

The Northwestern Lutheran

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Rev C Buenger
5026 19th Ave

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

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EPIPHANY

O Jesus, King of glory!
Both David's Lord and Son!
Thy realm endures forever,
In heaven is fixed Thy throne;
Help that in earth's dominions,
Throughout, from pole to pole,
Thy realm may spread salvation
To each benighted soul.

The Eastern sages, bringing
Their tribute-gifts to Thee,
Bear witness to Thy kingdom,
And humbly bow the knee;
To Thee the star is pointing,
And the prophetic Word;
Hence joyously we hail Thee:
Our Savior and our Lord!

Thou art a mighty monarch,
As by Thy Word we're told,
Yet carest Thou but little
For earthly goods or gold;
On no proud steed Thou ridest,
Thou wear'st no jewelled crown,
Nor dwell'st in lordly castle,
But bearest scoff and frown.

Yet art Thou decked with beauty,
With rays of glorious light;
Thy works proclaim Thy goodness,
And all Thy ways are right.
Vouchsafe to shield Thy people
With Thine almighty arm
That they may dwell in safety
From those who mean them harm.

Ah, look on me with pity,
Though I am weak and poor,
Admit me to Thy kingdom,
To dwell there, blest and sure.
I pray Thee, guide and keep me
Safe from my bitter foes,
From sin, and death, and Satan;
Free me from all my woes.

And bid Thy Word within me
Shine as the fairest star;
Keep sin and all false doctrine
Forever from me far;
Help me confess Thee truly,
And with Thy Christendom
Here own Thee King and Savior,
And in the world to come.

—M. Behm in Australian Lutheran Hymnal.

EPIPHANY

The word means appearance. The festival of Epiphany has been long celebrated on the sixth of January, the twelfth day after Christmas, for which reason it was known with some by the name of Twelfthtide. The festival may be said to emphasize what St. Paul writes to Titus, chap. 2, "For the grace of God that bringeth salvation hath **appeared** to all men"; and again, chap. 3, "But after that the kindness and love of God our Savior toward man **appeared**."

The observance of Epiphany, "the appearance" seems to have had its origin more with the oriental churches and to have made its way westward, while the observance of Christmas, to the contrary, originated with the occidental churches and gradually made its way eastward. The underlying fact of the Epiphany was at first considered to be the wonderful manifestation of the Trinity on the occasion of the Baptism of Jesus by John the Baptist: the Son standing in the water for Baptism, the Father acknowledging Him through the voice from heaven, the Holy Ghost "descending like a dove, and lighting upon Him." Faith's counterfeit, superstition, always ready to set in circulation as legitimate coin that does not bear the imprint of God, promptly gave the day a special significance and set it apart with Easter and Pentecost as a time especially adapted to answer as Baptismal Day. Till just recently the Greek Catholic Church, as exemplified by the more oriental Greco-Russian congregations, governed by ancient tradition, on this day solemnly blessed the water which during the ensuing time was to be used in administering the Sacrament of Baptism. What there may be left of this custom to-day as far as Russian churches are concerned is problematical, as there does not seem to be much of anything left over there: It is bitterly in need of another and truer Epiphany than it has ever experienced.

During the second half of the fourth century the celebration of Christmas spread to the eastern churches and in the nature of things soon caused a change in the way its neighbor festival Epiphany was understood and celebrated. The thought expressed in Epiphany, "appearing," was more fully thought out and enlarged upon by the church answering the question, To whom? The angel of the first Christmastide

had spoken of "good tidings of great joy, which shall be to all people." This was in strict accord with what God had spoken through Isaiah (49), "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the **Gentiles**, that thou mayest be my salvation unto the **end of the earth.**" Simeon's words which he spoke over the little Christ-child seem almost like a New Testament echo, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

A Savior? To whom appearing? The answer to the question is so thoroughly a part of God's own Christmas-thought and of necessity so intimately connected with its execution that when you begin to ponder on the whole sublime scheme of salvation for sinners it almost seems as a matter of course that on the astounding Christmas revelation must follow the wonderful appearing of the Magi, the three wise men of the East.

"Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him." The learning, the wealth, the piety of the heathen world, drawn by the leading-strings of the Spirit of God, come to claim share in Israel's salvation and to empty themselves at the feet of its Infant King — O sublime Epiphany, O wonderful appearing!

"We have seen his star in the east!" With what assurance do they not speak! By what devious ways may not the knowledge of the coming Star of the King have come down to them. Roman historians write of such a traditional hope which lived with the people of the East, that out of Judea should some time come a great king. The hope was linked with the expectation that his coming would be heralded by a phenomenon in the skies: a star would proclaim his appearing. Who shall say but what it was Balaam's prophecy (Num. 24:17), suffering nothing at the hands of changing centuries, that stands forth again in its first glory and strength in the words which fall with such positiveness from the Magi's lips! Balaam had said: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." "We have seen his star in the east, and are come to worship him." There is no question in their mind but that, coming as they do, they shall be acceptable to the Infant King upon whom as yet their eyes have not rested.

You have heard how Israel by the mouth of "all the chief priests and scribes of the people together," at Herod's demand, turned to the Scriptures and to a lasting vindication of the clarity of God's promises

could not but affirm that the Christ should be born in Bethlehem of Judea. The wise men found the King and worshiped Him: Israel sought Him not and when He later forced Himself upon their notice, they as a people rejected Him.

Epiphany. The King is come. His star has arisen upon the dark horizon of humanity never again to know a setting. All that stand in need of a Savior should in God's intention come to the brightness of His rising. Herod's injunction to the chief priests and scribes was proper and it has God's own sanction to-day: "Search the Scriptures!" The Magi under guidance sought diligently and their search was crowned with a blessed finding. Having found, they worshiped: they laid themselves under the rule of the Infant King. Many others to their lasting joy followed their example. Such an one who suffered himself to the leading-strings of the Spirit was moved to say: "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

No other star need be expected, none shall more be given to guide us to the Father: "That was the true Light, which lighteth every man that cometh into the world." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." May His Epiphany bear within us the glorious fruit that we may with joy look to His last appearing. G.

COMMENTS

The Pulpit It is customary to blame the pulpit when anything goes wrong with a church. In an exchange, a correspondent tells of a minister who resigned because "The people no longer desired the Gospel." An editor commented: "The trouble is not with the people but with the man without a message." The letter writer then says: "What a thrill would result if, say, 30,000 ministers in this nation were on fire with pure passion to 'preach Christ, and him crucified'."

We have nothing to say in defense of the minister who resigned for the reason given. It is difficult to imagine a group of men under the sound of the Gospel in which there are not at least some who truly believe and love the Word of God. Certainly there would be baptized children who should not be deserted by the man whom the Lord appointed to be their shepherd.

It is a sad fact that there is to-day much preaching that does not build the kingdom of God. Also among those who preach the pure Gospel there may be many who through unfaithfulness in their ministry do harm to their church. Yes, even the most faithful and diligent ministers are deeply conscious of their many shortcomings. And they are the very men whose hearts are troubled by the criticism of those who blame

the pulpit for the present conditions in the church. They may become utterly discouraged or may be misled to employ means other than the Gospel to get quick visible results.

There would no doubt be great results if all the Christian pulpits of our land would begin to ring with the call to true repentance, witness fearlessly against all ungodliness, unrighteousness, false doctrine and practice, and proclaim the cross as the one refuge for the sinner. Yet we feel that these critics would perhaps be greatly disappointed. Not all men will accept the Gospel; and many who accept will soon fall away from it again. Think of the days of Elijah. Remember the experiences of Paul. And, how about the success of Jesus Himself? "He taught them as one having authority, and not as the scribes," and yet he gained comparatively few followers.

No minister, however able, faithful and diligent, he may be, can by his efforts achieve results. Paul says: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

All that God requires of his servants is faithfulness. But this he does require, faithfulness in the study of the Scriptures and in preaching, in the instruction of the young, in pastoral work, the visitation of the sick, in brotherly admonition and in seeking to gain the unchurched.

As to the success achieved, Paul says: "With me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

It is good to reprove unfaithfulness in every form wherever we find it; it is not good to discourage faithful workers by blaming them for a lack of visible results.

J. B

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Come Unto Me urges the Pope Pius XI in a 7,500 word encyclical, entitled *Lux Veritatis* — the Light of Truth — issued at Christmas time and broadcast in Latin from the Vatican City radio station. This encyclical or letter to the world, is to commemorate the 1,500th anniversary of the council of Ephesus, which condemned the heretic Nestorius, who denied that Mary was the mother of God and asserted that Christ was the Son of God in name only.

From the decisions of this important church council the pope concludes: "That in Jesus Christ" — we

quote from the Chicago Tribune — "the true nature, divine and human, are united in one only divine person (hypostatic union); that the Virgin Mary is the true mother of God, and that to the Roman pontiff belongs by divine right a supreme and infallible authority over the whole church in matters of faith and morals."

This latter conclusion is the hub of the matter for the pope. He argues that as early as 1,500 years ago the whole Christian church turned to the then bishop of Rome, as the one voice of Christendom to settle the doctrinal disputes of the time, and that this bishop was not only listened to as the voice of the western church, but as the appointed voice of God. It is true, he admits, that, when this council at Ephesus opened, the delegates from Rome had not yet arrived, and the council condemned the Nestorian error without the Romans, but he maintains, that this decision of the council was not merely corroborated by the verdict of the then bishop of Rome, but that this decision of the council was subject to the confirmation of this bishop and received standing only by his sanction. Thus, the pontiff argues, even at that time, the bishop of Rome was the supreme head of the church on earth and acknowledged as such. The weakness of the pope's contention is easily proven by historical facts of the time and by the fact that the council of Ephesus arrived at its decisions upon the basis of the clear word of God and independently from the bishop of Rome, who was not then acknowledged as the pope or head of the universal church.

Calmly this vicegerent of God, as he claims to be, shoves aside God and His word, which decided the matter at Ephesus, nay, he assumes the very place and prerogative of God Himself, thus again boldly and shamelessly asserting his claim to be God on earth.

From the fact that the Virgin Mary is in truth the mother of God, he draws the unwarranted conclusion that "she must be full of every grace and adorned with every privilege; therefore we ought to venerate, love and imitate her." The Protestants are exhorted to "follow the example of the Catholics by invoking the protection of the Virgin as mediatrix and intercessor with the divine Savior."

On all this the pope bases his appeal to all men of whatsoever creed to come to him and submit to his authority as the vicegerent of God, nay, the very God on earth. No one can help admiring the great persistency of this prelate in pressing the same claims again and again. Let no one be deceived. Neither the pope, nor his church, nor his preposterous claims to rule all men, have changed a particle in 10, these many centuries. He may be denied, his doctrines may be proven false on scriptural grounds, his rapacity, cruelty, sins of bloodshed may be proven on his head

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— yet never for a moment does he abate a jot or a tittle from his blasphemous pretensions. Truly he is the antichrist. Z.

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An Interesting Protest In a recent issue of The Christian Century we find an interesting protest. At the Armistice day service of the British legion, Dr. Warr of St. Gile's cathedral had used words that were by some taken to be a prayer for the dead. Dr. A. M. Renwick, moderator of the Free church ("Wee Frees") who had been taking part in this service officially felt that his personal convictions had been compromised. So he sent to the British legion a letter of protest, copies of which were given to the leading Scottish papers.

May I humbly appeal to the British legion (Scotland) to secure that, in future services, words of this kind, which deeply wound the Protestant sentiment of many of our people, do not occur. Unless this is done, the inevitable result must be a deepening of the lines of ecclesiastical separation. In days when fraternal relations are so much sought for, this would be indeed unfortunate. **It would also make it impossible for many to take part in such a ceremony.** (Bold face by us.)

We Lutherans of the Synodical Conference can readily understand this protest. A Christian cannot take part in a ceremony in which his religious convictions are violated. To do so would be disobedience to the Word of God and a denial of his faith. The Doctor is right also when he calls attention to the fact that an occurrence of this kind can serve only to deepen the lines of ecclesiastical separation. But we are surprised that he does not draw the obvious inference. The mere omission on the part of those who are conducting such a union service of any words that might give offense to some one present, does not really dispose of the matter. The fact of the division remains; and both parties are keenly conscious of this fact, as belief in prayer for the dead and opposition

to such prayer are a matter of public confession, and not merely of a conviction hidden in the heart of an individual. Both parties must feel that they are not really united in prayer and that they are not really speaking to God from their heart.

The only logical, and Scriptural, solution is to omit prayer and all religious ceremonies where all those who are concerned are not really one in the faith.

J. B.

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"Seth Parker Says" Every now and then The Baptist prints a number of aphorisms by H. Lord under the heading "Seth Parker says." Some of them are good; others are not. Here is one of the latter kind:

When the time comes for the Lord ter call me home, and I go walking up the Golden Streets, if St. Peter turns ter the Lord and says: "Here comes Seth Parker, a real good neighbor," I think the Lord will look down and smile and I don't think He'll ask me the address of the church I come from or the color it was painted outside.

One could, perhaps, take this to be a rebuke to those who have the form of godliness but who deny its power, according to 1 John 4: 20-21: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

But we fear that most readers will understand it to say that kindness and neighborliness gain for us the favor of God, no matter what our religious convictions may be. And that would be forgetting or denying what the same apostle says in the first chapter of this epistle: "If we walk in the light, as he is in the light, we have fellowship one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin.** If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

In the broadcasts, "Sunday Evening at Seth Parker's," the same note is easily discerned. These broadcasts are very popular. They present a striking contrast to the jazz programs that so often defile the air. They can teach us that we can spend an evening with our friends pleasantly and profitably singing our good old Lutheran hymns instead of gossiping or playing cards. Yet we cannot but feel that these programs are insidiously influencing the hearers toward indifference and unionism. They preach the gospel of neighborliness, not the Gospel of Christ. They make light of doctrinal differences. The group shows great

patience toward those who err, but seems to be very impatient with such who draw a line between neighborliness and Christian fellowship. In a recent broadcast parents who objected to a mixed marriage were censured severely. The whole-souled kindness breathed by the program appeals so strongly to the emotions that a warning is not out of place. Compare what Seth Parker says with what the Scriptures say, and follow the Scriptures.

J. B.

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Holy Night, Silent Night How many of us have not been enchanted and thrilled again during this past Christmas season by this appealing song. Where did it come from and how old is it? From our childhood days we remember it, have sung it. An article in the New York Times gives us some information, that seems reliable. Hazel G. Kinscella claims to have interviewed at Salzburg a grandson of the composer of the music of our song, Felix Gruber. According to him, Franz Gruber, his grandfather, left this writing now in the possession of Felix.

"It was on December 24, of the year 1818 when Josef Mohr, then assistant pastor of the newly established St. Nicholas parish church in Oberndorf, handed to Franz Gruber, who was attending to the duties of organist (and was at the same time a schoolmaster in Arnsdorf) a poem, with the request that he write for it a suitable melody arranged for two solo voices, chorus, and a guitar accompaniment. On that very same evening the latter, in fulfillment of this request made to him as a music expert, handed to the pastor his simple composition, which was thereupon immediately performed on that holy night of Christmas eve and received with all acclaim. As this Christmas song has come into the Tyrol through the well-known Zillertal, and since it has also appeared in a somewhat altered form in a collection of songs in Leipzig, the composer has the honor to dare to place beside it the original.

Town Parish Choir Director and Organist.
Franz Gruber,
Hallein, the 30th Dec. 1854.

Josef Mohr, the poet whose verses Frank Gruber set to music, was born in Salzburg, the son of Franz and Anna Mohr, military people. On account of his splendid voice he was admitted as a boy to the church school. He studied theology and in 1817 became assistant pastor in Oberndorf. Gruber, the composer of the sweet music, to which our old song is set, was the third son of poor linen weavers, Josef and Anna Gruber, who lived in a low wooden weaving house in a hamlet in Upper Austria. Franz Gruber was a talented musician.

Z.

Social Activities in the Church A letter of Rector Harrison Rockwell of All Saints' Episcopal Church to The Christian Century offers us food for thought on the question of social activities in the church.

One of the most vexing problems with which churches are confronted in our day is that of race. The color line is still extant almost everywhere, separating on account of color those who are one in Christ. This question is receiving very much attention. Some time ago a speaker at a church convention in Milwaukee was quoted as declaring that there can be no thought of true Christian unity until we are willing to permit intermarriage between the races.

Now, All Saints', which lies in the heart of the lower east side of New York, has a congregation that is 50 per cent colored. One Negro serves as a vestryman. A confirmation class of 22 included seven Negroes and 15 whites, among whom were a Hebrew, a Chinese and an American Indian. All Saints' has apparently solved the problem, and this fact gives particular force to what the Rector says:

I think that one reason for having brought about so harmonious a situation as prevails is that we have less social activities than the average church. We express Christian brotherhood in Christian worship, in the pew and at the altar rail. From there each goes his way. Had we more social affairs, dances, and the like, it is possible that difficulties would have arisen. At any rate, before the altar we have the semblance of brotherhood after the Christian pattern.

It would be wisdom on the part of those who have given social activities a prominent place in the life of their church to give careful consideration to these words of Rector Rockwell. Personally we have always contended that Christian fellowship does not demand social unity, and that social activities divide rather than unite the members of a congregation.

J. B.

THE BUSINESS DEPRESSION: A FEW REFLECTIONS

For over a year a business depression has been on. This is the fifth business depression since the Civil War, the others being those of the year 1873, 1893, 1907, and 1921.

There is no doubt that business has been interrupted, farmers have had crop failures, and many have even lost their farms, many laborers are unemployed, many banks have failed, wages have been cut, the earnings of business firms have been reduced, dividends have been smaller or were not paid at all, and not a few are really suffering want. All this is true, facts that cannot be denied.

But to stop here would not be telling the whole story; there is another side to it. During fourteen months of the present business depression the deposits in the savings accounts, mostly those of wage-

earners, have increased to the extent of \$300,000,000, and the total amount of money in savings accounts at this time is \$28,000,000,000, the largest in the history of our banking institutions. During 1930 building and loan associations increased their funds to the extent of \$400,000,000. During the same year more than 3,500,000 automobiles were manufactured and sold, and President Hoover remarked at that time that he did not assume that they were all being used for transportation to the poorhouse. It is said that the average weekly attendance at the moving-picture houses is 111,000,000 and that every week the people of this country spend far over \$20,000,000 in attending the movies. Our banks are overflowing with money, and our crops this fall have been more than plentiful. Many have not had their wages cut, a few business firms have been making money, and many of those who have had their wages cut, or who did not get their dividends, or whose business did not yield a large profit, or who have been unemployed, have, after all, not been really suffering want. The cost of living has also been somewhat reduced in the meantime. These too, are facts.

Is it not true that we all, during the years of prosperity — and we have had many years of it — have been very wasteful? People have been living in luxury, living beyond their means. The difference in the way of living between the very wealthy and the average man in the United States is merely a difference in quality and quantity, but not in kind. What have the rich to-day that the average man has not? What the average man has may not have cost as much, yet it is just as serviceable. "In order to live up to the Joneses," people would borrow money or buy on the instalment plan or in some way manage to get what they desired to have. While money has been plentiful and "buying" has been made easy, money has lost its value, not only its actual purchase value, but its value in the minds of the people. People used to think before spending their money; now they spend their money and then do their thinking, and not even then, unless a depression, like the present one, affects them seriously and forces them to do so. Of course, they are not all that way, but that is the rule rather than the exception. The generation which is now growing up simply — shall we say, will not or — cannot understand that the economic basis which people have set for themselves in recent years must eventually spell disaster.

In our church treasuries we have deficits, and the Lord's work is slowing down. But we have always had deficits, even in the most prosperous times. Some few church members cannot give as much now as they formerly did, but the majority never did give as they could have done.

In making these reflections, we should not forget that our sins are at the bottom of all our troubles in this world. We may not like to admit it, but it is nevertheless true. And let it be emphasized that we Christians are not at all guiltless. God has given unto us Christians the only remedy against sin, the Gospel of salvation, and God has left us in this world to preach that Gospel for the salvation of a sinful world. Have we been living up to our opportunities and our responsibilities? — Herold.

FORGIVE YOUR ENEMIES

Nothing is harder than to forgive a malicious wrong, a harm done us in a matter where we know we were right.

Sir Eardley Wilmot was an English baronet, widely known as a leader in social life, and a man of great personal dignity and force of character. Having been a distinguished chief of justice of the Court of Common Pleas, he was often consulted by friends as to perplexing social questions.

On one occasion a statesman came to him in great excitement over an injury just inflicted on him. He told the story with warmth and used strong epithets in describing the malice which had inflicted the wrong.

"Is not my indignation righteous?" he asked impetuously. "Will it not be manly to resent such an injury?"

"Yes," was the calm reply. "It will be manly to resent it, but it will be godlike to forgive it."

The answer was so unexpected and so convincing that the statesman had not another word to say. He afterwards confessed to a friend that these words caused his anger to suddenly depart, leaving him a different and a better man. —Ex.

PACIFISM AND THE POLICEMAN

During the late war hysteria, there were 100 per cent super-patriots among Protestant pastors who were willing to turn their churches into military barracks, preached hatred to the enemy, and promised salvation to those who enlisted and died on the battlefield. It was the popular thing to do. Since then many peace movements have been organized and work for peace has become the popular trend in public opinion, the tide has turned. Some of the former super-patriots have become complete pacifists and proclaim the new dogma: All war is sin. Harry Emerson Fosdick said some years ago that when the next war came he would have absolutely nothing to do with it. Meetings have been held by undergraduates, resolutions passed, and signed to refuse to have anything to do with the war business, but rather go to prison. Does not the Bible say: "Thou shalt not kill?" Does not Christ say in the Sermon on the

Mount: "Ye have heard it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." We have carefully read many modern writers on this subject and their new interpretation of the Sermon on the Mount, but we happen to have in our library the explanation of the Sermon on the Mount by Martin Chemnitz, the greatest authority on the Four Gospels, and we read what he had to say by way of comparison. He started out by saying the Master by these words did not prescribe rules for the government, but for the individual and his relations to his fellowmen. The policeman on his beat dealing with the gangster and modern gunman cannot turn the other cheek, and walk the second mile. He must use force to maintain law and order and protect life and property of the law abiding citizens. Paul tells us that the government "Beareth not the sword in vain." Our national and state militia is an extension of the police force of the nation. In case of revolutions or invasions war may become necessary. If war is sin, we should immediately withdraw all our chaplains from the army and the navy and warn our young people against enlistment. It is possible to speak against modern excessive armaments, wars for exploitation which most of them are, without being guilty of exaggerated and fanatical claims. Let us beware of zigzagging between extremes.

— Lutheran Herald.

THERE IS STILL FAITH AMONG OUR PEOPLE

The other day a man of the congregation came to the parsonage and placed a note of \$1,000.00 given by Synod, upon my desk with these words: "Pastor, I heard you plead with the congregation for funds for our missions. I had intended to give this money to Synod at my death, but I think it is better to give it now."

I reminded him of the fact that he was not so young any more, that he was out of work during the greater part of the year, that he might need the money in his old age. Whereupon he said: "The Lord gave me what I have to give; though I had little income during the past year, He will not forsake me. Just have Synod place the \$1,000.00 at the disposition of the Church Extension Fund."

The man does not desire personal publicity, for this reason his name is withheld.

In this we have an example of the great faith of a child of God produced in our days by the preaching of God's Word. This man's riches is to-day no more than about \$4,000.00, and still he had the courage of faith to give one thousand dollars to the Lord's work.

J. Plocher.

BE THOU MY FRIEND

Be Thou my Friend, O Sacred Heart,
I need Thy love much more
Than e'er before;
For, one by one I've let the years depart,
And vainly thought to find
That others would be kind;
But now in sorrow, asking sympathy
I come to Thee.

Be Thou my Friend, O Heart Divine!
Because of my delay,
Turn not away,
Nor chide me for this fickle heart of mine;
Forget my sinful past,
And take me back at last
To love Thee faithfully, and find a place
In Thy embrace.

Be Thou my Friend, O Heart of Love!
I'll never seek again
The love of men,
Except to share it in Thy Heart above,
Though ancient, ever new,
O Beauty true,
Late have I found Thee! Tarry to the end
And be my Friend.

ROMAN CATHOLICS BURN BIBLES

A United Press dispatch from Rome, Italy, under date of August 27, 1931, reads as follows, according to the News Bulletin:

"Pope Pius XI plans to intensify his protests against American Protestants 'proselyting' in Italy, especially on the part of the Methodist Church. With the Italo-Vatican quarrel nearing settlement, the pope will renew the campaign against 'proselyting' in his next pastoral letter, or allocution, it was learned today from authoritative sources.

"The decision was prompted by the laying of the cornerstone of the large Methodist Church at Tagliacozzo, not far from Rome. Elaborate ceremonies were held and Methodists went from Rome to swell the crowd of local adherents to the faith. The ceremony was regarded as a direct challenge to the Catholic Church, which was protected as the Italian faith under the Lateran Treaty.

"The Tagliacozzo incident caused considerable irritation at the Vatican, it was learned. The ceremony was conducted in Italian and a copy of the St. James' version of the Bible was placed in the cornerstone. Following the ceremony a telegram of devotion was sent to Premier Benito Mussolini.

"Those of the Evangelical cult, gathered here for the ceremony of placing the cornerstone of a new temple, while invoking the divine blessing, salute Il Duce of Fascism with a Roman salute,' the telegram said.

"Other missionary efforts of Methodists in the town of Anticoli Corrado, where American pastors

distributed Bibles to the people, also have attracted attention. The Catholic priest at Anticoli Corrado asked the residents to bring the Bibles to him and he made a bonfire of the books.

"The Tagliacozzo Church caused the greatest concern, however, because it was built by Italians who had returned from America. The Methodist Episcopal Church of the United States previously carried out wide plans for missionary work in Italy, but that activity was reduced to a minimum by the present laws.

"One fact that is ignored generally in discussion of 'proselyting' is that the Italians have an ancient historic Protestant denomination. It is the Waldensian Church, which was founded in the Piedmont region and once caused Oliver Cromwell to threaten a march against the Duke of Savoy because he prosecuted the sect as Protestant. The Waldensian Church in Italy is small in numbers, compared to Catholicism, but the House of Savoy has guaranteed its right of existence." —Lutheran Herald.

WOMEN AND LODGES

A doctor who is a regular contributor to the Adelaide Advertiser under the heading "Diary of a Doctor," in the issue of September 26 criticizes women who object to their husbands joining lodges and accuses them of selfishness. The doctor entirely fails to understand the position of the objectors. I personally know of women whose health was seriously impaired by the recurring fear of being left alone and unprotected whilst the husbands attended lodge meetings. If the truth were known it would be found that hundreds of faithful and wholly unselfish wives strongly object to their husbands joining a secret lodge. Every right-thinking man must admit that secrecy and the exclusion of women are a just cause for grave suspicion in organizations that, like lodges, claim to exist for the alleged purpose of inculcating "Morality, Good Fellowship, Benevolence, Brotherly Love, Relief and Truth." To guard against the admission of women into its ranks Masonry puts man through a humiliating preparation which has for one of its avowed purposes "to distinguish the sex." But wives by no means stand alone in the opinion that lodges generally and Freemasonry in particular interfere with the sanctity of home-life. The Rev. C. A. Blanchard, D. D., President of Wheaton College, America, writes: "For men to unite in lodges, from which their wives and children are excluded, and spend their time in such exercises as killing and raising Hiram Abiff to keep up this mixture of sacrilege and buffoonery at an expense of millions of dollars which their families need, is little short of a crime. Secret societies are deadly enemies of the home. All who have thought at all on the subject know that saloons,

clubs and lodges in our day have largely destroyed the only meeting-ground of the home circle. It is no wonder that divorces are steadily and rapidly increasing." The Rev. O. P. Gifford, D. D.: "Societies organized on the basis of secret obligations are the cause of our social undermining, weakening the force of public morals, striking in the dark at our home life." An ex-Mason, the Rev. J. K. MacInnes: "Masonry degrades woman. I am not writing against Masons but against Masonry as I know from inside, both in the lodge and in the rituals and explanations of its rituals." The Rev. J. M. Foster: "The lodge is the enemy of the home." Writing in Christian Cynosure an able writer says: "Secrecy as well as the oath helps to estrange the lodge member from his family and from the Church. It divides his interest, his support and his affections. It hides his doings from those who have a right to his fullest confidence. It violates his sacred relations to his family and to Christ." In the North American Review the following: "It would all but revolutionize a large section of American society if the wives and daughters of the households of the men who belong to these organizations should insist on their right to spend on their own adornment, or for their own personal pleasure, dollar for dollar spent by husband or brother for initiation fees, dues, uniforms and regalia, swords, plumes, banners and banquets." In the light of these testimonies from eminent men it is an insult to our womanhood to accuse wives of selfishness when they object to their husbands joining and attending lodge.

—T. W. Lutze in The Australian Lutheran.

† PROF. GEORGE METZGER, D. D. †

Prof. George Metzger was born December 18, 1857, in Braunschweig. There he passed the days of his youth and received the beginning of his classical training, proceeding as far as the Tertia class in the institutions of his birthplace. In the year 1878, it was at Ft. Wayne, Ind., he finished his classical training, and thereupon, from 1878 to 1881, he attended the Concordia Seminary at St. Louis. The shortage of ministers was at that time so great that he was not able to finish his last year at the seminary — he was called forth to take charge of a parish. Privately, however, he continued his studies with great diligence, and the results became evident to his brethren in the ministry by the excellence of his work for his conference and for periodicals. In 1896 the sixth professorship was created at St. Louis, and Prof. Metzger was called to fill it. Practical Theology, Homiletics, and Catechetics were the branches which he taught, but he was very active in a number of other fields — notably as a writer and editor for the publications and periodicals of his synod, and as a member of important commissions and boards. In view of his long and distin-

guished service in the interest of the Lutheran Church, the degree of Doctor was accorded him in 1923 by the Northwestern College at Watertown, Wis. During this same year the peculiar needs of the brethren in Germany — the problems and conditions growing out of the World War, notably — apparently demanded more than an occasional visit by a representative of the American Church, a fixed personal contact was needed. This was established when Dr. Metzger went over in 1923, not only to serve as an adviser of the brethren in the German Free Church, but also to continue his activity as a teacher at their seminary in Berlin-Zehlendorf. By the grace of God his selfless, painstaking efforts were in both directions signally blessed. Latterly his increasing years and his long term of service — he was fifty years a minister — made him desirous of retiring, but his brethren would not hear of his resigning. So the call to God's Rest in reality found him still at his beloved life-work. His end came November third, and on the sixth his mortal remains were committed to the ground against the Day of the Great Awakening. Tr. by G.

FROM OUR CHURCH CIRCLES

Winnebago Pastoral Conference

The Winnebago Pastoral Conference will meet January 25 till January 27, 1932. The first session will be at 2 P. M. The place of our meeting will be at Neenah, Wis., Rev. A. Froehlke, pastor. Papers to be read by Uetzmann, Timmel, Theobald, Schlueter, Reim. A German Confessional address by K. A. Timmel or E. Reim. The sermon will be in German also. Wm. Wojahn or F. Schroeder will deliver the sermon.

Pastor Froehlke begs the brethren to make their announcements early. F. C. Weyland, Sec'y.

Meeting of Synodical Conference 1932

The next meeting of the Synodical Conference of North America is to be held at Mankato, Minn., Rev. A. Ackermann, pastor, August 10 to 15, 1932.

Herm. Gieschen, Sec'y.

Milwaukee City Conference

The Milwaukee City Conference will meet January 19 and 20, 9 A. M., in Grace Church, Pastor W. Sauer.

Papers: Prof. A. Pieper, The Glory of the Lord; P. Pieper, May Lodge Members Be Admitted to the Lord's Supper?; H. Brandt, Revelations of St. John; Wm. Schaefer, Modernism; O. Hagedorn, Divorce; Wal. Hoenecke, Exegesis: 1 Cor. 8: 11; Wm. Pankow, Exegesis: Eph. 4: 1-6.

Communion Service: Wednesday evening.

Confessional Address: Hagedorn, Halboth.

Wm. F. Pankow, Sec'y.

Fox River Valley Conference

The Fox River Valley Conference will meet January 19 and 20, 1932, in Kaukauna, Wis., Rev. Paul Th. Oehlert.

Papers: W. Gieschen, Ex. on Exodus 34: 29-35; E. Schoeneke, Ex. Hom. Treatise on Matt. 5: 17-19.

Confessional Sermon: O. C. Henning, F. Schumann.

Timely announcement is kindly requested by the local pastor. F. A. Reier, Sec'y.

Central Conference

The Central Conference will meet February 2 and 3 at Columbus with President Nommensen.

Papers: P. Janke, The Mission Activity in the Home Church; E. Fredrich, Exeg. on Epistle to Titus; R. Wolff, The Relation of a Congregation to Synod; G. Fischer, Exegesis on a Psalm.

Confessional Address: W. Eggert, W. Keturakat. Sermon: M. Nommensen, M. Hillemann.

Please, announce in due time intended presence or absence. H. Geiger, Sec'y.

St. Croix Pastoral Conference

The St. Croix Pastoral Conference meets January 19 and 20 at St. John's Church, St. Paul, Minn., Rev. J. Plocher. The first session at 10 A. M. Communion service Wednesday at 11 A. M.

Papers: Boy Scouts, Rev. C. Bolle; Why the Canon has been accepted in its present form, Rev. M. Michals; Methods of raising money for the church with special reference to the misuses, Rev. O. Klett; Exegesis, Rev. H. Lietzau.

Confessional Address: Rev. Zimmermann (Rev. A. Sarembe). H. E. Lietzau, Sec'y.

Manitowoc Pastoral Conference

The Manitowoc Pastoral Conference will meet February 2 and 3 at the First German Lutheran Church, Manitowoc, Wis., Rev. L. Koeninger, pastor. Sermon: Her. Kuether, Br. Gladosch.

Confessional: Fr. Koch, Ph. Sprengling.

Essays: H. Koch, Zell, Gruendemann, M. Sauer, Grunewald.

Please register. W. G. Haase, Sec'y.

Pastoral Conference of Norwegian Synod

The General Pastoral Conference of the Norwegian Synod meets at Bethany College, Mankato, Minn., January 19 (10 A. M.) to 22.

S. E. Lee, President.

E. Ylvisaker, Secretary.

Report of Wisconsin State Teachers' Conference

The Wisconsin State Teachers' Conference met on November 5 and 6 in the school of the First Lutheran Church at Manitowoc. About 225 teachers and a number of pastors gathered there to enjoy the instructive and encouraging program prepared for this annual event.

The chairman, L. Serrahn, in his opening address stressed the thought that this is a lost world to be saved and not an ignorant world to be educated. Children should be brought to the knowledge of sin and led to constantly bear uppermost in mind the question: "What must I do to be saved?" As teachers in Christian schools we should consider it a privilege to be the humble messengers who bring the answer to this question to the children entrusted to us, and by doing that, help in our small way to save a lost world.

Director E. Kowalke lectured on "Defeatism." He defined defeatism as that disposition in people who consider the worst as inevitable. Defeatism has its root in unbelief in a principle and is due to laziness and timidity. He encouraged all interested in Christian education to fight defeatism. Teachers should be faithful in their work in order to make efficient schools, and above all, be themselves convinced that Christian education is necessary in the building of God's kingdom. The speaker warned that our educational system be not ruined by defeatism.

Prof. C. Schweppe read a paper in which he answered the question: Other Schools, Are They Better Than Ours? An interesting comparison was made between the objectives, motives, means and methods of a Christian school where the word of God is conscientiously administered and those of other schools where character training is sought without religion. Rev. E. Reim's topic was: By-products Resulting from the Religious Course in Our Schools. This valuable paper likewise served to strengthen us in the confidence of our schools.

During the customary evening service Pastor L. Koeninger preached a school sermon. The Conference Mixed Chorus under the direction of Colleague Karl Jungkuntz rendered several selections.

A uniform report card for our schools has been prepared by a committee and its use is recommended by the conference. It may be obtained at the Northwestern Publishing House.

The matter pertaining to school supervision was again taken up. A report prepared by a committee and adopted by the conference does not favor the Minnesota plan of school visitation for the following reasons: 1) lack of uniformity; 2) Impracticability. Another committee has been elected to represent the Wisconsin State Teachers' Conference with the

memorial as presented to the Synod in 1931 for reinstatement of the office of school visitor and to appear with same before the school committee, synodical committee and the General Synod. Colleague S. Bergemann was elected by the conference as the one man who shall be held responsible to instigate discussions on school visitation at the various local teachers' conferences and district Synod meetings and to report to the conference a year hence of the progress made.

A suggestion of the program committee for next year's program was brought before the conference and adopted. The resolution affects the sessions of Friday forenoon. Instead of having the practical lessons as heretofore before the entire assembly it was decided to drop these and have round table discussions on subjects of interest to a group for Higher Grades, for Lower Grades, and for a Mixed School.

The result of election of officers was as follows, all being elected for a term of three years: L. Serrahn, Chairman; Wm. Hellermann, Vice-Chairman; J. Gawrisch, Secretary; Victor Albrecht, Assistant Secretary; M. Hoffmann, Treasurer; H. Ihlenfeldt, Member of Program Committee.

A resolution of thanks was voted the congregation, the pastor and the teachers for the splendid hospitality shown.

The congregation in West Bend extended an invitation, which was accepted, to have the conference meet in its midst in 1932. J. F. Gawrisch, Sec'y.

Minnesota District Institutional Workers' Conference

The twelfth annual conference of Institutional Worker of our Minnesota District was held in the fall of the past year at Mt. Olive Lutheran Church, in Minneapolis, the Rev. Theo. Schroedel, pastor. Including several district officials and a few other visitors, the conference was attended by 28 pastors, which fact made this the best attended of all our conferences. It is indeed gratifying to note how from year to year these conferences, which are not obligatory as far as Synod is concerned, are gaining in popularity and, hence, also in efficiency. They fill a real need and render a distinct service to the institutional missionaries and to that grand Samaritan cause of breaking the Bread of Life to the afflicted, the shut-ins, and the outcasts in the numerous state and county institutions of our great Minnesota.

In the course of the four sessions the reading and discussion of the following papers proved very stimulating and helpful: Exegesis on Psalm 91, by Pastor R. G. Heyne; "The Pastor at the Sick-bed," by Pastor W. Melahn, and "The Relation of a Pastor to the Officials of an Institution," by Pastor Otto Kohn.

Besides questions of casuistry and other matters of particular difficulty in institutional mission work several business matters, too, were disposed of. The advisableness of having our Minnesota Institutional Workers' Conference become a branch of the Associated Lutheran Charities of the Synodical Conference was discussed and tabled until next year. With a design to be of assistance not only to ourselves, but to brethren of the cloth and also laymen, especially deacons and deaconesses and Christian nurses everywhere, in that important but arduous task of ministering to the sick, the following resolution was passed: "That we commission our three Twin Cities missionaries, the Pastors Frey, Melahn, and Mundinger, to prepare a brochure on The Technique of Sick Visitation, and to offer this for publication to one of our publishing houses for general use."

In connection with the Institutional Workers' Conference the women of the City Mission Auxiliary of Minneapolis had a large rally at Mt. Olive Church. Speakers on the program were the Pastors Abraham, Melahn, and Heyne, and also Miss Anna Pusch, who gave an inspiring, practical demonstration of her work as City Mission welfare worker. Vocal and instrumental numbers of good quality greatly enhanced the program.

May our good God and divine Physician Jesus continue mercifully to bless also this particular phase of our church endeavor not only here in Minnesota, but everywhere, to the glory of His great Name, who alone is able to shed abroad the light of true joy and consoling peace, and who by His omnipotent grace is eager also to save souls as brands from the burning.

Robt. G. Heyne, Conf. Corr.

Installations

Authorized by the President of the West Wisconsin District, Rev. Wm. Nommensen, Rev. Arthur Hanke was by me duly installed as pastor of Trinity Ev. Luth. Church, T. Norton, Winona Co., Minn., on New Year's Day.

May he at all times prove to be a faithful Elieser sent to woo and win a bride for the Son of his Lord.

Address: Rev. Arthur Hanke, Rollingstone, R. 1, Minn. Rud. P. Korn.

* * * * *

Authorized by President J. P. Scherf, the undersigned installed Rev. Walter Herrmann as pastor of St. James Ev. Luth. Church at Tolstoy, So. Dak., the fourth Sunday in Advent.

Address: Walter Herrmann, Tolstoy, So. Dak. Theodor Bauer.

Golden Wedding Anniversaries

On December 2 Mr. and Mrs. Herman Dikrager, members of St. John's Church at Nodine, Minn., observed the fiftieth anniversary of their marriage. The undersigned delivered a short address on Ps. 103:1-3.

A. Eickmann.

* * * * *

On the 12th of November Mr. and Mrs. John Ristow of Tawas City, Mich., were privileged to celebrate their golden wedding anniversary at their home in the presence of their children, grandchildren and friends. Their pastor, the undersigned, briefly addressed the venerable couple and those present on the basis of Psalm 126:3: "The Lord hath done great things for us; whereof we are glad." May God's blessing continue to rest on this aged pair also in the future.

W. C. Voss.

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Through the grace of God Mr. and Mrs. Carl Spielmann, members of the St. John's Church at Lomira, Wis., were privileged to celebrate their fiftieth wedding anniversary on Sunday, January 3, 1932. The undersigned delivered a sermon based on Psalm 107:1. May the blessing of God abide with them during the remaining years of their earthly pilgrimage.

R. F. W. Pietz.

Acknowledgment and Thanks

The Ladies' Aid of Essig, Minn., donated two pillows and slips for the hospital wards in Dr. Martin Luther College; the Ladies' Aid in Mankato \$25.00 for part support of an indigent student. Our hearty thanks.

E. R. Bliefernicht.

Memorial Wreath

In memory of Mrs. Ferdinand Lemke (Amalia, née Wille), at her decease a member of Zion Church of Town Morrison, Brown Co., Wis., who departed this life on December 26, 1931, relatives have devoted the sum of \$12.00 to the cause of Indian Mission.

Tr. by G.

MISSION FESTIVALS

Twentieth Sunday after Trinity

Broomfield, Mich., Zion Church, D. Metzger, pastor. Speakers: D. Metzger, O. C. Fedcke. Offering: \$56.05.

Twenty-fifth Sunday after Trinity

Remus, Mich., St. Paul's Church, D. Metzger, pastor. Speaker: D. Metzger. Offering: \$49.55.

Third Sunday in Advent

White Butte, So. Dak., Redeemer Church, F. E. Blume, pastor. Speakers: F. E. Blume, H. J. Wackerfuss. Offering: \$18.12.

BOOK REVIEW

The Lutheran Hour. Winged Words to Modern America, Broadcast in the Coast-to-Coast Radio Crusade for Christ, by Walter A. Maier, Ph. D., Professor of the Old Testament, Concordia Theological Seminary, St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. Price: \$1.50.

The sermons here offered the reading world have, in the very nature of things, become so well known to the listening world of our broad land that anything we can say with the intent of making them better known seems to us a waste of effort. One thing we venture to stress: let those who heard and were impressed by these many and varied statements of the Truth, enlarge on the scope and the depth of the benefit afforded by a careful and prayerful reading of what was brought to them on the air. May the circle of readers be as wide as was the circle of listeners. G.

MINNESOTA DISTRICT

December, 1931

Rev. W. G. Voigt, Acoma, Home for Aged \$20.00, Student Support \$18.50	\$ 38.50	Rev. A. C. Krueger, Cedar Mills, General Administration \$20.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$25.00, Michigan Lutheran Seminary \$10.00, Home for Aged \$10.00, Indian Mission \$15.00, Home Mission \$25.00, Negro Mission \$25.00, Poland Mission \$10.00, Student Support \$10.00, General Support \$12.00	182.00
Rev. W. G. Voigt, Acoma, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00, Michigan Lutheran Seminary \$25.00, Dakota-Montana Academy \$25.00, Indian Mission \$50.00, Negro Mission \$50.00, Home Mission \$100.00, Poland Mission \$10.00, Madison Student Mission \$7.34	342.34	Rev. A. C. Krueger, Cedar Mills, General Administration \$25.00, Indian Mission \$20.00, Home Mission \$40.00, Negro Mission \$40.00, Student Support \$35.00, General Support \$16.00	176.00
Rev. R. Polzin, Alma City, Indian Mission \$6.06, General Fund \$20.00	26.06	Rev. Otto E. Klett, Centuria, Wis., Theological Seminary	16.50
Rev. O. P. Medenwald, Amery, Wis., Home Mission ..	39.24	Rev. W. P. Sauer, Crawford's Lake, Dr. Martin Luther College	11.89
Rev. O. P. Medenwald, Amery, Wis., Home for Aged \$10.00, Student Support \$15.00, General Support \$50.00	75.00	Rev. A. W. Blauert, Danube, General Institutions \$16.62, Negro Mission \$29.00	45.62
Rev. R. Heidmann, Arlington, General Support	52.00	Rev. A. W. Blauert, Danube, from Ladies' Aid for Home for Aged \$7.29, Negro Mission \$15.00, Student Support \$20.00, General Support \$20.00, Lutheran Children's Friend Society \$5.00, Bethesda, Watertown \$5.00	72.29
Rev. R. Heidmann, Arlington, Memory Wreath in memory of Rud. Meyer from Singchoir \$5.00, Student Support from Ladies' Aid \$15.00	20.00	Rev. J. C. A. Gehm, Darfur, General Support	10.50
Rev. R. Heidmann, Arlington, Dr. Martin Luther College	115.00	Rev. J. C. A. Gehm, Darfur, Home Mission	15.00
Rev. J. E. Bade, Balaton, Northwestern College	34.80	Rev. E. H. Bruns, Delano, Supervision and P. and P. \$51.55, Finance \$62.35	113.90
Rev. J. E. Bade, Balaton, Bethesda Lutheran Home, Watertown, from Ladies' Aid	10.00	Rev. R. F. Schroeder, Dexter, Finance	34.73
Rev. J. E. Bade, Balaton, Theological Seminary	51.30	Rev. C. J. Schroeder, Echo, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$8.00	38.00
Rev. Wm. Franzmann, Bayton, Synodic Administration \$13.83, Educational Institutions \$20.00	33.83	Rev. H. A. Scherf, Eden, Negro Mission \$50.00, General Support \$32.00	82.00
Rev. Theo. Haar, Bear Valley, General Missions \$28.00, General Support \$10.00	38.00	Rev. M. Schuetze, Ellsworth, Dr. Martin Luther College	42.00
Rev. Theo. Haar, Bear Valley, General Institutions \$17.00, General Missions \$8.00	25.00	Rev. G. F. Zimmermann, Elmwood, Wis., Indian Mission \$8.00, Negro Mission \$3.96	11.96
Rev. C. F. Kock, Belle Plaine, General Administration \$16.45, Theological Seminary \$15.00, Dr. Martin Luther College \$15.00, Home for Aged \$25.00, General Mission \$10.00, General Support \$10.00, Lutheran Children's Friend Society from Ladies' Aid \$12.00, East Fork Mission, Whiteriver, Ariz., from Ladies' Aid \$5.00	108.45	Rev. C. C. Kuske, Emmet, General Administration	15.76
Rev. C. F. Kock, Belle Plaine, Finance	75.87	Rev. P. Gedicke, Essig, Dr. Martin Luther College \$5.00, Home for Aged \$6.00, Home Mission \$8.80, Student Support \$2.50, Lutheran Children's Friend Society \$5.00, Wheatridge Sanatorium \$2.00	29.30
Rev. H. Am End, Brighton, Home Mission	20.60	Rev. C. C. Kuske, Flora, General Administration	13.03
Rev. E. G. Hertler, Brownsville, Home Mission	7.50	Rev. C. C. Kuske, Flora, Twin City Mission, a Christmas donation from Ladies' Aid	10.00
Rev. W. P. Sauer, Buffalo, General Institutions \$10.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, General Mission \$5.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, Poland Mission \$10.00, Madison Student Mission \$5.00	100.00	Rev. Karl A. Nolting, Frontenac, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Indian Mission \$5.00, Home Mission \$18.00, Negro Mission \$5.00, Poland Mission \$5.00, Student Support \$5.00, General Support \$5.00	68.00
Rev. G. F. Zimmermann, Cady, Indian Mission \$10.00, Negro Mission \$7.74	17.74	Rev. Karl A. Nolting, Frontenac, from Mr. Charles Luth for Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00	30.00
Rev. R. Jeske, Caledonia, General Missions \$91.45, Student Support from Ladies' Aid \$15.00, General Support from Young People's Society \$35.00	141.45	Rev. Hy. Boettcher, Gibbon, Student Support \$15.31, General Support \$25.00;	40.31
Rev. R. Jeske, Caledonia, General Institutions \$102.20, Negro Mission \$5.30	107.50	Rev. Hy. Boettcher, Gibbon, Synodic Administration \$20.00, Educational Institutions \$20.00, Indian Mission \$15.00, Home Mission \$16.72, Negro Mission \$15.00, Student Support \$10.00, General Support \$10.00	106.72
		Rev. F. W. Weindorf, Grace, Goodhue, Missions	47.36
		Rev. F. W. Weindorf, St. John's, Goodhue, Missions ..	62.78
		Rev. Im. F. Lenz, Graceville, Mission \$10.00, Church Extension Operation \$10.00	20.00
		Rev. A. H. Baer, Hastings, Dr. Martin Luther College \$4.00, Dakota-Montana Academy \$4.00, Student Support \$3.25	11.25
		Rev. A. H. Baer, Hastings, General Missions	23.40
		Rev. A. Jul. Dysterheft, Helen, General Support, \$6.75 from Mr. Fred Oelfke and \$3.00 from Miss Kate Reuter as Memory Wreath for Mrs. Amanda Furkopp, General Support from Heinrich Hardel \$5.00, from Ella Hardel \$1.00, from Marie Hardel \$1.00, from Rev. A. Jul. Dysterheft \$5.00, Thanksgiving Collection \$39.00	65.75

Rev. A. Jul. Dysterheft, Helen, Indian Mission \$24.00, Negro Mission \$23.00, Student Support from Heinrich Gruenhagen \$5.00, General Support from Heinrich Gruenhagen \$5.00, and from Ida Dysterheft \$5.00	62.00	Rev. F. Koehler, Nicollet, Synodic Administration \$37.47, General Institutions \$136.07, Dr. Martin Luther College \$96.31, General Support \$117.55	387.40
Rev. E. G. Hertler, Hokah, Indian Mission \$15.00, Negro Mission \$5.00	20.00	Rev. A. Eickmann, Nodine, Student Support \$50.00, General Support \$38.00	88.00
Rev. W. J. Schulze, Hutchinson, General Institutions \$81.25, Home for Aged \$90.32	171.57	Rev. A. Eickmann, Nodine, General Institutions \$75.00, Home for Aged \$25.00, General Missions \$79.00, Student Support \$8.50, H. Dikrager, 50th Marriage Anniversary, Bethesda Lutheran Home, Children's Offering \$19.81	207.31
Rev. W. J. Schulze, Hutchinson, General Institutions \$177.75, Home Mission, Minnesota District, \$63.17, General Support \$95.35, Church Extension \$70.15 ..	406.42	Rev. R. C. Ave Lallemand, North St. Paul, Home Mission	80.35
Rev. M. J. Wehausen, Johnson, Negro Mission \$22.05, Home Mission \$2.40, Poland Mission \$20.00, Twin City Mission \$27.55, Student Support \$7.10	79.10	Rev. R. C. Ave Lallemand, North St. Paul, from Ladies' Aid for Home for Aged \$5.00, Indian Mission (Cibecue) \$5.00, Lutheran Children's Friend Society \$5.00, Bethesda, Watertown, \$5.00	20.00
Rev. M. J. Wehausen, Johnson, Church Extension Operation	43.64	Rev. R. C. Ave Lallemand, North St. Paul, Home Mission	160.25
Rev. L. F. Brandes, Jordan, Synodic Administration \$31.50, Home for Aged \$25.00, General Support \$25.00	81.50	Rev. A. W. Blauert, Olivia, General Institutions	16.83
Rev. L. F. Brandes, Jordan, Educational Institutions \$50.00, Mission \$85.00, Indian Mission from S. S. \$10.00, Lutheran Children's Friend Society \$2.00, Lutheran Children's Friend Society from S. S. \$10.00	157.00	Rev. A. W. Blauert, Olivia, from Zion's Ladies' Aid for Home for Aged \$7.29, Negro Mission \$15.00, Student Support \$20.00, General Support \$20.00, Lutheran Children's Friend Society \$5.00, Bethesda \$5.00	72.29
Rev. E. G. Hertler, La Crescent, General Administration \$25.00, Supervision and P. and P. \$25.00, Northwestern College \$22.50	72.50	Rev. Henry Albrecht, Omro, Poland Mission \$32.00, General Support \$16.00	48.00
Rev. Paul W. Spaude, Lake Benton, Church Extension Operation \$7.55, New Seminary Building Fund \$10.00	17.55	Rev. M. C. Kunde, Oronoco, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$2.86, Dakota-Montana Academy \$2.00	19.86
Rev. Paul W. Spaude, Lake Benton, Bethesda Lutheran Home	10.00	Rev. M. C. Kunde, Oronoco, General Institutions \$5.65, Student Support \$.95, General Support \$24.12 ..	30.72
Rev. T. H. Albrecht, Lake City, Synodic Administration \$23.38, Educational Institutions \$25.00, Indian Mission \$25.00, Negro Mission \$25.00, Home Mission \$25.00	123.38	Rev. Louis W. Meyer, Osceola, Wis., General Missions \$80.00, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.53, Home for Aged \$20.00	160.53
Rev. H. E. Kelm, Lanesburg, Student Support \$33.49, for Student Armin Born \$10.00	43.49	Mrs. Lilly Zorn, Treasurer, Ladies' Aid, Osceola, Wis., Twin City Mission	5.00
Rev. H. E. Kelm, Lanesburg, Church Extension Fund ..	36.05	Rev. Jos. Weiss, Pelican Lake, General Fund \$5.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$1.17	21.17
Rev. H. E. Kelm, Lanesburg, General Mission \$58.22, Lutheran Children's Friend Society from School Children and others \$21.60	79.82	Rev. M. C. Kunde, Pine Island, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$3.00, Dakota-Montana Academy \$2.63	25.63
Rev. Karl J. Plocher, Litchfield, Synodic Administration	50.08	Rev. M. C. Kunde, Pine Island, General Support	30.13
Rev. W. P. Haar, Loretto, General Institutions \$100.00, Home Mission \$45.00, Student Support \$16.25	161.25	Rev. Geo. W. Scheitel, Potsdam, Home Mission	75.00
Rev. W. Frank, Lynn, General Missions	31.50	Rev. Aug. Sauer, Renville, General Missions	50.00
Rev. O. K. Netzke, Madison Lake, General Administration	8.15	Rev. Otto E. Klett, St. Croix Falls, Wis., Dr. Martin Luther College	12.00
Rev. M. J. Wehausen, Malta, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, Home Mission \$6.45	26.45	Rev. H. C. Nitz, Rockford, General Support	66.54
Rev. M. J. Wehausen, Malta, Church Extension	5.42	Rev. E. C. Birkholz, St. James, from Ladies' Aid for Indian Mission \$10.00, for Home Mission \$10.00, for Student Support \$10.00, for General Support \$10.00, for Indian Mission, Christmas Cheer \$10.00; from Mission Circle for Lutheran Children's Friend Society \$12.00, for Deaf Mute Institute, Detroit, \$10.00, for Twin City Mission \$10.00; total Ladies' Aid \$50.00, Mission Circle \$32.00	82.00
Rev. A. Ackermann, Mankato, Memory Wreath for Mrs. Dorothea Hoffmann for Home for Aged \$10.00, for Indian Mission \$10.00, for Negro Mission \$10.00, for Student Support \$10.00, for General Support \$10.65	50.65	Rev. G. A. Ernst, St. Paul, General Support \$50.00, Home for Aged \$50.00, Twin City Mission \$96.70	196.70
Rev. Theo. Haar, Mazepa, General Missions \$45.00, General Support \$8.00	53.00	Rev. G. A. Ernst, St. Paul, General Institutions \$100.00, Indian Mission \$20.00, Home Mission \$151.61	271.61
Rev. Theo. Haar, Mazepa, General Institutions \$25.00, General Missions \$17.00	42.00	Rev. C. P. Kock, St. Paul, General Administration \$15.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Home for Aged \$10.00, Indian Mission \$25.00, Home Mission \$75.00, Negro Mission \$25.00, Student Support \$5.00, General Support \$5.00	200.00
Rev. Paul C. Dowidat, Minneapolis, Theological Seminary \$200.00, Northwestern College \$200.00, Dr. Martin Luther College \$200.00, Indian Mission \$100.00, Home Mission \$200.00, Negro Mission \$100.00, General Support \$200.00	1,200.00	Rev. J. Plocher, St. Paul, Educational Institutions \$71.25, General Support \$98.27, Twin City Mission \$4.35 ..	173.87
Rev. Paul C. Dowidat, Minneapolis, General Institutions \$320.00, Home Mission \$200.00	520.00	Rev. J. Plocher, St. Paul, Synodic Administration \$25.00, Educational Institutions \$100.00, Mission \$175.00; total Christmas \$275.00, Choral Society \$25.00	300.00
Rev. T. E. Kock, Minneola, General Missions	10.11	Rev. A. C. Haase, St. Paul, General Administration ..	75.21
Rev. T. E. Kock, Minneola, Home Mission	10.00	Rev. A. C. Haase, St. Paul, General Administration \$51.13, Home Mission \$51.14, Twin City Mission \$96.35, J. Fuhrmann for Twin City Mission \$2.00 ..	200.62
Rev. W. Frank, Morgan, Dr. Martin Luther College \$3.30, Student Support \$9.12	12.42	Rev. A. C. Haase, St. Paul, General Administration	\$81.55, Home Mission \$81.55, General Support \$81.55
Rev. E. A. Hempeck, Morris, Synodic Administration \$40.00, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, Indian Mission \$17.00, Church Extension Operation \$20.00	97.00		244.65
Rev. J. Carl Bast, Morton, Dr. Martin Luther College ..	37.50		
Rev. G. Hinnenthal, New Ulm, General Administration \$100.00, Educational Institutions \$600.00, Home for Aged \$50.00, General Missions \$200.00, Indian Mission \$200.00, Home Mission \$500.00, Negro Mission \$200.00, General Support \$75.00	1,925.00		

Mrs. H. A. Larsen, Treasurer, Mission Auxiliary, St. Paul, Trinity \$7.00, Emanuel \$6.00, St. John \$16.00	29.00
Rev. G. Theo. Albrecht, St. Peter, General Institutions \$15.00, Indian Mission \$10.00, Negro Mission \$10.00, General Support \$10.00, Bethesda Lutheran Home \$5.00	50.00
Rev. G. Theo. Albrecht, St. Peter, General Institutions \$40.00, Missions \$40.00, Student Support \$20.00	100.00
Rev. R. Schierenbeck, Sanborn, Theological Seminary \$28.00, Dr. Martin Luther College \$50.00, General Support \$50.00	128.00
Rev. G. Schuetze, Seaforth, Student Support	4.70
Rev. G. Schuetze, Sheridan, Student Support	10.54
Rev. Wm. C. Albrecht, Sleepy Eye, General Institutions \$66.90, General Support \$27.90, Church Extension Fund, Memorial Wreath from Aid Association of Lutherans for Oscar Gustafson, August 7, 1931, \$10.50	105.30
Rev. Wm. C. Albrecht, Sleepy Eye, General Administration	237.80
Rev. O. K. Netzke, Smith's Mill, General Administration	18.51
Rev. O. K. Netzke, Smith's Mill, Synodic Administration	14.25
Rev. Arthur W. Koehler, South St. Paul, Home Mission \$77.30, Student Support \$50.00	127.30
Rev. Henry Albrecht, Taunton, Home Mission \$5.00, Student Support \$4.00	9.00
Rev. R. Jeske, Union, General Missions	22.00
Rev. R. Jeske, Union, General Institutions \$40.00, Student Support \$6.25, General Support \$10.00	56.25
Rev. Paul W. Spaude, Verdi, Bethesda Lutheran Home	10.00
Rev. Karl Brickmann, Vesta, Home for Aged \$20.00, General Missions \$22.81	42.81
Rev. E. G. Fritz, Wellington, General Institutions \$80.00, Church Extension Fund \$3.00	83.00
Rev. E. G. Fritz, Welington, Student Support	15.00
Rev. E. G. Fritz, Wellington, Home for Aged \$30.00, Home Mission, Ladies' Aid, Birthday Fund \$13.00, Indian Mission \$27.00, Home Mission \$34.00, Negro Mission \$15.00, Madison Student Mission \$5.00, Church Extension \$6.00, Lutheran Children's Friend Society \$6.10	136.10
Rev. Karl A. Nolting, West Florence, General Administration \$5.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Home for Aged \$5.00, Indian Mission \$17.25, Negro Mission \$5.00, Poland Mission \$5.00, Madison Student Mission \$5.00, Student Support \$5.00, General Support \$5.00	82.25
Rev. A. W. Saremba, Weston, Educational Institutions	30.00
Rev. A. W. Saremba, Weston, Synodic Administration	25.00
Rev. A. W. Saremba, Weston, General Support	40.00
Rev. A. W. Saremba, Weston, General Support from Ladies' Aid \$10.00, from Luther League \$10.00	20.00
Rev. Aug. Sauer, Winfield, General Support	18.50
Rev. Aug. Sauer, Winfield, St. Luke's Ladies Aid, for Home for Aged \$10.00, for Our Indian Boy \$10.00	20.00
Rev. Aug. Sauer, Winfield, General Mission	28.00
Rev. C. W. A. Kuehner, Winthrop, Student Support \$7.37, General Support \$15.00	22.37
Rev. H. E. Lietzau, Woodbury, Student Support \$12.00, General Support \$15.00, Home for Aged \$10.00	37.00
Rev. H. E. Lietzau, Woodbury, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. Martin Luther College \$31.00	61.00
Rev. Carl G. Schmidt, Wood Lake, Home Mission	36.84
Mrs. H. A. Schlenner, Treasurer, Ladies' Aid, Wood Lake, for Lutheran Children's Friend Society \$25.00, for Bethesda, Watertown, \$10.00	35.00
Rev. M. C. Michaels, Woddsville, Wis., General Mission	22.00
Rev. M. C. Michaels, Woodville, Wis., General Mission	18.00
Rev. M. C. Michaels, Woodville, Wis., General Missions	22.00
Rev. P. E. Horn, Zumbrota, Educational Institutions \$100.00, Missions \$44.00, Ladies' Aid for Indianer-tisch \$35.00, Mrs. C. Schleicher for Missions \$5.00, Ladies' Aid ofr High School, Milwaukee, \$10.00, Bethesda, Watertown, \$10.00, Mrs. J. Brinkman for Bethesda, Watertown, \$5.00, Ladies' Aid for Twin City Mission \$10.00	219.00

H. R. KURTH, District Treasurer.

PACIFIC NORTHWEST DISTRICT

July 1 to December 31, 1931

Rev. Walter Amacher, Trinity, Omak	31.04
Rev. C. H. Bernhard, Grace, Portland	35.00
Rev. Ewald F. Kirst, St. John's, Clarkston (incl. \$100.00 Repayment Loan to Church Extension Fund)	162.00
Rev. Louis, C. Krug, St. Paul's, White Bluffs	29.32
Rev. Wm. Lueckel, St. Paul's, Leavenworth	33.02
Rev. Wm. Lueckel, Lutheran, Withrow	28.66
Rev. Wm. Lueckel, St. John's, Mansfield	26.38
Rev. Arthor Matzke, Faith, Tacoma (incl. \$140.00 Emergency Loan)	152.34
Rev. F. H. K. Soll, Grace, Yakima	196.00
Rev. Arthur Sydow, St. Paul's, Tacoma	211.08
Rev. H. H. Wiechmann, Good Hope, Ellensburg (incl. \$131.71 Repayment Loan to Church Extension Fund)	207.04
Rev. Elmer Zimmermann, St. Paul's, Palouse	39.00
Total	\$1,180.88
Budgetary	\$ 916.32
Non-Budgetary	264.65
Total	\$1,180.88

J. C. JAECH,
Tacoma, Wash.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, General Institutions \$60.00, Belle Plaine \$4.00, Indian Mission \$20.00, Home Mission \$55.00, Negro Mission \$4.00, Fremont \$8.00	151.00
Rev. R. F. Bittorf, McNeely, General Missions	10.00
Rev. M. A. Braun, Herrick, General Administration \$13.00, General Missions \$6.00	19.00
Rev. Alwin Degner, Running Bird School, General Administration	5.70
Rev. Alwin Degner, White River, General Institutions \$6.00, General Missions \$6.17	12.17
Rev. Alwin Degner, Polleck School, General Administration	7.03
Rev. Im. P. Frey, Hoskins, General Administration \$43.37, Students \$30.00	73.37
Rev. L. C. Gruendeman, Witten, General Administration	8.25
Rev. E. J. Hahn, Naper, Synodic Administration \$11.89, General Administration \$11.11, Institutions \$30.00, General Missions \$36.75	89.75
Rev. Wm. P. Holzhausen, General Administration \$43.02, Institutions \$11.66, General Missions \$25.00	79.68
Rev. R. C. Horlamus, Broken Bow, Merna, Finance \$6.97, General Support \$9.30, from Sunday Schools for Indian Mission \$1.68	17.95
Rev. W. A. Krenke, Grafton, General Institutions \$8.00, General Missions \$12.34, Fremont \$7.00, Belle Plaine \$7.10	34.44
Rev. E. C. Monhardt, Clatonia, Indian Mission \$53.10, Home Mission \$75.00	128.10
Rev. G. L. Press, Synodic Administration \$21.60, Institutions \$8.86, Belle Plaine \$5.00, General Missions \$9.00, General Support \$1.25, Lutheran Children's Society \$5.00	50.71
Rev. A. Schumann, Garrison, Belle Plaine \$4.00, Students \$7.47, General Support \$51.20	62.67
Rev. W. H. Siffring, Mullen, General Missions	8.17
Rev. W. H. Siffring, Mary, General Missions	.80
Rev. W. H. Siffring, Brewster, General Missions \$5.00, General Institutions \$5.00, General Support \$2.63	12.63
Rev. H. Spaude, Surprise, General Missions	20.00
Rev. L. A. Tessmer, Burke, General Missions \$5.15, Home Mission \$2.54	7.69

Rev. G. Tiefel, Hadar, General Administration \$209.00, from J. R. for Bethesda \$2.00	211.00
Rev. R. Vollmers, Geneva, General Support	6.00
Rev. V. Winter, Batesland, General Mission \$1.32, Detroit Deaf Mute Institute \$6.00	7.32
Rev. V. Winter, Long Valley, General Missions \$1.48	1.48
Rev. V. Winter, Martin, General Missions	1.20
Rev. J. Witt, Norfolk, General Administration \$15.00, General Institutions \$50.00, General Missions \$50.00, from N. N. for Negro Mission \$5.00, Indian Mission \$5.00, from Ladies' Aid for Watertown Orphanage \$12.01	137.01
Mrs. J. H. Benne, Treasurer, Stanton, from Ladies' Aid for Indians	10.00
	<u>\$1,173.12</u>
Synodic Administration	48.49
General Administration	340.48
Finance	6.97
General Institutions	179.52
Students	37.47
Belle Plaine	20.10
Indians	89.78
General Missions	198.38
Home Missions	132.54
General Support	70.38
Bethesda	2.00
Detroit Deaf Mute Institution	6.00
Fremont	15.00
Lutheran Children's Society	5.00
Watertown Orphanage	12.01
Negro Mission	9.00
	<u>\$1,173.12</u>

Norfolk, Nebr., December 30, 1931.

DR. W. H. SAEGER,

TREASURER'S STATEMENTS

November 30, 1931 — 5 Months

Receipts and Disbursements Distributed

FOR	Receipts	Disbursements
General Administration	\$ 24,387.06	\$ 13,319.24
Educational Institutions	35,348.01	77,654.34
Home for Aged	979.34	2,279.85
Indian Mission	8,903.64	16,134.06
Negro Mission	5,116.97	
Home Mission	42,869.61	47,057.13
Poland Mission	2,032.66	4,467.09
Madison Student Mission	458.87	1,754.00
General Support	3,227.27	9,034.96
Indigent Students	1,253.91	
To Retire Debts	6,337.31	
	<u>\$ 130,914.65</u>	<u>\$ 171,700.67</u>
Total Coll. and Revenues	5 130,914.65	
Coll. by Rev. Brenner	1,313.23	
Total available for Budget	\$ 132,227.88	\$ 132,227.88
Deficit		\$ 39,472.79

Statement of Collections for Budget Allotments and Arrears

	Collections	Allotments	Arrears
Pacific Northwest ...\$	602.64		
Nebraska	4,341.83		
Michigan	11,977.42		
Dakota-Montana	3,800.41		
Minnesota	22,608.69		
North Wisconsin	25,142.86		
West Wisconsin	26,156.41		
Southeast Wisconsin..	20,473.14		
	<u>\$ 115,103.40</u>	<u>\$ 204,104.15</u>	<u>\$ 89,000.75</u>
From other sources..	606.84		606.84
Total from Dist. ...\$	115,710.24		88,393.91

From Rev. Brenner..	1,313.23		1,313.23
Total collections	\$ 117,023.47		\$ 87,080.68
Revenues	15,204.41	35,416.65	20,212.24
Total for Budget ...\$	132,227.88	\$ 239,520.80	\$ 107,292.92
Budget Disbursements..	171,700.67	171,700.67	67,820.13
	*\$ 39,472.79		*\$ 39,472.79
		\$ 67,820.13	
Liabilities due	\$ 27,083.35		
Budget not drawn....	40,736.78		
	\$ 67,820.13		
Budget deficit		\$ 39,472.79	
Debt allotment unpaid		27,083.35	
		\$ 66,556.14	
Actual deficit		\$ 66,556.14	
		Debts	
July 1, 1931		\$ 696,916.65	
Debts made since		108,228.29	
		\$ 805,144.94	
Debts paid		39,105.68	
		\$ 766,039.26	
Debts on Nov. 30, 1931			\$ 69,122.61
Increase			

THEO. H. BUUCK,
Treasurer.

TREASURER'S CASH ACCOUNT

November 30, 1931 — 5 Months

Accretions

Cash Balance July 1, 1931	\$ 14,680.88
Collections for Budget, Districts	115,710.24
Collections for Budget, Brenner	1,313.23
Revenues	15,204.41
Church Ext. Accts. paid	1,995.55
Church Ext. Revenues	41.75
Trust Funds previously reported	144.50
No. Wis. Dist. Mem. Wreath, N. N.	5.00
Annuities	3,000.00
	<u>\$ 152,095.56</u>

Liabilities

Accounts Payable	\$ 8,195.23
Notes Payable	98,178.95
Notes Payable paid ..	38,625.00
Plus	59,553.95
Non-Budgetary Coll..\$	1,854.11
Non-Budgetary paid ..	480.68
Plus	1,373.43
	<u>69,122.61</u>
Total cash to account for	\$ 221,218.17

Disbursed Therefrom

Budget Disbursements	\$ 171,700.67
Church Ext. Loans	49,447.44
Church Ext. Expense	52.62
Annuities	250.00
Inheritance Tax on Schroeder	95.00
	<u>\$ 221,545.73</u>
Overdraft	*\$ 327.56

OTHER SOURCES

Previously reported	\$ 470.50
Home for the Aged—Rev. Kock....	10.00
Theo. Sem. Student Body	108.34
Indian Mission—Schroeder	18.00
	<u>\$ 606.84</u>

THEO. H. BUUCK,
Treasurer.

DAY BY DAY WITH JESUS CALENDAR

A Calendar for Family and Private Devotions

Edited by PROF. W. H. T. DAU, D. D.

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Reading, Pondering, Re-Reading —

The Day by Day with Jesus Calendar has engaged more than three hundred able Bible students in all parts of the world, in an endeavor to assist thousands of fellow-Christians in the above exercises, and to make them fruitful to the individual believer and to the entire Church of Jesus Christ.

Join us — will you not? — in making these exercises a regular and pleasant task every day, and thereby leading an ever growing number of old and young worshippers to a profounder study and fuller appreciation of the grand old Book, that is able to make every reader wise unto salvation.

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