

# The Northwestern Lutheran

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

Vol. 20.

Milwaukee, Wisconsin, July 2, 1933.

No. 14.

## STEP BY STEP

"As thou goest, step by step, I will open up the way before thee. Proverbs 4:12 (Heb. Trans.)

"But the path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:13.

Child of My love, fear not the unknown morrow,  
Dread not the new demand lifes makes of thee;  
Thy ignorance doth hold no cause for sorrow  
Since what thou knowest not is known to Me.

Thou canst not see today the hidden meaning  
Of My command, but thou the light shalt gain;  
Walk on in faith, upon My promise leaning,  
And as thou goest all shall be made plain.

One step thou seest — then go forward boldly,  
One step is far enough for faith to see;  
Take that, and thy next duty shall be told thee.  
For **step by step** thy Lord is leading thee.

Stand not in fear, thy adversaries counting,  
Dare every peril, save to disobey;  
Thou shalt march on, all obstacles surmounting,  
For I, the Strong, **will open up the way.**

Wherefore go gladly to the task assigned thee,  
Having My promise, needing nothing more  
Than just to know, where'er the future find thee,  
In all thy journeying I go before.

Frank J. Exley, D. D.

## THE FIFTH PSALM

(Continued)

### How to Guard Ourselves Against the Pernicious Doctrines of False Teachers

"Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face.

"For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue;

"Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

"But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee.

"For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield."

In the former part of the Psalm, David has placed himself in sharp contrast with "the workers of

iniquity," with "them that speak lies," and are "bloody and deceitful men," and on this ground has pleaded for the protection and assistance of God. "The workers of iniquity," those that "speak lies," and are bloodthirsty and deceitful men," are, as we have seen in our preceding meditation, false teachers or heretical religious leaders. Christ himself describes false teachers as such "that work iniquity," Matt. 7:23. Though they disguise themselves in the garb of religion, though they make pretence of religious leadership and claim to do wonderful works in the name of Jesus, yet they are nothing less than workers of iniquity; their doctrines and teachings are destructive to the soul of man.

Having set forth at some length, in our previous meditation, characteristic features of false teachers, we now proceed in considering how we should guard ourselves against the pernicious influence of false doctrines or heresies.

"Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face." How suitable a prayer with respect to our attitude toward false teachers or heretical religious leaders! It certainly gives excellent advice as to our safety or preservative against the soul destroying influence of their doctrines. Our only safety in this respect is that God would lead us in His righteousness. "Lead me, O Lord." If God guide us, we shall be safe. If he forsake us, if He leaves us to the cunning device of our enemies, to enemies who would estrange us from Him the fountain of all blessings and stray our souls by their false teachings, we shall most assuredly all go astray. Divine conduct is the only sure preservative against all doctrinal folly and deception.

That conduct or guidance is given us by appealing to the Lord's righteousness. "Lead me, O Lord, in thy righteousness because of mine enemies." What is this righteousness of the Lord spoken of here? Is it a mere attribute of His — righteous and just in His character and all His dealings, by which He exercises administrative justice? Is it the righteousness manifested in His law which not only is pleasing to Him but that which He has appointed for men to walk in? In that case, what availeth it to appeal to the Lord's righteousness for protection against false doctrine? The only protection we, then, would have would be by being righteous as God Himself,

Rev C Buenger  
5026 19th Ave  
Jan 34

which for us, of course, is impossible. Not by living a virtuous life according to the divine law, not by the deeds of the law, are we safeguarded against the crafty inventions and perversions of man. Nor can any amount of human learning and goodness be trusted for security against false doctrine. That requires something more than all this. It is God's protection we must appeal to.

### The True Safeguard

The one true safeguard against all false doctrine and heresy is the knowledge, belief, and wholesome application of the doctrine of justification through faith which, in its entirety, is the work of divine grace. That doctrine is the criterion of true faith or religion, "the article of a standing or a falling Church," as Luther pronounces it. Speaking of the righteousness of the Lord the Psalmist obviously has in mind not an attribute of divine perfection according to which He is righteous and just in His nature and metes out justice to all, but the righteousness which is made our own through faith in our Redeemer, the only righteousness by which sinners stand accepted before God, even as St. Paul, the great exponent of God's righteousness, declares in his epistle to the Romans, 1:17: "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith"; 3:21-25: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets (that is, the righteousness which is valid or acceptable unto God as witnessed by the law and the prophets); even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Briefly stating the doctrine of justification through faith is simply this: We among whom there is no difference, but all of whom have sinned and come short of the glory of God, all of whom are under the penalty of the law and deserve nothing but temporal and eternal punishment — we are made righteous in the sight of God not by any righteousness, not by any moral qualification or merit of our own, but solely through the righteousness of Christ and His merits embraced by confident faith. It is the doctrine of redemption, the doctrine of the forgiveness of sin by which we are saved, which constitutes the sum and center of all Christian religion — this doctrine of justification through faith.

Now it is this outstanding doctrine of the Christian Church which offers a safe protection against all errors and every false religion. Once this article of

justification is lost, as Luther contends, the entire Christian doctrine is lost. On the other hand, if we faithfully continue in this truth, we shall be secure against heresy, and maintain the most precious treasure — the doctrine of the forgiveness of sins. Our Lutheran Confessions leave no room for doubt in this matter. Says the Formula of Concord Article III: "This article concerning justification by faith is the chief article in the entire Christian doctrine, without which no poor conscience can have any firm consolation, or can truly know the riches of the grace of Christ, as Luther also has written: **If this only article remains pure on the battlefield, the Christian Church, also remains pure, and in goodly harmony and without any sects; but if it does not remain pure, it is not possible that any error or fanatical spirit can be resisted.** And concerning this article especially Paul says that a little leaven leaveneth the whole lump. Therefore, in this article he urges with so much zeal and earnestness the *particulas exclusivas*, that is the words whereby the works of men are excluded (namely, "without Law," "without works," "by grace," Rom. 3:28; 4:5; Eph. 2:8,9), in order to indicate how highly necessary it is that in this article, aside from the presentation of the pure doctrine, the antithesis, that is, all contrary dogmas, be stated separately, exposed, and rejected by this means." (Concordia Triglotta, p. 917).

Would that Christians of to-day take notice of such words of our Lutheran standards! Would that the lessons of history be not lost upon us who by the grace of God are still in possession of the pure Gospel truth! When the Christians of the early era became careless and indifferent about the Word of God and trusted in their own common sense and human reason, papacy with all its errors and spiritual tyranny came upon them unawares. When the Church of the Reformation relaxed in its vigilance and ceased to preserve its priceless heritage by sheer ungratefulness and gross neglect of the means of grace, Rationalism with all its follies undermining the simple faith in the saving truth of the Gospel spread over the Christian people, the comfort and confidence, which was once their strength and happiness, departed. And do we not behold, how modernism in our day strikes at the very root of the central truth of the Christian revelation according to which man is saved through faith in the righteousness of Christ alone, by striving to develop the moral powers and cultural attainments of man to their highest efficiency as a means for better relations with God and His Service?

Let us be on our guard. The most sacred duty incumbent upon us is zealously to abide in the saving truth of the Gospel that we are justified before God not by our own righteousness but by the righteousness of Christ. This doctrine not only is the dividing line between the true religion and all false religions,

but it enables us to discern all doctrines contrary to the doctrine of justification by faith. "Make thy way straight before my face," is the plea of the Psalmist against all adversaries. It is God who must make the way plain or straight for us to walk in, that is free from hindrance or temptation, lest we stumble and fall into the hands of our enemies. In other words, if God does not guide and protect us against all errors and heresies taught by false teachers we shall never see our way clear in spiritual matters nor remain steadfastly in the pure truth of the Gospel.

This, however, the good Lord does by His Word contained in Holy Scriptures. Let Scriptures be our guide and we shall never fall a victim to false teachers. The diligent and prayerful use of Holy Writ which constantly holds out to us its central truth — justification through faith in Christ — enables us not only to discern all false doctrines but to guard ourselves against their pernicious fruits. It is the latter the sacred writer so drastically describes in the following words:

"For there is no faithfulness in their mouth: their inward part is very wickedness; their throat is an open sepulchre; they flatter with the tongue. Destroy them, O God, let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee."

Inasmuch as the Psalmist, in part at least, here employs figurative speech in describing the hideousness of the enemies of God and His Church, we feel justified in applying these words to the pernicious fruits of false doctrines. Essentially we have touched upon the dangerous influence of false teachers and their heresies in the foregoing, but a reference to one or two outstanding instances may not be out of place. Does it not occur that there is no faithfulness, no truth, no principle or doctrine which assures salvation and comfort to a distressed soul in all their teachings? Undermining, as Modernists of our day do, the sole authority of Holy Scriptures, and preaching a gospel which omits the vicarious atonement of the incarnate Son of God and justification by faith in His righteousness, and consequently are agreed that such doctrine is no longer tenable in the light of modern enlightenment, which would make Christianity more humanitarian and more concerned for human interest in this world — is not all this gross unfaithfulness, treacherous falsehood on their part? Is it not "very wickedness," and "their throat" — their teaching "an open sepulchre? a pit or grave always open and ready to devour its victims? Is not all their teaching clothed in the garb of religion mere "flattery of their tongue" — insidious hypocrisy?

But God will bring all false teachers to a final reckoning; He "will destroy them all and let them fall by their own commands; he will cast them out in the multitude of their transgressions." Terrible is

the fate of all those who pervert the truth by their false teaching. Having adulterated the Word of truth they shall reap the bitter fruits of all heretics — that of being cast out from the face of the Lord forever.

Our security, however, against all the dangers emanating from false doctrine is implicitly to trust in God and His Word. "Let all those that trust in thee rejoice: let them ever shout for joy, because **thou defendest them**: let them also that love thy name — thy saving truth — be joyful in thee. For thou, Lord, wilt bless the righteous — him who is clothed in the righteousness of Christ through faith — with favor wilt thou compass him as with a **shield**." J. J.

### COMMENTS

**Preparation** Preparation for the meeting of our Synod early in August is going on everywhere. A printed pamphlet containing the reports of the various boards has gone out and is being diligently studied by conferences and especially by the delegates who are to represent us at the meeting.

On these delegates rests a great responsibility, for their counsel and vote will to a great extent determine our course for the next biennium. Therefore they should come to the synod well prepared for their task.

That requires that they acquaint themselves thoroughly with the figures and facts presented in the report, for these in a way are the basis for the deliberations of the body.

But it would be well not to lose one's self in the minor details. No delegate can be expected to master all of them. After all, we will always have to rely on the honesty of purpose and the sound judgment of the men we elect to executive positions to take care of the details of the work with which they are thoroughly acquainted. It is far better to try to get a comprehensive view of our entire work. If some particular detail should attract our attention, it would be best to take it up privately with the chairman of the respective board. Often much time is lost in discussing minor details on the floor of the Synod.

Studying the reports is, however, only a part of the preparation for the work delegates are to do. More is needed. Figures and other data, valuable as they are, must not dominate our minds. Standing alone they cannot guide our thoughts safely and lead to right decisions.

We have in mind a committee report made to a synod many centuries ago. The twelve spies Moses had sent out to explore Canaan were fully agreed on the scientific facts their study of the land had established: that it was a most desirable land; that it was inhabited by strong people, some of them giants; and that its cities were strongly fortified.

Yet they were not able to unite on recommendations to be submitted to the people. The majority

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

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

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

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

Entered as Second Class Matter December 30, 1913, under the Act of March 3, 1879.

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

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

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

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

of ten stated as their opinion based on statistics: "We be not able to go up against the people; for they are stronger than we." But the minority, Joshua and Caleb, encouraged Israel: "Let us go up at once and possess it; for we are well able to overcome it."

Were these two hopeless optimists blind to facts and, therefore, men who would lead Israel to ruin; and the ten, men of sound judgment and clear vision, safe and sane guides for the people in the wilderness?

No, indeed! True, the world would acclaim the ten men keen thinkers, safe financiers and able strategists, for it is unable to recognize the great defect in them, their blindness to the real facts, the decisive facts in life.

They see only what the natural eye of man can discern, and they reason after the manner of natural man. Israel is to them only a homeless, wandering people, unable to cope with the nations beyond the Jordan. Their heart fails them; they give up all hope; **they preach unbelief to the church.**

With Spirit-enlightened eyes, Joshua and Caleb behold the weary multitude before them as the chosen people of Jehovah, delivered from Pharaoh by His mighty hand and guided through the wilderness under His promise: "I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord." **They preach faith** and exhort: "The Lord is with us: fear them not."

Joshua and Caleb showed Israel the shortest way out of the wilderness into the land of milk and honey, the way of childlike faith in God's gracious promises. Consider what the counsel of the ten "hardheaded" reasoners did. It robbed multitudes of whatever faith and hope they still had and caused them to rebel against God; it deprived all who were twenty years of age at the exodus of the joy of seeing and possessing the land of promise; and it held up the progress of the entire nation for full forty years.

The Lord does not want to leave us in the wilderness into which he has led us. We older men do not want to stay in it, marking time, as it were, for biennium after biennium. We want to be up and doing, marching forward under the banner of our Lord to carry warfare into the bounds of the enemies of his kingdom and to take possession of the land of promise. God forbid that our faintheartedness to-day hold up the progress of our Synod and deprive our children of years of opportunity to labor and fight for the cause of the Lord.

The way out? Not new methods and expedients, they cannot help us. There is only one way out, faith, simple, childlike faith in the gracious promises of the Lord.

We do not deny the need, or minimize the importance, of the practical work our delegates are to do at the meeting of the Synod. But to us they are chiefly for the time being the leaders called by God to further the progress of his people. That is their high duty.

Therefore they should be men with the vision, faith and spirit, of Joshua and Caleb; men who in faith rise up over statistics and calculations and fearlessly rebuke the spirit of doubt and discouragement wherever they meet it; men who hold up before God's people his faithful promises and so cheer the faint-hearted and strengthen the weak, to send our synod forward into the next biennium renewed in the spirit of implicit faith, joyous hope and a burning zeal for the Lord's work.

Our delegates are called of God to be preachers of faith and leaders in faith. If they come to the Synod as such and then carry this spirit home to their conferences and congregations, we will be facing a most blessed biennium, even if they should entirely forget to elect new officers and fail to adopt a single resolution.

But such faith is of God; and it must be sustained by Him. Joshua and Caleb no doubt felt the impact of the discouraging report and would have with the ten gone down under it if God had not refreshed and sustained them by His word of promise.

Let every delegate study the printed report carefully, but then lay it aside and with a prayer for the Spirit of God open his Bible, particularly at Matt. 28: 18-20, where we find the Great Commission:

**All power is given unto me in heaven and in earth.**

**Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost:**

**Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.**

Is not our work in our academies, our college and our seminaries, in the large cities, in the backwoods,

on the prairies, down in Apache land, and in the Dark Belt of Alabama and in Poland, the very work our Exalted Lord here commands? Then, how can we be faint-hearted and discouraged when we have the promise of Him to whom all power in heaven and on earth is given, "Lo, I am with you alway, even unto the end of the world"?

Yes, that means real preparation for the work of a delegate, to go to the Word of God for comfort and for strength in order to be able to cheer God's people, The Lord is with us; fear not; press on; the victory is ours!

And let us all beware that we do not on our part hinder the work the Spirit of God wants to accomplish in the hearts of our delegates. The story of the twelve spies shows us how easy it is to discourage men. May every congregation and conference that meets in these days to discuss synodical affairs pray God so to bless its deliberations that they may not tend to dishearten and weaken their delegates but to send them to the Synod strong in the Lord and full of faith and hope.

J. B.

\* \* \* \* \*

**Ghandi's Breakfast**, after a long fast, was celebrated with a strange medley of religious rejoicings. We are informed by the press that at this momentous occasion of the notorious heathen Gandhi a Hindu pundit led in prayers and hymns praising God's might. Then came reading from the Moslem Koran, and the singing by a soloist of Gandhi's favorite Christian hymn, "When I survey the wondrous cross." A Jew recited a psalm, and another soloist sang Gandhi's favorite Gujarathi hymn.

An all-embracing confession of faith gratifying to whatever gods there be, we should say. Z.

\* \* \* \* \*

**The Church Ouster in Spain** The President of the Spanish Republic has finally after much hesitation signed the bill passed by the cortes completing the religious law which definitely establishes Spain as a lay state. This law was passed by the overwhelming majority of 278 to 50. This bill ends within this year any teaching by the 80,000 monks and nuns of Spain, thus depriving 500,000 Spanish children of Catholic education, as the Milwaukee Journal reports.

Under this law the nation's churches and church treasures, valued at \$500,000,000 are automatically nationalized. The 80,000 monks and nuns are left nothing to do but lead contemplative lives. The only provision made for their gradual liquidation or support is that the state will aid them in renouncing their vows. With churches and church organizations under its nominal direction the government is in a position to keep the church under its thumb.

The Vatican's reaction to this drastic enactment came in short order. In an encyclical addressed to all bishops in the world his holiness, the pope, placed the entire government of Spain under the ban of excommunication from the Catholic church. The pontiff makes eight specific charges:

"That separation of church and state is a grievous error."

"The Catholic church has an odious watch set over its teachings in schools; the exercise of worship, religious processions, the administration of sacraments for the dying and services for the dead were hampered."

"The church was stripped of all property and forced to pay a tax."

"Churches were declared the property of the state."

"Religious congregations were deprived of the right to teach."

"Religious orders were suppressed which took a vow of obedience to authority other than the state."

"A blow was aimed at the supreme authority of the church by the declaration that the authority of a vicar of Jesus Christ is foreign to the Spanish nation."

"Religious buildings were seized in order to establish lay schools."

The state department explained that no decree of excommunication will be published.

How have the mighty fallen! It was not always thus. In former ages the supreme pontiff would have hurled his ban of interdict against the rebellious rulers and the whole populace that elected to obey them. But that has gone out of fashion. The last time the holy father tried that was during the Jesuit troubles with the republic of Venice in 1606. This was under Paul V. The papal pretensions of power over all the governments of the earth have not been abated but the power is gone. Z.

\* \* \* \* \*

**Strength for the Church** Fears are entertained rather widely "lest the deadliest blight of the depression may prove to be the weakening of the churches." The bulletin of the Kansas City Presbytery, as an instance, seeks to focus attention upon the fact that "Effective Churches are absolutely essential if Christianity is to help us." The attention of Christian people is drawn to four theses:

1. Nothing can take the place of effective churches in meeting the present crisis.
2. Each church and all church agencies must readjust in the light of the present situation. We must face not yesterday but to-day and to-morrow.
2. This readjustment must not take the form of retreat. The need was never so great for what the Church can contribute.
4. In arranging his expenditures every Christian should support the Church, not as a luxury but as a necessity.

Those who can do so during the crisis should give for themselves and also for those whose income is wiped out.

When we read the above presentation of the most important matter before the world to-day it leaves us unsatisfied. When you read it a second time and take the sentences individually, you can hardly say, after any particular one, this is the place; that's wrong. Yet, the whole vaguely displeases as if something essential had been left out.

Well, there is, for one thing, no mention made of Him who said to the Church: Lo, I am with you always, even unto the end of the world. Rather an awkward omission that — to consider the functions, the needs, the general welfare of the body and to give no consideration at all to the Head! Where that is done quite generally it would betray a sad ignorance of the Savior's words: Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

It were certainly ignoring the Head of the Church if we were to profess to be the church of Christ and at the same time depart from His doctrine. When He withdrew His visible presence from among us in His ascension, He expressly and impressively adjured us to make disciples of all nations by "teaching them to observe all things **whatsoever I have commanded you.**" Looking forward to that time, He had previously said of the effect of the Comforter's coming: "He shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." And of the Spirit's guidance into the truth He said: "He shall take of mine, and shall show it unto you."

We are to let Christ be all-in-all in our lives, too; there are so many of His words to that effect. Particularly unmistakable is His meaning when He uses the figure of the vine and the branches, of the head and the body with its various members. Where the glory of Christ is on the wane and man is made much of, there is need for God's correcting hand. And how many and varied are the ways of self-seekers — such as we all by nature are! How easily we forget the Savior's words: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Who could hope to stand forth blameless if the Master were to demand a strict accounting of the talents which has entrusted to our stewardship to the increase of His glory? What if the depression were a chastisement of God upon a guilty world from which the Church, too, was to take benefit? There can be no doubt that God so intends us to consider it. "We know that all things work together for good to them that love God." If the fruit of the depression were repentance and a new life with many in the church, then had it been not a "deadly blight" but a blessing in disguise.

G.

**Birth Control and British Bishops** Dr. Ernest William Barnes, modernist bishop of Birmingham,

shocked the bishops assembled at the convocation of Canterbury with his advanced views on birth control. He advocated the elimination of the mental defectives. He is reported to have said:

"Those persons in whom a mental defect is known to exist should not be allowed to pass on the defects to another generation. We are getting a differential birthrate. We desire the better stock to increase, whereas in fact the class that is defective and reckless is increasing. It would be of general benefit if knowledge of birth control could be extended to women of the unskilled labor class. This knowledge does not exist at the present time."

It is the old "Zuchtwahl" again. Aside from the fact that it has proved next to impossible to designate accurately the basis upon which future parents of the race should be chosen, as well as the lamentable results of such hand-picked unions, was there none of the learned doctors and bishops who felt called upon to remind the modernistic Dr. Barnes of such Bible passages as Genesis 1:28; ch. 25:21; ch. 30:2; Psalm 127:3: "Lo, children are a heritage of the Lord: and the fruit of the womb is his reward."

It is characteristic of science-mad modernism that it places itself in the place of God, raising, indeed, man above God, and thus making a super-god out of the poor dust and ashes which is man. According to their views the destiny of man is in his own hands, and there is no God that may direct or govern them. What a sorry mess these godless men make of their own lives and of their innocent fellow sufferers is hidden from their eyes, for the Lord God would destroy them. "Be not ye therefore partakers with them." Ephesians 5:7.

Z.

### MERGING CHURCHES

There has been these late years a strong trend towards merging smaller church bodies to form one large, strong organization. Such mergers have taken place in the Protestant Church in America and Canada, three of these in the Lutheran Church.

Some religious papers constantly advocate mergers of this kind, sometimes almost to the point of impugning the loyalty to Christ of those who refuse to enter them.

Various reasons for merging churches are advanced. The most idealistic one is that it is demanded by, and expresses, the "one-ness" Christ asks of the Father for his disciples. Another, that a united Church will better command the respect of the world and will be better able to bring its influence to bear on the economic and social life of the nation. And then there are those who fondly hope that thereby the cost of church work will be cut down considerably.

Increased efficiency at a far lower cost, is an appeal that is hard to resist.

Our readers know that the "one-ness" Jesus desires for His Church does not require, and certainly is not effected by, organizing them in one body. Also, that the true influence of the Church is not one of numbers but of the spirit.

But how about the last reason given? We admit that we have not given the matter particular study, but we can say this that our current reading of religious papers has not left the impression on our mind that such hopes were justified.

We remember a report that the churches that refused to enter the merger in Canada were growing rather more strongly than the union itself, and the merger bodies in our country do not at all seem to be better off financially than the smaller bodies.

In this connection we wish to call attention to an article by Rev. Geo. O. Lillegard in the Lutheran Sentinel. We re-print it in full, as it offers much food for thought.

#### "Defeatism" in the Norwegian Lutheran Church

A number of prominent men in the Norwegian Lutheran Church have been discussing, in the columns of the Norwegian secular press, a plan conceived by Dr. L. W. Boe and sponsored by Rev. D. R. Ristad, to limit the activities of the Norwegian Church hereafter to the Mid-western states and leave the Norwegian congregations east of Chicago, west of the Rockies, and in Canada to be absorbed by the Lutheran Synods (German and Swedish) that are strongest in those areas. The chief reason for this radical proposal is the fact that the Norwegian Merger has become topheavy, is going increasingly into debt, and is unable apparently to do the work that it had taken upon itself. The educational program of the church is causing most difficulty. Dr. Boe proposes therefore to merge Luther College with St. Olaf College (at Northfield, of course!), close the other colleges, and build a new college somewhere in western North Dakota, while leaving all other schools and academies to be taken care of (if at all), by those interested in them. Thus it is hoped that the budget of the church can be reduced to less than half of what it is now.

Dr. K. Gjersestet of Luther College comes with an answer to this proposition which is of interest to us of the Norwegian Synod, in that he gives clear expression to the disappointment with the 1917 Union which undoubtedly prevails in many quarters where enthusiasm once abounded. He points out how Dr. Boe's program would mean retrogression, defeat, all along the line and suggests that a better way to revive the interest of our people in the church would be to organize again on the old lines, Norwegian Synod, United Church, and Hauges Synod. He believes that it was a mistake to unite these Synods into one body; that a federation of the Synods would have worked out better than the Union has. His article, with its keen analysis of church life among Norwegians in this country, should be read by our people; but since it has appeared in *Decorah-Posten* and other papers, it need not be reviewed more fully here.

We wish, however, to point to two things in which we believe Dr. Gjersestet is mistaken. He seems to believe that it might now be possible to reorganize the Norwegian Merger on the old synodical lines that existed before 1917. We are convinced, from what we know of the manner in which the Merger was effected, that this would be as impossible as it popularly is said to be to "unscramble eggs." The statesmen and politicians in our country

who set out "to bust the trusts" found it, in practice, impossible to break up the business combines that had been formed, because they had been so "scrambled" that it was really impossible to "unscramble" them again. And since the Norwegian Merger, according to all reports, was formed on approved "trust" lines, with the help of a capable "corporation lawyer," we believe any attempt to re-establish the old Synods would meet with insuperable legal obstacles. A wholesale exodus from the Merger on the part of individuals and local congregations together with the sale of various church properties by the Merger to the Synods that these congregations might form would be the only way open. But who could inaugurate such an exodus and at the same time assure the people that they would be able to secure the property they desired at a reasonable figure?

Another mistake that Dr. Gjersestet makes is in assuming that the movement toward union, which culminated in 1917, was a "great thought" ("den store tanke, som seiret i 1917"). In spite of all his keen analysis of Norwegian Lutheran psychology, he does not seem to realize that the Union movement was begotten out of the same pessimism, the same "defeatism" which in his opinion characterizes Dr. Boe's plan. Unionists like Dr. Boe conceived and put through the Union of 1917. Dr. Boe's real objective now, with his proposed plan, is to further a still larger union of all the Synods in the American Lutheran Conference, disregarding national lines and all the "traditions" that have been built up in the separate Synods, in order to form larger, more imposing churches, and further the "Lutheran imperialism" which is to conquer America. Dr. Boe would undoubtedly object to being classed as a pessimist. But the fact remains that both the 1917 Union and the "advance 1934 model" of Lutheran Union were and are rooted in pessimism; and that only an all-pervading pessimism among American Lutherans could carry Dr. Boe's present plan through to practical realization. For what, after all, was the real driving power behind the Norwegian union movement from 1910 to 1917? What was "the clinching argument" that settled the issue at Synods and Conferences with the great majority of people? It was, briefly, simply this, that "everything could be done cheaper." Or, to make it sound a little less "cheap," the argument was stated this way: "We could do so much more work with the same amount of money!" "The burdens of the Synods and the congregations were to be made lighter," — or, to put it the other way again, they were to be enabled to accomplish more without adding to their expenses. Modern business efficiency, corporation tactics, were to be applied to the work of the church — and everything would be lovely!

In other words, it was the pessimistic feeling that the Synods could not carry on the work they had begun without outside support, the unbelief which forgot God and His promises and made flesh its arm, "the defeatism" which said: "We cannot win unless we make new allies" — this brought about the Union. And what were the fruits of this pessimistic spirit which was fostered and encouraged in the church by its most gifted leaders? First, parochial schools were laid down, then academies were closed, finally colleges and Missions, Home and Foreign, were curtailed in their work and brought to the verge of ruin. This process had started long before the "Depression" afforded a rather over-worked alibi. It had its roots in "spiritual poverty" among the people, not in material poverty. It was the natural, logical result of the "externalism" which looks to human organizations, worldly ideals and methods, for help in time of need, instead of appealing, in child-like faith and trust, to the omnipotent Lord from whom *all* blessings flow.

Our own little Synod was organized by men who had had little experience in the management of synodical affairs. They rushed in where wiser, more experienced men — like the angels — feared to tread. But remarkably enough, they have succeeded in building up a Norwegian Synod, which under the grace of God is continuing to witness for the whole truth of God's Word.

A famous economist, C. F. Ketting, wrote recently regarding the "depression": "Only mass faith and confidence of unselfish men and women who, illogically, never know they're beaten, can start the curve up again" (to prosperity). And thus, too, it was only the faith and confidence of men and women who "never knew they were beaten," but held up their heads, "bloody yet unbowed," through all ridicule and opposition, that made it impossible to continue the Norwegian Synod. And a similar faith and confidence must remain with us, if we are to carry on the Lord's work in the future as we should. We also need to guard against unbelieving pessimism, of godless "defeatism" in the work of our church. "It cannot be done"; "the burdens are too heavy"; "we must retrench, or give up certain phases of our synodical work," — that may become the prevailing note also among us, if we do not beware. But if we trust in the Lord who made heaven and earth and who still reigns and governs all things in the world and in history for the good of his true children, then we cannot and shall not admit defeat; for the work is His. Let others, if they will, seek to bolster up their work, as they sink in the mire of pessimism and despair, by clinging to others who after all are mired in the same ditch. But let us lift up our eyes to the hills, whence cometh our help — and there shall be no pessimism, no "defeatism," in our circles, but only the faith that moves mountains, a faith that foolishly attempts the impossible — and does it!

J. B.

## JOHN 11:26

**"Whosoever Liveth and Believeth in Me  
Shall Never Die. Believeth Thou This?"**

What startling word is this to me,  
To mock my woe, lest truth it be?

Have I not seen the hand of death?  
Have I not felt his chilling breath?  
Has he not filled my eyes with tears?  
Has he not darkened all my years?  
Have I not seen my dear ones die?  
Have I not heard their parting sigh?  
Have I not missed the smiling face?  
Have I not wept the empty place?  
Have I not yearned for touch or tone?  
Have I not been bereft, alone?

No word from them comes back to me!

How then can this word truthful be?

What startling word is this to me,  
To banish woe, if truth it be?

My loved have gone, but are not dead.  
They sleep in peace, My Savior said.  
They live again, are living now;  
They live with me, I know not how.  
Yes, gone are they from mortal ken,  
But when I call they come again  
To meet my soul in mystic place  
With sweeter sense than face to face.  
They did not die but rose above  
The limits dire of carnal love.

Assured am I that it must be

This word is truth and life for me.

Easter 1933.

W. H. Greever.

## † MINNIE HUTH †

Mrs. Minnie Huth, née Busch, wife of Prof. William Huth of Northwestern College at Watertown, Wis., died on Sunday, May 28, having suffered a stroke of apoplexy on Monday, May 22. Mrs. Huth was born on November 22, 1861, in Whitewater, Wisconsin. Her parents were Gottfried Busch and Fred-erica, née Zipfel. Soon after her birth she was received into the blessed communion of her Savior through holy baptism. Her Christian training she received in her parental home and in the Lutheran church at Whitewater. On June 16, 1886, she was married to the Rev. William Huth, pastor of the Lutheran church at Whitewater. This union was blessed with four children, two sons and two daughters, one daughter dying in infancy, and the son, Harry preceding his mother in death in August, 1928. In the year 1888 the deceased moved to Green Bay, Wis., where her husband took charge of a Lutheran congregation. Nine years later her husband became pastor of the Lutheran church at Hustisford, Wis., where she resided 16 years. In 1911 her husband accepted a professorship at Northwestern College at Watertown, Wis., and since that time she had been a resident of Watertown and a faithful member of St. Mark's Lutheran Congregation. She possessed the qualities of an ideal pastor's wife making her Christian influence felt by her quiet and amiable manner and by her beautiful Christian example. She loved God's Word and God's house. Her illness was painless, and she died peacefully on Sunday, May 28. Her death is mourned by her husband, one son, Raymond, Pastor of Messiah Lutheran Church, Milwaukee, a daughter, Dorothy, librarian at Whitewater, one daughter-in-law, four grandchildren, two brothers, Edmund Busch of Jefferson and Fred Busch of Green Bay, and one sister, Mrs. Pauline Swedman of Milwaukee. The funeral services were held at the home of the deceased on Wednesday, May 31; the undersigned delivered a short funeral address based on Phil. 1:21. Her body is now resting in Union Cemetery, Milwaukee, until the day of the glorious resurrection, then to be fashioned like unto the glorious body of Jesus Christ; in Him and His merits she had found peace and comfort here on earth and in her dying hour her everlasting salvation in heaven.

J. Klingmann.

† ARNOLD M. GATZ AND  
CHESTER ADOLPH BENDER †

The tragic end of these two young men of great promise by accidental drowning in the Milwaukee river laid a heavy burden of grief and sorrow upon our Theological Seminary at Thiensville, Wis., where they were enrolled as students. This visitation of God, which came upon us on the afternoon of June 6th, cast a pall of deep sadness, not only on the student body and faculty of our school, but also caused



mourning within the homes of these students, as well as within the wider circle of our whole synod.

Arnold M. Gatz was born on July 12, 1908, at Winona, Minn. After attending the parish school of Pastor A. Sauer's congregation at Winona, he studied in the public high schools, then entered our Northwestern College at Watertown, graduating there in 1930. He immediately enrolled for the study of theology at our seminary in Thiensville, being at his untimely death in the Middler class. The remains were laid to rest at Winona on the ninth of June, Pastor A. Sauer and Prof. A. Pieper officiating.

Chester Adolph Bender was born on February 3, 1913, at Milwaukee, Wis. As a member of the Bethesda Congregation he was brought up in that flock and its parish school. He entered, in his preparation for the ministry, the Concordia College at Milwaukee, graduating in 1932, whereupon he became a member of our Junior class in the fall of that year. The funeral took place on June 10 at the Bethesda Church, Pastors H. Knuth and V. Brohm and Prof. A. F. Zich officiating.

Both young men leave behind them to mourn their early loss the parents, brothers and sisters, besides a wide circle of friends. To them we extend our heartfelt sympathy. Commemorative services were held at the seminary by the students and professors on Thursday, June 8. We bow before the inscrutable will and counsel of the Lord our God, who has smitten us for our manifold transgressions, but who, we confidently trust, will heal the wounds inflicted from His everlasting mercy and love for our repentance and salvation.

The Faculty.

## DELEGATES TO THE JOINT SYNOD

### WEST WISCONSIN DISTRICT

#### Chippewa Valley Conference:

Rev. J. Mittelstaedt (Rev. R. Hillemann).  
Congregation at Prairie Farm (Eau Galle).

#### Wisconsin River Valley Conference:

Rev. G. Neumann (Rev. G. Marquardt).  
Rev. G. Krause (Rev. Irwin Habeck).  
Congregation at Hurley.  
Congregation at Marshfield.

#### Central Conference:

Rev. G. Thurow (Rev. M. Nommensen).  
Rev. O. Kuhlow (Rev. J. Klingmann).  
Rev. F. Loeper (Rev. L. Kirst).  
Rev. J. Bernthal (Rev. R. Wolff).  
Congregation at Fort Atkinson.  
Congregation at Watertown (Trinity).  
Congregation at Sun Prairie.

#### Southwest Conference:

Rev. J. Glaeser (Rev. M. Glaeser).  
Rev. Th. Mahnke (Rev. H. Pankow).  
Congregation at Baraboo (Barre Mills).

#### Mississippi River Valley Conference:

Rev. A. Sauer (Rev. P. Groehlke).  
Rev. E. Palechek (Rev. P. Korn).  
Congregation at Norton.

#### Teachers' Conference:

J. Gawrisch (Paul Kolander).  
O. Jungkuntz (Walter Albrecht).  
H. Kuehn (H. Gurgel).

#### Northwestern College:

Prof. W. Schumann (Prof. A. Sitz).

A. W. Paa

### SOUTHEAST WISCONSIN DISTRICT

#### Milwaukee City Conference:

##### Pastors:

H. Gieschen (F. Graeber).  
R. Buerger (W. Schaefer).  
P. Burkholz (A. Mittelstaedt).  
A. Halboth (V. Brohm).

##### Teachers:

W. Kirschke (C. F. Heine).

##### Delegates:

Saron: Otto Eggebrecht (Karl Rahn).  
Messiah: Erwin Gauger (John Brandt).  
Divine Charity: E. F. Weiss.

#### Eastern Conference:

##### Pastors:

A. Koeplin (Th. Monhardt).  
A. Maaske (C. Otto).  
H. Monhardt (A. Petermann).

##### Teachers:

M. Roehler (A. Meyer).

##### Delegates:

W. Parlow, North Milwaukee (W. Guenther, West Allis).  
A. Rosenthal, West Allis (P. Reschenberg, Sta. D, Milwaukee).  
K. Raasch, T. Granville (G. Coutts, Waukesha).

#### Southern Conference:

##### Pastors:

A. C. Bartz (M. Buenger).  
E. Jaster (W. Lehmann).

##### Teachers:

W. Krueger.

##### Delegates:

Town Raymond: Wm. Klepel.  
Epiphany, Racine: Louis Bandelin (Edward Kleist).

#### Dodge-Washington County Conference:

##### Pastors:

F. Marohn (Ph. Martin).  
R. Pietz (F. Zarling).

##### Teachers:

H. Zautner (A. Willbrecht).

##### Delegates:

Kekoskee: Albert Rohl (Herman Metke).  
(Lomira).  
Kohlsville: W. Faber (Chas. Jansen).  
(West Bend.)

**Arizona Conference:**

## Pastors:

E. A. Sitz (R. Deffner).  
A. M. Uplegger (E. Sprengeler).

W. Keibel, Sec'y.

\* \* \* \*

**NORTH WISCONSIN DISTRICT****Fox River Valley Conference:**

Rev. F. C. Uetzmann (Rev. W. Zink).  
Rev. W. Kuether (Rev. O. Henning).  
Rev. Walt. Gieschen (Rev. Theoph. Brenner).

Laydelegate and Alternate from the  
Immanuel's Congregation of Black Creek, Wis.  
First Lutheran Congregation of Green Bay, Wis.  
Zion's Congregation of Jacksonport, Wis.

**Manitowoc Conference:**

Rev. Harold Grunwald (Rev. Ed. Kionka).  
Rev. L. Koeniger (Rev. W. Haase).

Laydelegate and Alternate from the  
St. John's Congregation of Two Rivers, Wis.  
St. John's Congregation of T. Newton, Wis.

**Rhineland Conference:**

Rev. P. G. Bergmann (Rev. H. Lemke).

Laydelegate from the  
Zion's Congregation of Enterprise, Wis.

**Lake Superior Conference:**

Rev. W. Roepke (Rev. W. W. Gieschen).  
Rev. A. Gentz (Rev. W. Lutz).

Laydelegate from the  
Holy Cross Congregation of Daggett, Mich.  
Peace Congregation of Abrams, Wis.

Alternate from the  
Grace Congregation of Powers, Mich.  
Zion's Congregation of Peshtigo, Wis.

**Winnebago Conference:**

Rev. W. Wojahn (Rev. J. Schulz).  
Rev. Ad. Hoyer (Rev. Otto Hoyer).  
Rev. Max Hensel (Rev. F. Schroeder).

Laydelegate and Alternate from the  
Trinity Congregation of Dundee, Wis.  
Grace Congregation of Pickett, Wis.  
St. Paul's Congregation of North Fond du Lac, Wis.

**Teachers' Conference:**

Mr. Kurt Oswald (Mr. E. R. Schneider).  
Mr. Emil Leitzke (Mr. M. Hoffmann).  
Mr. W. Hellermann (Mr. L. Serrahn).  
G. E. Boettcher, Sec'y.

\* \* \* \*

**MINNESOTA DISTRICT****Crow River District:**

Rev. H. C. Nitz (Rev. M. Wehausen).  
Congregation at Hancock (Litchfield).

**St. Croix District:**

Rev. A. C. Haase (Rev. C. P. Kock).  
Rev. O. Medenwald (Rev. A. W. Koehler).  
St. John's Congregation at St. Paul.  
Emanuel Congregation at St. Paul.  
Congregations elect own substitutes.

**Redwood Falls District:**

Rev. C. Schmidt (Rev. C. W. Kuehner).  
Congregation at Renville (Town Omro).

**New Ulm District:**

Rev. J. Bade (Rev. R. Schierenberck).  
Congregation at Morgan (St. Peter, New Ulm).

**Mankato-District:**

Rev. C. F. Kock (Rev. O. K. Netzke).  
Congregation: St. James (Alma City).

**Red Wing District:**

Rev. R. Jesks (Rev. Carl Hinz).  
Congregation at La Crescent (St. John's, Goodhue).

**Teachers:**

Paul Denninger (H. J. Karth).  
Prof. R. M. Albrecht (F. Redeker).

**Delegates at Large:**

Rev. A. W. Blauert (Prof. G. I. Burk).  
Prof. E. Sauer (Rev. C. Kuske)

**Congregations at Large:**

Lake Benton (Redwood Falls).  
Wood Lake (Nicollet).

Richard J. Janke, English Secretary.

\* \* \* \*

**DAKOTA-MONTANA DISTRICT**

## Pastors:

W. F. Sprengeler (M. D. Keturakat).  
J. B. Erhart (G. Schmeling).  
G. Schlegel (R. F. Gamm).  
M. Cowalsky (W. Schmidt).

## Congregations:

South Shore, So. Dak. (Aurora, So. Dak.).  
Argo (White), So. Dak. (Gary, So. Dak.).  
Hendricks, Minn. (Tappen, No. Dak.).  
Athboy, So. Dak. (Eales, So. Dak.).  
Tolstoy, So. Dak. (Hazelton, No. Dak.).

Herbert Lau, Sec'y.

\* \* \* \*

**PACIFIC NORTHWEST DISTRICT**

Pastor: W. Lueckel.

Delegate: Grace Church, Yakima, Wash.

William Lueckel, Sec'y.

\* \* \* \*

**MICHIGAN DISTRICT**

## Pastors:

Dir. O. Hoenecke (O. Eckert).  
J. Roeckle (H. C. Haase).  
M. Schroeder (D. Rohda).  
Karl F. Krause (H. C. Richter).  
H. Engel (C. Kionka).  
Edgar Hoenecke (H. Zapf).

## Teachers:

C. Mueller (W. Woltmann).  
L. Sievert (A. Jantz).

## Laymen:

Emanuel, Lansing: Chas. Tonn.  
Emanuel, Flint: Herman Brohn.  
St. Peter, Plymouth: Wm. Petz.  
Zion, Monroe: Edw. Althaver.

Bethel, Bay City: Chr. Laetz.  
 St. Matthew, Benton Harbor: Emil Schwandtke.  
 Karl F. Krauss, Sec'y.

### FROM OUR CHURCH CIRCLES

#### Evangelical Lutheran Joint Synod of Wisconsin and Other States

The Evangelical Lutheran Joint Synod of Wisconsin and Other States convenes from August 2 to 8 in the Evangelical Lutheran St. Matthew's Church, Milwaukee, Wis. (Rev. Arthur Halboth, pastor, 2221 No. 10th St.). Opening session at 10 A. M. Quarters and breakfast will be given free; dinner and supper, served by the congregation, at a nominal price. All memorials should be in the hands of President Bergemann by June 10. A translation, marked "copy," should accompany the memorial. Delegates desiring quarters should announce to Pastor A. Halboth by July 15.

W. A. Eggert, Sec'y.

#### Red Wing One-Day Delegate Conference

The Red Wing One-Day Delegate Conference will meet at Hammond, Minn., Julius Lenz, pastor, July 6, 9 A. M. sharp.

Papers: Necessity of Parochial School in Every Congregation, Rev. R. Schroeder; Christian Co-operation between Pastor and Church-Members, Mr. Fred Christgau of Dexter, Minnesota; 1 Cor. 13, E. G. Hertler.

Each congregation is to send as many delegates as can possibly come. Please, notify local pastor.

E. G. Hertler, Sec'y.

#### Fox River Valley Pastoral, Teachers and Delegate Conference

The Fox River Valley Pastoral, Teachers and Delegate Conference will meet at Wrightstown, Wis., Rev. F. C. Uetzmann, July 25 and 26.

Papers: Ex. Hom. Rom. 8: 24-30: E. Redlin; Election by Grace: Th. Brenner; Modern Theory of Evolution in the Light of Scriptures: V. Siegler.

Communion Sermon: Wm. Kuether, J. Masch.

Delegate Conference the first day. Kindly announce, also state how many delegates you bring.

Rev. F. A. Reier, Sec'y.

#### Southwest Delegate Conference

The Southwest Delegate Conference will meet at Indian Creek, Wis., Rev. H. Pankow, Wednesday, July 19, 10 A. M.

Please announce! — Take the old highway 12+16 from the west at Tomah, from the east at New Lisbon.

Theo. H. Mahnke, Sec'y.

#### Wisconsin River Valley Delegate Conference

The Wisconsin River Valley Delegate Conference will meet at Rib Falls, Pastor G. Neumann, on Tuesday, July 18. The morning session will begin at 9 o'clock.

Papers will be read by O. Kuehl, K. Otterstatter and A. Dornfeld.

Kindly announce your coming; also the number of delegates whom you will bring along. It is requested that you bring as many delegates as possible.

G. C. Marquardt, Sec'y.

#### Winnebago Delegate Conference

The Winnebago Delegate Conference will convene at Fond du Lac, Wis. (Pastor G. Pieper), July 25, 1933, from 9 A. M. till 5 P. M.

Remarks: Every congregation ought to be represented by their pastor and as many delegates as possibly can arrange to attend. All are requested to register with Rev. Pieper at least one week before the conference meets.

F. C. Weyland, Sec'y.

#### Southern Wisconsin Delegate Conference

For unforeseen reasons the meeting of our conference announced for July 2 at Burlington, Wis., will be postponed until further announcement.

Edmund Sponholz, Sec'y.

#### Michigan Lutheran Seminary

Our commencement day, this year June 15, was wet and cold. In spite, however, of the weather quite a number of friends had gathered for the games and contests on our campus. The minor contests could nearly all be carried out in some way, but the rain made the main event, the baseball game between the Seminary boys and alumni, impossible.

The closing exercises were held in the auditorium of Holy Cross School. The large hall was well filled. There were 18 graduates, 8 boys and 10 girls. If times and means permit it, nearly all the boys will continue their studies to prepare themselves for work in the Church. Rev. Edgar Hoenecke, Plymouth, Mich., a member of the class of 1920, delivered the main address of the evening.

After the exercises the M. L. S. Club met for its annual meeting in the refectory of the institution. All the last year's officers were reelected: Karl Mueller, President; Rev. B. Westendorf, Vice-President; Miss Charlotte Frey, Secretary; Miss Edith Hoenecke, Treasurer. Absent members of the club will, please send their contributions to the treasurer without much delay. After the club had voted some money for athletic purposes, the meeting ended in a "gemuetlichen Abend."

The new school year begins September 5. Pastors and teachers, please, try to win new scholars for

the Seminary. The talk of overproduction should not keep us from recruiting our institutions for future needs. Workers soon may be as scarce as means to send them are just at present.

Praise to the Lord for all his kindness.  
Saginaw, June 18, 1933.

Otto J. R. Hoenecke, Dir.

#### Northwestern Lutheran Academy

On June 8 Northwestern Lutheran Academy graduated its second class, consisting of four boys and two girls. Zion Ev. Luth. Church, where the exercises were held was filled by many friends who had come from far and near to express their interest in our academy. Rev. E. Schaller of Mound City, So. Dak., delivered the commencement sermon.

Pastor Schaller very forcefully showed the difference between education, gained in Christian schools and that gained in the public schools. The former can and does produce living monuments like unto Jacob's well, while the latter can rear beautiful monoliths; but, due to the lack of the Gospel preaching, these monoliths are like the monument, reared to Absalom, dead stones.

In times like the present, parents oftentimes can not see their way clear to spend any money for the Christian education of their children. Nevertheless the very greatest treasure that they and their children possess, the soul life of their children, is often at stake, when these children enter the advanced stages of education. Therefore parents ought to think twice before sending their children into any school. Will the chosen school nourish and develop the faith of the child, or will it tear off the tender roots, by which the child is grounded in Christ? Any parent, who knows the dangers of the public school will not hesitate, even under great sacrifices, to educate his child in schools of which he knows that Christ is the center of its educational program. Northwestern Lutheran Academy is such a school. Will you not prepare to send your child to us this fall, to receive a Christian education?

And think of the glorious opportunity, offered the child, to prepare for the work of the ministry, the most glorious work it could possibly choose. There can be no such thing as overproduction in the supply of men, available for the ministry. The Lord needs every child that can possibly be gained for His work. Will you not give him your child for His work? Send your child to Northwestern Lutheran Academy this fall!

K. G. S.

#### Fortieth Anniversary of Ordination

On June 6 Rev. S. Rathke was privileged to celebrate the fortieth anniversary of his ordination to the holy ministry. The celebration was arranged by the pastors of the Wisconsin River-Chippewa Valley Con-

ference and was a surprise to the jubilant. The speakers for the occasion were Rev. E. Walther of Wisconsin Rapids and Rev. W. Gutzke of Marshfield. A purse was presented by the visiting brethren and also by the congregations at Cameron, Barron and Sumner served by Rev. Rathke. After the jubilee service a pleasant social hour was spent on the church lawn.

May the Lord who has so graciously preserved Rev. Rathke in the past, continue to bless him and make him a blessing to others! F. H. Senger.

#### Memorial Wreaths

In memory of Mrs. Mary Hoffmann, Kohlsville, Wis., who departed from this life May 17 at the age of 61 years, the sum of \$2.00 each was donated by the following: Chas. Seiltz and family, John Koepsell and family, Miss Dorothy Pamperin; and \$1.00 each by Mr. and Mrs. George Pamperin, Mr. and Mrs. Wm. Pamperin. Total \$8.00 for missions.

Gerh. R. Redlin.

#### ITEMS OF INTEREST

##### CHRISTIAN HERALD'S ANNUAL REPORT ON RELIGION

During the current depression people have turned back to the Church, and Church membership in the United States has reached by far the largest total in its history, according to the Christian Herald Annual Report of Church Statistics, prepared by Dr. George Linn Kieffer, appearing in the July issue of that magazine.

In 1932, churches and religious bodies showed a total net gain of 929,252 members thirteen years of age or over — one of the largest annual gains ever recorded (1.89%); and the membership, 13 years or more of age, reached the record mark of 50,037,209. (The total membership figure is 60,896,445, a year's gain 1,088,594 or 1.82%). The 25 largest Protestant bodies, taken as a separate unit, showed a gain for the year of 921,941 members thirteen years of age or over.

Growth in Church Membership in the United States has steadily outstripped growth in the country's population, according to the Christian Herald report. From 1910 to 1933, covering approximately a single generation, church membership increased from 27,383,000 to 50,037,209, or 82.8 per cent; while the population increase in the same period was 65.8 per cent.

The Baptists, with an increase of 347,353 in the year, again lead all denominations. Others showing large gains are the Eastern Catholics, with a gain of 222,237; the Methodists, with a gain of 94,607; and the Lutherans, with a gain of 58,523. All the principal denominations show increases.

In the matter of finances, the showing of the churches is better than that of most secular enterprises. Contributions for all purposes were \$19.02 per capita in 1932, compared with \$22.62 in 1931; and the per capita contributions for benevolences were \$3.12 in 1932, compared with \$3.71 in 1931. It is also significant that since the depression began, one out of every 6 banks failed, one out of every 45 hospitals has closed, one out of every 22 business and industrial concerns has become bankrupt; but only one of every 2,344 churches has closed its doors.

The Christian Herald report confirms the assertion that the country is turning back to the Church, and that the Church is still the nation's greatest "going concern."

WEST WISCONSIN DISTRICT

May, 1933

Rev. C. E. Berg, Ridgeville.....	\$ 24.20
Rev. Wm. Baumann, Neillsville.....	100.00
Rev. A. C. Dornfeld, Marshfield.....	19.61
Rev. M. Drews, Oak Grove.....	65.00
Rev. Gerh. Fischer, Mosquito Hill.....	4.50
Rev. Gerh. Fischer, Savanna.....	90.00
Rev. Gustav Fischer, La Crosse.....	200.00
Rev. Paul Froehlke, Winona.....	153.60
Rev. J. Gamm, La Crosse.....	678.12
Rev. Henry Geiger, Leeds.....	31.68
Rev. W. E. Gutzke, McMillan.....	21.00
Rev. W. E. Gutzke, March.....	11.00
Rev. I. J. Habeck, Woodruff.....	23.85
Rev. I. J. Habeck, Minocqua.....	43.25
Rev. R. C. Horlamus, Hurley.....	17.19
Rev. Wm. Keturakat, Sun Prarie.....	50.00
Rev. J. Klingmann and Wm. Eggert, Watertown....	384.92
Rev. E. Kolander, Marathon.....	42.00
Rev. G. O. Krause, Stetsonville.....	9.50
Rev. G. O. Krause, Little Black.....	1.90
Rev. G. O. Krause, Stetsonville.....	11.60
Rev. F. W. Loeper, Whitewater.....	73.35
Rev. F. W. Loeper, Richmond.....	50.00
Rev. Theo. Mahnke, Little Falls.....	12.95
Rev. G. C. Marquardt, Schofield.....	89.64
Rev. J. Mittelstaedt, Menomonie.....	197.21
Rev. P. Monhardt, South Ridge.....	115.00
Rev. W. O. Nommensen, Wausau.....	18.00
Rev. E. J. Otterstatter, Tomahawk.....	26.74
Rev. E. J. Otterstatter, Ogema.....	5.16
Rev. E. J. Otterstatter, Prentice.....	4.10
Rev. J. M. Raasch, Lake Mills.....	250.42
Rev. Herb. Schaller, Medford.....	142.00
Rev. Herb. Schaller, Goodrich.....	6.35
Rev. C. W. Siegler, Bangor (Young People).....	5.00
Rev. C. W. Siegler, Bangor.....	5.00
Rev. C. W. Siegler, Portland.....	6.80
Rev. R. Siegler, West Salem (Personal).....	10.00
Rev. Max Taras, Lebanon.....	16.00
Rev. L. A. Witte, Dorset Ridge.....	16.73
Rev. L. A. Witte, Kendall.....	98.44
Rev. W. E. Zank, T. Deerfield.....	5.00
Rev. E. Zaremba, R. 1, Wausau.....	39.25
Rev. H. R. Zimmermann, Randolph.....	20.41

Every-Member Canvass

Rev. Wm. A. Baumann, Neillsville.....	\$ 17.70
Rev. M. J. Hillemann, Marshall.....	258.50
Rev. H. R. Zimmermann, Randolph.....	5.00
Budgetary .....	\$3,173.52
Every-Member Canvass .....	281.20
Non-Budgetary .....	22.95
Total for May, 1933.....	\$3,477.67

H. J. KOCH, Treasurer.

NORTH WISCONSIN DISTRICT

May, 1933

Rev. G. E. Boettcher, Hortonville.....	\$ 45.51
Rev. Th. Brenner, Freedom .....	67.02
Rev. A. Froehlke, Neenah .....	287.83
Rev. Phil. Froehlke, Appleton .....	57.12
Rev. A. Gentz, Marinette .....	108.33
Rev. W. W. Gieschen, Crivitz .....	42.55
Rev. Walter Gieschen, Green Bay .....	159.88
Rev. Walter Gieschen, Pine Grove .....	21.00
Rev. Paul Hensel, Liberty .....	7.14
Rev. E. C. Hinnenthal, Forestville .....	23.00
Rev. L. Kaspar, Greenville .....	64.86
Rev. L. Kaspar, Clayton .....	26.20
Rev. E. H. Kionka, Newton, St. John's Congregation	97.31
Rev. E. H. Kionka, Newton, St. Paul's Congregation	23.05
Rev. L. H. Koeninger, Manitowoc .....	100.00
Rev. H. A. Kuether, Sheboygan Falls .....	134.24
Rev. W. A. Kuether, Kewaunee .....	158.57
Rev. W. A. Kuether, Krok .....	26.70
Rev. R. Lederer, Green Bay .....	100.00
Rev. Paul Th. Oehlert, Kaukauna .....	284.10
Rev. Emil Redlin, Ellington .....	32.50
Rev. W. Roepke, Marquette, Michigan .....	14.65

Rev. W. Roepke, Green Garden .....	23.64
Rev. E. B. Schlueter, Oshkosh .....	80.35
Rev. W. Schoenike, Greenleaf .....	10.00
Rev. W. Schoenike, Kasson .....	41.12
Rev. Fred A. Schroeder, Berlin .....	43.00
Rev. Fr. Schumann, Sawyer .....	30.21
Rev. V. J. Siegler, Nasewaupee .....	10.90
Rev. F. C. Weyland, Winchester .....	17.96
Rev. F. C. Weyland, Readfield .....	25.30
Rev. F. C. Weyland, Caledonia .....	8.78
Rev. W. A. Wojahn, Eldorado, St. Paul's Congregation .....	64.00
Rev. W. A. Wojahn, Eldorado, St. Peter's Congregation .....	25.00
Rev. R. E. Ziesemer, Appleton .....	200.96

Budget (including \$90.20 for E. M. C.) .....\$2,426.78

ALBERT VOECKS, Treas.,  
Appleton, Wis.

SOUTHEAST WISCONSIN DISTRICT

Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during May for Northwestern College \$50.00, General Support \$27.09; total.....	\$ 77.09
Rev. E. R. Blakewell, Epiphany Congregation, Racine, Memorial Wreath for Mr. A. Kuehnemann, Racine, Wis., for General Missions.....	3.70
Rev. E. R. Blakewell, Salem Congregation, Milwaukee, Collection during May for General Fund \$78.00, General Missions \$75.00; total.....	153.00
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during May for General Missions \$150.00, Lutheran High School \$3.25, Lutheran Children's Home \$11.30; total.....	164.55
Rev. Paul T. Brockmann, Trinity, Waukesha, Collection for General Fund.....	139.53
Rev. Martin L. Buenger, Trinity Congregation, Caledonia, Collection from January to April for General Fund.....	43.85
Rev. R. O. Buerger, Gethsemane Congregation, Milwaukee, Collection for General Missions \$80.00, Collection for Every-Member Canvass (3rd Payment) as released from bank \$26.75; total.....	106.75
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Collection during May for General Fund \$115.23, Lutheran City Mission \$5.55; total.....	120.78
Rev. Herman Cares, Emanuel Congregation, Tp. Herman, Easter Offering for General Missions \$10.00, Indian Mission \$6.06, Home Mission \$10.00, Offering on Ascension Day for General Institutions \$5.00, Dr. M. Luther College \$9.64, Michigan Lutheran Seminary \$5.00; Zion Congregation, Tp. Theresa, Easter Offering for Indian Mission \$5.72, Poland Mission \$5.00, Ascension and Pentecost Offering for General Fund \$7.37, Theological Seminary \$5.55, Northwestern College \$5.00; total.....	74.34
Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Colollection during April and May for Home Mission.....	22.85
Rev. H. H. Ebert, Sarons Congregations, Milwaukee, Collection during April for General Institutions \$49.51, Lutheran High School \$15.10; total.....	64.61
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Colollection during April for General Missions \$112.46, Lutheran City Mission \$6.42; total .....	118.88
Rev. Fred Graeber, Apostles Congregation, Milwaukee, Collection for General Fund.....	59.35
Rev. Frank G. Gundlach, Salem Congregation, W. Granville, Collection for Every-Member Canvass .....	25.00
Rev. A. F. Halboth, St. Matthews Congregation, Milwaukee, Collection for Lutheran City Mission \$26.65; New Years Offering for Theological Seminary \$10.00, Northwestern College \$10.00, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$10.00, Poland Mission \$10.00, Theological Seminary (Building) \$10.00, Northwestern College (Building) \$10.00, Dr. Martin Luther College (Building) \$10.00, Michigan Lutheran Seminary (Building) \$10.00, Indian Mission (Building) \$10.00; total.....	136.65
Rev. E. Walter Hillmer, St. Lukes Congregation, Kenosha, Lenten and Easter Offering for Home	

Mission \$24.47, Every-Member Canvass \$4.00; total .....	28.47
Rev. Gerald O. Hoenecke, St. Pauls Congregation, Cudahy, Collection during May for General Institutions .....	21.25
Rev. Walter A. Hoenecke, Bethel Congregation, Milwaukee, Lenten and Easter Offering for General Institutions \$48.45, General Missions \$48.00, Lutheran City Mission \$20.00; personal gift for General Support \$5.00; total.....	121.45
Rev. O. Hohenstein, Grace Congregation, Glendale, Easter Offering for General Support.....	23.81
Rev. S. A. Jedele, Peace Congregation, Wilmot, Collection for General Institutions \$25.00, General Missions \$25.00; total.....	50.00
Rev. L. F. Karrer, St. Andrews Congregation, Milwaukee, Easter Offering for General Missions \$6.97, Every-Member Canvass \$10.00; total.....	16.97
Rev. Walter Keibel, Nain Congregation, West Allis, Lenten and Easter Offering for General Fund \$129.34, Lutheran City Mission \$5.00; total....	134.34
Rev. H. Knuth and V. Brohm, Bethesda Congregation, Milwaukee, Collection for General Institutions \$63.21, General Missions \$18.23; total.....	81.44
Rev. A. Koelpin, Fairview Congregation, Milwaukee, Part of Easter Offering for Home Missions \$17.85, Pentecost Offering for Home Missions \$29.70; total.....	47.55
Rev. C. Lescow, St. Johns Congregation, Woodland, Ascension Offering for General Fund \$6.00, gift from N. N. for General Fund \$3.65, Pentecost Offering for General Fund \$10.00; total.....	19.65
Rev. Ph. Martin, St. Pauls Congregation, Brownsville, Golden Wedding Offering (Aug. F. Schultz) for General Institutions \$8.45, Memorial Wreath for Paulina Pfalzgraf for General Missions \$16.10; total.....	24.55
Rev. A. Mittelstaedt, Trinity Congregation, South Mequon, Easter Offering for General Institutions	63.89
Rev. Paul G. Naumann, St. Jacobi Congregation, Milwaukee, Collection for General Institutions \$283.50, Every-Member Canvass \$16.50, Lutheran High School \$15.00; total.....	315.00
Rev. O. B. Nommensen, Zion Congregation, South Milwaukee, Collection during April for General Fund .....	17.15
Rev. Wm. F. Pankow, Ephrata Congregation, Milwaukee, Collection for General Missions.....	94.49
Rev. A. Petermann, St. Johns Congregation, Newburg, Lenten Offering for Dr. Martin Luther College \$27.93, Easter Offering for Home Missions \$42.56; total.....	70.49
Rev. Paul Pieper, St. Peters Congregation, Milwaukee, Collection during April for General Fund \$230.00, Lutheran High School \$20.60, Lutheran City Mission \$6.00; total.....	256.60
Rev. Rud. F. W. Pietz, St. Johns Congregation, Lomira, Ascension and Pentecost Offering for General Institutions \$5.50, Northwestern College \$22.93; total.....	28.43
Rev. Gerh. R. Redlin, Zions Congregation, Allenton, Memorial Wreath for Mrs. Mary Hoffmann, Kohlsville, Wis., for General Missions.....	8.00
Rev. M. F. Rische, Davids Stern Congregation, Kirchhain, Collection during April for Theological Seminary.....	45.50
Rev. Ad. von Rohr, Peace Congregation, Hartford, Pentecost Offering for General Fund.....	70.75
Rev. Arnold Schultz, Trinity Congregation, North Milwaukee, Collection for General Fund.....	12.48
Rev. Harry Shiley, St. Peters Congregation, Tp. Greenfield, Pentecost Offering for General Missions \$2.00, Woodlawn Congregation, West Allis, Pentecost Offering for General Missions \$5.50; total .....	7.50
Rev. E. Arnold Sity, Tucson, Arizona, personal gift for General Fund.....	4.00
Rev. Ed. Sponholz, St. Johns Congregation, Slades Corners, Lenten and Easter Offering for General Missions \$114.50, Every-Member Canvass (balance) \$200; total.....	116.50
Rev. M. F. Stern, St. Pauls Congregation, Neosho, Collection for Every-Member Canvass \$25.00, Collection during May for General Fund \$16.25; total .....	41.25

Rev. E. W. Tacke, St. Pauls Congregation, Tess Corners, Collection during May for General Fund \$24 85, Pentecost Offering for General Fund \$78.70; total.....	103.55
Rev. Julius Toepel, St. Matthews Congregation, Tp. Maine, Collection from January to May for General Institutions \$20.78, Synodical Reports \$4.53, General Missions \$26.89, Indian Mission \$9.30; total .....	61.50
Rev. T. C. Voges, Trinity Congregation, Huilsburg, Collection for Every-Member Canvass \$5.00, Ascension and Pentecost Offering for Theological Seminary \$10.00, Northwestern College \$10.00, Michigan Lutheran Seminary \$2.21, Home Missions \$27.00; total.....	54.21
Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Collection during April for Home Missions .....	115.38
Rev. L. M. Voss, Good Shepherd Congregation, Tp. Wauwatosa, Collection during January for General Missions \$3.00, Collection during March for Every-Member Canvass \$2.00, Home Missions \$5.58; total.....	10.58
Rev. S. Westendorf, Calvary Congregation, Thiensville, Collection during April for General Fund \$23.40, Theological Seminary \$2.00, Collection during May for General Fund \$20.85; total....	46.25
Rev. H. Wojahn, Grace Church, Waukesha, Lenten Offering for General Institutions \$30 00, Every-Member Canvass \$16.61, General Mission \$53.39; total .....	100.00
Rev. F. Zarlmg, St. Matthews, Iron Ridge, Ascension and Pentecost Offering for Home Missions \$24.95, Student Support \$8.75; total.....	33.70

**Summary**

Budgetary Receipts .....	\$3,239.88
Every-Member Canvass .....	132.86
Seminary Building Fund \$10.00, other Buildings \$40.00 .....	50.00
Non-Budgetary Receipts .....	119.87
	<u>\$3,542.61</u>

CHAS. E. WERNER,

Milwaukee, Wis., June 12, 1933. District Treasurer.

**MINNESOTA DISTRICT**

**May, 1933**

Rev. W. G. Voigt, Acoma, Home for Aged \$25.00, Student Support \$25.00, General Support \$37.47; total .....	\$ 87.47
Rev. O. P. Medenwald, Amery, Wis., General Administration .....	47.66
Rev. J. E. Bade, Balaton, Poland Mission.....	37.80
Rev. J. E. Bade, Balaton, Home Mission.....	27.35
Rev. Wm. Franzmann, Baytown, Educational Institutions \$12.03, Home for Aged \$11.00; total....	23.03
Rev. W. P. Sauer, Buffalo, General Administration \$10.00, Indian Mission \$10.00, Negro Mission \$10.00, Poland Mission \$4.00, General Support \$10.55; total.....	44.55
Rev. R. Jeske, Caledonia, from Ladies' Aid for General Missions.....	15.00
Rev. R. Jeske, Caledonia, General Support.....	20.00
Rev. A. C. Krueger, Cedar Mills, General Administration \$25.00, General Institutions \$25.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$20.00, Home for Aged \$10.00, General Missions \$10.00, Negro Mission \$10.00, Home Mission \$18.00; total.....	138.00
Rev. W. P. Sauer, Crawford's Lake, Home Mission..	17.15
Rev. J. C. A. Gehm, Darfur, General Institutions....	10.20
Rev. E. H. Bruns, Delano, General Administration..	136.35
Rev. R. F. Schroeder, Dexter, Finance.....	56.32
Rev. C. J. Schrader, Echo, General Support.....	6.75
Rev. Karl A. Nolting, Frontenac, Synodic Administration \$5.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Home for Aged \$2.50, Indian Mission \$5.00, Home Mission \$20.00, Negro Mission \$5.00, Poland Mission	

\$5.00, Madison Student Mission \$2.16, General Support \$2.50; total.....	72.16
Rev. F. W. Weindorf, St. John's, Goodhue, General Mission .....	58.11
Rev. F. W. Weindorf, Grace, Goodhue, General Mission .....	35.50
Rev. A. H. Baer, Hastings, Dakota-Montana Academy \$10.00, Student Support \$7.50, General Support \$7.50; total.....	25.00
Rev. A. Martens, Island Lake, General Administration \$7.00, Home Mission \$7.30; total.....	14.30
Rev. A. Martens, Island Lake, General Administration .....	15.50
Rev. M. J. Wehausen, Johnson, Dr. Martin Luther College \$9.07, Michigan Lutheran Seminary \$17.36 Dakota-Montana Academy \$20.00; total..	46.43
Rev. Paul W. Spaude, Lake Benton, Lutheran Children's Friend Society.....	6.32
Rev. Paul W. Spaude, Lake Benton, Negro Mission. ....	2.45
Rev. T. H. Albrecht, Lake City, Synodic Administration \$50.00, Theological Seminary \$50.00, Northwestern College \$50.00, Dr. Martin Luther College \$50.00, Indian Mission \$50.00, Negro Mission \$50.00, Home Mission \$50.00, Church Extension Operation \$15.53; total.....	365.53
Rev. Karl J. Plocher, Litchfield, Synodic Administration .....	37.49
Rev. W. P. Haar, Loretto, General Support.....	55.73
Rev. M. J. Wehausen, Malta, Dakota-Montana Academy .....	6.80
Rev. A. Ackermann, Mankato, General Institutions \$50.00, Home for Aged \$10.00, General Missions 50.00, Student Support \$10.00, General Support \$10.35; total .....	130.35
Rev. C. A. Hinz, Mason City, Home Mission.....	38.04
Rev. T. E. Kock, Minneola, Home Mission.....	59.78
Rev. W. Frank, Morgan, Missions \$7.18, General Support \$10.00; total.....	17.18
Rev. J. Carl Bast, Morton, General Missions.....	27.00
Rev. G. Hinnenthal, New Ulm, Theological Seminary \$20.00, Northwestern College \$40.00, Dr. Martin Luther College \$75.00, Michigan Lutheran Seminary \$20.00, Dakota-Montana Academy \$25.00, Negro Mission \$50.00, Poland Mission \$15.00, Student Support \$25.00, General Support \$30.00; total .....	300.00
Rev. A. Eickmann, Nodine, Missions.....	88.00
Mr. O. W. Krueger, Treasurer, North Mankato, Theological Seminary \$10.00, Home Mission \$15.00; total.....	25.00
Rev. R. C. Ave Lallemand, North St. Paul, Home Mission .....	59.00
Rev. A. Langendorf, Nye, Wis., Indian Mission \$1.85, Home Mission \$15.00, Negro Mission \$5.00; total.....	21.85
Rev. Henry Albrecht, Omro, Theological Seminary .....	22.00
Rev. Henry Albrecht, Omro, Dr. Martin Luther College \$30.00, Indian Mission \$30.00, Home Mission \$42.00; total.....	102.00
Rev. E. W. Penk, Prescott, Wis., Missions.....	36.00
Rev. Aug. Sauer, Renville, General Institutions.....	41.10
Rev. H. C. Nitz, Rockford, General Institutions.....	5.20
Rev. G. A. Ernst, St. Paul, Synodic Administration \$28.25, Educational Institutions \$100.00, Missions \$100.00; total.....	228.25
Rev. J. Plocher, St. Paul, General Institutions.....	134.43
Rev. A. C. Haase, St. Paul, Educational Institutions \$37.50, from Ladies' Aid for Twin City Mission \$5.00, Indian Mission \$25.00, Home Mission \$37.55, Church Extension Operation \$81.46; total .....	186.51
Rev. R. Schierenbeck, Sanborn, Dr. Martin Luther College \$17.00, Negro Mission \$30.00, Home Mission \$40.00, Church Extension Operation \$30.00, General Support \$40.00; total.....	157.00
Rev. G. R. Schuetze, Sheridan, Student Support.....	3.36
Rev. J. W. F. Pieper, Stillwater, General Administration \$50.00, General Institutions \$30.00; total....	80.00
Rev. Henry Albrecht, Taunton, Theological Seminary .....	4.00
Rev. A. Martens, Tyler, General Administration \$10.00, Home Mission \$10.00, General Support \$10.00; total.....	30.00
Rev. Paul W. Spaude, Verdi, Indian Mission.....	12.55
Rev. Karl Brickmann, Vesta, General Institutions \$20.00, General Mission \$20.00, General Support, Minnesota District \$27.24; total.....	67.24
Rev. E. G. Fritz, Wellington, General Administration \$5.00, General Institutions \$25.00; total.....	30.00

Rev. Karl A. Nolting, West Florence, Synodic Administration \$5.00, Theological Seminary \$5.00, Northwestern College, \$5.00, Dr. Martin Luther College, \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Home for Aged \$3.50, Indian Mission \$8.00, Home Mission \$15.00, Negro Mission \$8.00, Poland Mission \$5.00, Madison Student Mission \$2.00, Student Support \$2.00; total.....	73.50
Rev. A. W. Saremba, Weston, Home for Aged.....	7.25
Rev. Aug. Sauer, Winfield, Student Support \$10.75, General Support \$10.00, General Support, Mindekrantz for Mrs. Beyer by Hy. Ude of Renville, Minn., \$2.00; total.....	22.75
Rev. C. W. A. Kuehner, Winthrop, General Institutions \$14.65, Missions \$35.42; total.....	50.07
Rev. Carl G. Schmidt, Wood Lake, Indian Mission \$35.34, Negro Mission \$20.00; total.....	55.34
Rev. Carl G. Schmidt, Wood Lake, Home Mission \$30.21, Church Extension Operation, Memorial Wreath of Mr. Friedrich Giese \$15.25, Lutheran Childrens Friend Society, Memorial Wreath of Clarence Fischer \$3.00; total.....	48.46
Rev. Paul E. Horn, Zumbrota, Educational Institutions \$50.00, Missions \$25.00, Permanent Church Extension Fund, Memorial Wreaths, J. Stecher \$3.00, Mrs. W. Manthei \$10.50, Rud. Lohmann \$16.95; total \$30.45, Infirmaries and Orphans from Sunday School Children \$10.00; total.....	115.45
<b>Total .....</b>	<b>\$3,687.61</b>

**Summary**

Total Budgetary .....	\$3,668.29
Non-Budgetary .....	19.32
<b>Total .....</b>	<b>\$3,687.61</b>

H. R. KURTH,  
District Treasurer.

**TREASURER'S REPORT**

May 30, 1933 — 11 Months

**Accretions**

Cash Balance July 1, 1932 .....	\$ 17,683.31	
Coll. for Budget (regular) .....	202,536.52	
Coll. for Budget (Brenner) .....	908.49	
Coll. for Budget (E.M.C.) .....	80,304.48	
Revenues .....	63,858.75	
		\$365,291.55
Church Ext. Accts. paid.. .....	\$ 2,576.65	
Church Ext. Revenues... .....	1,003.19	
Trust Fds. Prev. reported .....	2,318.16	
Mrs. Huth Mem. Wreath .....	10.00	
Sem. Bldg. Com. ....	779.59	
Accts. Receivable paid....	163.45	
Inmates Dep. Trsf. to Fd. ....	750.00	
		7,601.04
		<b>\$372,892.59</b>

**Liabilities**

Accts. Payable made.....	\$ 24,980.31	
Accts. Payable paid.....	15,000.00	
Plus .....		\$ 9,980.31
Notes Payable made ...	\$ 13,895.36	
Notes Payable paid ...	39,527.93	
Minus .....		*\$25,632.57
Non-Budgetary Received..	\$ 2,997.40	
Non-Budgetary paid ...	2,803.34	
		\$ 194.06
Inmates Dep. to trust fds. ....	*750.00	
		*16,208.20
<b>Total net cash available..</b>		<b>\$356,584.39</b>

**Disbursements**

Budget Disbursements ..	\$334,206.47
Church Ext. Loans .....	3,571.60
Annuities Paid .....	550.00
Notes, Accts. Recble.....	2,939.95

Fund to Adm. ....	3,525.16	
Altenheim Refund .....	1,000.00	
		345,793.18
Cash Bal. May 30, 1933..		\$ 10,891.21

THEO. H. BUUCK,  
Treasurer.

From Direct Sources and Poland .....	1,761.35		1,761.35
		\$202,536.52	\$129,597.37
From Rev. Brenner .....	908.49		908.49
		\$203,445.01	\$128,688.88
Revenues .....	63,858.75	73,333.32	9,474.57
		\$267,303.76	\$405,467.21
Budget Disbursements ..	334,205.47	334,206.47	71,260.74
Deficit .....	*\$66,902.71		*\$66,902.71

**TREASURER'S STATEMENT**

May 30, 1933 — 11 Months

Collections and Allotments

District	Collections	Allotments	Arrears
Pacific Northwest .....	\$ 624.44	\$ 1,826.88	
Nebraska .....	7,100.33	8,402.90	
Michigan .....	18,804.58	28,331.05	
Dakota-Montana .....	7,265.12	10,262.89	
Minnesota .....	41,523.95	58,256.22	
North Wisconsin .....	44,111.22	72,903.38	
West Wisconsin .....	43,619.80	71,143.05	
Southeast Wisconsin ....	37,725.73	81,007.52	
Total Coll. from Districts.	\$200,775.17	\$332,133.89	\$131,358.72

Unappropriated .....	\$ 71,260.74
Add E. M. C. ....	\$ 80,304.48
Coll. and Revenues .....	267,303.76
Total .....	\$347,608.24
Budget Disbursements ..	334,206.47
Excess .....	\$ 13,401.77

THEO. H. BUUCK,  
Treasurer.

**TREASURER'S REPORT**

May 30, 1933 — 11 Months

Receipts and Disbursements

	Receipts	Disbursed	Capital Investments	Operation	Maintenance
General Administration .....	\$ 56,985.87	\$ 31,999.57		\$ 31,999.57	
Educational Institutions .....	27,099.81				
Theological Seminary .....	4,319.17	18,785.41	1,692.00	16,673.23	420.18
Northwestern College .....	5,149.09	42,869.47		39,120.33	3,749.14
Dr. Martin Luther College .....	3,669.13	36,442.90	1,852.37	33,813.09	777.44
Michigan Lutheran Seminary .....	1,630.95	10,088.06	47.48	9,617.88	422.70
Northwestern Lutheran Academy .....	575.09	6,308.12	18.85	6,242.03	47.24
Home for Aged .....	2,169.87	4,093.97		3,997.62	96.35
Missions, General .....	45,344.44	1,413.96		1,413.96	
Indian Mission .....	10,029.61	22,453.36	49.81	21,764.35	639.20
Negro Mission .....	6,036.24	38,176.96		38,176.96	
Home Mission .....	23,850.90	84,301.98		84,301.98	
Poland Mission .....	3,280.57	7,921.18		7,921.18	
Madison Student Mission .....	423.51	2,920.34		2,920.34	
General Support .....	7,593.70	18,225.00		18,225.00	
Indigent Students .....	2,192.13	8,206.19		8,206.19	
Church Extension .....	1,498.07				
To Retire Debts .....	688.37				
	\$202,536.52	\$334,206.47	\$ 3,660.51	\$324,393.71	\$ 6,152.25
Coll. by Rev. Brenner .....	908.49				
	\$203,445.01				
Revenues .....	63,858.75				
	\$267,303.76				
Every-Member Canvass .....	80,304.48				
	\$347,608.24				
Less Every-Member Canvass .....	80,304.48				
	\$267,303.76	267,303.76			
Deficit .....		\$ 66,902.71			

or

Disbursed .....	\$334,206.47
All Coll. including Every-Member Canvass .....	347,608.24
Surplus .....	\$ 13,401.77

**Debts**

July 1, 1932 .....	\$612,799.82
Debts made since .....	42,573.07
	\$655,372.89
Debts paid since .....	58,781.27
Debts on May 30, 1933 .....	\$596,591.62

THEO. H. BUUCK,  
Treasurer.