, Greenleaf	155.59
Rev. Roy B. Gose, Jacksonport	37.08
Rev. Otto Gruendemann, Gibson,	146.16

Rev. W. G. Haase, Two Rivers	146.30
Rev. Wm. J. Hartwig, Montello	140.58
Rev. Wm. J. Hartwig, Mecan	101.13
Rev. Carl C. Henning, Grover	10.00
Rev. M. Hensel, Weyauwega	117.81
Rev. Paul Hensel, Liberty	16.74
Rev. O. T. Hoyer, Winneconne	74.13
Rev. O. T. Hoyer, Zion	17.15
Rev. H. A. Kahrs, Powers, Mich.	6.44
Rev. Gerhard Kaniess, Kewaskum	165.00
Rev. L. Kaspar, Greenville	112.53
Rev. L. Kaspar, Clayton	20.00
Rev. E. H. Kionka, Newton, St. John's Congregation	112.17
Rev. E. H. Kionka, St. Paul's Congregation	25.83
Rev. P. J. Kionka, Maribel	54.72
Rev. H. Koch, Reedsville	5.00
Rev. H. A. Kuether, Sheboygan Falls	130.27
Rev. W. A. Kuether, Kewaunee	216.08
Rev. W. A. Kuether, W. Kewaunee	43.71
Rev. Carl Lawrenz, North Fond du Lac	65.41
Rev. H. J. Lemke, Monico	9.00
Rev. Wm. Lutz, Escanaba, Mich.	130.00
Rev. Paul Th. Oehlert, Kaukauna	251.22
Rev. E. P. Pankow, Green Lake	15.65
Rev. Gerh. Pieper, Fond du Lac	457.41
Rev. J. G. Pohley, Menasha	176.57
Rev. T. W. Redlin, Kingston	33.15
Rev. T. W. Redlin, German Settlement	10.00
Rev. F. A. Reier, Waupaca	72.96
Rev. F. A. Reier, Lanark	2.64
Rev. Edm. C. Reim, Forest, St. Paul's Congregation	76.88
Rev. Edm. C. Reim, Forest, St. John's Congregation	15.71
Rev. John Reuschel, Dundas	70.00
Rev. M. F. Sauer, Brillion	109.65
Rev. T. J. Sauer and F. M. Brandt, Appleton	392.42
Rev. Gerh. A. Schaefer, Collins	25.00
Rev. N. Schlavensky, Eaton	3.00
Rev. N. Schlavensky, Fontenoy	80.00
Rev. E. B. Schlueter, Oshkosh	155.00
Rev. E. A. Schneider, Fremont	47.63
Rev. E. Schoenike, Greenleaf	24.25
Rev. E. Schoenike, Casson	20.22
Rev. Fred. A. Schroeder, Berlin	35.30
Rev. Joh. Schulz, Vandyne	46.00
Rev. Fr. Schumann, Sawyer	18.51
Rev. V. J. Siegler, Sawyer	34.33
Rev. W. Strohschein, Campbellsport	15.41
Rev. Theo. Thurow, Menominee, Mich.	111.56
Rev. I. G. Uetzmann, Oshkosh	27.00
Rev. Wm. Wadzinski, Manchester	32.71
Rev. Wm. Wadzinski, Marquette, Wis.	25.02
Rev. A. H. J. Werner, Center	72.87
Rev. F. C. Weyland, Larsen	9.64
Rev. F. C. Weyland, Readfield	12.45
Rev. F. C. Weyland, Caledonia	4.07
Rev. W. A. Wojahn, Eldorado, St. Paul's Congregation	40.11
Rev. W. A. Wojahn, Eldorado, St. Peter's Congregation	36.60
Rev. Ed. Zell, Mishicot	18.96
Rev. R. E. Ziesemer, Appleton	97.69
Rev. W. F. Zink, Dale	78.12

Rev. M. Schroeder, Bay City	44.55
Rev. R. Timmel, Toledo	11.18
Rev. R. Koch, Waterloo	32.80
Rev. W. Franzmann, Coloma	40.05
Rev. G. Schmelzer (New Salem), Sebewaing	10.00
Rev. O. Frey, Saginaw	10.65
Rev. A. Lederer, Saline	45.11
Rev. A. Kehrberg, Zilwaukee	82.62
Rev. A. Wacker, Detroit	30.65
Rev. G. Luetke, Toledo	127.50
Rev. J. Nicolai, Adrian	90.29
Rev. L. Meyer, Sterling	9.65
Rev. C. Binhammer, Clare	1.60
Rev. C. Binhammer, Sanford	2.25
Rev. L. Kaesmeyer, Frankenmuth	24.67
Rev. C. Leyrer, St. Louis	28.93
Rev. D. Rohda, Flint	21.25
Rev. M. Schroeder, Bay City	53.64
Rev. P. Schulz, Scio (including Memorial Wreath)	92.00
Rev. M. Haase, South Haven	43.65
Rev. H. Wente, Crete, Ill.	30.00
Rev. G. Wacker, Pigeon (Con. and Ladies' Aid)	83.11
Rev. G. Wacker, Elkton	21.00
Rev. C. Schmelzer, Riga	127.87
Rev. O. Peters, Wayne	52.43
Rev. G. Luetke, Toledo (Ladies' Aid)	30.00
Rev. H. Richter, Detroit	31.65
Rev. H. Hoenecke, Sturgis	73.63
Rev. A. Fischer, Tittabawassee	22.10
Rev. L. Kaesmeyer, Frankenmuth	15.73
Rev. W. Voss, Tawas City	110.58
Rev. E. Hoenecke, Plymouth	40.70
Rev. C. Kionka, Swan Creek	15.00
Rev. C. Kionka, Hemlock	20.00
Rev. O. Sonnemann, Sodus	61.65
Rev. A. Maas, Northfield	25.05
Rev. J. Zink, Bay City	100.55
Rev. O. Peters, Livonia	3.95
Rev. E. Kasischke, Greenwood	7.63
Rev. G. Ehnis, Monroe	14.35
Rev. A. Lederer, Saline	50.05
Rev. E. Lochner, Hopkins	19.54
Rev. E. Lochner, Dorr	13.60
Rev. A. Westendorf, Bay City	26.46
Rev. O. Eckert and O. J. Eckert, Saginaw	240.91
Rev. L. Kaesmeyer, Frankenmuth	15.96
Rev. H. Engel, Chesaning	26.31
Rev. H. Engel, Chesaning (Sunday School)	3.02
Rev. H. Engel, Brady	25.51
Rev. G. Schmelzer (St. John's), Sebewaing	12.10
Rev. H. Eckert, Saginaw	4.26
Rev. M. Schroeder, Bay City	1.00
Rev. F. Stern, Detroit	9.98
Rev. H. Hoenecke, Sturgis	25.48
Rev. W. Westendorf, Dowagiac	3.30
Rev. C. Leyrer, St. Louis	15.83
Rev. H. Zapf, Monroe	25.00
Rev. E. Kasischke, Mayville	2.63
Rev. G. F. Albrecht, Kawkawlin	26.80
Rev. W. Weissgerber, Lansing	5.89
Rev. G. Schmelzer (New Salem's), Sebewaing	11.50
Rev. E. Lochner, Hopkins	14.01
Rev. E. Lochner, Dorr	9.20
Rev. O. Peters, Wayne	22.23
Rev. O. Peters, Livonia	4.80
Memorial Wreath in memory of Mrs Hattie Zink	20.00
Memorial Wreath in memory of Ernest Schramm	2.00
Memorial Wreath in memory of Rev. O. Sonnemann	15.00

Total\$3,129.05

Note. — The congregations at Remus, Manistee and Scio sent collections in February, but on account of the Michigan Bank Holiday the checks became void before I could deposit them. The money will be sent once more later on.

Every-Member Canvass

Rev. G. Schmelzer (New Salem), Sebewaing	\$ 14.00
Rev. W. Weissgerber, Lansing	7.00
Rev. M. Haase, South Haven	89.50
Rev. A. Hoenecke, Muskegon Heights	5.00
Rev. G. Schmelzer (St. John's), Sebewaing	7.50
Rev. C. Binhammer, Clare	10.00
Rev. D. Rohda, Flint	1.00
Rev. P. Schulz, Scio	5.00

MICHIGAN DISTRICT
January and February, 1933

Rev. H. C. Haase, Benton Harbor	\$ 160.00
Rev. G. Ehnis, Monroe	41.25
Rev. H. Zapf, Monroe (Cong. and Mission Society)	23.70
Rev. G. Wacker, Pigeon	45.00
Rev. G. Wacker, Pigeon (School Children)	11.80
Rev. F. Krauss and K. Krauss, Lansing	270.00
Rev. W. Weissgerber, Lansing	15.48
Rev. W. Westendorf, Dowagiac	3.60
Rev. G. Schmelzer (New Salem), Sebewaing	12.00
Rev. A. Hoenecke, Muskegon (Con. and Ladies' Aid)	44.00
Rev. L. Kaesmeyer, Frankenmuth	20.00
Rev. B. Westendorf, Flint	145.20

ALBERT VOECKS, Treasurer.
Appleton, Wis.

(Every-Member Canvass \$591.08.) \$6,218.30

Budget\$6,134.04
Non-Budget 84.26

Rev. A. Westendorf, Bay City.....	98.50
Rev. G. Wacker, Pigeon.....	43.00
Rev. O. Sonnemann, Sodus.....	40.00
Rev. G. Schmelzer (St. John's), Sebawaing.....	20.00
Rev. J. Zink, Bay City.....	46.00
Rev. J. Gauss, Jenera, Ohio.....	50.00
Rev. O. and O. J. Eckert, Saginaw.....	16.00
Rev. M. Schroeder, Bay City.....	10.00
Rev. E. Rupp, Manistee.....	5.00
Total	\$ 467.50

E. WENK, Treasurer.

MINNESOTA DISTRICT

February, 1933

Rev. W. G. Voight, Acoma, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, Poland Mission \$6.35; total	\$ 36.35
Rev. R. Heidmann, Arlington, Home Mission	42.00
Rev. J. E. Bade, Balaton, Home for Aged \$34.40, E. M. C. \$2.00; total	36.40
Rev. J. E. Bade, Balaton, Student Support	28.80
Rev. W. P. Sauer, Buffalo, Indian Mission	11.45
Rev. J. C. A. Gehm, Darfur, General Institutions	10.20
Rev. J. C. A. Gehm, Darfur, Twin City Mission	5.00
Rev. R. F. Schroeder, Dexter, Finance	24.95
Rev. R. F. Schroeder, Dexter, Finance	17.41
Rev. C. F. Schrader, Echo, Michigan Lutheran Seminary \$10.00, General Support \$8.00; total	18.00
Rev. M. Schuetze, Ellsworth, Home Mission	21.50
Rev. T. E. Kock, Goodhue, E. M. C.	12.00

Rev. W. J. Schulze, Hutchinson, Dr. Martin Luther College	44.32
Rev. M. J. Wehausen, Johnson, Synodic Administration \$9.00, Theological Seminary \$30.94; total	39.94
Rev. Paul W. Spaude, Lake Benton, Dakota-Montana Academy	5.40
Rev. Karl J. Plocher, Litchfield, Educational Institutions \$22.37, E. M. C. \$17.00; total	39.37
Rev. W. P. Haar, Loretto, Indian Mission	83.02
Rev. Jos. Weiss, Lynn, General Institutions \$2.00, Theological Seminary \$2.00, Dr. Martin Luther College \$2.00, Michigan Lutheran Seminary \$2.00, Dakota-Montana Academy \$2.00, Home Missions \$6.30; total	16.30
Rev. M. J. Wehausen, Malta, Synodic Administration \$5.40, Theological Seminary \$7.66; total	13.06
Rev. A. Ackermann, Mankato, From Immanuel Lutheran Ladies' Auxiliary, for Home for Aged \$20.00, Indian Mission \$20.00, Negro Mission \$20.00, Valparaiso, Indiana, Lutheran University \$15.00, Bethesda, Watertown, Wis., \$20.00; total	95.00
Rev. Paul C. Dowidat, Minneapolis, Twin City Mission	400.00
Rev. W. Frank, Morgan, Negro Mission	9.39
Rev. G. Hinnenthal, New Ulm, Negro Mission in memory of Prof. J. Sperling from the Martin Winter family \$3.00, for Negro Mission at Golden Wedding of Mrs. Henry Goegelin and children \$10.00; total	13.00
Rev. G. Hinnenthal, New Ulm, Theological Seminary \$75.00, Northwestern College \$75.00, Dr. Martin Luther College \$100.00, Michigan Lutheran Seminary \$50.00, Dakota-Montana Academy \$25.00, Home for Aged \$10.00, Indian Mission \$10.00, Home Mission \$55.00, Negro Mission \$25.00, Poland Mission \$10.00, Madison Student Mission \$5.00, General Support \$40.00; total	480.00
Rev. F. Koehler, Nicollet, General Administration	28.16
Rev. A. Eickmann, Nodine, Missions	49.00
Rev. O. W. Krueger, North Mankato, Theological Seminary \$25.00, Dr. Martin Luther College \$25.00, Home Mission \$50.00; total	100.00
Rev. Henry Albrecht, Omro, Poland Mission \$18.00, General Support \$37.00; total	55.00
Rev. A. Langendorff, Osceola, Wis., Indian Mission \$3.75, Negro Mission \$5.00, Home Mission \$10.00; total	18.75
Rev. H. C. Nitz, Rockford, Church Extension Fund, Mindekranz by Kettenacker family	25.00
Rev. H. C. Nitz, Rockford, Church Extension Fund, Mindekranz Mr. and Mrs. Emil Verginand, Mr. and Mrs. Alb. Vergin for Mrs. Wilhelmina Schleif ..	3.00
Rev. G. E. Fritzke, St. Clair, E. M. C. \$58.00, Indian Mission \$5.00, Home Mission \$25.00, Negro Mission \$5.00, General Support \$7.00; total	100.00

Rev. C. F. Bolle, St. Paul, E. M. C.	4.00
Rev. A. C. Haase, St. Paul, General Institutions \$66.67 Twin City Mission from Ladies' Aid \$5.00; total	71.67
Rev. Wm. C. Albrecht, Sleepy Eye, General Administration \$50.75, Home Mission \$75.00, E. M. C. \$16.00 Lutheran Children's Friend Society from School Children \$9.00; total	49.00
Rev. Henry Albrecht, Taunton, Michigan Lutheran Seminary	10.00
Rev. E. G. Fritz, Wellington, Home Missions	40.00
Rev. A. W. Saremba, Weston, Wis., Home for Aged, Wauwatosa, \$7.25, Lutheran Children's Friend Society \$6.75; total	14.00
Rev. Carl G. Schmidt, Wood Lake, Theological Seminary \$18.13, Dr. Martin Luther College \$18.02; total ..	36.15
Rev. Carl G. Schmidt, Wood Lake, Church Extension Fund, Memorial Wreath Mrs. Max O. Heller	28.25
A. F. G. Support	10.00
S. M. G. General Support	5.00
Clifford Holt, Treasurer, Minnesota District Walther League, for Apache Missions	122.52
Total	\$2,423.11

SUMMARY

Budgetary	\$1,846.11
Non-Budgetary	468.00
Every-Member Canvass	109.00
Total	\$2,432.11

H. R. KURTH,
District Treasurer.

TREASURER'S STATEMENTS

February 28, 1933 — 8 Months

Cash Account

Accretions

Cash Balance July 1, 1932	\$ 17,683.31
Coll. for Budget (regular)	153,289.23
Coll. for Budget (Brenner)	908.46
Coll. for Budget (E.M.C.)	78,509.13
Revenues	34,758.63
.....	\$285,197.76
Church Ext. Accts. paid	1,864.65
Church Ext. Revenues ..	540.33
Trust Fds. prev. reported	1,818.16
Memorial Wreaths	
Sem. Bldg. Committee ..	779.59
Accts. Receivable paid...	104.41
.....	\$ 5,058.14
.....	\$290,255.90

Liabilities

Accts. payable made\$ 24,980.31	
Accts. payable paid	15,000.00
.....	
Plus	\$ 9,980.31
Notes Payable made\$ 11,356.86	
Notes Payable paid	32,210.43
.....	
Minus	*\$20,853.57
Non-Budg. Coll. Recd. ..\$ 2,746.37	
Non-Budg. Coll. paid ...	1,414.16
.....	
Plus	\$ 1,332.21
.....	*9,541.05
Total net cash available..	\$280,714.85
Budget Disbursements ..\$256,225.23	
Church Ext. Loans	3,508.85
Annuities paid	400.00
Moratorium	1,700.04
Notes Receivable	939.50
Bonds for Trust Funds..	196.00
.....	262,969.62
Cash Bal. March 1, 1933..	\$ 17,745.23

THEO. H. BUUCK,
Treasurer.

TREASURER'S STATEMENTS

February 28, 1933 — 8 Months

Receipts and Allotments

	Collections	Allotments	Arrears
Pacific Northwest	\$ 385.42	\$ 1,328.64	
Nebraska	5,260.08	6,111.20	
Michigan	14,045.28	20,604.40	
Dakota-Montana	5,212.58	7,463.92	
Minnesota	32,298.87	42,368.16	
North Wisconsin	34,427.57	53,020.64	
West Wisconsin	32,787.48	51,740.40	
Southeast Wisconsin	27,115.60	58,914.56	
Total Coll. from Dists.	\$151,532.88	\$241,551.92	
Direct Sources	1,756.35		1,756.35
From Rev. Brenner	908.46		908.46
Revenues	34,758.63	53,333.32	18,574.69
Budget Disbursements ..	256,225.23	256,225.23	38,660.01
Deficit	\$ 67,268.91		\$ 67,268.91
Unappropriated		\$ 38,660.01	

Every-Member Canvass

June 30, 1932		\$175,021.93
July	\$ 32,844.79	207,866.72
August	16,617.94	224,484.66
September	6,751.63	231,236.29
October	8,097.85	239,334.14
November	5,607.52	244,941.66
December	3,369.80	248,311.46
January	3,255.28	251,566.74
February	1,964.32	253,531.06
Every-Member Canvass Coll. to February 28.		\$253,531.06
Debt on Dec. 31, 1931.	\$752,649.69	
Debt on Feb. 28, 1933.	603,258.77	
		149,390.92
1931-1932 Deficit Paid.	\$ 40,187.63	\$104,140.14
7-1-32—2-28-33 Deficit paid	67,268.91	
Excess paid out of Cash Balance		107,456.54
July 1, 1931	\$ 17,683.31	*\$ 3,316.40
E. M. C. Shortage	3,316.40	
Cash bal. of July 1, 1931. .		\$ 14,366.91
Other cash on hand.		3,378.32
Cash bal. on Feb. 28, 1933		\$ 17,745.23

THEO. H. BUUCK, Treasurer.

TREASURER'S STATEMENTS

February 28, 1933 — 8 Months

Receipts and Disbursements

Department	Receipts	Disbursed	Capital Investments	Operation	Maintenance
General Administration	\$ 39,927.07	\$ 26,682.00		\$ 26,682.00	
Educational Institutions	18,651.36				
Theological Seminary	3,416.07	14,029.65	1,472.00	12,320.98	236.67
Northwestern College	3,963.11	31,304.56		28,152.41	3,152.15
Dr. Martin Luther College	2,698.60	28,166.86	1,467.35	25,962.06	737.45
Michigan Lutheran Seminary	1,305.40	7,533.61	44.71	7,153.52	335.38
Northwestern Lutheran Academy	417.56	4,784.24	7.90	4,734.93	41.41
Home for Aged	1,889.86	3,439.99		3,343.64	96.35
Missions, General	35,845.10	1,088.38		1,088.38	
Indian Mission	8,514.02	16,593.63		15,996.30	597.33
Negro Mission	5,233.72	34,630.51		34,630.51	
Home Mission	18,976.79	63,088.75		63,088.75	
Poland Mission	2,784.56	5,859.05		5,859.05	
Madison Student Mission	343.24	1,590.50		1,590.50	
General Support	6,249.40	13,211.00		13,211.00	
Indigent Students	1,794.16	4,222.31		4,222.50	
Church Extension Division	994.88				
To Retire Debts	284.33				
Coll. Rev. Brenner	\$153,289.23	\$256,225.23	\$ 2,991.96	\$248,036.53	\$ 5,196.74
Revenues	908.46				
Every-Member Canvass	\$154,197.69				
Less Every-Member Canvass	34,758.63				
Deficit	\$188,956.32	188,956.32			
	78,509.13				
	\$267,465.45				
	78,509.13				
	\$188,956.32				

Debts

July 1, 1932	\$612,799.82
Debts made since	39,083.54
Debts paid	48,624.59
Decrease	\$603,258.77
	\$ 9,541.05

THEO. H. BUUCK, Treasurer.