

# 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. 18.

Milwaukee, Wis., February 1st, 1931.

No. 3.

## THE HOMELAND IN GLORY

"Where your treasure is, there will your heart be also"

Matthew 6:21

"For here we have no continuing city, but we seek one to come"

Hebrews 13:14

My home is in heaven, my home is not here,  
There dwelleth my Treasure, the One I hold dear,  
My precious Lord Jesus, my Savior, my God,  
And, O, how I long for that glorious abode!

My Lord is so lovely, so wondrously fair;  
No monarch on earth with my King can compare.  
More pure than the lily, more bright than the sun,  
Of all the immortals the loveliest One.

His love was so great that He came down to die,  
To cleanse and prepare me for mansions on high.  
He washed me from sin in His Own precious Blood.  
The price of my pardon is Calvary's flood.

And since He has bought me, and I am His Own,  
I'll follow Him upward from cross to the throne.  
His Father is mine, and His Spirit so blest  
Assures me I'll enter His heavenly rest.

Though humble my dwelling and lowly my lot,  
Earth's riches and vanity trouble me not.  
Each day brings me nearer the heavenly land,  
Through "much tribulation" the Lord holds my hand.

He dwells in the glory a place to prepare,  
That all His redeemed ones His Homeland may share.  
The walls are of jasper, the streets of pure gold,  
And portals of pearl gleam in splendor untold.

A stream clear as crystal through gardens fair flows,  
Where God's Tree of Life in its fruitfulness grows.  
The lilies of Eden eternally bloom  
Where sin cannot enter and death cannot come.

How sweet are the anthems of angelic choirs!  
How lovely the strains of melodious lyres!  
The music of harps fills that glorious domain.  
The realm of the saved knows no sorrow, no pain.

The mind of a mortal can never conceive  
What God has prepared for His Own who believe.  
No eye hath e'er seen, and no ear e'er hath heard  
The joys that await all who trust in His Word.

My home is in heaven, my home is not here,  
And some day my beautiful King shall appear.  
Then up to His heavenly palace I'll soar,  
And dwell with my Treasure in bliss evermore.

Anna Hoppe.

## THE ONE HUNDRED SECOND PSALM

### Has the Psalm a Messianic Character?

It is not stated, in the Psalm, on what occasion, or by whom, this ode was composed. Verses 13-21, however, seem to indicate that the Psalm was written in the time of the Captivity of the Jews, in view of the troubles of that long and weary exile. The verses referred to read thus:

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come.

For thy servants take pleasure in her stones, and favor the dust thereof.

So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

When the Lord shall build up Zion, he shall appear in his glory.

He will regard the prayer of the destitute, and not despise their prayer.

This shall be written for the generation to come: and the people which shall be created shall praise the Lord.

For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth;

To hear the groaning of the prisoners; to loose those that are appointed to death;

To declare the name of the Lord in Zion, and his praise in Jerusalem."

Plainly a momentous event in the history of Israel is here referred to, and that can be none other than that crucible and ever memorable event of the Exile, which was of such deep significance in the restoration of Zion, the church of God. Consequently the Psalmist does not speak of individual and personal troubles in the first eleven verses, but he speaks as one of the people, as one who sighs for its deliverance and pleads with God for the restoration of His afflicted people. In the midst of the tribulations which are so tenderly described, he saw encouraging evidences that the Lord was about to manifest His mercy, and to restore the people to their native land. Zion's deliverance is at hand. Her God has not forsaken her. In this thought the writer of the Psalm finds much consolation, so much so, that all else is swallowed up and forgotten.

But while the holy writer has in mind the deliverance of Israel from its captivity, he undoubtedly looks beyond to a future glory of Zion, that is, the Church of God, which shall be delivered from its enemies, even as Zacharias, the father of John the Baptist, being filled with the Holy Ghost, says in his song of praise: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David;

Jan 32  
Rev C Buenger  
5026 19th Ave



as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant." Luke 1:68-72. The whole trend of the words of our Psalm quoted above goes to show that the Psalmist looks forward to the time when the Lord Jehovah — Christ — shall appear in His glory and His Church shall be exalted. "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come," he says; furthermore, "When the Lord shall build up Zion, he shall appear in his glory."

There can be no doubt, that this Psalm has a Messianic character, Messianic in this sense, that it describes not only the humiliation, but also the exaltation of Zion, or the Christian Church. It may be added that verses 25-27 of our Psalm, which have been treated on in our previous meditation, are quoted in the Epistle to the Hebrews (1:10-12) as addressed to Christ, and form a part of the writer's proof from the Old Testament that He, as the Son of God, is higher than the angels; yea, that He is the unchangeable, everlasting God, as he says, "Jesus Christ the same yesterday, and to-day, and for ever." We may regard this Psalm, then, as bearing a special reference to the times of the Gospel, and the establishment of the kingdom of grace on earth through Christ, or as Luther puts it: "This Psalm is a prayer of an afflicted and tempted heart miserably sighing and praying for deliverance and the coming of the kingdom of God. And indeed the whole sum and substance of this Psalm is, 'Thy kingdom come'."

Assuming this view point the Psalm in its contents will have a bearing on the sorrows and trials of the Christian Church and its final restoration and victory, and thus present the great theme: the humiliation and exaltation of the Church of Christ, of which, at this writing, we can only begin to touch upon the first,

#### The Humiliation of Christ's Church

Worthy of notice, in the first place, is the title of the Psalm: "A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaints before the Lord."

This inscription is peculiar; it stands quite alone among the titles prefixed to the Psalms; for it describes the character of the Psalm, and marks the circumstances under which it was composed. Moreover, it is not a marginal note to the Psalm, but is inspired by the Holy Ghost, as the Hebrew text shows, stating thereby that it is a solemn prayer, a prayer of the afflicted, that is, of one who was not only himself afflicted, but afflicted with the people of God or the Church and for it. It is calculated for an afflicted state of the Church, and is intended for the use of Christians at large who feel the serious troubles and

distress under which the Church of Christ is suffering at times, and who sigh for its deliverance and preservation, even as David prays for the Church in the Twelfth Psalm: "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. — Thou shalt keep them, O Lord, thou shalt preserve them from this generation forever."

But let us hear the prayer of one who is afflicted with the people of God and who prays for it. "Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily." This is the beginning of the prayer. It is not a silent or mental prayer, not one which we would not like others to hear, one in which we present secret matters before God known only to ourselves and which we would not have others to know of. No, it is a loud cry, one which we are not ashamed of to offer before the Almighty in strong and audible language, so that the Church and the community at large may hear it.

Are we afraid at times to present matters before the Lord in our prayers which reflect on conditions in our own Church circles, our congregations, Synodical body, or the true Lutheran Church at large, conditions which are not at all complimentary, but rather disclose a deplorable state of affairs? Are we afraid, for instance, to confess unto God in our public prayers, our laxity in doctrine and practice, laxity in our attitude toward modern tendencies which seek to enter our Lutheran Church and which threaten to undermine its confessional basis, laxity in our attitude toward encroaching worldliness in various forms or false religion like that of the lodges? Oh, let us not be mute, but rather raise a loud cry unto the Lord, if such conditions are obtaining in our midst. For not unless we prostrate ourselves before that high and holy God with a deep sense of guilt and wretchedness and brokenness of heart, and with a lowering of self-complacency, may we hope for a restoration of the Church and for God's blessings to rest on her. "Hear my prayer, O Lord. Hide not thy face from me in the day when I am in trouble." To hide the face is to refuse to look into an affair so as to grant relief, and God often has reason to do so. Considering the state of affairs obtaining in the Church with all her blemishes and shortcomings, yea, wretchedness, He has reason to turn His face from her and to refuse to look graciously upon her. But just so much more pressing is it upon ourselves, the more fervent should be our calling upon the Almighty. And we need not fear that our prayer will remain unanswered. The Psalmist says, "in the day when I call answer me speedily." He believed in an immediate answer to prayer. He often had evidence to this effect; not only did his mind become calm, and have comfort and peace, but he obtained the blessing which he earnestly sought. And



should we doubt for a moment that the gracious Lord who loves His Church as His own will grant relief and restoration to her when with sincerity of heart we pray in her behalf? J. J.

(To be continued)

### COMMENTS

**"The Sin of Impatience"** The Rev. Elmer S. Freeman writes in *The Living Church* on the sin of impatience, which he declares not only a fault of disposition, but a fundamental warping of the spirit, "which cuts at the very tap-root of our faith." He thinks it could well be classed with the traditional seven deadly sins, pride, lust, anger, covetousness, envy, sloth and gluttony.

We note with approval particularly the following paragraphs of his article:

When it evades the realm of religion, as it too often does, the sin of impatience is particularly deadly, for nowhere is it more out of place and incongruous with its environment. Impatience may be in accord with the secular temper, but it certainly is not harmonious with the religious attitude toward life.

Sometimes it attacks even the clergy and those in authority in the Church, and we try to make "big business" organizations out of our parishes. We form many societies, and collect much money; we offer spectacular sermons and musical stunts; and if the church is full and the newspapers talk about us we are pleased and satisfied. We forget that there is the best of authority for saying that "the Kingdom of God cometh not with observation," but in the quiet of prayer, in the beauty of reverent worship, in the simple, vital preaching that touches men's inmost hearts, in the intimate personal contact of pastor with people in their moments of joy and stress, of sorrow and bewilderment.

I must confess that I am not greatly impressed by the slogan of some groups of younger Christian idealists — "the world won for Christ in this generation." I have been a missionary, and I want the world won for Christ no less than they do. But I think also that I see, perhaps more clearly than they do, that a mass conversion of the world which could take place in one generation would be superficial and almost certainly impermanent. Human nature does change, but in the large it changes very slowly. There are deep-seated characteristics of mind and heart in humanity which yield only reluctantly and stubbornly to so radical a change of life and thought as real Christianity demands. Then, too, I am much more concerned about the quality of the Christians we make, both here and in China and India, than I am about the quantity. Let us not for a moment slow down or relax our missionary enterprise, either on our own doorsteps or in other lands — for it is all the same enterprise. Rather let us maintain and increase the steady pressure which sends out the gospel through the world until all men everywhere have heard it, having in mind that, as St. Paul once said, "I planted, Apollos watered, but God gave the increase." Let us remember that God is never impatient. "He sitteth between the cherubim, be the earth never so unquiet." His Holy Spirit moves with majestic and unalterable purpose, but not always at the pace we impatient humans think is necessary to salvation.

The writer is not advocating "the rocking-chair and folded hands sort of patience" in any of our endeavors, declaring this "sheer and unadulterated laziness."

"Real patience is," he says, "steady, quiet, persistent attention to the duty that lies before us, coupled with"

(We would say, flowing from and sustained by the) "unshakable confidence and faith that 'all things work together for good to them that love God,' the God who 'gives to us abundantly, above all that we ask or think'."

There is a powerful appeal in this plea for church work done in the spirit of truly Christian patience over against the impatient, restless, highpressure work at present so much in vogue. God assigns us our place of work without revealing his secret plans to us. He gives us the means, with which we are to work, and the power that makes these means effective in the hearts of men rests solely in Him. All He asks of us is that we employ these means faithfully. We hold His promise that we are not laboring in vain. That promise should sustain us even though we see no fruits of our work and make us strong to put forth our best efforts prayerfully and patiently waiting for our Lord's own hour.

A quotation from Beecher found in another column of *The Living Church* may serve to illustrate the thought of the above writer:

There comes over to our shores a poor stonecutter. The times are so bad at home that he is scarcely able to earn bread enough to eat; and by a whole year's stinting economy he manages to get together just enough to pay for a steerage passage to this country. He comes, homeless and acquaintanceless, and lands in New York, and wanders over to Brooklyn and seeks employment. He is ashamed to beg bread; and yet he is hungry. The yards are all full; but still, as he is an expert stonecutter, a man, out of charity, says, "Well, I will give you a little work — enough to enable you to pay for your board." And he shows him a block of stone to work on. What is it? One of many parts which are to form some ornament. Here is just a quail of fern, and there is a branch of what is probably to be a flower. He goes to work on this stone, and most patiently shapes it. He carves that bit of a fern, putting all his skill and taste into it. And by and by the master says, "Well done," and takes it away, and gives him another block, and tells him to work on that. And so he works on that, from the rising of the sun till the going down of the same, and he only knows that he is earning his bread. And he continues to put all his skill and taste into his work. He has no idea what use will be made of those few stems which he has been carving, until afterwards, when, one day, walking along the street, and looking up at the front of the Art Gallery, he sees the stones upon which he has worked. He did not know what they were for; but the architect did. And as he stands looking at his work on that structure which is the beauty of the whole street, the tears drop down from his eyes, and he says, "*I am glad I did it well.*" And every day, as he passes that way, he says to himself exultingly, "*I did it well.*" He did not draw the design nor plan the building, and he knew nothing of what use was to be made of his work; but he took pains in cutting those stems; and when he saw that they were a part of that magnificent structure his soul rejoiced. Dear brethren, though the work which you are doing seems small, put your heart in it; do the best you can wherever you are; and by and by God will show you where He has put that work. And when you see it stand in that great structure which He is building, you will rejoice in every single moment of fidelity with which you wrought. Do not let the seeming littleness of what you are doing now damp your fidelity. — Beecher.

In this connection read also the following sent us by a brother whose interest in the cause of our Lord prompts



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

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

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

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

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

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

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

Address all communications concerning the editorial department to Rev. John Jenny, 1321 W. Mitchell St., Milwaukee, Wis.

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

him to send us clippings and suggestions from time to time, for which interest and aid we are truly thankful.

It is important also to observe that, if one branch of the work is in straits, it is not necessarily a reason for abandoning another form of service. The work of God depends on Him alone. If the whole tree is His planting, we need not cut off one limb to save another. The whole body is His, and, if one member is weak, it is not necessary to cut off another to make it strong, for the strength of the whole body is the dependence of every part. In our many-branching service each must get vitality and vigor from the same source in God. Nevertheless, let us not forget that the *stops*, as well as the *steps*, of a good man are ordered of the Lord. If the work is His work, let Him control it, and, whether we expand or contract, let it be at His bidding, and a matter of equal satisfaction to His servant.

— George Mueller of Bristol, at Pierson, p. 196. (Baker and Taylor Co., New York, 1899.) J. B.

**Church Union** "From the point of view of a modern psychologist," we quote from the Chicago Tribune, "church union based upon one creed and one kind of worship for all kinds of people is scientifically impossible. This view was expressed by Prof. Edmund S. Conklin in an address on the psychology of personality in reference to religion before the conference of church workers in colleges and universities at the Edgewater Beach Hotel."

Prof. Conklin revealed the variations of types, temperaments, and abnormalities among people. He pointed to the difference in the ways of thinking, perceptions, attitudes, conflicts, complexes and associated emotional patterns modern psychological research has discovered.

"We are coming to realize," said Prof. Conklin, "how different is the world as experienced by each of these different personalities, and that a system of religious thinking which may be perfectly satisfactory to some cannot serve the needs of others in their different worlds."

"Permit me to quote you here words uttered by the founder of Christianity, 'the sabbath was made for man and not man for the sabbath.' Jesus placed the emphasis where psychologist thinks it belongs — upon man and his needs."

Very well quoted, professor, and aptly too. It is precisely because church union with its absence of creeds or its colorless teachings cannot satisfy the needs of men, that it fails in its mission. Perhaps a word on the human needs of men of different types, etc., is necessary here. We realize that men are very different in mentality, outlook on life, emotions, developments and historical backgrounds, but we claim that all of them, without exception, have common needs of body and soul. They all need food and clothing for the body and also food and clothing for their hungry and naked souls. They are all under the wrath of God for their sins. Being sinners all, they all need the cloak of righteousness to appear before God. For all of them our beneficent Lord and Savior has provided the same and identical spiritual food and dress, revealed in His Gospel: the salvation of all men through the suffering and dying of Jesus Christ. The universality of the doctrine of sin and grace fits all men in all their various needs, moods, conditions of mind, body and soul. When church union is sought by eliminating this doctrine, then such union provides little or nothing for the real needs of anybody. This has long been demonstrated to the satisfaction of every thinking and believing Christian, it is so plain to him that it needed not the demonstrations of misleading modern science in Psychology to convince us. Man is made for the one truth of salvation, uttered in the one true creed, not man-made at all, based upon the Word of God. Man can provide no other for the needs of fallen men. Z.

\* \* \* \* \*

**The Pope's Encyclical** of recent date dwells upon the evils of all manner of nastiness now prevailing in the world. The holy Father condemns as against the law of God: sterilization of the physically or mentally unfit, birth control, abortion, companionate marriage, which he calls mere concubinage, sex equality, most social welfare work, sexual education, divorce, even for adultery, and many other forms of immorality as pertains to the Sixth Commandment.

The encyclical, or letter to all the churches and bishops, is timely enough and in the main correct. It reveals, however, as usual some of the distinctive Romish aspirations for power over all men in church and state. He deplors the too rigid separation of church and state which allows many acts, considered grave sins by religion, to go unpunished by temporal authority. "Civil law can assist the church in the execution of its important office, if, in laying down their ordinances, they take account of what is described by divine and ecclesiastical law, and if penalties are fixed for offenders," the letter declares.

This contention of the Pope is in harmony with his claim: "The Roman Catholic Church, to whom God has entrusted the defense of the integrity and the purity of morals, standing erect amidst the moral ruins which surround her — through our mouth proclaims anew, etc."



Ever and anon the old claims of the Roman hierarchy are renewed, always with the purpose of pointing out to all sects, so called by them, that the Pontiff at Rome is the only one on earth who has the authority and the duty to speak in the name of God from heaven. Always, too, the pope tries to fasten the real reason for the corruption in the world upon the Protestant churches because they have left the light of the Catholic faith. You shall see no word of the truth that these immoralities are but the natural fruit of unbelief, all fleshly lusts from inborn sin, in which we all, Catholics and Protestants, Mohammedans and Buddhists, share, nor that immorality could be found within the Romish sect. We are not so sure that we can acknowledge the pope as our spokesman, even though we may agree with some of his views on the present-day degeneracy. Z.

\* \* \* \* \*

**Perhaps One of the Causes** Staff Correspondent Rinkliff of The Lutheran in a recent issue of that paper points to what is perhaps one of the causes of the deficits that trouble churches. In his article he gives the floor to the harassed chairman of the finance committee of a church council, who says:

Our social overhead is something that in some years has kept the coal bin on the verge of emptiness, and once in a while has made it almost necessary to ask the pastor to wait a while for his salary. You don't find social overhead in the budget, because it's too elusive to put there.

These are the conditions he observes in his congregation:

Social overhead is the child of congregational overorganization. Our congregation is organized until nearly all the active members hold offices in some thing or other, and some of the scarcely active members had to be drafted to fill some places that remained over. We have members who are said to be active, but who seldom attend a Sunday morning church service. They attend instead meetings of societies, classes, clubs, and other organizations that are classified as auxiliaries of the congregation. It would be only honest to say that those members are so busy keeping auxiliary organizations functioning that they have no time for worship. Actually, I have known occasions when a committee of some organization was meeting in the parish house during the time of the Sunday morning service.

Whenever something is to be done in a church, a new organization is founded.

And then someone comes along and insists that the new organization should be just as sociable as possible. Right there you have our hidden financial overhead. You have, I presume, helped in every member canvasses, and asked men and women to increase their pledges? Were you ever told by anyone that he or she was already giving about as much as possible to the church, — that such an individual was keeping up dues in one or two auxiliary organizations, contributing to special funds being raised by those organizations, as well as carrying a fair share of the responsibility, financial and otherwise, involved in serving on entertainment committees that have charge of the arrangements for the regular monthly business and social meetings of those organizations? Well, I have been doing some investigating, and I find that such contributions and expenditures make a larger aggregate in the course of a year than one is apt to suspect.

Whether that outlay of money is justified is one question, but I am not so much concerned with it as with another matter. People have no right to conclude that because they are putting money into such things they are giving to the church.

His criticism is not directed against societies that have an understanding of the true mission of the Church and make the support of the real work of the Church their object. (But, why should there be a special organization when every individual Christian has the duty to preach the Gospel unto every creature and when Christians unite in congregations for that very purpose?) But he deplors that many organizations "exist largely because their members do not have that same vision."

The members of the organizations of the latter class seem to burn up their zeal in the effort to be friendly and sociable with one another. The members have such a good time together that they conclude that everything just must be all right everywhere. And from there they grow to the point of having no concern for the church.

Yes, but should churches not be friendly to people? He replies:

I have nothing to say against real friendliness and friendship. Who can find fault with such blessings? But why say that the church must be friendly, but that it must never be more than superficially so? Whoever asks a friendly attitude upon the part of the church should not object if and when church members become seriously friendly. Yet not long ago I heard one of the officers of one of the adult classes in our Sunday School say, "We don't bring up religion at our social meetings." He explained that if a serious note were sounded in the proceedings of such meetings, some of the members might stay away. If I insist that the church shall take a friendly attitude toward me, what right have I to scorn the serious purpose of the church, and to insist that I shall never be asked to listen to anything but trivialities? What right have I to expect the church to be seriously interested in me, if I am unwilling to be seriously interested in the church, its mission and its purpose? That same class officer happens to be a member of an organization that has for its avowed purpose the upholding of American ideals and principles. I have heard that man say — and not just once, either — that when an immigrant lands in this country, he has no right to scoff at American ideals if he expects to be fairly treated. That is reasonable. It is just as reasonable to say that the man or woman who expects hospitality from the church and church members should not sniff at the appropriate mention of serious "business" of the church.

Thus the "social overhead constitutes a twofold drain on the life of a church: It consumes the interest that should be given to the real mission of the Church and, at the same time, absorbs the money so sorely needed for the support of this mission.

This has always been our personal stand, and we believe that the present financial conditions should cause us to check up on our "overhead" as business houses are doing and to eliminate whatever is not really necessary.

In this connection we ask you to read what the Lutheran Standard says in the following:

The editor of our leading daily paper addressed our pastoral conference. Among other things he told the clergy that the Church would render the community a greater service by keeping the light burning on the altar than by burning the electric



lights in the parish house. In short, he told the clergy to stick to their work and cultivate the spiritual life of the people rather than their social life.

#### *The Danger the Church is Facing*

Has the Church come to a time when it is in danger of forgetting its real mission and devoting its energy to a task never assigned to it? By and large we would say, yes. There is an undue stress laid on the activities in the parish house, to the detriment of the activities that center around the altar.

Essentially man is a spirit. The fact that this spirit dwells in a body does not change matters to such an extent that the lower levels of life are to exalted above the higher. Since man is a spirit, it follows that the things that matter most are in the spiritual realm. And that is the domain which the Lord has assigned to the Church, and to which, in spite of the trend of the times, she should stick.

#### *The Candle on the Altar*

What does the candle on the altar symbolize? First of all, the Word of God. "Thy Word is a lamp unto my feet and a light unto my path." The Word has been committed to the Church. As she teaches it, she dispels the darkness in which man finds himself and which makes it impossible for him to find his way back to God by his own reason and strength. It is this light that man needs most, and it is the work of the Church to help him to understand the things that this light reveals.

Then the candle on the altar symbolizes Christ. He says: "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life," John 8:12. Man needs this Teacher sent of God, and where He enters in, men come out of ignorance and superstition and walk in the sun light. It is the business of the Church to point man to Christ, the Savior of the world, and allow Him to offer the solution for the vexing problem of the race.

The candle on the altar is a reminder that the holy Sacrament was instituted at night and that our Lord was mindful of our need of comfort in our sins. He gave His body and blood that sin might be atoned for and He comes in the Sacrament to give us the highest possible assurance of forgiveness. Comfort! How much we need it! How frail we are! And what peace comes to the communing soul when Christ says through His servant: "Take, eat, and drink, this was given and shed for you for the forgiveness of sins." Christ was mindful of all His followers throughout the ages. He sensed their need of comfort and He arranged that they might have it.

The activities that center in the altar make for the peace of man's soul and tend to restore the companionship between man and his Maker. They satisfy that fundamental urge of man for religion. It is these urges that make us what we are, and they explain why man can never rest nor be content till he has found God and rests in Him.

Well, may the Church be told to stick to its mission if it wants to render a real service to the community.

#### *The Lights in the Parish House*

For what do the electric lights in the parish house stand? They stand for sociability, not between God and man, but between man and man. They stand for amusement, such as cards, the dance, basketball. They stand for suppers and other material, sensual gratification. These suppers are partaken of, not by the poor and unemployed, but by those who are already overfed and who are indulging in food for the gratification of the senses.

Only indirectly does all this activity of the parish house help the kingdom; in fact, it may be questioned whether it is worth while so far as spiritual values are concerned. It must be admitted that people work together better when they are acquainted with another; but are there not other ways to bring this about

than by amusing them? One of the best ways to learn to know a man is to work with him. And working in the extension of the kingdom brings people together more efficiently than by having them play with each other.

Is the great task of the Church work or play? Certainly it is work. "Go, work today in My vineyard," said the Lord of the vineyard. If people will not work in the Church, can they really be won by all this amusement and play? Will they be anything more than nominal members? Will they not help to swell the number and that is all? Have we won souls for Christ and has the kingdom come into their hearts because they have been under the glare of the electric lights in the parish house?

The greatest business in the world has been assigned to the Church. Thank God for such an exalted task! She can accomplish this mission only in proportion as she keeps the candle burning on the altar. The world needs its light, and if we are faithful to our trust and keep that light trimmed and burning, souls will be attracted, and with the angels we shall have the joy of seeing sinners repent.

J. B.

### THE BIBLE AND THE BUSINESS MAN

The Bible is not only the greatest book in the world; it is the greatest book for the business man. It is, if properly appreciated, the one true and unfailing chart for the business career. In my experience in dealing with and making reports for thousands of business men, I find that a very large part of the many business failures could have been avoided if they had but taken heed to the Scriptures. How many perplexing situations are fully covered by the sacred page! Take, for instance, the Thirty-seventh Psalm. How wonderful and inspiring are its practical precepts!

Following the Bible is the secret of business success. I defy the mass of business people scattered over the earth to get along by running counter to its teachings. But, you say, I know several who have amassed great wealth by unfair, dishonest, and crooked means. Yes, there are exceptions to all rules; but the exception only proves the rule.

The Bible puts a man on his mettle and brings out the best in him. Scores of men who were listless, aimless, and dead have been roused to life through its teachings, especially if they take them to heart and become converted. A Christian is at once filled with zeal for all the best things in life. There is no such thing as a lazy Christian. Either you will stop being lazy, or you will stop being a Christian. What business needs is courage and vision. "Whatsoever thy hand findeth to do, do it with thy might." Again, "Where there is no vision, the people perish." Inspiration and incentive, all business leaders will tell you, are the motive powers of business. A clear head and a clean and vigorous soul have an untold advantage over the ordinary type of business man.

In case of possible business losses, the Bible Christian always falls back on God. Business is always the net gain of profit over loss, and in the dark days when the ordinary soul breaks down, and either gives up or goes so far as to ruin his health over business reverses, the Christian goes serenely on toward the goal. There are for him



scores of promises like "*The path of the just is as the shining light that shineth more and more unto the perfect day!*" And again, I say, read this wonderful Thirty-seventh Psalm! We all ought to read it at least once a week. May I call your attention to those notable Biblical examples of business men: Joseph in the dungeon and out of it to the head of a nation; Daniel in the lions' den and then prime minister; and the immortal Job who, at the end of his troubles, had "twice as much as he had before."

The Bible is also a guaranty against ruin on account of exceptional business success. You say, "I'll take my chances on that!" All right! Let me say that thousands have been irreparably ruined by success. Man, without God and God's teaching, is so weak, so susceptible to flattery, adulation, and pride, that thousands, at the pinnacle of success, have fallen to the depths of despair. The temptation to excesses, to carelessness in business, to dissipation, is too strong for the average person. Not so with the Bible Christian. He sees the end of all things. He knows he is here for only a brief stay, and he is stabilized, steadied, and stayed by the promises of God.

We are in a day when the slogan of "service" is very much to the front. This is truly a successful business slogan; but for centuries your Christian business man has proved it to be so. The sayings of the great Master of Galilee are replete with this thought: "Give, and it shall be given unto you"; "As ye would that men should do to you, do ye even so to them." Everybody ought to know that if you love and serve your customers, you will have a lot of them. If you don't care about them, don't worry; you won't be troubled with them long. They will go somewhere else. Whose store is it we all like to go to? You know where it is! It is where the proprietor and clerks love us and try to help us.

The greatest single element in large business today is labor — it is the employee question. What means all the turmoil as to wages, strikes, and other perplexing problems? The corporation troubles of the last generation have been caused by failures along this line. What has been the difficulty? Endeavor on the part of employer and employee to get along without the teachings of Christ. What success is now being attained is being brought about by a more careful adherence to the Word of God. Cooperation between employer and employee is the watchword for the business success, and many, I am glad to say, are finding it out.

Yes, in reality, no trade, or commerce, or international proceedings can be carried on without attention to the teachings of the sacred Word. Credit is the basis of business transaction. There can be no credit without obedience in great measure to the principles laid down in the New Testament.

Where are the dark spots in the world today? In those nations which magnify selfishness, greed, and irreligion. Where is the progress being made? In those

nations which, however imperfectly, are incorporating in their dealings the principles of Christ.

As one has said, the Bible is the illuminator of darkness, the foe of superstition, the enemy of oppression, the textbook of ethics, the friend of science, the main-spring of literature, the fashioner of law, the forerunner of civilization, the secret of national progress.

Even the agnostic Huxley said: "The Bible has been the Magna Charta of the poor and the oppressed. Down to modern times, no state has had a constitution in which the interests of the people are so largely taken into account, in which the duties so much more than privileges of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth, that the welfare of the state in the long run depends upon the righteousness of the citizens, so strongly laid down. The Bible is the most democratic book in the world."

We search the world for truth. We cull  
The good, the pure, the beautiful,  
From graven stone and written scroll,  
From all old flower fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest  
To find that all the sages said  
Is in the Book our mothers read!

— Bible Society Record.

### "FOREIGN MISSIONS" TO LUTHERANS!

Lutherans heard with mingled feelings of disgust and indignation the news some tea years ago of the inclusion by a large southern Protestant denomination in a special campaign budget of an item of seven million dollars to "preach the Gospel to the benighted Lutherans of Europe." This southern denomination was not the only one which, in its zeal to make ever more like themselves, appropriated money in those times of prosperity for missionary activities in Christian lands. Lutherans in Europe have had cause to complain of the lack of Christian brotherliness shown by the zealous missionaries of several American denominations, particularly the Baptists, Methodists, Congregationalists, Presbyterians and Quakers.

Of these, the Board of Foreign Missions of the Methodist Episcopal Church, with headquarters at 150 Fifth Avenue, New York City, has been one of the most active. In 1925 this organization was sending foreign missionaries to convert the "heathen" Lutherans and others in Denmark, Finland, Norway, Sweden, France, Spain, Italy, Jugoslavia, Bulgaria, Austria, Germany, Hungary, Switzerland, Esthonia, Latvia, Lithuania and Russia. But the Methodist Church has fallen upon hard times and reluctantly the Foreign Mission Board has been forced to the conclusion that feverish activity in Christian lands is not an attractive picture to observers of Christian denominations in America.



A three hundred thousand dollar cut in appropriations for overseas work calls for complete withdrawal from South Fukien Province, China, for turning over Methodist work in Burma to the Baptists, in Costa Rica to the Methodist Church in Mexico, in Panama to an inter-denominational Committee on Religious Work and in North Africa reduction to a skeleton program the work among Moslems. In Europe the most drastic cuts will be made. In Germany appropriations to conferences will be reduced, forcing eventual self support, in France the work will be liquidated and members will be urged to join other Protestant Churches, in Italy appropriations will be drastically reduced and congregations urged to attain self support or affiliate with other Protestant groups. In Jugoslavia support of the work will be turned over to the Methodists of Switzerland, in Bulgaria, church members will be asked to unite with the Congregationalists, and in Sweden, Norway and Denmark (sic!) American Methodist Churches are given six, seven and eight years respectively in which to prepare for a total withdrawal of financial subsidy. It is predicted that all American Methodist bishops will eventually be withdrawn from Europe.

*Christian Century* (Chicago) under the title "A Retreat Forward" deplores the inevitable interpretation — "retreat" — that Methodists in America will place upon these withdrawals, and declare, "The retreat is apparent only. In reality and from the standpoint of the total Kingdom of God, this new Methodist program represents a general advance." Concerning the work among Lutherans in Scandinavian countries (Sweden, 6,051,000 Lutherans, 16,475 Methodists, total population 6,078,923; Norway, 2,596,917 Lutherans, 7,567 Methodists, total population, 2,797,820; Denmark, 3,364,500 Lutherans, 4,201 Methodists, total population, 3,435,000) *Christian Century* says:

"Not to attempt to discuss all the items in the Methodist budget, consideration may be given to the two that are perhaps most significant. One of these is the decision gradually to withdraw financial subsidies from the Methodist Churches in Scandinavia. The other is the decision to turn the work in Burma over to the Baptists. The decision as regards Scandinavia comes after years of protest against the policy of regarding those stalwart Protestant countries as a field for foreign missionary effort. This protest has come from within, as well as from without, the Methodist fold. There is no objection, of course, to the founding and supporting of Methodist Churches in Scandinavia by Scandinavians, if they so desire. But to have an American denomination project itself, with all its ecclesiastical paraphernalia, and by grace of constant financial subsidies from American sources, into countries already occupied by other Churches, is something else again. The closing out of the Methodist missionary program in Scandinavia will be the ending of a scandal within the household of Christ."

But that publication, rejoicing in the "general Christian advance" represented by these withdrawals, remains pessimistic because no true conversion has taken place!

"But the disquieting reflection persists that this has come to pass, not as a sign of any new wisdom or increased brotherliness in the conducting of the overseas work of this great communion, but purely under the compulsion of poverty. If the Methodist Church had the money she would go right on sending her bishops to convert Lutherans and maintaining a divisive denominationalism in such a non-Christian land as Burma." —News Bulletin.

### A GREAT SUCCESS OR A TRAGIC FAILURE?

In 1925 an event of no little importance for the religious world took place in our neighboring country, Canada. It was the formation of the United Canadian Church, an organic union which brought together most of the Presbyterians, Methodists, and Congregationalists of the Dominion.

It is not our purpose to try to characterize the motives that prompted that merger nor the manner in which it was effected. Suffice it to say that no inconsiderable number of the Presbyterians remained outside the union in a "continuing Presbyterian Church," and that these Presbyterians, both then and now, characterize the procedure that brought about the union as an "unchristian" measure." There is today even a question about the legal validity of the church union vote.

The thing that interests us — and it will interest the entire Christian Church, which is so engrossed with the subject of church union — is the way in which the union of churches in Canada has worked out in the past five years. Has it been a success or a failure? Does it testify in favor of, or against, more such unions? In *Literary Digest* fashion we shall give you both the pros and cons of the question and then may every man be persuaded in his own mind.

### The Union Eulogized

At a Pentecostal celebration held here in Columbus about a year ago, the United Canadian Church was cited as a "first step" toward the abolition of the "denominational mind," and the effecting of a world-wide union of Protestant churches. Two representatives of the United Canadian Church — the Rev. George C. Pidgeon and the Rev. James Endicott — told of the results achieved by the union. The public press reported the Rev. Pidgeon as declaring:

"We have discovered in Canada that this supposed difference in churches is only a shadowy thing. The union of churches does not mean making all of them alike and fundamentally one. Each church comes with so many contributions that we can not afford to let them go."

And said the Rev. Mr. Endicott:

"This is a big business for God, which we have been trying to do in Canada, which, please God, shall be contagious and sweep the earth."



"We are not repudiating John Knox, John Wesley, John Bunyan, or any of the other saints; we claim all of the great spirits of the Christian movement. We have the vision of an apostolic and catholic Church and we are looking toward the future."

These speakers likened the dogma of the various churches to a family heirloom, and declared that it was something to be left behind when the family moves into a new house. They declared that church unification remedies wasteful competition between the various churches and eliminates "the scandal of divided testimony."

Well, that is the one side.

### Condemns Union As A Failure

And now we hear from the other side. Not long ago, at a banquet in Winnipeg, the Rev. Dr. Frank Baird, of Pictou, Nova Scotia, moderator of the General Assembly of the continuing Presbyterian Church in Canada, summed up the results of the religious situation in his country during the last five years. He stated that the continuing Presbyterian Church had never held to "the ecclesiastical pool idea," and then proceeded to outline the history of the corporate union of the churches. At the time the church union bill was passed one of its advocates, Dr. Walter Murray, asserted that the West "was so enamored of the rising and popular Wheat Pool that the people en masse were determined that the same principles should apply in the sphere of religion and of the Church."

But the people, in Dr. Baird's opinion, have learned a lesson. From the December 12, 1930, issue of the *Free Press Evening Bulletin*, a Winnipeg newspaper, we quote the Presbyterian moderator as having declared:

"Well, tempus fugit — and time brings its revenges. Probably Dr. Murray and his associates are not so sure of the value of the 100 per cent pool idea, in any sphere, to-day, as they were five years ago. . . . With the per capita mission deficit of the United Church the largest of any church in Canada, if not in the world; with neither men nor money saved; with overlapping in church building and church work increased many fold — with all this and much more that might be said, it is doubtful if the alleged leaders of the religious life of the West of five years ago would receive to-day the support given them in 1925.

\* \* \* \* \*

"We (the continuing Presbyterian Church) now have a church membership of 179,530, having made a net increase of 25,280 in five years, or a 16 per cent gain on our figures of 1925, as compared with an 8 per cent gain in the United Church. Thirty-five ministers who went into the union have returned to us. The whole set of the current of present church thought is toward our position of the unity of the Spirit in the bond of peace.

\* \* \* \* \*

"Of the corporate union idea we are not enamored. . . . We look upon Canadian church union as a tragic failure — as an unfortunate enterprise of well-meaning but ill-advised men; and touching the corporate union idea for the Church throughout the world, we look upon it as unsound philosophically, as unnecessary Scripturally, as unscientific psychologically, and as impossible practically."

Whatever else one may deduce from the above survey of the church situation in Canada, it would appear certain that it confirms our Lutheran principle that there can be no effective outward union without inner unity of faith and practice.

— Lutheran Standard.

### GIVE

"Give," says the sparkling little rill  
 "I always give, I am living still;  
 And yet I have enough always,  
 God fills my fountain every day."  
 "Give," says the little rill,  
 "The cups of others fill."

"Give," says the bird upon the tree;  
 "I sing my best, my song is free;  
 I never knew a bird sung out  
 And left forlorn to fly about;  
 To sing my song and give  
 Is my best way to live."

"Give," said the angels as they speed  
 From heaven to earth for human need;  
 They come to us, we do not see,  
 But they are sent to you and me.  
 "Give," said the angels bright,  
 Good angels day and night.

"Give," says the Lord of earth and sky,  
 "I gave myself, I came to die;  
 I gave my love that you might live;  
 All mine is yours, can ye not give?"  
 Yes, Savior, we will bring  
 Our gifts to Thee, our King.

— Service in Love.

### NAUGHT AND ONE

A young man who had recently become engaged brought the good news to an old friend. This gentleman, an earnest Christian teacher, was a man of few words.

"My friend," he said, "I am happy to hear of your good fortune and only hope that the young lady of your choice possesses the qualifications necessary for your future happiness."

"Of course she does! She comes from a very respectable family."

The teacher quietly rose from the chair, walked across his study to a blackboard hanging on the wall, and taking up a piece of chalk, wrote a naught.

"She is pretty," added the young man.

A second zero was added to the first.

"She is rich."

"That makes three ciphers," quietly remarked the old gentleman.

"She is the only heir of a great estate."

"0000."

"She has a charming personality."

The blackboard now showed 00000.

"I forgot to tell you that she is a God-fearing, a Christian girl."



"Why did you not say that to begin with?" asked his elderly friend as he placed a 1 before the 00000, adding, "without piety all the other virtues of your betrothed would not assure you happiness, but joined with this, they receive true value." — Ex.

† REV. FREDERICK POPP †

On the 19th of December, 1930, Pastor Frederick Peter Popp died suddenly and unexpectedly at his home in Abelman, Wis. His death was caused by a disease of the heart. Funeral services were held on the 23rd of December in the new church edifice of the congregation in Abelman, which had been dedicated unto the service of the Lord on the Sunday preceding Pastor Popp's death. The Rev. G. Bergemann preached the funeral sermon in the German language, basing his words of consolation and exhortation upon Isaiah 40:1-2, while the undersigned spoke in the English language, using as text the words of Simeon, Luke 2:29-33. The Rev. G. Vater and the Rev. G. Gerth officiated at the private service held in the home of the deceased, at the altar, and at the grave. Interment was made in the cemetery at Baraboo, Wis.

Pastor Popp was born on the 4th of April, 1866, in Warsaw, Ill. He is descended from a family whose history goes back almost to the time of the Reformation, and with few exceptions his forbears were all servants of the Word. The parents of the deceased were Pastor Christian Popp, and Evelyn, nee Hagen. Soon after his birth he came to Kenosha, Wis., with his parents, when his father followed a call of the congregation at that place. There he spent his boyhood, attending the Christian Day School there. After his confirmation he entered our college at Watertown, Wis., and after being graduated there, studied theology at our seminary, located at that time at Milwaukee, Wis. He graduated on the 12th of December, 1887, and immediately followed a call of the congregation at Baraboo, Wis., where he was ordained and installed into office on the 18th of December, 1887, by his father, the Rev. Christian Popp. His labors were blessed of God, not only did the congregation at Baraboo thrive under his guidance, but he also served other congregation in the neighborhood, some of which he founded. Thus the deceased for a time served six congregations, supplying, besides the congregation in Baraboo, congregations in Town Caledonia, in Town Greenfield, in Merrimac, in North Freedom and in Abelman with the ministrations of the Word. His ministry in Abelman goes back to the year 1889 when in April of that year the congregation in Abelman called him to be their pastor. The deceased accepted the call and then for many years served both the congregation in Abelman and the congregation in Baraboo, retaining his residence in Baraboo. In the course of time, however, the work in both congregations be-

came too much for one man, as both congregations were steadily gaining in membership, and it was finally decided to divide the parish into two parts. Pastor Popp thereupon was released from his pastorate in the congregation at Baraboo, and took up his residence in Abelman, in the year 1903, where he spent the rest of his life. Under his guidance the congregation in Abelman, by the grace of God, grew from small beginnings to its present strength and size. One earnest wish of the deceased was granted to him by God, namely to see a new church edifice in Abelman, for under his leadership the present beautiful church was erected during the course of the last summer and fall, however, it was denied him to preach therein, according to the will of God, — he died on the Friday following the dedication of the new church. All in all Pastor Popp served the congregation in Abelman for 41 years, in the ministry he was 43 years. During the last 25 years he also served a small congregation in Town Westfield as pastor. During his whole ministry he was a member of the Wisconsin Synod.

Pastor Popp was married to Marie Bender, of Baraboo, Wis., with whom he entered into the state of holy matrimony on the 18th of June, 1888. The union was blessed with five children, of whom one, a son, has preceded the father in death. He leaves his widow and four sons, Arthur and Reinhard of Milwaukee, Wis., Frederick of Langloch, Pennsylvania, and Carl of Madison, Wis., two brothers, Carl Popp of St. Petersburg, Florida, and Gottfried Popp of Green Bay, Wis., also one sister, Mrs. Rev. Julius Haase of Michigan, and many other more distant relatives. May our Lord Jesus, the Victor over death, heal the wounds which death has caused, and comfort all those who mourn the passing of our deceased brother.

Herbert C. Kirchner.

AN OBEDIENT BOY

It is told of General Havelock that one day, when he was a boy, his father, having some business to do, left him on London Bridge and bade him wait till he came back. The father was detained and forgot his son, not returning to the bridge all the day. In the evening he reached home, and after he had rested a while, his wife inquired, "Where is Harry?" The father thought a moment. "Dear me! I quite forgot Harry. He is on London Bridge, and has been for eight hours, waiting for me," said he.

He hastened away to relieve the boy and found him just where he had left him in the morning, pacing to and fro like a sentinel in his beat. The strict fidelity to duty which the boy gloriously displayed, showed itself in after-years in the march to Lucknow. — Exchange.

The grand old Book still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word. — Dana.



**NEVER AGAIN!**

This assurance was given us recently by a young fellow-Lutheran:

"Two years ago I was deeply touched by the need of our Church and its missions and pledged a considerable sum for it at the beginning of the year. It was difficult for me during the course of the year to bring up the money and keep my promise. All kinds of difficulties arose: sickness, unemployment, unexpected expenses. But how wonderful! At the end of the year I was not only able to pay all my debts and keep my pledge to the Savior, but I even had a surplus in my treasury. Last year I didn't pledge anything. I did not want to feel bound, but wanted to give according to my circumstances. At the end of the year I had not given anything worth while to the church, nor had I saved anything; I even had to enter the new year with debts. That shall not happen again. I shall never refuse to pledge a definite sum for the Lord at the beginning of the year. It seems that, when I don't give anything to the Lord, my whole income just disappears.

— Lutheran Annual 1931.

**THE ONLY SAVIOR FROM SIN**

I have looked the whole planet over and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes, and I know that it is Christ or nobody. He has no competitor in the field. No one else has the slightest chance of winning the homage of the entire human race. More and more He is to me what He was to Saul of Tarsus — "the image of the invisible God." More and more He is to me what He was to John the Beloved — "God made manifest in the flesh." More and more He is to me what He Himself claimed to be, the eternal Son of the living God. To know Him is indeed life eternal. To work with Him in establishing on this earth the kingdom of righteousness and peace and joy, this is what makes my life more and more worth living.

— Charles E. Jefferson, D. D.

We account the Holy Scriptures to be the most sublime philosophy. There are more sure marks of authenticity in the Bible than in any profane history whatsoever.

— Sir Isaac Newton.

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths that come from on high and are contained in the Sacred Scriptures.

— Herschel.

I have looked into most philosophical systems and I have seen that none will work without a God. I think that men of science as well as other men need to learn from Christ.

— Clark Maxwell.

**FROM OUR CHURCH CIRCLES****Manitowoc Pastoral Conference**

The Manitowoc Pastoral Conference will convene from February 3 to 4, 1931, in the Immanuel Evangelical Lutheran Congregation at Manitowoc, Wis. Sessions begin at 9 A. M.

Divine services with Lord's Supper Tuesday evening with one sermon (English) by N. Schlavensky. (Substitute: L. Koeninger.)

Papers: O. Gruendemann: Der Christ als Missionar nach dem Vorbilde Christi; Ed. Kionka: Verkehr des Christen mit der Welt im Anschluss an 1 Cor. 8:10; Ed. Zell: Die fruchtbare Ausgestaltung der Predigt an der Hand 2 Tim. 3:16-17 and Eph. 4:29; N. Schlavensky: Sermon Study: 2 Cor. 6:1-10.

Kindly announce your coming and state whether you desire lodging, meals or both. T. F. Uetzmann, Sec'y.

**Northern Michigan Pastoral Conference**

The Northern Conference of the Michigan District will meet at Saginaw, Rev. O. Frey, on February 12-13.

Papers: Meyer, Was ist das Reich Gottes? Bartels, Wie soll der Unterricht im Katechismus und in der biblischen Geschichte verbunden werden? Wacker, Eine Reihe von Texten und Dispositionen fuer die Passionszeit; Voss, English Sermon; Hueschen, Die Taufe des Johannes; Krauss, Die Goettlichkeit des Berufs; Schaller, Redemption with Reference to the Types in the Old Testament; Weissgerber, The Chronological Sequence of the New Testament Books; Kehrberg, Information on the American Legion; Binhammer, Das Verhalten des Pastors beim Krankenbesuch.

Sermon: Hueschen, Kionka.

Confessional Address: Wacker, Voss.

Please register with Pastor O. Frey.

W. Weissgerber, Sec'y.

**Southeastern Delegate Conference of Michigan**

The Southeastern Delegate Conference of Michigan will meet at the church of the Rev. H. Heyn, Detroit, February 3 and 4. The opening session is to begin at 9 A. M.

The sermon is to be delivered by C. Schmelzer (P. Schulz), the Confessional Address by H. Zapf (G. Ehnis).

Essays: H. Zapf: An Exegetical Treatise on the Epistle to Titus. Krauss: "I believe the Forgiveness of Sins."

Kindly take care of the appointment of delegates betimes, and announce your arrival to the Pastor H. Heyn, 3755 Seyburn Ave., Detroit, Mich.

E. Hoenecke, Sec'y.



### Central Conference

The Central Conference will meet on February 10 and 11 at St. Mark's, Watertown (Rev. Klingmann and Rev. Eggert).

Papers to be read by P. Janke, L. Kirst, F. Stern, F. Loeper, Prof. Kowalke.

Confessional Address: Prof. Hermann, L. Bernthal.  
Sermon: Schumacher, Wolff.

Please, announce intended presence or absence.

H. Geiger, Sec'y.

### Twin Cities Mixed Conference

The Mixed Twin City Winter Conference meets on February 10 and 11, in the basement of Trinity Church (Rev. A. C. Haase), St. Paul, Minn. The first meeting begins at 10 A. M. Communion address: G. A. Ernst.

Papers: Can Present-Day Christians Do All Things?" based on Matthew 17:20 and Phil. 4:13, Norman A. Madson; "How Can We Reconcile the Doctrine of Predestination With the Missionary Command of Christ?" H. J. Baumann; "Adult Evangelization in the Church," Paul Lindemann; Sermon for Criticism, H. Motzku; Critic: J. Plocher.

All pastors of the Synodical Conference residing in and around the Twin Cities are supposed to attend this conference.

Wm. Petzke, Sec'y.

### Memorial Wreath

In memory of Mrs. Karl Groth, born April 4, 1848, died January 5, 1931, Ladies' Aid of St. Peter's Congregation, Goodhue, Minn., \$3.00. T. E. Kock.

\* \* \* \* \*

Memorial wreath for Sophia Margaretha Lange, born 1845, died November 11, 1930, and widow of Rev. William F. Lange, established by their children and grand children: \$31.00 and by Mrs. Ferd. Schulz, Mr. and Mrs. Frank Ahnemann, Mr. H. Degener: \$1.00. This fund of \$32.00 to be used by the Twin Cities Mission Auxiliary.

Rev. F. W. Weindorf.

### Acknowledgment and Thanks

We acknowledge with sincere thanks the receipt of the following gifts for Northwestern College.

From the congregation at Lomira, P. Pietz. 6 bushels potatoes, 23 quarts canned goods, 1 bushel apples, 1 bag cabbage.

From Pastor Bradtke's congregation near Iron Ridge: A collection of \$50 sent to the district treasurer.

From the congregation at Markesan: \$82.37, sent in place of the congregation's usual gift of a load of potatoes and vegetables.

From the Mission Circle of St. Paul's Congregation, Menomonie, Wis.: 12 dish towels, 9 face towels, 9 wash cloths, 12 bed sheets, 2 rag rugs, for the sick rooms and hospitals. E. E. Kowalke.

After acknowledgement had been made for the gifts received during the fall months, the following donations have come to Dr. Martin Luther College, New Ulm, Minnesota:

Wellington, Minn., Rev. E. Fritz: 2 bushels vegetables, 3 gallons lard, 10 quarts canned goods, pumpkins, \$5.00 cash.

St. James, Minn., Rev. E. Birkholz: 11 bushels potatoes, 27 sacks grain, 6 sacks vegetables, 1/2 bushel onions, 10 quarts canned fruit, 9 quarts pickles, \$10 worth canned goods, \$1.00 cash.

Ladies' Aid, Lewiston, Minn., \$25.00; Ladies' Aid, Sleepy Eye, Minn., 8 bed spreads; Ladies' Aid, Town Flora, 6 sheets for the hospital rooms.

E. Lueders, Canby, Minn., 1 sack carrots.

Ladies' Aid, New Ulm, \$25.00 for teaching apparatus.

To all kind donors our cordial thanks.

E. R. Blieferticht.

### Change of Address

Rev. Emil Wm. F. Schulz, 2193 N. 55th St., Milwaukee, Wis.

Rev. F. Graeber, 3815 W. Michigan St., Milwaukee, Wis.

### Correction

In report of Rev. E. Wenk, Treasurer of Michigan District (page 30) read: Rev. O. Peters, St. Paul's, Livonia; Rev. F. Kraus and K. Kraus, Emanuel's Lansing.

### Einstein's Confession of Faith

(See: Forum, Concord, N. H., October, 1930)

"I cannot imagine a God who rewards and punishes the objects of His creation, — whose purposes are modeled after our own, — a God, in short, who is but a reflection of human frailty. — Neither can I believe that the individual survives the death of his body, although feeble souls harbor such thoughts through fear or ridiculous egotism." X.

### ITEMS OF INTEREST

#### MISSIONARY MURDERED IN BRAZIL

Two American missionaries and the infant daughter of one of them were killed in an attack on an isolated station near Juruena in the wilds of Brazil according to an Associated Press dispatch to Alfred H. Vroon, treasurer of the Inland South American Missionary Union.

Probably the attack was perpetrated by Indians who are savages in that part of Brazil.

The missionaries killed are: Arthur S. Tylee, formerly of Worcester, Mass.; his two-year-old daughter and Miss Ethel Kratz, 26 years old, a registered nurse from Chicago. Mrs. Tylee was injured but is recovering.

The Rev. and Mrs. Tylee sailed for Juruena, where the attack occurred, for the second time in May, 1929. Mrs. Tylee de-



livered a lecture on the Nambiquara Indians at the Moody Bible Institute in Chicago and described them as "savage murderers." "We went to Juruena," she said, "led of God to reach a tribe of Indians, the Nambiquaras, numbering from ten to thirty thousand. A few months before, six members of the force at the telegraph station had gone to an Indian village in search for food. They camped over night and were murdered by the Indians as they slept."

—The Missionary Review of the World.

### A MIS-APPROPRIATED OFFERING

St. Paul's Lutheran Church, Collingswood, N. J., recently celebrated its Silver Anniversary in a week's jubilee. After the concluding Sunday night service an offering totaling about \$600 was left in a wooden cabinet when the church was locked by the sexton. A thief hidden in the church at the time, at his leisure broke open the cabinet and disappeared with the jubilee offering.

### BOOK REVIEW

**Memento of My Confirmation.** By O. Hagedorn. What the Bible says about "My Baptism" — "My Schooldays" — "My Confirmation" — "My First Communion" and all phases of Christian life, its joys, sorrows, labors, trials, and victories. Bound in art cloth, richly embellished, printed on best writing paper, interspersed blank pages, easily filled in from time to time, makes the book a life's record, growing in value throughout life and longer. Size 4x5½ inches. Price: 25c; dozen, \$2.40.

### MINNESOTA DISTRICT

December, 1930

PASTORS: W. G. VOIGT, Acoma, Home for Aged \$25.00, Indian Mission \$50.00, Home Mission \$100.00, Negro Mission \$50.00, Poland Mission \$10.00, Madison Student Mission \$8.73, New Building, New Ulm, \$3.00, Church Extension \$5.00, Deaf Mute Institute, Detroit, \$4.92; total \$301.65. R. POLZIN, Alma City, Theological Seminary \$10.00, Home Mission \$11.20, General Support \$10.00; total \$31.20. R. HEIDMANN, Arlington, Gen. Support \$60.00. R. HEIDMANN, Arlington, Home Mission \$130.00, Home for Aged from R. Kistner \$3.00, Lutheran Children's Friend Society from R. Kistner \$3.00, Lutheran Children's Friend Society from Alma Meffert \$6.00, Bethesda Lutheran Home from R. Kistner \$3.00; total \$145.00. J. E. BADE, Balaton, Northwestern College \$34.10. J. E. BADE, Balaton, from St. Peter's Walther League for Indian Mission \$15.00. J. E. BADE, Balaton, Deaf Mute Institute, Detroit, from Anges Zabel \$1.00, Henry Wendland \$3.00, Hulda Wendland \$10.00, Emma Wendland \$5.00, Carl Wendland \$1.00, Mathilda Wendland \$1.00, Gustav Wendland \$5.00; total \$21.50. J. E. BADE, Balaton, Deaf Mute Institute, Detroit, from Augusta Wendland \$2.00, Rudolf Ehlers \$5.00, Ida Wendland family \$20.00; total \$27.00. J. E. BADE, Balaton, Church Extension \$58.35. WM. FRANZMANN, Baytown, Synodic Administration \$10.00, Stud. Support \$6.00, Church Extension \$10.00, General Support \$6.20; total \$32.20. THEO. HAAR, Bear Valley, General Administration \$14.00, Home for Aged \$9.00, General Support \$10.00; total \$33.00. C. F. KOCK, Belle Plaine, General Administration \$38.64, Home Mission \$15.00, Poland Mission \$5.00, General Support \$15.00; total \$73.64. C. F. KOCK, Belle Plaine, Home for Aged \$25.00, Lutheran Children's Friend Society \$12.00, Apache Mission \$5.00; total \$42.00 from Ladies' Aid Society. C. F. KOCK, Belle Plaine, General Administration \$30.00, General Mission \$20.00, General Support \$28.63; total \$78.63. E. G. HERTLER, Brownsville, Northwestern College \$3.30. E. G. HERTLER, Brownsville, To Retire Debts \$2.35. W. P. SAUER, Buffalo, General Support \$2.00, To Retire Bonds \$64.03; total \$66.03. G. F. ZIMMERMANN, Cady, Indian Mission \$12.55, Home Mission \$7.49; total \$20.04. R. JESKE, Caledonia, General Administration \$5.00, Supervision and P. and P. \$5.00, Finance \$5.00, General Mission \$7.00, Indian Mission \$15.00, Home Mission \$15.00, Negro Mission \$7.30, Poland Mission \$7.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Sem-

inary \$5.00; total \$86.30. R. JESKE, Caledonia, Deaf Mute Institute, Detroit, from Ladies' Aid Society \$10.00. R. JESKE, Caledonia, General Institutions \$22.18, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$20.00, Negro Mission \$6.75, Lutheran Children's Friend Society \$20.55; total \$129.48. A. C. KRUEGER, Cedar Mills, Synodic Administration \$37.00, Theological Seminary \$25.00, Dr. Martin Luther College \$25.00, General Mission \$50.00, Negro Mission \$25.00, General Support \$25.00; total \$187.00. A. C. KRUEGER, Cedar Mills, General Administration \$146.44. OTTO E. KLETT, Centuria, Wis., Indian Mission \$18.50, Negro Mission \$18.50, Lutheran Children's Friend Society \$5.00; total \$42.00. W. P. SAUER, Crawford Lake, General Administration \$10.00, Dakota-Montana Academy \$4.72, Negro Mission \$10.00; total \$24.72. A. W. BLAUERT, Danube, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$33.83, Dakota-Montana Academy \$25.00, Bethesda from Mrs. G. M. \$5.00, from Rob. Grundeman \$3.00, Lutheran Children's Friend Society from R. Grundeman \$1.00, Karl and H. Voelz \$1.00; total \$118.83. A. W. BLAUERT, Danube, from Ladies' Aid for Home for Aged \$16.30, Student Support \$20.00, General Support \$20.00, Bethesda \$10.00; total \$66.30. J. C. A. GEHM, Darfur, General Support \$12.00, Home for Aged \$4.60; total \$16.60. J. C. A. GEHM, Darfur, Student Support \$15.00. R. F. SCHROEDER, Dexter, Finance \$44.92. LOUIS W. MEYER, Osceola, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00, General Missions \$15.63, Twin City Mission (Rev. Frey) \$10.00; total \$100.63. C. J. SCHRADER, Echo, Special Offering for Supervisor of Schools \$15.00, Home for Aged \$18.70, Collection at Joint Augsburg Confession Celebration at Echo for Negro Mission \$21.00, Deaf Mute Institute, Detroit, \$21.00, Twin City Institutional Mission \$21.00, Collection \$63.00; total \$96.70. M. SCHUETZE, Ellsworth, Home Mission \$40.00. M. SCHUETZE, Ellsworth, General Institutions \$38.00. F. ZARLING, Emmet, from Mr. Rud. Zasko for General Support \$15.00. F. ZARLING, Emmet, Northwestern College \$15.25, Home Mission \$18.40, General Support \$17.65; total \$51.30. F. ZARLING, Emmet, Donation of the Ladies Aid of Bethany Church for Student Support \$10.00. P. GEDICKE, Essig, General Support \$6.20. IM. F. ALBRECHT, Fairfax, Mindekranz for E. Dallmann for Church Extension \$1.00. IM. F. ALBRECHT, Fairfax, General Institutions \$100.00, Indian Mission \$30.00, Home Mission \$100.00, Negro Mission \$30.00, Poland Mission \$10.00, Student Support \$10.00, General Support \$20.00; total \$300.00. F. ZARLING, Flora, Northwestern College \$6.50, Home Mission \$6.15, General Support \$6.35; total \$19.00. KARL A. NOLTING, Frontenac, from Mr. Chas. Luth for Indian Mission \$10.00, Negro Mission \$10.00, Poland Mission \$10.00; total \$30.00. KARL A. NOLTING, Frontenac, General Administration \$15.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, General Missions \$3.90, Indian Mission \$15.00, Home Mission \$25.00, Negro Mission \$15.00, Poland Mission \$10.00, Madison Student Mission \$5.00, Student Support \$5.00; total \$118.90. HY. BOETTCHER, Gibbon, Student Support \$20.00, General Support \$20.00, Home for Aged \$11.46; total \$51.46. HY. BOETTCHER, Gibbon, from Ladies' Aid for Indian Mission \$10.00, Negro Mission \$10.00; total \$20.00. T. E. KOCK, Goodhue, Home Mission \$33.75. F. W. WEINDORF, Grace, Goodhue, General Support \$51.00. F. W. WEINDORF, Goodhue, Twin Cities Mission Auxiliary Memorial Wreath for Sophia Margarete Lange, born 1845, died November 11, 1930, and widow of Rev. William F. Lange, established by their children and grand children: \$31.00 and by Mrs. Ferd. Schulz, Mr. and Mrs. Frank Ahneman, Mr. H. Degener: \$1.00; total \$32.00. F. W. WEINDORF, St. John's, Goodhue, General Support \$84.91. IM. F. LENZ, Graceville, Thanksgiving Collection \$34.25. E. A. HEMPECK, Hancock, Dr. Martin Luther College \$20.91, Indian Mission \$10.00, City Mission \$20.00; total \$50.91. E. W. PENK, Hastings, Missions \$8.80. A. JUL. DYSTERHEFT, Helen, Home for Aged \$19.00, General Support (Coll.) \$100.00 (Rev. A. J. D.) \$6.00; total \$125.00. E. G. HERTLER, Hokah, Northwestern College \$7.20. E. G. HERTLER, Hokah, To Retire Debts \$11.00. W. J. SCHULZE, Hutchinson, Educational Institutions \$283.39, General Support \$94.20, Church Extension Fund \$127.79, New Theological Seminary Building and New Dr. Martin Luther College Building \$359.59, Lutheran Children's Friend Society \$60.51; total \$925.18. M. J. WEHAUSEN, Johnson, To Retire Bonds \$62.20. L. F. BRANDES, Jordan, Home for Aged \$30.00, Student Support \$20.00, General Support \$40.00; total \$90.00. L. F. BRANDES, Jordan, General Institutions \$100.00, Missions \$68.00, Indian Mission from Sunday School \$10.00, Negro Missior



from S. S. \$18.00, Lutheran Children's Friend Society from S. S. \$10.00, Lutheran Children's Friend Society from Mrs. O. Kerkov \$1.00, Lutheran Children's Friend Society from Mary Lethert \$3.00; total \$210.00. E. G. HERTLER, La Crescent, Theological Seminary \$24.50, Northwestern College \$25.00, Dr. Martin Luther College \$25.00; total \$74.50. E. G. HERTLER, La Crescent, General Support \$15.00, To Retire Debts \$32.00; total \$47.00. PAUL W. SPAUDE, Lake Benton, General Administration \$29.45. PAUL W. SPAUDE, Lake Benton, Lutheran Children's Friend Society \$8.31. T. H. ALBRECHT, Lake City, Finance \$25.00, General Institutions \$75.00, Indian Mission \$25.00, Negro Mission \$5.09, Home Mission \$25.00, Church Extension \$25.00; total \$180.09. T. H. ALBRECHT, Lake City, from Ladies' Missionary Society for Twin City Mission (Rev. A. Frey) \$25.00. H. E. KELM, Lanesburg, Home Mission \$32.57. H. E. KELM, Lanesburg, Student Support \$29.88, Student H. Muenchow, St. Louis, Mo., c. o. Concordia Seminary \$10.00; total \$39.88. W. P. HAAR, Loretto, General Institutions \$120.00, Home for Aged \$5.81, General Support \$10.00; total \$135.81. W. FRANK, Lynn, Indian Mission \$16.77. O. K. NETZKE, Madison Lake, Home for Aged \$2.30. O. K. NETZKE, Madison Lake, Finance \$6.80. A. ACKERMANN, Mankato, Negro Mission, Mindekrantz for F. D. Bruns \$4.00. THEO. HAAR, Mazeppa, Home Mission \$25.00, Student Support \$13.00; total \$38.00. T. E. KOCK, Minneola, Indian Mission \$5.03, Negro Mission \$10.00, Home Mission \$20.00; total \$35.03. GUSTAVE C. HAASE, Monticello, General Administration \$5.00. E. A. HEMPECK, Morris, Theological Seminary \$10.00, Michigan Lutheran Seminary \$10.00, Home Mission \$10.00, Student Support \$13.06; total \$43.06. F. KOEHLER, Nicollet, Home Mission \$10.00, General Support \$71.14; total \$81.14. A. EICKMANN, Nodine, Educational Institutions \$198.00, Negro Mission \$5.00, To Retire Bonds \$10.25; total \$213.25. O. K. NETZKE, North Mankato, Home for Aged \$9.47, Student Support \$20.00, General Support \$11.53; total \$41.00. R. C. AVE LALLEMANT, No. St. Paul, Home for Aged \$5.00, Indian Mission \$5.00, Negro Mission \$5.00, General Support \$5.00; total \$20.00; R. C. AVE LALLEMANT, No. St. Paul, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Home for Aged \$11.15, Home Mission \$20.00, General Support \$10.00; total \$81.15. A. LANGENDORFF, Nye, Wis., Home Mission \$59.26. A. W. BLAUERT, Olivia, Ladies' Aid, Home for Aged \$15.00, Student Support \$17.00, General Support \$15.00, Bethesda \$10.00; total \$57.00. A. W. BLAUERT, Olivia, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$30.13, Dakota-Montana Academy \$20.00; total \$90.13. HENRY ALBRECHT, Omro, Gen. Supp. \$55.00, Home Miss. \$66.00. M. C. KUNDE, Oronoco, Synod. Admin. \$2.30, Gen. Instit. \$19.20; total \$21.50. J. WEISS, Pelican Lake, Indian Mission \$8.00, Home Mission \$8.00, Student Support \$8.00, Church Extension \$8.00, General Administration \$68.00; total \$100.00. M. C. KUNDE, Pine Island, General Institutions \$28.15. GEO. W. SCHEITEL, Potsdam, Home Mission \$50.00, General Support \$62.75, Bethesda from Mr. and Mrs. Fred Sell, Sr., \$2.00; total \$114.75. E. W. PENK, Prescott, Wis., Missions \$13.25. E. W. PENK, Prescott, Missions \$18.50. E. W. PENK, Missions \$13.48. J. R. BAUMANN, Red Wing, General Administration \$10.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$10.00, Indian Mission \$10.00, Home Mission \$150.00, Negro Mission \$50.00, Poland Mission \$30.00; total \$300.00. J. R. BAUMANN, Red Wing, General Administration \$10.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$10.00, Indian Mission \$5.00, Home Mission \$10.00, Negro Mission \$10.00, Poland Mission \$5.00, Student Support \$5.00, General Support \$5.00; total \$100.00. J. R. BAUMANN, Red Wing, Ladies' Aid, General Support \$25.00. AUG. SAUER, Renville, General Missions \$10.00, AUG. SAUER, Renville, Ladies' Aid, Home for Aged \$10.00, Indian Mission \$10.00, Negro Mission \$10.00; total \$30.00. AUG. SAUER, Renville, General Missions \$32.50. J. BAUR, Ridgley, Student Support \$14.00, General Support \$10.00, Church Extension \$23.50, total \$47.50. OTTO E. KLETT, Rock Creek, Home for Aged \$3.00. OTTO E. KLETT, Rock Creek, Lutheran Children's Friend Society \$5.00. H. C. NITZ, Rockford, Church Extension \$60.09. H. C. NITZ, Rockford, General Support \$45.12. G. E. FRITZKE, St. Clair, General Administration \$6.30, Home for Aged \$5.00, General Mission \$5.00, Indian Mission \$5.00, Home Mission \$25.00, Negro Mission \$10.00, Student Support, Dr. Martin Luther College, New Ulm, \$5.00, General Support \$5.00, Lutheran Children's Friend Society by Ladies' Aid \$10.00; total \$76.30. E. C. BIRKHOLZ, St. James, Ladies' Aid, Lutheran Children's Friend Society \$10.00, Deaf Mute Institute,

Detroit, \$10.00, Christmas Dinner, Indian Mission, \$10.00, Bethesda \$10.00, Twin City Mission \$10.00; total \$50.00. G. A. ERNST, St. Paul, Synodic Administration \$50.00, Educational Institutions \$100.00, Home for Aged \$25.00, Missions \$125.00, Student Support \$27.63, General Support \$25.00, Twin City Mission \$75.00; total \$427.63. C. P. KOCK, St. Paul, General Administration \$20.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Home for Aged \$10.00, Indian Mission \$25.00, Home Mission \$50.00, Negro Mission \$25.00, Student Support \$10.00, General Support \$10.00; total \$200.00. CARL F. BOLLE, St. Paul, Synodic Administration \$60.00, General Institutions \$50.00, General Missions \$50.00; total \$160.00. J. PLOCHER, St. Paul, Educational Institutions \$89.74, Church Extension Memorial Wreath in memory of Mina E. Poppe by Henry J. Poppe \$2.00; total \$91.74. J. PLOCHER, St. Paul, General Support \$92.55. A. C. HAASE, St. Paul, Home Mission \$23.41, Emergency Fund for Minnesota Mission \$50.00; total \$73.41. A. C. HAASE, St. Paul, Twin City Mission \$138.59. A. C. HAASE, St. Paul, Home Mission \$112.30. MRS. H. A. LARSON, Treasurer, St. Paul, Mission Auxiliary, Trinity \$6.00, Emanuel \$3.00, St. John \$12.00; total \$21.00. G. THEO. ALBRECHT, St. Peter, Church Extension \$52.00. R. SCHIERENBECK, Sanborn, Twin City Mission (Rev. Frey) \$25.00, Home for Aged, Christmas Gift from Ladies' Aid, \$10.00, Home Mission \$72.00, Student Support \$25.00, To Retire Bonds \$50.00; total \$182.00. G. SCHUETZE, Seaforth, General Administration \$3.10, To Retire Bonds \$8.80; total \$11.90. G. SCHUETZE, Sheridan, General Administration \$18.50, To Retire Bonds \$49.10; total \$67.60. G. SCHUETZE, Sheridan, General Administration \$11.10, Supervision and P. and P. \$11.10, Finance \$11.10, Deaf Mute Institute, Detroit, \$24.15, East Fork Mission, Whiteriver, Arizona, \$3.00; total \$60.45. WM. C. ALBRECHT, Sleepy Eye, General Support \$46.70. WM. C. ALBRECHT, Sleepy Eye, Church Extension \$79.50. O. K. NETZKE, Smith's Mill, General Support \$4.75. O. K. NETZKE, Smith's Mill, Educational Institutions \$10.05, Home for Aged \$7.00; total \$17.05. J. W. F. PIEPER, Somerset, General Fund \$9.06. A. MARTENS, Tyler and Burchard, Home for Aged \$5.75, Home Mission \$10.65; total \$16.40. R. JESKE, Union, General Administration \$2.00, Supervision and P. and P. \$2.00, Finance \$2.00, General Mission \$3.10, Indian Mission \$6.00, Home Mission \$6.00; total \$21.10. R. JESKE, Union, General Institutions \$8.90, Theological Seminary \$8.00, Northwestern College \$8.00, Dr. Martin Luther College \$8.00, Michigan Lutheran Seminary \$8.00; total \$40.90. PAUL W. SPAUDE, Verdi, Finance \$7.30. PAUL W. SPAUDE, Verdi, Negro Mission \$4.59. PAUL W. SPAUDE, Verdi, Lutheran Children's Friend Society \$8.48. KARL BRICKMANN, Vesta, General Instit. \$30.00, Gen. Miss. \$30.88; total \$60.88. KARL BRICKMANN, Vesta, General Institutions \$25.00, Home for Aged \$22.70, General Mission \$40.00, General Support \$10.00; total \$97.70. E. G. FRITZ, Wellington, Indian Mission \$20.00, Negro Mission \$15.00, Student Support \$30.00, General Support \$15.00; total \$80.00. E. G. FRITZ, Wellington, Synodic Administration \$15.00, General Institutions \$20.00, Indian Mission from Ladies' Aid \$10.00, Madison Student Support \$5.00; total \$50.00. E. G. FRITZ, Wellington, Home for Aged \$25.00, Twin City Mission \$15.00, Indian Mission \$28.00, Home Mission \$32.00, Negro Mission \$25.00, Lutheran Children's Friend Society \$10.00; total \$135.00. KARL A. NOLTING, West Florence, General Administration \$5.00, Theological Seminary \$5.00, Northwestern College \$2.75, Dr. Martin Luther College \$5.00, Indian Mission \$10.00, Home Mission \$15.00, Negro Mission \$10.00, Poland Mission \$10.00; total \$62.75. A. W. SAREMBA, Spring Valley, Wis., General Administration \$29.00, General Support \$40.75, Lutheran Children's Friend Society \$10.25; total \$80.00. AUG. SAUER, Winfield, General Missions \$10.00. AUG. SAUER, Winfield, Ladies' Aid, Home for Aged \$10.00, Indian Mission \$10.00; total \$20.00. C. W. A. KUEHNER, Winthrop, Indian Mission \$25.00, Home Mission \$50.00, Negro Mission \$45.04; total \$120.04. H. E. LIETZAU, Woodbury, Home for Aged \$10.00, Student Support \$10.00, General Support \$10.00; total \$30.00. CARL G. SCHMIDT, Wood Lake, Negro Mission \$62.00. CARL G. SCHMIDT, Wood Lake, Home Mission \$63.22. CARL G. SCHMIDT, Wood Lake, Ladies' Aid Society, Deaf Mute Institute, Detroit, \$15.00, Bethesda \$15.00, Lutheran Children's Friend Society \$25.00, Indian Orphanage \$25.00; total \$80.00. M. C. MICHAELS, Woodville, Home Mission \$44.00. P. E. HORN, Zumbrotta, Ladies' Aid, Indian Dinner, \$35.00, Bethesda from L. Starz \$2.00; total \$37.00. F. E. HORN, Zumbrotta, Educational Institutions \$50.00, Missions \$50.00, Educational Institutions \$21.11; total \$121.11.

H. R. KURTH, District Treasurer.



THE EVANGELICAL LUTHERAN JOINT  
 SYNOD OF WISCONSIN AND OTHER STATES  
 BALANCE SHEET

December 31, 1929 and July 1, 1930

FIXED ASSETS	Dec. 31, 1930	July 1, 1929	Increase	Decrease
Land and Land Impr.....	\$ 166,446.71	\$ 113,664.66	\$ 52,782.04	
Struc. and Att. Fix.....	1,523,904.69	1,203,028.08	320,876.61	
Machinery and Equip.....	21,193.89	9,282.85	11,911.04	
Furn. and Perm. Frshgs.....	66,210.46	56,334.66	9,875.80	
Hand Tools and Equip.....	1,467.48	1,323.40	144.08	
Vehicles and Livestock.....	5,654.91	5,648.31	6.60	
Libraries .....	38,995.39	38,128.00	867.39	
Laboratory Apparatus.....	3,285.84	3,185.84	100.00	
Total Fixed Assets.....	\$1,827,159.37	\$1,430,595.80	\$ 396,563.57	
<b>CURRENT ASSETS</b>				
Cash .....	\$ 13,922.59	\$ 29,005.06		\$ 15,082.47
Accounts Recble. ....	1,606.62	1,131.62	475.00	
Bonds and Mortgages.....	6,300.00	5,500.00	800.00	
Perm. Funds.....	267,967.78	263,469.73	4,498.05	
Sem. Bldg. Com. Fds.....		333,639.29		333,639.29
Sem. Sales, Van Dyke.....	39,000.00	79,600.00		40,600.00
Sem. Old Sem. Sales.....				
Church Ext. Accts. Rec.....	360,334.60	373,541.91		13,207.31
Inv. Mat. and Supplies.....	3,793.10	3,793.10		
Inst. Cash Adv.....	1,850.00	1,375.00	475.00	
Total Current Assets.....	\$ 694,774.69	\$1,091,055.71	\$ 6,248.05	\$ 402,529.07
All Assets.....	\$2,521,934.06	\$2,521,651.51	\$ 282.55	
<b>LIABILITIES</b>				
Accounts Payable.....	\$ 16.50		\$ 16.50	
Notes Payable, Banks.....	181,500.00	256,000.00		74,500.00
Notes Payable, Others.....	498,076.40	450,055.29	48,021.11	
Inmates Deposits.....	5,350.00	5,750.00		400.00
Non-Budgetary Coll. ....	2,833.69	1,383.01	1,450.68	
Total Liabilities.....	\$ 687,776.59	\$ 713,188.30	\$ 49,488.29	\$ 74,900.00
<b>PROPRIETARY INTEREST</b>				
Permanent Funds.....	\$ 281,227.56	\$ 265,181.13	\$ 16,046.43	
Church Extension Fund.....	192,699.26	193,428.56		729.30
Net Invested Capital.....	\$ 473,926.82	\$ 458,609.69	\$ 15,317.13	
	1,360,230.65	1,349,853.52	10,377.13	
Net Worth.....	\$1,834,157.47	\$1,808,463.21	\$ 25,694.26	
Total .....	\$2,521,934.06	\$2,521,651.51	\$ 282.55	

ACCRETIONS AND DIMINUTIONS

From July 1, 1929 to December 31, 1930

<b>ACCRETIONS</b>				
1. Collection for Operation and Maintenance.....		\$ 559,698.97		
2. Revenues .....		107,247.27		
3. Collection for Budgetary Assets.....		5,368.86		
4. Collection to Retire Debts.....		9,815.73		
5. Revenues on Seminary Building Fund.....		27,868.77		
6. Land and Building Gift, Northwestern Academy.....		21,507.88		
7. Church Extension Increase.....		4,501.01		
8. Transfer from Altenheim Fund.....		2,903.15		
		\$ 738,911.64		
<b>DIMINUTIONS</b>				
1. Operation and Maintenance.....		\$ 684,230.01		
2. 1927-29 Funds remitted.....		56.40		
3. 1922-23 Funds transferred.....		2,970.70		
4. Church Extension Decrease.....		11,594.34		
5. Old Theological Seminary Loss.....		29,683.06		
		\$ 728,534.51		
Increase to Net Invested Capital.....				\$ 10,377.13

THEO. H. BUUCK, Treasurer.



**SCRIPTURE TEXT CALENDAR FOR 1931**



Thirteen masterpieces of famous painters have been reproduced in rich, full color. Fourteen pages — 9¼×15¾ inches in size.

- Thirteen full-color religious paintings suitable for framing.
- Brief stories of the pictures.
- Preceding and Following Month Pads.
- Phases of the Moon.
- Flower and Birthstone of the Month.
- A Scripture Verse for Every Day.
- Golden Texts for Sunday School Lessons.

**TO ALL LUTHERANS**

A new feature of this calendar is the listing of the Gospel Lessons and Epistles for each Sunday. All vestment colors and special church holidays are shown.

**Price: Single copies 30c; 4, \$1.00; 12, \$3.00.**

The Scripture Text Calendar may also be had in **German**, but from a special edition with pictures (except cover) printed in the ducolor process and without the church-year feature.

**Gemeindeblatt = Kalender (Wisconsin = Synode)**

Einzeln 15c.

**Northwestern Lutheran Annual (Wisconsin Synod)**

**Price: Single copies, 15c**

**DAY BY DAY WITH JESUS**

A CALENDAR FOR FAMILY AND PRIVATE DEVOTIONS  
EDITED BY PROF. W. H. T. DAU, D. D.



*O come, let us worship!* Ps. 95, 6.

You have often heard this cry of a worshipper two thousand years ago.

The DAY BY DAY WITH JESUS Calendar reiterates this call to prayer in the family circle and in the solitude of your private room.

Fifty-three active church workers have joined in producing the 1931 edition of the Calendar.

The pad or block has 365 sheets, printed on both sides, 730 printed pages in all. (LARGER THAN MANY BOOKS.) Each sheet contains a brief meditation, based on a carefully chosen Bible text with appropriate prayers or Hymn Verse and suggested Bible Readings for every morning and every evening of the year.

The back shows the picture "Christ and the Rich Ruler" in finest Chromo-Lithography.

**Price: 60c a copy.**

**CHURCH FURNITURE**

If you are in need of Church Furniture, please write for our large catalog which contains illustrations of Altars, Pulpits, Hymnboards, Lecturns, Fonts, etc., for Lutheran Churches.

Our pews are constructed in the most durable manner and for comfort. We especially recommend our styles 3 and 4. Style 3 has a straight reclining back and a deep curved seat, and style 4 has a curved reclining back and a deep curved seat. All styles are built "solid" and will not warp or crack as veneer very often does.

Styles 1 and 2 are lower in price, but are also constructed durably and make a very comfortable Pew.

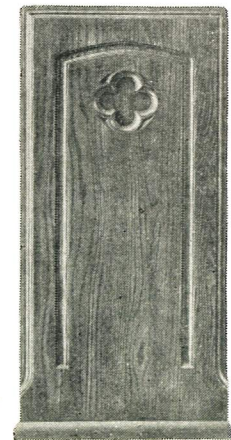
For the construction of our Pews, Altars, Pulpits, and other Church Furniture, we use air seasoned, kiln dried lumber, and guarantee first class workmanship.

Particular care is taken at our factory to apply the finish, which we guarantee to be lasting and not to be sticky under any weather conditions.

Our prices are based on material and labor only, since we do not send out traveling representatives. We are, therefore, in a position to quote Church Furniture at very moderate prices and will be pleased to have an opportunity to submit our quotations to you.



No. 2129



No. 144