

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.

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THE LORD WILL PERFECT THAT WHICH CONCERNETH ME

Psalm 138, Verse 8

How precious are Thy thoughts to me, (Psalm 139, 17-18)
Thou gracious God on high!
Countless as sands beside the sea,
And higher than the sky.

Ere I beheld the light of day
Thy Book my members knew. (Psalm 139, 16)
Thy love encompassed all my way,
O Father, kind and true.

Thy holy eyes could see my sin,
Ere life was yet begun.
Thou gavest up, my soul to win,
Thy well beloved Son.

He shed His Blood on Calv'ry's hill
To wash me white as snow.
The risen Christ abideth still
With His redeemed, I know.

He pleads for me before Thy throne.
My Advocate is He.
And He has sent His Spirit down,
My Comforter to be.

Grant me a pure and grateful heart,
And fill my life with song.
From sinful ways may I depart,
And shun the paths of wrong.

Sunshine and shadow will reflect
Thy love's sincerity.
Thy loving-kindness will perfect
That which concerneth me.

Be joy my lot, or grief or pain,
Thy promise is my stay.
Thy Word my spirit will sustain
Till dawns eternal day.

Then I shall know as I am known, —
Then I shall clasp Thy Hand.
When I have passed from cross to crown,
And reach the Gloryland.

Anna Hoppe.

THE SIXTH PSALM

(Concluded)

Verses 8-10

The Comforting Answer to the Penitent's Pleading

With the penitent sinner the darkest hour is just before the day, and the change which takes place within himself is like sunrise after night's darkness. It is therefore in a very altered strain David concludes his Psalm of repentance.

"Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer. Let all mine enemies be ashamed and sore vexed; let them return and be ashamed suddenly."

What a sudden change is noticeable here! David who had been groaning and weeping on account of his sins, here looks and speaks in triumphant faith. See, wherein his faith finds expression. In the first place, the Psalmist rejoices in the fact that he is separated from the company of the wicked and ungodly. "Depart from me, ye workers of iniquity," he commands. "The workers of iniquity," of course, are the enemies of God, those who despise His mercies and reject His Holy Word in their impenitence and unbelief, and whose portion, for that reason, is rejection from His gracious countenance. As enemies of God they are, of course, enemies of His children, and as such tempt them to do as they do, to quit their religion and godliness, to "run with them to the same excess of riot" (1 Pet. 4:4). It is one of the most trying of torments for believers in God daily to be surrounded by such as are avowed enemies of everything that is sacred and relates to God and His Kingdom. How they are taunted and ridiculed by their adversaries, especially in times of deep distress! "Where is thy God?" they are asked; "What good does it do, to pray to God and to hold fast to His Word?"

Now David, because of the heavy pressure of God's wrath upon him, most likely began to suspect himself to be one of those workers of iniquity, and he was afraid that God's wrath against him would give him similar portion with them. But now that this cloud of doubt and despair has passed away, he is assured that his soul shall not be gathered with sinners; now that his fears are silenced, he bids them depart, knowing that his lot is among the chosen, now that God was about to return in mercy to him, and would shortly complete his deliverance, he had where-with to answer them that reproach him. Hence, his defiant and triumphant demand "Depart from me, ye workers of iniquity." I will listen to you no longer; I will be distressed by you no more; you have tormented me long enough. In other words, he orders them off with all their menaces and taunts and disheartening speeches. Truly, a comforting change which has taken place in the heart of this penitent sinner!

Is not this still the experience of a penitent sinner? Many indeed are the enemies who would prevent his return to God, and thus deprive him of the blessed fruits of repentance. Not to speak of the sinful world as such with its innumerable temptations to influence the lusts of the flesh, and the selfishness and vanity of the unrenewed spirit, there are the tormenting accusations of his own heart, the rage and fury of menacing spirits and powers, that terrify the penitent to death, and would shut up his future blessed life. Do you not think that it was just such enemies which tormented the prodigal son on his repentant resolve to return to his father?

"How dare you wretch that you are, return to your father?" they would whisper into his ears. "Will he not scorn you for willfully having discarded his loving kindness and disobeyed his commands? And will you not become a laughing stock to your former friends returning in such an abject state you are in now?" Oh the tormenting foes of the penitent!

But now, what a change in true repentance! Nothing enables the penitent to defy the malice and power of the enemies of his soul like an assurance that his pleadings for mercy and forgiveness are heard and answered. God's grace and power are mightier than the most menacing adversaries. Faith in Him will dispel all fear and every sort of despair. The Lord can shortly change the dread of an humble supplicant, and raise a soul trembling for fear of wrath to a triumphing over all sorts of enemies and over all temptations to despair. The presence of divine grace expels all foes, or disarms them of their dreaded power, in enabling the penitent sinner triumphantly to defy his enemies, saying, "Depart from me, I will never lend an ear to your evil counsel; you would have me curse God and die, but I will bless Him and live."

But more than this. David, in his repentance, not only triumphs over his enemies, but feels confident that his prayers for grace and mercy have been answered. "For the Lord hath heard the voice of my weeping. The Lord heard my supplication; the Lord will receive my prayer."

Thrice the Psalmist makes mention of the Lord. Whether it is the three Persons in the Godhead he has in mind, is not evident from his words here; at any rate, he emphasizes the fact that the Lord has answered his prayers for forgiveness of sins, prayers which only He can answer who has revealed Himself as a gracious and merciful God, and who according to New Testament revelations, of course, is the Triune God, the God who offers forgiveness of sin for Christ's His Son's merits sake, and assures such forgiveness to the penitent through the work of the Holy Spirit by the means of grace, Word and Sacraments.

The Assurance of Forgiveness of Sins to the Penitent

In what way David had received the assurance of the forgiveness of his sins he does not inform us. We may assume, however, being an inspired man that assurance was given to him directly by the Holy Spirit. In other passages he prays to God, "Plead my cause, and deliver me: quicken me according to thy word"; "My soul cleaveth unto the dust; quicken thou me according to thy word"; thus resting the assurance of pardon on the promises of the divine Word. But here he simply states, "The Lord hath heard," heard my supplication and my prayer, without explaining in what way he did receive that assurance though positive of his supplications being answered by the Lord.

We are not to expect a special or direct assurance from heaven for our pardon; we are to look for no particular revelation to that effect. We have the Gospel which is the one and only message of forgiveness of sins. That message tells us of the plea of mercy for Christ's sake, that because He has died for our sins and paid our penalty, we, trusting in Him, receive the forgiveness of sins. That is assured to the penitent sinner by the promises of the divine Word: "There is forgiveness with thee, O Lord." Psalm 130:4: "In whom we have redemption through his blood, the forgiveness of sins." Eph. 1:7: "Thy sins be forgiven thee." Matt. 9:2. Trusting in promises like these the contrite sinner is absolutely certain of his pardon; no further assurance is necessary.

How emboldening such assurance is with respect to enemies of faith and spiritual life! "Let all mine enemies be ashamed and sore vexed; let them return and be ashamed suddenly," shouts the Psalmist. Whether they be personal enemies who persecute the godly, or spiritual adversaries who would rejoice in the moral bankruptcy of the penitent, he who has the assurance of the forgiveness of sins may spurn them all, and in terms of the New Testament triumphantly exclaim: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:33. 34.

J. J.

COMMENTS

The Hall of Religion at the show now running in Chicago, displaying the progress of our nation especially, made in the last forty years, seems to be drawing a large number of people to view its exhibits. Large crowds have attended the religious demonstrations arranged by the Jews and the Lutheran bodies. Said Dr. Hugh Magill, as reported by the Rev. John Evans in the Chicago Tribune, "Actually, religion is stealing the show."

Look at the Jews and Lutherans alone. Nearly 200,000 saw that magnificent Jewish religious drama, 'The Romance of a People,' and with the two Lutheran days, religion will have drawn 125,000 more."

When Dr. Magill, who is manager of the religious exhibit, was asked how he accounted for the great contrast between the apparent decline of Protestant church life and the religious vitality revealed at the Fair, he replied: "You are a newspaper man. Here is some news that never could have been published in the whole world's history until now.

"Under this one roof are housed exhibits of Mormons and Christian Scientists, Jews and Episcopalians, Lutherans and Baptists, Methodists and Presbyterians, and between the representatives of the various groups there exists a bond of fellowship that goes deeper than mere politeness. There is an indescribable atmosphere in that heretofore delicate field of religious inter-relationships. It's a new thing.

"Tolerance is religion! That's a new discovery to cap the climax of a century of real religious progress. It has a corollary; religion without tolerance is a cancellation of the whole business. You asked me to reconcile the vitality of religion here with its apparent sterility in the churches. Religion is not sterile; it is narrow exclusive sectarianism that is sterile, and that is not religion at all."

In proof of these rather startling statements, Dr. Magill adduced the fact that the Methodists and the Presbyterians and the Congregationalists refused to partition off their exhibits in the main exhibition hall, while an Episcopal layman said that the north wall of the Episcopal exhibit should be torn down. "We, too," he said, "should be represented in the group whose brotherhood is symbolized by Lorado Taft's bas-relief of Christ."

Dr. Magill then told of the testimony of noted Jewish rabbis to religion's new spirit. Dr. Solomon Goldman, orthodox rabbi, is quoted thus: "To my mind the essential difference between Judaism and Christianity is that Judaism has made the people the symbol of all the prophets have ever dreamed; whereas Christianity has made Christ that symbol. The ideological differences between Judaism and Christianity are differences of emphasis which grow out of shifting of emphasis from a people to a person. Christianity is necessary to Judaism because it demands that the world recognize the value of the individual and the importance of the human personality. Judaism is necessary to the religious world because it demands that the significance of the social group and the nation be kept clearly in mind."

Leaving the rabbi and his confused notions of Judaism and Christianity aside, there is here hardly anything that is so very new and progressive. The sin of Jeroboam, the son of Nebat, who made Israel to sin, by the erection and worship of the golden calves

at Bethel and Dan, trying to worship the true God under the guise of the idols, is the exact prototype and model of all these vaporings about religious tolerance. Nor are we much concerned with Dr. Magill's definition that "Religion is tolerance." This also is not new. It is but an opinion held by many mistaking men, who resent being bound by a definite creed, an opinion often voiced and found in most surprising places. It generally takes this form: All churches are good, all religions have the truth, they all point the way to heaven. We know how to deal with such syncretism, or religious blindness, as long as we still can truthfully say, "My flesh trembleth for fear of thee; and I am afraid of thy judgments." Psalm 119, 120. We still believe the Lord, when He says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14, 6. We are not at all alarmed by the censure that "exclusive sectarianism is sterile." We know better.

But the doubt in our mind, that will not somehow give us rest, is this: Has the Lutheran participation in the religious exhibits and the advertising of our mere numerical strength helped to further this notion so blatantly voiced here in the public press? Has it helped Lutheranism? Has it fostered the idea in the mind of the general public: Here is the Lutheran display, it's one of the many religions to pick from? Can the genuine Lutheran claim, that our church has the only truth and the whole truth unto salvation be asserted under such circumstances? We shall not venture to answer these questions, but our doubts persist.

And what shall be said of the setting which frames this religious exhibit? The whole "Jahrmarkt" or fair shrieks of the phenomenal success of the human mind in the progress of the human race. Lutheranism confesses to a belief in an age-old truth, that was neither evolved by man nor subject to human improvement. The setting of the fair caters to the pride of life certainly, while indications are not lacking that the lust of the flesh is also being well provided.

The Lutheran church has its victories of which it need not be ashamed, but they are victories granted to it by the supreme grace of God through the preaching of His pure Word. May His grace continue, so that we look to no other way to save souls. Reliance upon that word and promise and not upon our external achievements and numerical strength must be our aim.

Z.

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"Not Enough" "Love . . . is not enough to give to a child if you want to help him get ready for life," is the conclusion at which Florence Davies arrives, who in the Detroit News of June 13 discusses the case of a youth of seventeen who in a fit of anger beat his indulgent mother with a bookend, inflicting injuries that caused her death.

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She quotes Dr. Martha Gurney Colby, assistant professor of psychology at the University of Michigan:

"Modern parents, taking their cue from modern schools, have thrown away the old fashioned technique of child training, the old iron clad and stupid prohibitions and punishments, but they have put nothing in its place.

"But modern educators have confused discipline with repression. Discipline doesn't need to be repression. The new idea is to allow a child to express himself at any cost and not to interfere. But when an adult refuses to interfere he admits that being an adult counts for nothing, that he has gained nothing worth while from experience.

"The modern idea is that we do best the things we like to do, and so instead of learning to like to do the things that have to be done we must never force anything. The moderns say 'We must make play of everything.' But that is not training for a hard world in which we have to do a great many things which we do not particularly enjoy."

Another psychologist holds that the training of a child must be begun in its early years. Over-indulgence spoils the child. Temper must be controlled and used to some good end. However, not by punishment, but by understanding.

"As soon as a child learns that tempers never pay he will stop having them and control himself."

"Every child wants to be popular and welcome. As soon as he learns that he is not popular or welcome if he behaves badly, he will begin to learn to be a social instead of an anti-social being."

"Blind mother love is not inclined to teach a child that he suffers from his own mistakes."

A psychiatrist finds that the mother of a child whose father is dead faces a very hard problem.

"This problem is one which affects both her own emotional life and that of the boy. Such a mother centers all her affection and sense of possession on her child. This interferes with the normal process which every human being should experience of breaking away from the mother domination and coming into his own. There comes a time even before adolescence when a child begins to be conscious of himself as a free agent when he wants to be independent of the mother. But when the mother tries to thwart that indefinitely all sorts of difficulties follow.

"A child who has been spoiled is one who dominates his mother. This domination may keep up until the child is old enough to want to do things on his own which must be stopped. Then he resists interference to such an extent that he does desperate things to break away to freedom.

"A child should be weaned psychologically from his mother when he is possibly nine or ten years old if he is to establish a normal happy relationship to life.

"But when he has first been allowed to dominate and then finds himself thwarted, he turns to drastic measures."

There is a great deal of truth in what these psychologists say: The training of the child must begin in its earliest youth. The child must be restrained and taught to control itself. It must be led to face hard and disagreeable tasks and to perform them faithfully. Blind parent love spoils the child through over-indulgence. A mother cannot expect to dominate a child all its life.

Yet all three fail to get at the root of the matter and to offer a real solution. Their highest aim in education is an earthly one, a happy and useful life. If this is to be achieved, the child must learn to fit itself in with other men seeking happiness. This often requires that it denies its own will and goes contrary to its own strong inclinations. What is to induce a child to do this? Not force, we are told. It is suggested that the child be told and made to feel that it will not be popular and welcome if it behaves badly and that it be shown that its mistakes cause it suffering. But that would leave the child actually just as self-willed and self-seeking as it was before. Designing selfishness is if anything even more despicable than frank selfishness, and it most certainly will not enable a man to decide for the right against his own inclinations and interests when the two conflict.

If, as we are told, a mother's love cannot hope to control a child beyond the age of ten, will the influence of society be of the right character and strong enough to induce him to do right against the promptings of his selfish heart? The experience of mankind answers this question for us.

Just as blind as an indulgent mother are all who in dealing with the child confine themselves to the nature of the child as we see it, to earthly aims and relations, and to purely natural powers and means.

Christian parents and educators know that a child is created by God and for God, in whom alone it can find true happiness and whom alone it is to serve and obey. They regard themselves as mere stewards who have no right to claim the heart and life of the child for their own person, or for human society, but who are bound by the divine injunction, "Bring your children up in the nurture and admonition of the Lord."

But the Lord tells them that the child is by nature corrupt in intellect, will and affections, spiritually dead. John 3:6; Rom. 7:18; 7:8; Eph. 2:1; etc. What it needs is not direction and development of its natural powers but an entirely new heart. It must

be born again: the old must die, the intellect, will and affections, must be renewed. Rom. 6.

That change of heart no one but God can effect. Appeal to the child itself is of no avail, and every human influence counts for nothing. When God through His Gospel draws a heart in faith to Jesus Christ the Savior, He takes possession of it and His Holy Spirit begins to rule it, overcoming its sinful stubbornness by the power of his divine love. "We are his workmanship, created in Christ Jesus unto good works." Eph. 2:10. "It is God that worketh in you both to will and to do of his good pleasure." Phil. 2:13.

God's control of the heart does not deprive one of his freedom. On the contrary, it sets one free. The believer does not feel himself under the demand of the law. He does not feel a yoke under which he chafes resting upon his neck. His surrender to the will of his beloved Lord is an eager, joyous surrender. Paul puts it thus: "I delight in the law of God according to the inward man." The Christian really expresses himself when he shuns evil, pursues that which is good, obeys his parents and all divinely appointed authorities, performs faithfully duties that are hard and burdensome, yes, suffers in patience the afflictions sent him by God and the wrongs and injuries inflicted on him by men.

True, the old Adam still is in the Christian, and he must be repressed. He must "daily be drowned and made to die with all sins and evil lusts." He must be crushed and broken with the preaching of the law, that threatens the sinner with God's wrath and eternal punishment. In the case of the child, it may become necessary to employ punishment of some kind. Prov. 13:24 we read: "He that spareth the rod hateth his son: but he that loveth him chasteneth him betimes."

Thus spiritual love for the child employs for its training as the only effective means the Word of God: the law to work remorse and to repress the old Adam and the Gospel to nurture faith in Christ and to build up a child of God in his Savior.

The pedagogy of natural man or Christian pedagogy, which of these two? The Christian will not hesitate for even a moment.

Then let us put it into practice in the home training of our child, daily asking God to spiritualize our parent love and to direct it into his ways of true wisdom. Which school will truly aid you in the training of your child, the school in which the philosophy of man reigns or the school in which the Spirit of God holds sway? Send your child to your Lutheran day school.

J. B.

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What Would He Say What would he say, if he could return and see the conditions as they are today? we asked ourselves as we

happened upon this English preacher's sermon written and delivered about in 1850. In this sermon on the early development of Jesus, he says:

"Our age is one of stimulus and high pressure. We live, as it were, our lives out fast. Effect is everything. We require results produced at once: something to show and something that will tell. The folio of patient years is replaced by the pamphlet that stirs men's curiosity to-day, and to-morrow is forgotten. 'Plain living and high thinking are no more.' The town, with its fever and its excitements, and its collision of mind with mind, has spread over the country: and there is no country, scarcely home. To men who traverse England in a few hours and spend only a portion of the year in one place, home is becoming a vocable of past ages.

"The result is, that heart and brain, which were given to last for seventy years, wear out before their time. We have our exhausted men of twenty-five, and old men of forty. Heart and brain give way: the heart hardens and the brain grows soft."

The preacher points to the fact that Jesus spent his childhood and youth in an obscure and quiet village and then "came forth a matured and perfect man — with mind and heart, and frame in perfect balance." In this he sees a lesson.

"Our stimulating artificial culture destroys depth. Our competition, our nights turned into days by pleasure, leave no time for earnestness. We are superficial men. Character in the world wants root. England has gained much: she has lost also much. The world wants what has passed away, and which until we secure, we shall remain the clever shallow men we are: a childhood and a youth spent in the shade — a home."

From the time when these warnings were uttered, things have steadily been becoming worse in this respect. If this preacher's age could be called restless, ours is nothing less than hectic. The results he foresees are only too plainly in evidence to-day.

Though there is some comfort in the fact that in spite of this development there are still people who lead a sane and simple life and that we still have men and women of depth and earnestness, it would be wisdom to heed the warning given so long ago.

Forced living, beginning, as it does, in childhood and continuing through life till something breaks is certainly not conducive to physical, mental and spiritual soundness and health.

For years we worked, lived and enjoyed under high pressure and to-day have really nothing to show for it. We are not happier and better, not even richer, for all our strenuous exertion. It is time to slow down.

There is little hope that this will be done generally, nor will any man in active life be able to separate himself entirely from the rushing stream of life. But he who tries will be able to procure for himself at least some of the desirable quiet and peace.

Let the home again be put into the foreground and the family gathered there in the evening to find rest from the mad turmoil of the day. We can to some extent teach our children to avoid diversions and

activities that over-stimulate their body and mind and to cultivate a taste for solid reading or a hobby of some kind.

But above all let us strive to bring quiet into the life of the churches. They too have learned from the business world and have introduced so much of the high-pressure methods, with organizations and movements and activities of all kinds, that some sarcastic person was justified in suggesting for such a church the name Church of St. Vitus.

No one will be able to dispute that high-pressure methods have proved themselves detrimental in the business world. Will any one claim that they have truly benefited the churches?

No, indeed. Let us restore quiet in church life. Quiet, faithful Gospel work in preaching, pastoring and witnessing by Christians alive in the faith, will make for depth, earnestness, healthy growth and rugged strength.

J. B.

TWENTY-SECOND CONVENTION OF JOINT SYNOD

The Twenty-second Convention of Joint Synod was held in St. Matthew's Church, Milwaukee, Wisconsin, A. Halboth, pastor, from August 2 to 8, 1933. That our readers might have information that is not too ancient, the editors of the Northwestern Lutheran requested your correspondent to furnish a resume of the sessions held from Wednesday morning until Friday noon, which report is herewith given. A report of subsequent sessions will follow in the next issue of this publication.

The first session, Wednesday morning, was opened with a brief devotional conducted by President Bergemann, and called to order by him. Thereupon the President read his biennial report. In the introduction he pointed to the importance of the Lutheran Reformation, its blessings for us, and through us to others. This year marks the 450th anniversary of the birth of Martin Luther, and it is hoped that we will make it the occasion of special recognition and praise to Almighty God. President Bergemann also directed attention to the fact that the year 1935, the next occasion of Synod's convention, will mark the 100th anniversary of the birth of the sainted Dr. Adolph Hoenecke, who for many years and up to the time of his death was Director of our Theological Seminary. A committee was appointed to submit recommendations for the proper observance of this event.

Following the reading of the presidential report, various committees were appointed to take under advisement matters of special and vital concern. Pastor H. Ebert was appointed reporter for the German press, and Pastor E. Schulz for the English press. Prof. M. Lehninger was elected correspondent for the Gemeinde-Blatt, and the undersigned for the Northwestern Lutheran.

The afternoon session was devoted to the reading of the report of the Peace Committee. A lengthy discussion followed, the burden of which was, what shall be done with the report. No decision was reached. The remaining time was occupied with the elections.

The session Thursday morning was taken up with a further discussion of the report of the Peace Committee, and further balloting on candidates for synodical offices.

In the session Thursday afternoon a special committee was elected to advise what in their judgment should be done with the report of the Peace Committee. Their report was to be given Friday.

The remainder of the session was devoted to the reading and discussion of the following reports as listed in the printed syllabus: Seminary Board, Northwestern College Board, Dr. Martin Luther College Board, Michigan Lutheran Seminary Board, and Northwestern Lutheran Academy Board.

Due perhaps to economic conditions the attendance at the various institutions showed a slight decrease from that of previous years. Or has the inability to place ministerial and teaching candidates something to do with the decrease in enrollment? Should the latter be true, it might be well to point out that not many years ago there existed a decided dearth of such candidates. The possibility is strong that this may be the case at some not too distant time. Let us all, pastors and people, keep our institutions in mind, and support them with our prayers and offerings, and make a more earnest effort to fill them with students. Otherwise we shall simply cancel the divine commission of our Lord: "Go ye into all the world, and preach the Gospel to every creature."

The Friday morning session was devoted to the reading of an essay by Prof. A. Zich of our Theological Seminary, on the subject: "Defeatism." This highly interesting, instructive, and inspiring essay is to be published and placed into every home within the Synod. Let it be studied carefully and prayerfully.

On Wednesday evening an opening service was held, in which the sermon was delivered by President Bergemann. Thursday evening a splendid illustrated lecture on our Indian Mission in Arizona was given by the Superintendent of the Mission, Pastor E. Guenther. We should like to have this illustrated lecture shown in every congregation of Synod; this applies also to other phases of Synod's work.

The following were elected as officials of Synod: President, Rev. J. Brenner; First Vice-President, Rev. E. B. Schlueter; Second Vice-President, Rev. J. Witt; Secretary, Rev. W. A. Eggert; Recording Secretary, Rev. Wm. Nommensen. Karl F. Krauss.

Cannibalism soon sneaks out at the back door when Christianity has entered at the front.

— Macfadden.

TRUTH! WHAT IS TRUTH?

Pontius Pilate asked the question. Jesus of Nazareth, the Christ, was prepared to give him the correct answer. But Pontius impatiently turned away with a sneer. He refused to await an explanation. **He had no time now.** An important case was before him. The Jews were in haste. They demanded immediate action. Jesus was to be crucified at 9 o'clock that Friday morning. The governor must needs satisfy their desires. Indifferently he passes up the one opportunity to receive the truth. His soul's eternal welfare depended on his action of **that very moment** of his life. Pontius had the chance to hear and accept — but he sneers and rejects. He had no time for truth.

This Roman governor had developed into a "broad-minded" Freethinker or Agnostic. His philosophy of life had driven him into despair in regards to the subject of truth. To him **all** religion was mere bunko. He considered religious ceremonies mere games or schemes employed by fakirs, priests, or rabbis to win for themselves a livelihood at the expense of ignorant, illiterate, superstitious people, who are ever ready to fall prey to such unworthy tactics. The only religion that appealed to him was the "religion" of sensuality. "Drink deep from whatever joys you can reach, do not be a sour-faced saint, get the most out of life, have a good time, be one of the crowd on the broad way where hilarity, cheer, laughter, and fun is the order of the day." When the truth was offered him Pontius turned away. He had **no time** for truth.

As Pontius, so have millions before him as well as after him turned away hearing ears and seeing eyes from the truth. They have stubbornly refused to accept the blessings of God's truth only to bring utter destruction and eternal ruin upon themselves through their procrastinations, prejudices, hatreds, envies, and jealousies. Again and again they will cry, "What is truth?" But when truth is placed before them they heedlessly turn away with the remark, "This is an hard saying, who can hear it?"

The Egyptian Pharaoh brazenly cries out, "Who is the Lord, that I should obey his voice?" It is merely another question for the truth concerning God. God proves His almighty power over against the mighty Pharaoh. Pharaoh "repents" when in distress, but he is not willing to humble himself before God Almighty that he would obey Him and permit the Israelites to leave Egypt. Impudently he rejects the truth that is offered him again and again. He stubbornly hardens his heart. He strives against the Holy Spirit until he and his cavalry of brave men and spirited steeds are drowned in the Red Sea.

Vainglorious Nebuchadnezzar, mighty king of Babylon, boasts, "Is this not Babylon that I have built?" He also is ignorant of the truth and does not give God the honor and glory due Him. Immediately

the Lord changes the king into a beast. For a period of time he must crawl on hands and knees as a beast of the field. He wears no clothes. His hairs grow like eagles' feathers, and his nails like birds' claws. Nebuchadnezzar would not accept truth until God used most severe and drastic measures to compel him to repent.

The people at the time of Noah searched for truth. They asked themselves, "Can it really be that we must repent and humble ourselves before God, lest a flood come to destroy us?" But they ignored the warning of Noah and said, "This cannot be the truth. Noah must be a calamity-howler. There never has been such a flood and what has never been, can never be." For one hundred and twenty years they obstinately fought against the Lord's Spirit. The truth had been offered them, but they were concerned more about eating, drinking, fashionable clothing, building, buying, selling, trading, courting, and marrying. They lived unto themselves for this life only. They did not seek the welfare of God's Kingdom. They rejected the proffered truth. Their damnation was just.

The Sodomites and Gomorrahites shamelessly ridiculed their friend Lot. "What! These cities that we have built shall be destroyed by fire and brimstone within twelve hours?! We will have to see it before we believe it." They lived to see it. Due to their own foolishness they rejected the word of God offered them by His faithful servant — and brought eternal destruction upon themselves. They have no one to blame but themselves.

Caiaphas, the exalted chief priest of the Jews, demands that Jesus tell him the truth concerning Himself. "Tell us, art Thou the Son of God?" But as soon as he hears the truth he becomes angry. He tears his priestly robes. He calls the truth blasphemy. He condemns Christ as worthy of death — nor does he rest until he has succeeded in gaining his point. He is victor over against Pontius Pilate. Caiaphas heard the truth. He had the opportunity to accept it and to save himself. He had the opportunity to have others hear the truth also. But in his self-righteous, overbearing, domineering, proud, godless spirit he rejects the truth.

A certain lawyer in search of truth asks the Lord, "What must I do to enter eternal life?" In other words he would ask for truth concerning salvation of souls. He had considered himself worthy of much praise and an assured place in eternal life, imagining that he had fulfilled the full demands of the law. But, alas, he was still ignorant as to whom he should regard as his neighbor. The parable of the Good Samaritan was intended to break down the exalted notions within him. But does he "go and do likewise?" The truth was undoubtedly wasted on this fellow.

A rich young ruler sought to win a word of praise

or flattery from the Lord. He begins by making an attempt to flatter Christ with the words "Good master." But Christ naturally resents flattery, and He tells him so. Instead of offering the young man undeserved praise or empty words of flattery He offers him truth. He tells him what is lacking to assure him of his salvation. "Go home. Sell what thou hast. Give it to the poor and needy. Take up thy cross and follow me." This was asking too much of the young man — for he turned away sorrowfully. He found no pleasure in truth. Truth was too expensive.

A wealthy farmer razed his old barns and raised one building large enough to hold all his grain with the absurd intention of telling his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But that night when all had been in readiness for him to take his ease — God appeared and said to him, "Thou fool! This night thy soul shall be required of thee; then whose shall those things be that thou hast provided?" What an awakening truth must have had in store for this man!

The Jews Reject the Truth

In fact, the great mass of the Jews rejected the truth. Christ has reasons to weep and say: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" He has reasons to upbraid the unrepentant cities wherein He performed some of His most mighty works: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou Capernaum, which art exaltest unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Again and again Jesus came into conflict with the self-satisfied, self-righteous, high-minded scribes and pharisees, the elders of the people and the Sadducees. He brings them the truth, but they absolutely refuse to accept it. He came unto His own — but His own received Him not. They felt convinced that their "faith" was the correct faith. They were fully confident that God must be truly pleased with their religious ceremonies, their sacrifices, their worship, their tithes and their prayers. Had they not performed these several duties according to a prescribed form? Must not the Lord then be pleased with them? Yet Jesus must complain: "This people draweth nigh

unto me with their mouth, and honoreth me with their lips, but their hearts are far from me." In vain did they worship and pray and tithe and bring offerings. All these things were done solely for the purpose of earning praise for themselves and therefore they were an abomination unto the Lord. All their thinking, all their imaginations, all their reasonings were from the devil — the father of lies. They thought themselves wise — but they were fools. They considered themselves broad-minded — but they were extremely narrow. They felt confident that their religion was the correct religion — but their confidence was misplaced. They possessed the Word of truth — but their conception of truth was badly warped. They abused and persecuted the faithful prophets of the Lord — but they praised the "dumb dogs" whom the Lord permitted to appear in their midst as a scourge. And, when God's own Son, Jesus Christ, came to bring them the truth they had no rest until they had crucified Him. Continually this people offended the Lord by rejecting the proffered truth. In turn, the anger of the Lord was poured out upon them and to this day the descendants of those Jews are a despised nation among nations.

The Masses Reject the Truth

Thus millions have throughout the ages refused to accept the truth — although the Lord in His mercy and grace had granted them the opportunity to hear and the power to accept it. The number of true believers in Christ has therefore at all times been comparatively small. No, this is not God's fault. This is man's own fault. We often hear people try to excuse their apparent disinterest in religious matters. Again and again, we hear the remark, "How is an ordinary, uneducated person to know the truth? There are so many different kinds of churches, orders and denominations. There are the Catholic churches and the Protestant churches. There are the Mormons, the Unitarians, the Freethinkers, the Evolutionists, the scattered Jews, and a great number of other religious groups — and they all tell us that their religion is the only soul-saving religion! They all claim that they worship the one true God according to His will! Now how can an ordinary mortal be expected to find his way through this conglomeration of religions and know the truth? Why, the priests, rabbis, and the preachers who have given these things serious thought for years do not seem to be able to give a definite answer to the question, What is truth? Can you therefore blame a man if he does not take any interest in church?"

To all the absurd alibis of this nature Christ says, "Ye know not the truth, because ye would not." That there are many different religious organizations is not God's fault. That many millions do not find the truth revealed by God is not God's

fault. That many Christians stubbornly refuse to give the Christian Church their moral and financial support is not God's fault. That many Christians will not bring the necessary offerings for the spreading of the Gospel is not God's fault. That many refuse to accept the truth even though it be offered them is not God's fault. That these conditions exist is due to the stubborn and rebellious spirit in man. Man simply will not humble himself before his God that he would obey Him.

If people in this "enlightened age" repel the Gospel of Christ they surely can blame none other than themselves. For, if people, the uneducated as well as the educated, ever had the opportunity to know the truth concerning their origin, their present and future existence — it is now. Never before in the history of the world have as many Bibles been spread among the people — as now. We have never had more carefully edited church periodicals bearing witness of the truth. The laity has never had the opportunity to purchase and study better Christian literature — sermons, commentaries on the Bible, Christian novels, tracts and poetry. Besides, the number of Christian missionaries has at all times been increasing — even though slowly. Considering all these things, no one that is sincerely interested in the eternal welfare of his soul can truthfully say, "I never had the opportunity to hear the truth."

The truth is that most people of to-day, as at all times, do not want to hear the truth. They have no time for the truth. They are not interested — for they take greater interest in eating, drinking, smoking, dressing, painting, gambling, sporting, studying, dancing, inventing, buying, selling, trading, earning, inheriting, courting and marrying. Many consider truth too high-priced — yet they willingly pay a much higher price to live in sin. Many call truth blasphemy and persecute those that preach it. Many become fiercely enraged and embittered when the truth is explained to them. Many, wise in their own conceits, snub the truth and treat it with contempt. Many think themselves justified in feeling terribly offended when the faithful preacher warns against the many dangers of the soul. They seem to think that they have reasons to feel embarrassed when gross sins are referred to. Very often these very people enjoy wallowing in the mire of sin and shame and realize that their actions are being exposed and condemned publicly. Small wonder that they feel embarrassed. They have reasons indeed to blush with shame. Would to God they would truly repent.

Truth is that many thousands consider their church membership a cloak wherewith they may cover their ungodliness. As church members they seem to think that they are privileged to do as their evil imaginations dictate or that they should be permitted to do as they please. "Is it not the business of the church to

forgive sins? Is it therefore not the business of the church members to commit sin that they may receive forgiveness?" is an argument that is heard only too frequently. Having committed sin they impudently demand forgiveness according to the prescribed form of confession. They know not what true humility is. They have not experienced true repentance as did the humble publican in the temple with the prayer, "Lord, be merciful to me a sinner." And, having been offered forgiveness, they go out and boldly continue with their Sabbath breaking, their blasphemies, their unbrotherly slanderings, their worldliness — as though Jesus had said, "Friend, thy sins are forgiven thee. Go and REPEAT thy OFFENSES."

(To be concluded) E. G. Hertler.

FROM OUR CHURCH CIRCLES

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

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

In reporting correction use a postal card and state—
Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible).

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Address your card to

Northwestern Publishing House,
935-947 North Fourth Street,
Milwaukee, Wisconsin.

Mississippi Valley Delegate Conference

The Mississippi Valley Delegate Conference enjoyed the kind hospitality of St. Paul's Congregation at Pleasant Valley, near Whitehall, Wis., when it met for its regular meeting July 7. 13 pastors and 36 lay delegates were present. The meeting was opened with a short meditation led by Pastor R. W. Mueller, basing his well appointed remarks on the words of John the Baptist: "He must increase, but I must decrease," John 3:30.

A committee had arranged a program for the day assigning different memorials to Joint Synod prepared by the Board of Trustees which formed the basis of the discussions for both morning and afternoon sessions. The following topics were assigned and discussed: 1. Memorial of Pastoral Conference of Minnesota District and of Minnesota District of the Evangelical Lutheran Joint Synod of Wisconsin and other States, led by Pastor Gustav Fischer. 2. Support of Indigent Students, Pastor Paul Froehlke, leader. 3. Memorial of Lake Superior Pastoral Conference regarding a wider circulation of our church papers, J. W. Koepsell, leader. 4. Report on School Visitation, Pastor R. Korn. 5. Ruedeusch plan, Pastor C. F. Kurzweg.

Dinner at noon and a lunch at the close of sessions were served by the ladies of the congregation. After giving the local pastor, Pastor Frederic Gilbert, and his congregation and especially the ladies a vote of thanks for their kind hospitality the conference adjourned to meet again in Arcadia, Wis., September 26.

Needless to say the conference was enjoyed by all present and the opening remarks by Pastor Mueller and the discussions which followed were conducive to greater zeal and enthusiasm to work while it is day ere the night cometh when no man can work, that Christ may ever increase.

By request,

Rud. P. Korn, Sec'y.

Manitowoc Delegate Conference

The Manitowoc Delegate Conference meets Monday, August 21, at 9 A. M., at the First German Lutheran Church at Manitowoc.

Business: Reports of the delegates to Joint Synod Convention.

Remarks: Everyone must provide for his own dinner.

E. H. Kionka, Sec'y.

Installation

On the 5th Sunday after Trinity, July 16, the undersigned installed Candidate Gilbert Thiele, who had been previously ordained by Pastor H. F. Knuth, as pastor of Zion Evangelical Lutheran Church of Bristol, Wis. Pastor H. F. Knuth and Pastor Harold Kleinhans assisted. God bless Pastor and Congregation.

Address: Rev. Gilbert Thiele, Bristol, Kenosha Co., Wis.

Carl H. Buenger,
President Southeast Wisconsin District.

Diamond Jubilee

The Evangelical Lutheran St. Bartholomew Congregation of Town Brillion, Calumet Co., Wis., was

permitted, by the grace of God, to celebrate its 75th anniversary on the first Sunday after Trinity. Members of neighboring congregations took part in the celebration in great numbers. The jubilee sermons were preached by the Pastors Gladosch, Uetzmann, Ave Lallemand, and Pankow. The ladies of the congregation prepared a festival dinner for the guests. In the jubilee sermons the congregation was appealed to and exhorted to thank God for His past graces and to be diligent in preserving the treasure of the Gospel, which the Lord God has placed in our midst. Hold fast, that thou hast!

E. Schoenike.

Fiftieth Anniversary

The Evangelical Lutheran Zion Congregation at Clatonia, Nebr., was privileged to celebrate their fiftieth anniversary on June 11. The speakers for this joyful occasion were the former Pastor Rev. E. Redlin, Rev. J. Witt, and Rev. W. Baumann.

May the Lord bless and abide with Zion as He has in the past.

E. C. Monhardt.

Announcement

The new school year in Dr. Martin Luther College, New Ulm, Minnesota, will begin September 6, 9 A. M. Our school offers a three-year normal course for such who desire to become teachers in our Lutheran elementary schools. It offers a four-year high school course in preparation for this normal course, and also in preparation for entrance to Northwestern College. But we wish to call attention to parents that we also offer an efficient high school course given under distinctly Christian influence to such who are looking for a general high school course for their child.

For application blank and catalog apply to

E. R. Blieferticht,
213 South Jefferson Street,
New Ulm, Minnesota.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., will, D. v., begin September 5. New scholars should announce themselves without any further delay. For information apply to:

O. J. R. Hoenecke,
2200 Court Street,
Saginaw, Mich.

Memorial Wreaths

In memory of the Rev. J. G. Glaeser, who died June 22, 1933, the following contributed towards a memorial wreath for Home Missions and Northwestern College: Professors, Pastors and Teachers of the West Wisconsin District, Professors of our seminary at Thiensville, and Pastors of the Missouri Synod the

sum of \$34.50. The Ladies' Aid Society of the Tomah Congregation also gave \$5.00 for the same purpose. \$19.75 to be used for Home Mission and \$19.75 for Northwestern College. H. A. Pankow.

In memory of Gottfried Friese, who died on June 3, 1933, at Goodhue, Minneola Township, Minn., \$1.00 was donated by Mrs. Ferd. Schulz to the Children's Friend Society. T. E. Kock.

In memory of the late Fred Kramin contributions for Missions were made by Theo. Albrecht \$5.00, Rev. W. C. Albrecht \$1.00, August Kramin \$1.00.

A. W. Blauert, Pastor.
Olivia, Minn.

In gratitude to the Lord for His blessings, Mr. and Mrs. Otto Broderdorf, members of St. Stephen's Congregation, Fountain Prairie, Wis., donated the sum of \$2.00 for the debt of Synod, in commemoration of their 5th wedding anniversary, June 30.

A. L. Mennicke, Pastor.

In memory of Mrs. Frank Keip, whom the Lord suddenly called to her eternal rest, St. John's Sunday School designated the sum of \$3.00 for the Children's Home in Wauwatosa. A. L. Mennicke, Pastor.

MISSION FESTIVALS

Redwood Falls, Minn., St. John's Church, Edward A. Birkholz, pastor. Speakers: Brauer, Poehler, Mack. Offering: \$122.15.

Town Norton, Winona Co., Minn., A. Hanke, pastor. Speakers: A. Looch, R. Mueller. Offering: \$163.08.

Trinity Sunday

Ward, So. Dak., Immanuel Church, Wm. Lindloff, pastor. Speakers: M. D. Keturakat, Stud. W. Dorn. Offering: \$75.32.

Goodhue, Minn., St. Peter's Church, T. E. Kock, pastor. Speakers: A. Eickmann, Th. Albrecht. Offering: \$70.52.

First Sunday after Trinity

Graceville, Minn., Im. F. Lenz, pastor. Speakers: E. A. Hempeck, A. Gierke. Offering: \$56.03.

Second Sunday after Trinity

Mazeppa and Bear Valley, Minn., St. John's Churches, Theo. Haar, pastor. (Joint Service.) Speakers: Julius Lenz, Wm. Haar, Sr., Otto Klett. Offering: \$106.00.

Third Sunday after Trinity

Island Lake, Minn., A. Martens, pastor. Speakers: Paul Spaude, H. Birner. Offering: \$54.25.

Witten, So. Dak., St. John's Church, L. Gruendeman, pastor. Speakers: F. Miller, L. Tessmer. Offering: \$30.35.

Aurora, So. Dak., First English Lutheran Church, Herbert Lau, pastor. Speakers: F. Reuter, Stud. W. Dorn. Offering: \$43.40.

Fourth Sunday after Trinity

Elkton, So. Dak., Trinity Church, Wm. Lindloff, pastor. Speakers: Prof. E. H. Sauer (English and German), R. Palmer (English). Offering: \$107.00.

Ellsworth, Minn., St. Peter's Church, M. Schuetze, pastor. Speakers: R. Korn, W. Sauer, Wm. C. Albrecht. Offering: \$119.00.

Woodville, Wis., Immanuel Church, M. C. Michaels, pastor. Speakers: A. Langendorff, O. Medenwald. Offering: \$56.00.

Eden Township, Brown Co., Minn., Immanuel Church, H. A. Scherf, pastor. Speakers: H. C. Sprenger, J. Brauer, C. W. A. Kuehner. Offering: \$106.00.

Rauville Township, Watertown, So. Dak., St. John's Church, J. B. Erhart, pastor. Speakers: A. Fuerstenau, E. J. Otterstatter. Offering: \$107.17.

Fifth Sunday after Trinity

Algoma, Wis., Karl F. Toepel, pastor. Speakers: Theo. Thurow, S. Miller. Offering: \$272.00.

Pigeon, Mich., St. John's Church, G. F. Wacker, pastor. Speakers: F. E. Stern, L. Kaesmeyer. Offering: \$211.18.

Sixth Sunday after Trinity

Weyauwega, Wis., St. Peter's Church, M. Hensel, pastor. Speakers: G. Pieper, Walter Speckhard. Offering: \$155.32.

Goodhue, Minneola Township, Minn., St. John's Church, T. E. Kock, pastor. Speakers: L. W. Meyer, E. Scharlemann. Offering: \$78.34.

Seventh Sunday after Trinity

South Ridge, Monroe Co., Wis., St. Matthew's Church, P. Monhardt, pastor. Speakers: Wm. Limpert, Ad. Werr, A. Winter. Offering: \$175.00.

Tyler, Minn., Immanuel Church, A. Martens, pastor. Speakers: E. W. Menzel, H. Lau. Offering: \$37.80.

BOOK REVIEW

Prayer and Praise. A Collection of Two-Part Anthems for Soprano and Alto Arranged by Geo. Kessel. Price, 60 cents, net. Published by Geo. Kessel, 1984 Marshall Ave., St. Paul, Minn.

His Glory. A Collection of Two-Part Anthems for Soprano and Alto Arranged by Geo. Kessel. Price, 60 cents, net. Published by Geo. Kessel, 1984 Marshall Ave., St. Paul, Minn.

"These collections have been arranged and published at the suggestion of a number of ministers and organists, who find it difficult to secure men's voices for their choir or who have a number of young confirmed girls in their congregation eager to sing the joyful praises of the Lord before they become members of the regular choir." "His Glory" contains anthems for the festival seasons — Advent, Christmas, New Year, Lent, Easter, Whitsunday, Confirmation, Missions. "Prayer and Praise" offer anthems of a general character. Most of the anthems can be used for duet singing. G.

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 Prairie.....	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. Carl C. Kuske, Flora, Student Support \$2.00,	
Rev. G. O. Krause, Little Black.....	1.90	Church Extension Operation \$2.00, General	
Rev. G. O. Krause, Stetsonville.....	11.60	Support \$3.35; total.....	7.35
Rev. F. W. Loeper, Whitewater.....	73.35	Rev. Carl C. Kuske, Flora, Home for Aged.....	3.30
Rev. F. W. Loeper, Richmond.....	50.00	Rev. Hy. Boettcher, Gibbon, Synodic Administra-	
Rev. Theo. Mahnke, Little Falls.....	12.95	tion \$5.46, Educational Institutions \$10.00,	
Rev. G. C. Marquardt, Schofield.....	89.64	Missions \$10.00, Student Support \$5.00, General	
Rev. J. Mittelstaedt, Menomonie.....	197.21	Support \$5.00, To Retire Bonds, Memorial	
Rev. P. Monhardt, South Ridge.....	115.00	Wreath for Mrs. Otto Pless \$10.50; total.....	45.96
Rev. W. O. Nommensen, Wausau.....	18.00	Rev. J. Carl Bast, Morton, General Institutions	
Rev. E. J. Otterstatter, Tomahawk.....	26.74	\$75.00, Indian Mission \$25.00, Negro Mission	
Rev. E. J. Otterstatter, Ogema.....	5.16	\$15.00, Home Mission \$50.00; total.....	165.00
Rev. E. J. Otterstatter, Prentice.....	4.10	Rev. A. W. Blauert, Olivia, Supervision, Pro. and	
Rev. J. M. Raasch, Lake Mills.....	250.42	Pub.	12.65
Rev. Herb. Schaller, Medford.....	142.00	Rev. Henry Albrecht, Omro, Negro Mission.....	5.00
Rev. Herb. Schaller, Goodrich.....	6.35	Rev. Edw. A. Birkholz, Redwood Falls, Missions....	41.44
Rev. C. W. Siegler, Bangor (Young People).....	5.00	Rev. Aug. Sauer, Renville, General Mission \$5.10,	
Rev. C. W. Siegler, Bangor.....	5.00	Negro Mission, Memorial Wreath from Rev.	
Rev. C. W. Siegler, Portland.....	6.80	Wm. Petzke for Paul Breikreutz \$2.00; total....	7.10
Rev. R. Siegler, West Salem (Personal).....	10.00	Rev. J. Baur, Ridgely, Home for Aged \$5.50, Home	
Rev. Max Taras, Lebanon.....	16.00	Mission \$9.50, General Support \$5.00; total.....	20.00
Rev. L. A. Witte, Dorset Ridge.....	16.73	Rev. G. R. Schuetze, Seaforth, Home Missions.....	2.90
Rev. L. A. Witte, Kendall.....	98.44	Rev. G. R. Schuetze, Seaforth, General Mission.....	10.05
Rev. W. E. Zank, T. Deerfield.....	5.00	Rev. G. R. Schuetze, Sheridan, General Missions.....	82.84
Rev. E. Zarembo, R. 1, Wausau.....	39.25	Rev. E. G. Fritz, Wellington, Educational Institu-	
Rev. H. R. Zimmermann, Randolph.....	20.41	tions	30.00
Every-Member Canvass			
Rev. Wm. A. Baumann, Neillsville.....\$	17.70	Rev. E. G. Fritz, Wellington, Every-Member Can-	
Rev. M. J. Hillemann, Marshall.....	258.50	vass	7.00
Rev. H. R. Zimmermann, Randolph.....	5.00	Rev. E. G. Fritz, Wellington, Church Extension	
Budgetary	\$3,173.52	Operation	20.00
Every-Member Canvass	281.20	Rev. Aug. Sauer, Winfield, General Administration	
Non-Budgetary	22.95	Rev. Aug. Sauer, Missions, General \$16.40, Indian	
Total for May, 1933.....	\$3,477.67	\$15.00, Negro \$10.00, Home \$25.00, Poland	
H. J. KOCH, Treasurer.			

MINNESOTA DISTRICT

June, 1933

Redwood Falls Conference

Rev. R. Heidmann, Arlington, General Missions			
\$24.00, Home Mission \$57.00; total.....\$	81.00	Total Redwood Falls Conference.....	\$1,329.97
Rev. A. C. Krueger, Cedar Mills, General Administra-		Mankato Conference	
tion \$22.00, Theological Seminary \$10.00, Dr.		Rev. R. Polzin, Alma City, General Support.....\$	17.90
Martin Luther College \$10.00, General Mission		Rev. F. C. Kock, Belle Plaine, General Administra-	
\$10.00, Indian Mission \$10.00, Negro Mission		tion \$10.00, General Institutions \$10.00, General	
\$10.00, Home Mission \$10.00, Church Extension		Missions \$20.00, Poland Mission from Mrs.	
Operation \$8.00; total.....	90.00	Emma Agather \$1.00, General Support \$7.35;	
Rev. A. W. Blauert, Danube, Supervision, Pro. and		total	48.35
Pub.	14.05	Rev. A. Jul. Dysterheft, Helen, Indian Mission	
Rev. C. J. Schrader, Echo, Church Extension Oper-		\$14.25, Negro Mission \$14.25, General Support	
ation	14.00	\$28.50, General Support, personally from Rev.	
Rev. C. J. Schrader, Echo, Indian Mission \$15.00,		A. Jul. Dysterheft \$5.00; total.....	62.00
Negro Mission \$15.00, Home Mission \$25.00,		Rev. L. F. Brandes, Jordan, Synodic Administration	
Madison Student Mission \$5.00, Twin City Mis-		\$20.00, Educational Institutions \$60.00; total....	80.00
sion \$10.00, Church Extension Operation \$11.40,		Rev. O. K. Netzke, Madison Lake, Home Mission....	2.00
Twin City Mission (Institutional) \$5.00; total....	86.40	Rev. A. Ackermann, Mankato, Every-Member Can-	
Rev. Carl C. Kuske, Emmet, Student Support \$2.00,		vass	75.50
Church Extension Operation \$2.00, General		Rev. A. Ackermann, Memorial Wreath for Wm.	
Support \$3.85; total.....	7.85	Schwein, Home for Aged.....	8.50
Rev. C. C. Kuske, Emmet, Indian Mission \$20.00,		Rev. G. E. Fritzsche, St. Clair, Indian Mission \$10.00,	
Negro Mission \$20.00, Home Mission \$33.10,		Home Mission \$25.95, Negro Mission \$10.00,	
Poland Mission \$9.70, Madison Student \$2.81;		Student Support, New Ulm \$5.00, General Sup-	
total	85.61	port \$10.00, Lutheran Childrens Friend Society	
Rev. Im. F. Albrecht, Fairfax, Synodic Administra-		\$5.00, Home for Aged \$5.00; total.....	70.95
tion \$10.00, Theological Seminary \$10.00, Dr.		Rev. O. K. Netzke, Smith's Mill, Home Mission.....	7.00
Martin Luther College \$15.00, Dakota-Montana		Total Mankato Conference.....	\$ 372.20
Academy \$5.00, Indian Mission \$8.00, Home		St. Croix Conference	
Mission \$15.00, Negro Mission \$7.00, Student		Rev. Wm. Franzmann, Baytown, Home Mission.....\$	17.65
Support \$15.00, General Support \$15.00; total....	100.00	Rev. G. F. Zimmermann, Cady, Negro Mission.....	12.00
Rev. Im. F. Albrecht, Fairfax, Church Extension		Rev. G. F. Zimmermann, Cady, Indian Mission.....	45.00
Dr. Morrison Memorial Wreath.....	8.50	Rev. Otto E. Klett, Centuria, General Support.....	7.50
Rev. Im. F. Albrecht, Fairfax, General Administra-		Rev. Otto E. Klett, Centuria, General Support.....	13.50
tion \$7.50, Supervision, Pro. and Pub. \$7.25,		Rev. L. W. Meyer, E. Farmington, General Missions	146.30
Theological Seminary \$15.00, Northwestern Col-		Rev. G. F. Zimmermann, Elmwood, Negro Mission	7.69
lege \$15.00, Dr. Martin Luther College \$30.00,		Rev. G. F. Zimmermann, Elmwood, Indian Mission	53.34
Dakota-Montana Academy \$15.00, General Mis-		Rev. Wm. Franzmann, Grant, Missions.....	17.00
sion \$5.00, Indian Mission \$15.00, Negro Mission		Rev. E. W. Penk, Prescott, Missions.....	20.75
\$15.00, Home Mission \$35.00, Poland Mission			
\$5.00, Student Support \$20.00, General Support			
\$30.00; total.....	214.75		

Rev. Otto E. Klett, St. Croix Falls, General Support	5.00
Rev. A. E. Frey, St. Paul, from Veterans Hospital, Ft. Snelling for Piney Woods Building Fund \$6.95, Home for Aged \$10.00; total.....	16.95
Rev. A. C. Haase, St. Paul, Educational Institutions \$25.00, Twin City Mission from Ladies' Aid \$5.00, Negro Mission \$25.00, General Support \$11.57; total.....	66.57
Rev. J. W. F. Pieper, Somerset, General Fund.....	6.91
Rev. A. W. Saremba, Weston, Home for Aged.....	5.50
Rev. M. C. Michaels, Woodville, Home Mission.....	20.00
Rev. A. F. G., Minneapolis, General Support.....	10.00
S. M. G., Minneapolis, General Support.....	5.00
Total for St. Croix Conference.....	\$ 476.66

Red Wing Conference

Rev. Theo. Haar, Bear Valley, Educational Institutions \$15.00, Missions \$35.00; total.....	50.00
Rev. E. G. Hertler, Brownsville, Dr. Martin Luther College.....	8.15
Rev. R. Jeske, Caledonia, General Institutions \$36.60, General Missions \$35.00, Negro Mission \$3.45; total.....	75.05
Rev. R. F. Schroeder, Dexter, Finance.....	19.76
Rev. T. E. Kock, Goodhue, General Missions.....	80.97
Rev. F. W. Weindorf, Grace, Goodhue, General Missions.....	19.55
Rev. F. W. Weindorf, St. John's, Goodhue, General Missions.....	33.64
Rev. E. G. Hertler, Hokah, Indian Mission \$15.00, Home Mission \$21.50; total.....	36.50
Rev. E. G. Hertler, La Crescent, Indian Mission \$15.00, Home Missions \$27.85; total.....	42.85
Rev. Theo. Haar, Mazeppa, Educational Institutions \$31.00, Missions \$50.00; total.....	81.00
Rev. T. E. Kock, Minneola, General Missions \$42.53, Lutheran Childrens Friend Society, Memorial Wreath \$1.00; total.....	43.53
Rev. A. Eickmann, Nodine, General Institutions \$59.00, Student Support \$20.00; total.....	79.00
Rev. A. Eickmann, Nodine, General Institutions.....	56.00
Rev. M. C. Kunde, Oronoco, Church Extension Operation \$17.45, Home for Aged, Belle Plaine \$6.36; total.....	23.81
Rev. M. C. Kunde, Pine Island, Home for Aged \$4.11, Indian Mission \$5.00, Negro Mission \$5.00, Home Mission \$12.84, Poland Mission \$3.00, Madison Student Mission \$2.00, Church Extension Operation \$14.09; total.....	46.04
Rev. Geo. W. Scheitel, Echo, Indian Mission \$20.00, Negro Mission \$25.00, Home Mission \$75.00, Poland Mission \$15.00, Twin City Mission \$23.00; total.....	158.00
Rev. R. Jeske, Union, General Institutions \$14.35, General Mission \$14.00; total.....	28.35
Total Red Wing Conference.....	\$ 882.20

Crow River Valley Conference

Rev. W. G. Voigt, Acoma, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$9.40; total.....	\$ 59.40
Rev. W. G. Voigt, Acoma, Home for Aged \$28.41, Student Support \$20.00; total.....	48.41
Rev. W. P. Sauer, Buffalo, Home Mission \$50.00, General Support \$13.20; total.....	63.20
Rev. W. P. Sauer, Crawford's Lake, Home Mission \$15.00, General Support \$4.31; total.....	19.31
Rev. M. Schuetze, Ellsworth, General Mission.....	18.00
Rev. W. J. Schulze, Hutchinson, General Institutions \$66.36, Indian Mission \$42.75, Home Mission, Minnesota District \$55.10, General Support \$69.58; total.....	233.79
Rev. W. J. Schulze, Hutchinson, Every-Member Canvass.....	16.00
Rev. M. J. Wehausen, Johnson, Dakota-Montana Academy \$5.60, Michigan Lutheran Seminary \$24.95; total.....	30.55
Rev. M. J. Wehausen, Johnson, Dr. Martin Luther College \$5.00, Indian Mission \$25.00, Negro Mission \$25.00, Home Mission \$32.13, Home for Aged \$7.47; total.....	94.60

Rev. M. J. Wehausen, Johnson, From 8 Members of Class of 1915 Northwestern College Memorial Wreath for Teacher Albert Manthey for Church Extension Operation.....	9.00
Rev. Karl J. Plocher, Litchfield, General Support....	35.90
Rev. W. P. Haar, Loretto, Negro Mission \$25.00, Home Mission \$66.36; total.....	91.36
Rev. M. J. Wehausen, Malta, Home for Aged.....	5.65
Rev. Alvin Leerssen, Montrose, General Administration.....	8.30
Rev. W. C. Nickels, Pelican Lake, General Missions \$50.00, General Support \$16.40; total.....	66.40
Total Crow River Valley Conference.....	\$ 799.87

New Ulm Conference

Rev. J. E. Bade, Balaton, Negro Mission \$21.30, Home Mission \$1.00; total.....	\$ 22.30
Rev. J. C. A. Gehm, Darfur, General Institutions \$6.30, Home Mission \$10.20; total.....	16.50
Rev. J. C. A. Gehm, Darfur, Indian Mission \$15.00, Negro Mission \$10.00, Home Mission \$10.00, Poland Mission \$5.00, Madison Student Mission \$1.55; total.....	41.55
Rev. P. Gedicke, Essig, Dr. Martin Luther College \$30.00, Home Mission \$26.70, Home for Aged \$5.60; total.....	62.30
Rev. Paul W. Spaude, Lake Benton, General Administration.....	10.70
Rev. W. Frank, Morgan, General Missions.....	14.69
Rev. G. Hinnenthal, New Ulm, General Administration \$400.00, General Institutions \$100.00, General Missions \$100.00; total.....	600.00
Rev. F. Koehler, Nicollet, Church Extension Fund \$50.00, Indian Mission \$50.00, Home Mission \$88.74, Negro Mission \$50.00; total.....	238.74
Rev. G. Theo. Albrecht, St. Peter, General Institutions \$20.00, General Missions \$10.00, Negro Mission \$10.00, Student Support \$10.00, Church Extension Operation \$17.21; total.....	67.21
Rev. G. Theo. Albrecht, St. Peter, Synodic Administration \$9.25, General Institutions \$30.00, General Missions \$30.00, Negro Mission from Sunday School \$5.00, General Support \$10.00; total.....	84.25
Rev. Wm. C. Albrecht, Sleepy Eye, General Administration \$100.00, General Institutions \$114.00, Indian Mission \$25.00, Negro Mission \$28.50, Church Extension Fund, Memorial Wreath for Mrs. John Remmele from Ladies' Aid and Friends \$7.00; total.....	274.50
Rev. Karl Brickmann, Vesta, General Institutions \$20.00, General Missions \$22.02; total.....	42.02
Total New Ulm Conference.....	\$1,474.76
Erna Jahnke, Treasurer, Minnesota District Walther League, Apache Indian Missions.....	\$ 27.73
Grand Total.....	\$5,363.39

H. R. KURTH,
District Treasurer.

NORTH WISCONSIN DISTRICT

June, 1933

Rev. G. E. Boettcher, Hortonville.....	\$ 49.73
Rev. Th. Brenner, Freedom.....	162.32
Rev. John Dowidat, Oakfield.....	21.70
Rev. Paul C. Eggert, Abrams.....	10.00
Rev. Paul C. Eggert, Brookside.....	8.00
Rev. A. Froehlike, Neenah.....	121.62
Rev. Phil. Froehlike, Appleton.....	18.06
Rev. Kurt R. F. Geyer, Peshtigo.....	61.03
Rev. Br. Gladosch, Greenleaf.....	155.07
Rev. Otto Gruendemann, Gibson.....	69.85
Rev. Harold O. Grunwald, Louis Corners.....	222.74
Rev. A. Habermann, Hartland.....	17.81
Rev. A. Habermann, Angelica.....	14.00
Rev. Wm. J. Hartwig, Montello.....	59.31
Rev. Wm. J. Hartwig, Mecan.....	52.67
Rev. Carl C. Henning, Peshtigo.....	25.81
Rev. Otto C. Henning, Sevastopol.....	10.00
Rev. M. Hensel, Weyauwega.....	93.51
Rev. E. C. Hinnenthal, Forestville.....	13.17

Rev. Theo. Hoffmann, Rapid River, Mich.	6.82	Rev. Wm. Roepke, Bruce's Crossing	9.50
Rev. A. G. Hoyer, Princeton	91.58	Rev. M. F. Sauer, Brillion	115.90
Rev. O. T. Hoyer, Winneconne	23.50	Revs. T. J. Sauer, F. M. Brandt, Appleton	400.00
Rev. O. T. Hoyer, Zion	4.98	Rev. Gerhard A. Schaefer, Collins	109.34
Rev. L. Kaspar, Greenville	63.10	Rev. Norman Schlavensky, Fontenoy	77.15
Rev. L. Kaspar, Clayton	18.75	Rev. A. E. Schneider, Fremont	48.80
Rev. E. H. Kionka, Newton, St. John's Congregation	200.00	Rev. J. Schulz, Vandyne	35.10
Rev. E. H. Kionka, Newton, St. Paul's Congregation	14.60	Rev. Fr. Schumann, Sawyer	80.71
Rev. Paul J. Kionka, Maribel	110.00	Rev. Ph. Sprengling, Cleveland	45.37
Rev. Geo. Kobs, Markesan	373.29	Rev. Theo. Thurow, Menominee, Mich.	76.97
Rev. H. Koch, Reedsville	108.56	Rev. Karl F. Toepel, Algoma	200.00
Rev. L. H. Koeninger, Manitowoc	275.00	Rev. I. G. Uetzmann, Oshkosh	27.60
Rev. Jos. D. Krubsack, Eagle River	38.94	Rev. Theo. F. Uetzmann, Manitowoc	115.00
Rev. H. A. Kuether, Sheboygan Falls	70.15	Rev. A. W. Voigt, Depere	14.10
Rev. Carl Lawrenz, North Fond du Lac	86.00	Rev. A. W. Voigt, Pine Grove	12.55
Rev. V. J. Siegler, Nasewaupsee	31.46	Rev. Wm. Wadzinski, Manchester	33.17
Rev. Wm. F. Lutz, Escanaba, Mich.	58.50	Rev. Wm. Wadzinski, Marquette	4.86
Rev. John Masch, Black Creek	30.85	Rev. A. H. J. Werner, Center	41.37
Rev. Louis E. Mielke, Shiocton	88.49	Rev. W. A. Wojahn, Eldorado, St. Paul's Congregation	128.52
Rev. Louis E. Mielke, Deer Creek	16.02	Rev. W. A. Wojahn, Eldorado, St. Peter's Congregation	12.40
Rev. Paul Th. Oehlert, Kaukauna	39.89	Rev. R. E. Ziesemer, Appleton	100.82
Rev. E. P. Pankow, Green Lake	44.35	Rev. W. F. Zink, Dale	52.30
Rev. W. E. Pankow, New London	133.88	Budget (including \$98.00 for E. M. C.).....	\$5,974.28
Rev. Gerhard Pieper, Fond du Lac	828.04	Non-Budget	13.76
Rev. J. G. Pohley, Menasha	128.35		\$5,988.04
Rev. Emil Redlin, Ellington	45.60		
Rev. Emil Redlin, Stephenville	8.60		
Rev. T. W. Redlin, Kingston	9.00		
Rev. T. W. Redlin, German Settlement	7.15		
Rev. Edm. C. Reim, Forest, St. Paul's Congregation	37.00		
Rev. Edm. C. Reim, Forest, St. John's Congregation	14.78		
Rev. Wm. Roepke, Marquette, Mich.	2.00		

ALBERT VOECKS, Treas.,
Appleton, Wis.

TREASURER'S STATEMENTS

June 30, 1933 — 12 Months

Receipts and Disbursements

	Collections	Revenues	Total	Disbursed
General Administration	\$ 68,237.29	\$ 17,088.56	\$ 85,325.85	\$ 44,698.36
Funds Income, Undistr.		8,600.00	8,600.00	
Educational Institutions	30,564.21		30,564.21	
Theological Seminary	5,092.08	5,887.08	10,980.01	19,827.95
Northwestern College	6,068.41	17,971.85	24,040.26	46,334.22
Dr. Martin Luther College	4,364.64	15,132.98	19,497.62	39,107.29
Michigan Lutheran Seminary	1,866.76	2,538.99	4,405.75	10,947.18
Northwestern Lutheran Academy	667.41	1,582.84	2,250.25	6,713.53
Home for the Aged	2,391.12	804.15	3,195.27	4,740.59
Missions, General	49,074.35		49,074.35	1,432.56
Indian Mission	11,087.41		11,087.41	24,124.81
Negro Mission	6,819.73		6,819.73	40,541.26
Home Mission	26,956.21		26,956.21	91,751.51
Poland Mission	3,884.87		3,884.87	8,622.64
Madison Student Mission	464.87		464.87	2,980.34
General Support	8,510.94		8,510.94	19,883.00
Indigent Students	2,418.35		2,418.35	8,266.19
Church Extension	1,766.69		1,766.69	
To Retire Debts	855.05		855.05	
	\$231,090.33	\$ 69,607.30	\$300,687.63	\$369,971.43
Coll. by Rev. Brenner	908.49		908.49	
	\$231,998.82		\$301,606.12	\$301,606.12
Deficit				\$ 68,365.31

Cash Account

Accretions

Cash Balance July 1, 1932	\$ 17,683.31	
Coll. for Budget (regular)	231,090.33	
Coll. for Budget (Brenner)	908.49	
Coll. for Budget (E.M.C.)	80,802.48	
Revenues	69,607.30	\$400,091.91
Church Ext. Accts. Paid....	\$ 2,879.65	
Church Ext. Revenues	1,003.19	
Trust Fds. Prev. reported	2,328.16	
Memorial Wreaths	15.00	
Sem. Bldg. Com.	779.59	
Accts. Rec'ble. Paid	239.70	
Inmates Dep. Tr. to Fund	750.00	
	7,995.29	
	\$408,087.20	

Liabilities

Accts. Payable Made	\$ 24,980.31	
Accts. Payable Paid	15,000.00	
Plus		\$ 9,980.31
Notes Payable Made	\$ 17,334.25	
Notes Payable Paid	45,838.93	
Minus		*\$28,504.68
Non-Budgetary Coll.	\$ 3,154.90	
Non-Budgetary Paid	3,150.90	
Plus		\$ 4.00
Inmates Deposits		750.00
Total Net Cash Available		\$388,816.83

Budget Disbursements	\$369,971.43	Debt on July 1, 1932.....	\$612,799.82
Church Extension Loans	4,842.02	Debts made since	46,169.46
Annuities Paid	600.00		
Notes, Accts. Payable	2,939.95		
Paid Fund Administrator	3,525.16	Debts paid since	\$658,969.28
Altenheim Fund (refund)	1,000.00		\$ 65,439.83
	<u>382,878.56</u>	Debt on June 30, 1933....	\$593,529.45
Cash Bal. on July 1, 1933	\$ 5,938.27	Decrease	\$ 19,270.37

THEO. H. BUUCK, Treasurer.

TREASURER'S STATEMENTS

June 30, 1933 — 12 Months

Collections and Allotments

Districts	Collections	Allotments	Arrears	Surpassing
Pacific Northwest	\$ 694.63	\$ 1,992.96	\$ 1,298.33	
Nebraska	8,250.40	9,166.80	916.40	
Michigan	21,657.77	30,906.60	9,248.83	
Dakota-Montana	8,560.97	11,195.88	2,634.91	
Minnesota	46,740.84	63,552.24	16,811.40	
North Wisconsin	49,987.50	79,530.96	29,543.46	
West Wisconsin	47,852.56	77,610.60	29,758.04	
Southeast Wisconsin	45,533.31	88,371.84	42,838.53	
Total — Districts	\$229,277.98	\$362,327.88	\$133,049.90	
From Direct Sources and Poland	1,812.35		1,812.35	
	\$231,090.33		\$131,237.55	
Rev. Brenner	908.49		908.49	
	\$231,998.82		\$130,329.06	
Revenues	69,607.30	80,000.00	10,392.70	
	\$301,606.12	\$442,327.88	\$140,721.76	
Budget Disbursements	369,971.43	369,971.43	72,356.45	
Deficit	\$ 68,365.31		\$ 68,365.31	
Saved		\$ 72,356.45		
Add Every-Member Canvass	\$ 80,802.48			
Coll. and Revenue	301,606.12			
Total	\$382,408.60			
Budget Disbursements	369,971.43			
Excess	\$ 12,437.17			

Districts	E. M. C. Coll.	Collections	Total	Allotments	Arrears	Surpassing
Pacific Northwest	\$ 206.25	\$ 694.63	\$ 900.88	\$ 1,652.00	\$ 751.20	
Nebraska	1,787.05	8,250.40	10,037.45	7,599.21		2,438.24
Michigan	7,542.16	21,657.77	29,199.93	25,621.60		3,578.33
Dakota-Montana	1,553.45	8,560.97	10,114.42	9,281.25		833.17
Minnesota	11,297.97	46,740.84	58,038.81	52,683.87		5,354.94
North Wisconsin	24,439.64	49,987.50	74,427.14	65,929.93		8,497.21
West Wisconsin	18,715.32	47,852.56	66,567.88	64,338.00		2,229.88
Southeast Wisconsin	15,208.64	45,533.31	60,741.95	73,258.81	12,516.86	
Total	\$ 80,750.48	\$229,277.98	\$510,028.46	\$301,364.67		\$ 22,931.77
						13,268.06
Personal	52.00		52.00			\$ 9,663.71
	\$ 80,802.48					52.00
Direct Sources		1,812.35	1,812.35			1,812.35
Rev Brenner		908.49	908.49			908.49
		\$231,998.82				\$ 12,436.55
						.62
Revenues		69,607.30	\$ 69,607.30			
		\$301,606.12	\$382,408.60			
Budget Disbursements			369,971.43			
Over			\$ 12,437.17			\$ 12,437.17

THEO. H. BUUCK,
Treasurer.

COLLECTION ENVELOPES

Orders for Collection Envelopes should be sent in NOW if needed by January

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JAN. 1, 1934

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

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

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

PRICES FOR ENVELOPES

Weekly envelopes, size 2-5/16x3-5/8, each set containing 52 envelopes,

	Manila	White	Colored
25 sets or more.....	.11½	.12	.13
50 sets or more.....	.10½	.11	.12
110 sets or more.....	.09½	.10	.11
210 sets or more.....	.08½	.09	.10
310 sets or more.....	.08	.08½	.09½
400 sets or more.....	.07½	.08	.09
750 sets or more.....	.07	.07½	.08½

Cartons 1c each.

Minimum charge \$2.75.

Monthly sets, one-third of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

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

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

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

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

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

Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500	\$2.00	\$2.25	\$2.50
1,000	3.00	3.50	3.75
Every additional 1,000	2.00	2.50	2.75

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1935.** Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN.....	\$1.25	GEMEINDEBLATT	\$1.25
Same by mail to Milwaukee readers.....	\$1.50	Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$.40		
Same by mail to Milwaukee readers.....	\$.50		

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of paid-up subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

If the label on the copy of the publication you are receiving is not dated January 1934 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We therefore kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1934.

Northwestern Publishing House, 935-937 North Fourth St., Milwaukee, Wis.