

The Northwestern Lutheran

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Jan 34

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

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DEPRESSIONAL

God of the Present — Thou art still
The God our fathers held Divine,
And if we heed, as they, Thy will,
Howe'er hard pressed the battle line,
Our faith shall win, though sore beset —
Shall prove that Thou art with us yet.

If once we counted not Thy grace
As granting us the things we held,
If our possessions hid Thy face,
If we forgot, by greed impelled,
Our fathers' God — have patience yet,
With us who, in self-pride — forget.

If now — with idle hands we plead,
If unclothed and unfed we pray —
God of our fathers, hear our need,
Who, when we prospered, turned away;
Who, unforgotten, so forget —
A loving God is with us yet.

For Thou art mindful of us still
In spite of our forgetful ways,
In spite of heeding not Thy will,
Neglecting Thee in prosperous days:
God of the Present, grant us yet
Forgiveness — who no more forget.

Oh Thou, who guided in the Past
Our fathers who had faith in Thee,
God of the Present, God to last
Through all the Ages yet to be —
Grant us our fathers' faith — again
Save Thou Thy children, Lord! Amen.
—William Ludlum.

THE ONE HUNDRED AND FORTY-THIRD PSALM

(Continued)

Verses 5—12

I remember the days of old; I meditate on all thy works; I muse on the works of thy hands.

I stretch forth my hands unto thee; my soul thirsteth after thee, as a thirsty land. Selah.

Hear me speedily, O Lord; my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy loving-kindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies; I flee unto thee to hide me.

Teach me to do thy will, for thou art my God; thy spirit is good; lead me into the land of uprightness.

Quicken me, O Lord, for thy name's sake; for thy righteousness sake bring my soul out of trouble.

And of thy mercy cut off mine enemies, and destroy all them that afflict my soul; for I am thy servant.

As stated in our previous meditation, this is a petition Psalm, the substance of which is repentance. We have seen the need of repentance for all men because of the fact that no man living is righteous before God, but that "all have sinned and come short of the glory of God." We have furthermore been taught that true repentance consisting as it does of contrition and faith is effected by the operations of both the Law and the Gospel, — the one creating repentant knowledge of sin, consciousness of its guilt, and compunctions of conscience for the transgressions of its holy demands, thus serving as "a schoolmaster to bring sinners to Christ, that they might be justified by faith," Gal. 3:24, while the other, the Gospel, effecting faith in the mercy of God in Christ, embracing the forgiveness of sin and all it stands for — deliverance from guilt and death, reconciliation with God and life everlasting.

This comprises the very substance of repentance, as also our Lutheran confessions plainly state in Article XII of the Augsburg Confession: "Repentance consists properly of these two parts, One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that for Christ's sake sins are forgiven, comforts the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance."

Penitent Recollections of Sins in the Past

The Psalmist, in his penitential ode, recalls to his mind memories of the past. "I remember the days of old," he says; "I meditate on all thy works; I muse on the works of thy hands." In recalling the former days of his life it is not improbable that David here is reminded of sins committed in the past, as he prays in the 25th Psalm, "Remember not the sins of my youth, nor my transgressions." The faults and follies of his past life are by no means a matter of callous indifference to him. On the contrary, he regards them as transgressions of the holy and unchangeable law which fill his heart with repentance and humiliation long after.

Doubtless this is the case with converted sinners generally, more or less. It was for this reason that the noted church father Augustine penned the famous Confessions long after his conversion. And it was the remembrance of past sins which prompted St. Paul to make his well-known confession of being "chief among sinners," designating himself "as of one born out of time." "For I am the least of the apostles; says he, that am not meet to be called an apostle, **because I persecuted the church of God.**" 1 Cor. 15:9. Ah, brethren, let us not pass over the sins of our past life as something trivial or of negligible concern. They are a sad record penned by our own hands. Our past is a blurred roll, full of false things and bad things, and it is not within our power to erase the sad records from its pages. We therefore have reason to spread the writing before God, and ask Him, to blot out the handwriting "that is against us, nailing it to His Cross." Col. 2:14.

David was ever conscious of his follies in former days, bringing these into relation with His God, whom He knew to be the holy One, the righteous Judge to whom he must give account for every evil deed he has committed. It was his constant musing and reflection, Who is God? and who am I? How wonderful and kind He has been to me in all His dealings! And I, — what have I been to Him? An ungrateful creature! A disobedient wayward, stubborn child always choosing his own way, thereby provoking His anger in the extreme! This is undoubtedly the sentiment David expresses in the words "I remember the days of old; I meditate on all thy works; I muse on the work of thy hand."

It is therefore not surprising to hear him cry in the following, "I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah." As one begging an alms, and big with expectation to receive something great, standing ready to lay hold on it, this penitent stretches forth his hands to God in prayer; furthermore, as one longs for water in a parched desert, so the soul of this penitent longs for God to receive the refreshment of His consolations. He binds himself up to God alone, cuts off every other hope from his soul, and makes his very affliction an incentive to seek the Lord's help and comfort.

It is the only course we can take when our hearts and minds are sorely afflicted under the load of sin, even of those sins which rise up against us from the past, as often as we reflect on the sacred demands of the divine Law. What else shall we do to find peace of soul against the accusations of our conscience arising from unholy records of the past, be these whatever they may be, Ephesians 2:1-3, than to turn unto God for grace and mercy?

"O Thou that hear'st when sinners cry,
Though all my crimes before Thee lie,
Behold them not with angry look,
But blot their mem'ry from Thy book."

Urgent Petitions Resulting from True Repentance

The remaining words of our Psalm as quoted above contain a series of urgent petitions resulting from true repentance. They may be grouped as follows:

- Prayer
- 1) for God's speedy answer to the penitents cry (verse 7);
 - 2) for God's mercy or loving-kindness, and His guidance (verse 8);
 - 3) for knowledge of God's will, and the gift of His Spirit to do that will with respect to the fruit of repentance (verse 10);
 - 4) for a new life, and deliverance from trouble or spiritual danger (verse 11);
 - 5) for deliverance from enemies and their destruction (verses 9 and 12).

Among these we shall, at this instance, call attention only to the second petition.

"Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know thy way wherein I should walk; for I lift up my soul unto thee."

This truly is the language of faith, the essential part of repentance. All depends on this that the penitent sinner lay hold on God's mercy and loving-kindness. Without this confidence on his part there is no hope of deliverance from sin and its curse. Without it the sinner would surely be, as the Psalmist indicates, "like unto them that go down into the pit," that is, his doom would be everlasting destruction; his soul would suffer the wages of sin which is death, in all eternity.

Repentance is not to be rested in as any satisfaction for sin or any cause for the pardon thereof. It is a most delusive error of the Roman Church which teaches that contrition or remorse for sin makes a real satisfaction for sin, and is an efficient cause of pardon. Say the Smalcald Articles of our Lutheran Confessions of the Romanists' teachings regarding repentance, in Article III: "Of such repentance they fix three parts: contrition, confession, and satisfaction, with this consolation and promise added: If man truly repent (feel remorse), confess, render satisfaction, he thereby would have merited forgiveness, and paid for his sins before God (atoned for his sins and received a plenary redemption). Thus in repentance they instructed men to repose confidence in their own works. Hence the expression originated, which was employed in the pulpit when public absolution was announced to the people: Prolong, O God, my life, until I shall make satisfaction for my sins and amend my life.

"There was here no mention of Christ nor faith; but men hoped by their own works to overcome and blot out sins before God" (Triglotta).

Further comment on the attitude of the Papists regarding repentance is not necessary. We would,

however, not have made mention of it here, were it not for the fact that even among Protestants there is a widespread notion that contrition itself is an atonement for sin, thus making the principal part of repentance, which is faith in the forgiveness of sin through the mercy of God in Christ, unnecessary. The thought is that sorrow or remorse felt on account of sins committed fully pays for these and balances the account. Those are not exceptional cases, when we meet with people who will argue the matter in this wise, "Have I not suffered enough for my sins? What more shall I do to be relieved from punishment for my transgressions?" Ah, if such people would only realize the folly of atoning for their sins themselves! Whoever depends on his repentance, more particularly on penitence, without fleeing for refuge to Him who alone has atoned and paid the penalty for our sins through His suffering and death, must remain under condemnation and be lost.

Repentance is indispensable, but not because there is any merit in it on account of which God accepts us as His children. The sinner can be helped only by fleeing for refuge to the hope set before him in Christ. Faith is the only means by which we receive the grace and mercy of God. Only he that believeth shall be saved. It is faith that looks to Jesus the Savior alone for forgiveness in the misery of sin, for the cancellation of all debts and guilt before the judgment of God, for reconciliation with God and His blessed fellowship.

This is the only comfort for the penitent sinner. But there is needs of reiterating and emphasizing this truth to the fact that our natural mind is slow to comprehend it. Indeed, it is the very truth which human reason finds inconsistent with its wisdom; hence there is constant need for praying the petition of our Psalm, "Cause me to hear thy loving-kindness," cause me to see, to know, above all, to embrace thy grace and mercy to forgive all my sins for Jesus' sake. "Cause me to know the way wherein I should walk; for in thee do I trust, — unto thee I lift up my soul" — cause me to know the only way unto salvation through faith in thy Son Jesus Christ.

"In mercy, Father, let Thy grace
Through Jesus' blood my sins efface;
Then I, the poor lost child, will be
From all my sins forever free!

(To be continued)

J. J.

To no man on earth was it ever granted to satisfy all his wishes; extravagant expectations end only in disappointments. It is the invariable law of nature that every pleasure pursued to excess is turned into poison. And we have not one passion in our nature which has not a tendency to run into excess. The grave is filled with victims and the world with sorrow, yet we perceive it not.

COMMENTS

"Me First Versus God First" Under the caption, "Me first versus God first," Rev. Wm. G. Sadt in the Lutheran Standard voices a truth that also the congregations of our Synod may well consider earnestly. He says:

Just as the selfish desires of the individual prompt him to put his own interests above everything else, so a Christian congregation can easily develop a selfish spirit, that insists that all of its own needs must be met first and forgets the broader interests of God's kingdom. An elaborate program is demanded and every obligation must be met. Salaries must be paid in full, and until every penny of local indebtedness is paid, little or no attention is given to the obligations to the Church at large.

Naturally, the local congregation must be maintained or the whole program will break down; but we question seriously the policy of centering all efforts upon maintaining the local congregation to the complete exclusion of all outside interests.

When the circulation of blood is cut off from any part of the human body, gangrene will develop and the member will eventually die. Does this rule not apply also to Christian life? When an individual cuts himself off from God by placing selfish interests first, he becomes ingrown, his soul is warped and spiritual gangrene will kill his spiritual life. A congregation that becomes self-centered and exerts all efforts toward maintaining itself to the exclusion of all other interests, is bound to become selfish and ingrown and is doomed to a slow but certain spiritual death. While most local congregations have experienced considerable financial distress, and perhaps for good reasons, it is not surprising that many of them are in difficulties. A niggardly, selfish, and self-centered spirit is bound to develop a spirit of quarreling, bickering and strife, while a genuine and whole-hearted interest in souls, especially those outside of the local congregation, serves to broaden the vision and deepen the spirituality of every Christian congregation and God's rich blessing will become very evident, even in the congregation's material affairs.

This time of economic stress is truly a period of self-examination and self-discipline for congregations as well as individuals. The congregation like the individual Christian would do well to face squarely and honestly the issue, "Me first or God first."

The writer shows the evil effects of congregational selfishness on the spirit of the individual members and of the congregation.

There is, however, another angle. We know that all the riches of the world are in the hand of God. We know, too, what divine purpose they are to serve, namely, the spreading of His Gospel through all the world. God's promise is that He will supply those who know His purpose and are willing to serve it with the necessary means. No congregation will ever suffer want for giving too liberally for missions. The more we give, the more will the Lord provide.

J. B.

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Our Synod has met and adjourned. Its deliberations, proceedings and acts have been published in our church papers, and will be further broadcast in the official synodical reports. That Synod's deci-

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sions concern all of us and that these reports should be read and pondered by all of us is self-evident.

We have not to do with these at present. We would like to point out that, in spite of minor personal disagreements, the tone prevailing at Synod's meetings was one of unanimity of purpose, founded upon the feeling of believing in the same teachings and striving for a common goal. Our oneness of faith and practice were not called into question. We all agreed on them, however much we may have debated the proper application of these principles, which application is so much endangered by the weakness of our flesh.

This unanimity of spirit is a rare and precious gift of God, granted to us by the grace of Jesus Christ through His Holy Spirit. That gift can be lost in two ways. One is that we forget to hold firmly to the revealed Word of God, and the other is by destroying the confidence between brother and brother. The latter destructive action is a natural result of the former. We pray God to keep us from both. That this prayer is answered is shown by the God-given courage animating our meetings in trying to press on in the work of the church committed to our Synod by the Lord. May the Lord keep up this courage in all our hearts through His Holy Word. Through such courageous and cheerful behavior in preaching the Gospel to all those committed to our care we shall undoubtedly receive the blessing of our Lord in our Synod.

Z.

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The Second The second parliament of religion is meeting at Chicago. It will continue its sessions twenty-two days. We are told by the press that religious leaders from five continents attend and that "100 sects of the 11 great creeds are represented." What may be expected of this congress is indicated by the remarks of one of the first speakers, Maharaja Gaekwar of Baroda, a prince of great wealth and the first sovereign to visit the Century of

Progress, who declared, it is reported, "that religion needs 'decoding' that the modern man may understand it and 'debunking' that he may respect it." The principle theme will "be to emphasize the likeness of all the great faiths." Among the speakers will be "his holiness Jagadguru Shri Shankaracharya, the head of the Hindu religion."

"A prayer for all the world was repeated by the delegates as they assembled for the world fellowship of faiths conference."

This prayer was preceded by the invocation: "Teach us, O Lord, to see Thy life in all men and in all peoples of the earth." Its close was: "From unreality lead us to truth. From darkness lead us to light. From death lead us to immortality."

Religion to be "decoded" and "debunked," made palatable to the intellect of man. Religion to be judged, as it were, by the minds of men.

Let the unchristian cults indulge in a conference of this kind. Their cult is nothing but a perversion of the natural knowledge of God implanted in them by the Lord. Read Romans chapter one.

But how can professing Christians sit in at such a congress? Where is the spirit of Paul: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

For therein is the righteousness of God revealed from faith: as it is written, The just shall live by faith.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness?"

Unchristian cults are very much alike, fundamentally entirely alike. But Christianity is different. It preaches the grace of God in Christ Jesus. It speaks with the authority of God. It cannot submit to human judgment. It knows no compromise. Christ says: "He that is not with me, is against me." Meeting under such conditions with representatives of false religions is not witnessing of Christ. It is nothing short of denying Him.

J. B.

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Soldiers' Field Vespers were held recently in connection with the worlds fair at Chicago. They were to be an evensong of Protestantism. The Rev. Dr. John Evans, rector of St. Luke's parish, Chicago, an Episcopalian divine, and the writer on religious subjects for the Tribune, was the main speaker. According to this paper these are some of Dr. Evans' utterances:

"What you **do** may be important. But what you **are** is all-important."

"Even who Christ **does** not so much matter. But what Christ **is** is all that matters."

"What did Jesus **do**?"

"He put power into men's morals. He put a dynamo behind ethics. He set the light of hope behind work and duty and sorrow."

"Life has always proved too much for the unaided human spirit, but Jesus, if we will but listen, teaches us to feel — helps us to know — that naught will save us but that tide of spiritual power which carries us forward to do what in our hearts we know we ought to do."

It is too bad that Dr. Evans did not improve this glorious opportunity to tell these assembled thousands before him, that not what we do, but what Jesus did is the all-important fact of our salvation and hope. But, perhaps, this was not what these assembled thousands came to hear, nor what would have been satisfactory to the backers of this venture in advertising Protestantism. It was arranged that Dr. Evans was to have the assistance of other pastors, such as the Rev. Joshua Oden, pastor of the Irving Park Lutheran Church; Dr. Jacob Pister, pastor of St. Paul's Evangelical Church; the Rev. L. K. Williams, pastor of Olivet Baptist Church, and Commissioner W. A. McIntyre of the Salvation Army. The great chorus of 10,000 was to be made up of the Luther League, the Epworth League, the Baptist Young People's Union, and the Christian Endeavor Society.

That all these participating societies are Protestant may be granted, but that they are of one mind in doctrine may be doubted. Yet they all praised a Christ, of whom it was not important to know who He is, but what He is. The agreement seemed to be that He is not the Lamb of God who shed His blood for us, but a spiritual force in morality, to tell us what to do to save ourselves. We are sorry to see those named Lutherans aiding and abetting such a preachment. It throws a lurid light upon the dangers besetting faithful Lutheranism from the great sin of unionism that is indifferent to doctrine and is greedy only of outward show. Z.

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Lutheran Colleges Lutheran In the Lutheran Companion, Rev. Leonard Kendall, S. T. F., makes a plea that should strike a responsive chord in the heart of every Lutheran, namely this, that Lutheran colleges be truly Lutheran. No one can doubt the importance to our church of its institutions of higher learning. The times demand that the thought of Christian education be kept before our people. The writer quotes from a school bulletin:

"Surely with these opportunities about us, this is the time to give to our Christian Higher Schools our best cooperation and our most willing support. This is the time to give our youth a training, not only of the mind and intelligence, but a training of heart and soul, with a view of life that has the hope of God and Christ as its center. . . . Under these conditions for any Lutheran to lack the courage to carry on, to fail to have a double sense of duty to fight

for our own and through it for God's Kingdom, is like leaving the field of battle with victory in sight."

But if these schools are really to serve their purpose and to deserve the support of Lutheran Christians, they must be positively Lutheran. On the whole the writer seems to be well satisfied with the spirit of the Lutheran schools whose bulletins came to his hands.

But he found one that proved an exception. It provides an extensive religious program, but disappoints the Lutheran reader greatly with this statement: "These religious activities are non-denominational in character."

The writer sharply reproves such "flaccid, spineless 'halting between two opinions,'" and says:

"Today, as never before, colleges as well as all other institutions must justify their existence, or succumb. No Lutheran church body can hope to achieve its larger possibilities in a new era, if its colleges are permitted to make their religious activities 'non-denominational.' Moreover, if there be a withdrawal of emphasis from positive, Lutheran Christian aspect in connection with the religious activities of a Lutheran college, such a college has forfeited the support of its constituency. The directorate of a Lutheran college should not dare to say to its constituency that the 'religious activities are non-denominational in character.' I answer my own question: **'A Lutheran college should be Lutheran not in name only, but in spirit, in truth, and in fact.'**" The logic is self-evident to any fair-minded individual. No college, half-Lutheran and half-non-denominational, has any right to expect the support of a Lutheran church body. Let there be a re-study of the foundations!"

Our schools are, thank God, positively Lutheran, loyal to the Word of God. They deserve our earnest prayer and whole-souled support. There should even at this time be no thought of curtailing their work. We should be ready to make sacrifices for them. And let us not forget that we do not support our schools when we merely contribute our money for them. Schools cannot exist, work and grow, without students. Do not pay towards Lutheran schools only for the children of others; send your own. J. B.

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Is Spain Going Russian? The archbishop of Spain Dr. Isidoro Goma y Gomas says so in his pastoral letter directed to the nation.

"The expulsion of God from society brings with it the material ruin of nations," he said. "There is Russia, without God and without bread; without bread because it is without God. Without God there is no justice, no keeping of bargains, no scruples, no charity, no confidence, no harmony between classes, all of which are essential if this world is to work and produce. In Russia the class struggle is the direct result of the elimination of God." And that is the way it is in Spain now, maintains this Catholic prelate. He calls the separation of church and state inhumane and unjust.

And that is where the shoe pinches. The Catholic Church has been divorced from the state, the church is no more supported by state taxes, the church has lost its power to dominate the state in Spain. While we may well subscribe to what the archbishop says about the casting of God out of society, yet he has not proven that this is the case in Spain. God may still be worshipped there according to the dictates of conscience, for no sect or belief is forbidden there, as far as we know. It was the tyranny of the Catholic hierarchy that brought upon itself these restrictions. Z.

COURAGE FOR THE FUTURE

Sermon preached in St. Lucas and in St. Matthew's Churches in Milwaukee, Wis., on Synodical Sunday, August 6, 1933, by Pastor H. C. Nitz

Printed by request

Joshua 1: 1-9

"The conference has adjourned, but it has not ended." Thus Ramsay MacDonald summed up his impressions of the World Economic Conference in London. He seemed to be confident of success, but he had no certainty on which to base sure hope. He seemed to hope for the best, but was prepared for the worst.

In a few days we shall be able to say, "Synod has adjourned." But we shall be able to add with sure confidence, "It has not ended." For we are acting on a divine commission, we are dealing with eternal truths, and we can claim the promise that our labor is not in vain in the Lord.

And yet we do not look into the future of our Synod's work with the fatalism of a Stoic. We realize that we are co-workers with God, and that much, very much, depends on us for the carrying out of the program outlined for us, even though all the credit for the success belongs to God.

And as we thus face another biennium, we need strength and courage for the future. And this, with God's help, we shall seek in the illuminating chapter from the life of Joshua.

I. The Need for Courage

Joshua needed courage. Moses was dead. Moses, the legislator, executive, judge, prophet and priest for Israel for forty years had suddenly been removed by God.

Israel was an untrained people, descendants of slaves, unarmed, unacquainted with warfare. Across the Jordan was a large country with fortified cities inhabited by a military people of savage cruelty. And Joshua was one of the spies who knew the difficulties and who felt like a grasshopper in the presence of the Canaanites.

The morale of Israel was not of the best. Forty years of enforced idleness in the wilderness, during

which time food and clothing were miraculously supplied, could not have made them a strong people.

Before them the roaring, raging Jordan, unbridged and unfordable, was racing on to the Dead Sea. And it had to be crossed within three days in accordance with God's command.

Before them lay the strong city of Jericho, a border fortress, a fair sample of the many walled cities of Canaan that they would have to conquer before they could possess the land.

And the manna ceased.

A distressing situation, indeed. Yet God says, "Be of good courage."

We, too, need courage.

Behind us lies the depression with its hardship and the resulting depletion of revenue for synodical work. Like a nightmare the hideous ghosts of reduced salaries, retrenchment, deficits, unemployed candidates, and the like, haunt our memories.

And still farther in the background, behind the depression, lie the ten fat years of prosperity. During that time we piled up staggering synodical debts. During that very time the Lutheran Church dropped almost to last place with respect to mission giving.

And before us? Continued depression? Perhaps. Increased hard times? If God so wills it. Renewed prosperity? Yes, if it please God.

But whether the future hold depression or prosperity for us, both have their danger. For the trouble is not in our pocket-books, but in our hearts.

Surely we all need courage not only to carry on, but also to expand, our ramified synodical activity in the future.

II. The Source of Courage

Joshua is told to "observe to do according to all the law," on which he is to "meditate day and night." And then he shall prosper. Human strategy will not avail.

Joshua is not to "turn from it to the right hand or to the left." He is not to despair. He is to have a strong heart, which is courage. And courage of this kind is faith. Discouragement is sin, for discouragement is unbelief. And unbelief is the basic sin, the only condemning sin.

But the Book of the Law in the heart of Joshua would conquer every foot of Canaan's soil and meet all difficulties in occupying and settling the land.

Our courage must and can be drawn from the same source. We call ourselves the Church of the Open Bible. Historically and theoretically that is correct. But is it practically true of all of us, of many of us? In meeting our congregational and synodical obligations we are often tempted to turn to the right or to the left from God's Word. When we face a Jericho we like to count our soldiers, muster our weapons, devise strategies, prophesy defeat. We are prone to trust in drives and canvasses and plans and re-financ-

ing schemes. But by **faith** the walls of Jericho fell. And that faith is the courage we need to-day.

On the other hand we have often permitted our old Adam to frame an excuse for our decreased giving by trying to make ourselves believe that during this depression the kingdom of God does not come **first**.

It does not seem reasonable that even during financial stress the kingdom of God should receive our first consideration even in a financial way. It is not reasonable. But it is God's way. It was not reasonable that Joshua should conquer Canaan. But it was God's will. And Joshua lived on the precious Pauline paradox that God's strength is made powerful in weak instruments.

Now let us dig ourselves into our Bibles and live on the glorious paradoxes of God's Word. Then the perplexities of this present evil world will vanish and we shall have peace, strength, and courage.

The greatest paradox we meet is expressed in the words of the publican in the temple when he said, "God be merciful to me, a sinner." Between God and sinner is a gulf fixed that in all eternity would separate the two. The sinner tried, convicted, condemned. How dare he plead for mercy? Yet he can do so with the assurance that he will be pardoned. Golgotha's cross is the answer. In Calvary's Christ the world is reconciled to the just and jealous God. Paradise has been regained. I am a child of God. The unbelievable is true. God is merciful to me. Now I have courage to face my God and all my problems. Now I can rejoice always, yea, even glory in tribulation. Now let the future look dark; He will hold me fast; underneath are the everlasting arms. Though I may cry out of the depths, yet will I look up unto the hills, whence cometh my help. Let disappointments come; they are His appointments.

In the Bible we shall find another strengthening paradox, that when conditions look dark to us they are bright in God's eyes. There were still seven thousand faithful in Israel when Elijah thought himself the last remnant of faith. In the Acts of the Apostles we find that the Church more nearly attained the ideal in devotion, brotherly love, sacrifice, mission zeal when it was persecuted on every side and when its membership consisted of social outcasts almost entirely. Throughout the Sacred Record we find that though God's people were often perplexed, yet they never despaired. Like Joshua, they were always of good courage.

This spirit did not die. It flared up brightly again during the Reformation, so that in the midst of utterly distressing circumstances the Church could sing the battle hymn: "A Mighty Fortress Is Our God."

The Thirty Years' War brought a depression over Europe such as the world has likely not seen before or after. In Eulenburg, Saxony, Pastor Martin Rinckart stood, in one year, at the graves of 4,480 of his parishioners who died of the pest; he saw twenty

to thirty men chasing a rat or cat which they craved for food; he saw men digging in dung-heaps for a crumb of food; many an evening he saw the city surrounded by little camp-fires at which emaciated persons were roasting bits of cadaver; he saw his city repeatedly invaded by troops; he was almost entirely without pay for seven years; and yet in the midst of it all, Rinckart composed that great Te Deum which we sing at every joyous occasion:

Now thank we all our God
With hearts, and hands, and voices;
Who wondrous things hath done;
In whom this earth rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

Verily, prosperity spells weakness for the Church; but in dark days her strength shines brightly. When the need is highest, God is nighest.

But the cry is raised again and again. You cannot deny the fact that money is scarce, that we must reckon with reduced incomes, that many of our people are not able to give anything because they do not get anything. And many who used to give much are now able to give but very little. Yes, it is perplexing.

Back to the Bible again. Do you remember the story of the five loaves and the two fishes and the five thousand hungry people and the twelve baskets of crumbs? How did Jesus face that depression? A boy's lunch box is the only visible resource. But Jesus says, "Bring them hither to me." And they were all fed.

Jesus takes our reduced resources into account. If I can place a thousand dollars at His disposal, He will bless it and put it to work. If I can offer Him only a penny, well and good. Jesus can make that go a long way. It is up to me to really place all my resources at His disposal. I dare not risk anything, "I **can** not," when I in truth mean, "I do not **want** to." That was the trouble with Ananias and Sapphira.

So the decreased collections need not worry us when we face another biennial budget. If we honestly "do our part," Jesus will balance the budget just as surely to-day as He met the emergency 1,900 years ago on the shores of the Sea of Galilee. He is the same yesterday and to-day. He can make both ends meet with one end missing.

In the strength of this knowledge let us courageously face the future, working, witnessing, giving, sacrificing, suffering, rejoicing, praying as if we were to convert the whole world; and then let us not be disappointed if we can record only such results as St. Paul counts up in the first chapter of First Corinthians.

Let us not be discouraged. Discouragement is sin. "In the war on the Rhine, in 1794, the French got possession of the village of Rheinthal by a very curious

ruse de guerre of one Joseph Werck, a trumpeter. This village was maintained by an Austrian party of 600 Hussars. Two companies of foot were ordered to make an attack, and were drawn up ready to charge on the assailing party. On perceiving this, Werck detached himself from his company; when, taking his trumpet, he first sounded the rally in the Austrian manner, and, next moment, the retreat. The Austrians, deceived by the signal, were off in an instant at full gallop; the French became masters of the village without striking a blow."

A discouraged member in our congregational or synodical ranks is really one of the enemy's party. Discouragement is infectious and contagious. A discouraged Christian is sounding retreat in the ranks of an army that is destined to move onward from victory to victory. And retreat is defeat. But our faith (courage) is the victory that has overcome the world. Lord, give us courage! Amen.

BUILDING THE KINGDOM

What are the God-given means for building the Church of Christ? How often this question is pronounced in our day — a day of many churches and of empty churches — a time of apostasy! Many means are being tried, but the same old mistake is being made: they depend on human plans and organizations instead of relying on the blessings of Him who is the Head of the Church, even Christ. They invent and perfect a system; they assemble church machinery, which may place a great number of names on the membership roll and erect splendidly equipped church plants; but where is the inward strength to go with the outward growth? "Lengthen thy cords," says Isaiah to the Church; but he adds, "and strengthen thy stakes."

The Church of Christ does not depend for its existence and growth upon the patronage or authority of the world. The Church does not consult the wishes of monarchs, seeks not the smiles and favors of the great and mighty of the earth, and never prospered so well as when the princes and rulers of the world were combined against it. Read Acts 19:20: "So mightily grew the Word of God and prevailed." That was written in the days of bitter persecution! No sooner did the world smile upon the Church and give it its support, than its beauty, spirituality, and power became seriously impaired. The storms of persecution never did half so much damage in the Church, as the secularizing spirit introduced by Constantine, a spirit which prevails in the Church to-day. As soon as the Church borrows from the world it loses its divine character. Witness the salesmanship and showmanship necessary to bring people to the services of many churches. The minister must be a P. T. Barnum, Walter Damrosch, Will Rogers, and Lloyd George rolled into one. What was St. Paul's charge

to Timothy? "Preach the Word; do the work of an evangelist; make full proof of thy ministry." Let the minister be a true herald of the Gospel for sinners; let him be truly a pastor, a shepherd, comforting the sick, strengthening the dying, inspiring the well, seeking the straying, teaching the young. Let him do this and he will not only have no time to dabble and meddle in worldly and civil affairs, but he will surely be attended by the blessing of His Master. Thus he will strengthen the stakes of the Church; and only the strengthening of the stakes will permit the lengthening of the cords.

The Church of Christ does not depend upon human force and legislation. These are necessary in the protection and advancement of earthly kingdoms, but quite unlawful in the support of the Kingdom of Christ. Human force and legislation may terrify and coerce, but they will never convert; they may compel men to drag their unwilling bodies into the outer court, but they will never bring a sinner into the Holy of Holies. When churches become ante-chambers of the legislature; when they undertake to be self-appointed boards of censorship; when they meddle in economics, sociology, labor and capital, single tax, poetry, and communism; when they try to legislate goodness into men, they produce hypocrisy and tinsel morality, but they never force men to possess the genuine spirit of true Christianity. You can never change a man's life until you have changed his heart; for "as a man thinketh in his heart, so is he." And only by faithful, fearless, fervent preaching of the Gospel of Christ Crucified can that change be produced. "Preach the Word." The promise of God standeth sure: "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The desired reformation of society will be accomplished only through the regeneration of the individual. And this is "not by might, nor by power, but by My Spirit, saith the Lord of hosts." Karl F. Krauss.

COLLECTIVE EDUCATION FAILS IN SOVIET RUSSIA

Special emphasis has been laid upon the spirit of collectivism which has up to now animated all the undertakings of Soviet Russia. It now appears that a new and purely individualistic tendency, introduced by the government itself, is making itself felt. "Mass results," the would-be product of the socialist educational system, are no longer the touchstone, but rather the achievements of the individual. A new government regulation puts a sudden end to the whole teaching system as it has hitherto obtained in the universities. The decree runs:

"The system of university studies carried on in recent years in the Soviet Republic in groups or brigades on a collective basis has not only resulted in the dete-

rioration of teaching in general, but has also weakened the students' sense of responsibility and has destroyed all personal contact between student and professor. It is therefore decreed that from now on all practical work in laboratories, workshops, clinics, etc., be carried out separately by each individual student. Lectures, courses, and seminar exercises must aim at a rapprochement between lecturers and students. The system of end-of-term examinations, abolished in 1917, is to be re-introduced in part. Collective examinations are on the other hand to be discontinued. Every candidate for a final certificate or diploma must without exception furnish a written thesis on some academic or scientific question. The certificates granted must give details of the graduate's individual academic successes. Prizes and distinctions of all kinds are to be awarded in order to encourage greater achievement. There is to be no more competition between student brigades or between the different universities. The standard now is not the achievement of the group, but that of the individual; special attention is to be paid to order and discipline in educational institutions, with the purpose of raising the general academic level." Regulations concerning entrance examinations are now more stringent. Significant also is the re-introduction of academic degrees, abolished in 1921, which are awarded on individual merits. The new regulations prescribe for all the schools of Soviet Russia the principle of leadership; the educational press is already concerning itself with the methods of strengthening the respect due teachers by scholars and students. A new trend indeed! — Information Service of International Y. M. C. A.

PLAIN SPEAKING

An interesting story is told of Mr. Thomas McPheeters, honored and useful elder and leader and teacher in the old Grand Avenue Presbyterian Church in St. Louis — now the Westminster Church. He went to a rich lawyer to present a phase of the church's work that needed financial backing.

The lawyer said, "McPheeters, I am not going to give you one cent. You are the seventh man to approach me for money this week."

Mr. McPheeters replied, "Judge, I am going, but before I leave I want to say two things to you. One is this: if the other six didn't get any more than I have gotten, you have not been hurt much. The other: you men to whom the Lord has entrusted money often judge your liberality not by what you give, but by the number of calls for money that come to you."

The judge called Mr. McPheeters back, took up his pen and check book and wrote a check for \$500.

—The Christian World.

† MRS. LUCILLE FISCHER †

After an illness extending over many months Mrs. Lucille Fischer, née Frazier, wife of Pastor Gervasius W. Fischer, passed away at Madison, Wis., on August 9, 1933. She was born at Savannah, Ill., on September 9, 1894. There she was united in holy wedlock with Pastor Fischer and moved to Madison with him in November, 1925.

She is survived by her husband, two children, her mother, and one sister.

The burial services were held at the East Side Lutheran Church in Madison on September 11 and her remains were laid to rest in Forest Hill Cemetery in the same city.

"Whether we live, we live unto the Lord; whether we die, we die unto the Lord; whether we live, therefore or die, we are the Lord's." Wm. Nommensen.

FROM OUR CHURCH CIRCLES

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

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

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

Whether you are pastor, professor, etc.

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

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

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

In which direction is it from your place of residence?

How far is it away?

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

Address your card to

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

Poland Mission

The Rev. W. Roepke of Marquette, Mich., is the new chairman for Poland Mission. The Rev. O. Eckert, retiring chairman, asked to be relieved of this office.

E. H. Walther,
Secretary General Mission Board.

Associated Lutheran Charities Conference

The Thirty-second annual convention of the Associated Lutheran Charities Conference will take place at Indianapolis, Indiana, September 26 to 29. Convention Headquarters will be at Hotel Lincoln, where all sessions will be held.

All charitable organizations within the Synodical Conference are urgently requested to be represented. This includes all hospitals, child welfare agencies, old folks' homes, orphanages, social service organizations, city mission societies, ladies' auxiliaries engaged in charitable work, and all similarly engaged societies. Let us not permit the expense to keep us from going to this meeting. Member organizations not able to stand the hotel expense of its delegate are requested to get in touch with Rev. H. Scheperle, 3024 Michigan Street, Indianapolis, Indiana, concerning this matter.

Announcement cards will be sent out in the next few days and all members are requested to properly fill them out and send them to the following address: Mr. Paul Seehausen, 742 N. DeQuincy St., Indianapolis, Indiana. Rev. Geo. H. Kase, Sec'y.

Red Wing Conference

One Day Delegate Conference will meet at La Crescent, South Ridge, Minn., on September 12, 1933, 9 A. M. sharp.

Program: Discussion of Joint Synod Report.
Leader: Rev. R. Jeske. E. G. Hertler, Sec'y.

Lake Superior Conference

The Lake Superior Conference will meet September 25, 7 P. M. to September 27, noon, at Sault Ste Marie, Mich., Rev. C. J. Henning, pastor.

Sermon: Theo. Thurow (M. Croll).

Confessional Sermon: Wm. Lutz (Paul C. Eggert).

Papers: Th. Thurow, H. Hopp, H. Kahrs, Wm. Lutz, Melvin Croll, Kurt R. Geyer.

N. B. The local pastor requests you to announce at an early date. Paul C. Eggert, Sec'y.

Crow River Valley Pastoral Conference

The Crow River Valley Pastoral Conference will meet October 10 to 11, 1933, at Loretto, Minn. (Pastor W. Haar). Sessions open at 10 A. M.

Papers: The Debts we owe to Gustavus Adolphus, E. H. Bruns; Essentials of a Lutheran Funeral Sermon, Ed. A. Hemepeck; Life Time of Nehemiah, Im. F. Lenz; What should a Pastor Read, M. Wehausen; The Merits of Modern Bible Translation, H. C. Nitz.

Sermon: Pastor Ed. A. Hemepeck, W. E. Nickels.

Confessional address: Pastor Im. F. Lenz, A. Leer-
sen.

Please announce in time. K. J. Plocher, Sec'y.

Southwestern Pastoral Conference

The Southwestern Pastoral Conference meets with Rev. Alvin Berg, at Norwalk, Wis., Tuesday, September 12, at 9 A. M. sharp.

Communion sermon by Theo. Mahnke, Paul Monhardt.

Sermon reading: Alvin Berg, C. E. Berg, G. Gerth.

Augustana, Art. 19, P. Monhardt; Art. 20, A. Loock; Catechization, Phil. Lehman, Walt. Paustian; Isagogic, Gospel of Mark, H. A. Pankow; Gospel of Luke, Art. Berg; "Was ist Lebensgerechtigkeit?" H. Schwartz.

Please announce.

G. Vater, Sec'y.

Joint Pastoral Conference of Southwest Minnesota

The Mixed Conference of Southwest Minnesota will meet October 3 to 5 at Willow Creek, Minn., O. Cloeter, pastor.

Opening at 10 A. M.

Papers: Ein Lebensbild Abrahams, Rev. Fritzke; Lutherstunde, Rev. Heinemann; Die Handhabung der Kirchengemeinde, Rev. R. Schierenbeck; Church Architecture, Rev. P. Mueller; The Modern Dance, Rev. E. Birkholz.

Services Wednesday evening.

Confessional address: R. Lehman — C. Mack.

Sermon: C. A. Bramscher — J. Buehlow.

Please make reservations with Rev. O. Cloeter, R. 1, Vernon Center, Minn. R. A. Haase, Sec'y.

Redwood Falls Pastoral Conference

The Redwood Falls Pastoral Conference will meet at Arlington, Minn. (R. Heidmann, pastor), September 13 and 14. First session 2 P. M. Services Wednesday evening.

Sermon: A. Krueger (Boettcher).

Confessional address: Ed. Birkholz (Baur, Bast).

Essays: A. Sauer, H. Albrecht, G. Schuetze.

A. W. Blauert, Sec'y.

St. Croix Pastoral Conference

The St. Croix Pastoral Conference meets at Hastings, Minn., Rev. A. Baer, pastor, September 26. The first session at 9 A. M. Service with Holy Communion Tuesday evening.

Papers: The Office of the Keys, Rev. R. Ave Lallemand; Birth Control in the Light of Holy Scripture, Rev. A. E. Frey; The Desirability of Uniformity in the Lutheran Church Services, Rev. O. Klett; The Pastor's Workshop, With Emphasis on the Proper Method of Keeping Records, and Systemized Use of Time, Rev. A. Baer.

Sermon: Rev. J. W. F. Pieper (Rev. A. Saremba).

Confessional: Rev. E. Penk (Rev. M. Michaels).

H. E. Lietzau, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet on October 10 and 11, 1933, at Oakwood, Wis., Rev. M. F. Plass, pastor. The first session begins at 9 A. M. Communion service will be held on Tuesday evening.

Sermon: Rev. W. Essig, Matt. 18:1-14; Rev. O. Heidtke, Mark 12:38-44.

Confessional Address: Rev. E. Sponholz, Rev. J. Toepel.

New Essay: E. W. Hillmer, "An Examination of our Synod's Mission Methods."

Old Essays: Baganz, Diehl, Jedele, Lehmann, and Jaster.

Remarks: Oakwood Church is located south of Milwaukee on Superhighway 41. Please announce to the local pastor at an early date.

Edmund Sponholz, Sec'y.

Dodge-Washington Counties Pastoral Conference

The Dodge-Washington Counties Pastoral Conference will meet October 10 and 11, 1933, at Neosho, Wis., Rev. M. F. Stern. Morning sessions at 10:30 and 9:00.

Papers: Hebr. 11, Ad. v. Rohr; Lord's Prayer, G. Bradtke; Conclusion of the Ten Commandments, A. C. Lengling; 1 Tim. 3, Ph. Martin; Die Goettlichkeit des Berufs, R. Bergfeld; Exegesis of Prov. 11:26, H. C. Klingbiel.

Sermon: C. Lescow (A. C. Lengling).

Confessional Address: G. Redlin (G. Bradtke).

Remarks: Services Tuesday evening. Kindly announce. Ph. Martin, Sec'y.

Winnebago Delegate and Pastoral Conference

The Winnebago Delegate and Pastoral Conference will convene at Markesan, Wis. (Geo. Kobs, resident pastor), September 26 and 27, 1933. The first session will be held Tuesday, 9 A. M.; the last session will be Wednesday, 5 P. M.

Pastor E. Benj. Schlueter will deliver the sermon, Pastor J. G. Poley substituting.

The Confessional address will be given by Pastor E. Behm, Pastor G. E. Bergemann substituting.

Papers: Psalm 22 by E. Reim; Moses as God's representative and spokesman and Moses as mediator between God and His people, by J. Schulz; Exegesis of Titus 1:1ff by I. G. Uetzmann; Exegetical and dogmatical treatise on the words of Institution of the Lord's Supper from I Cor. 11:17-34.

Kindly register! F. C. Weyland, Sec'y.

Mississippi River Valley Conference

The Mississippi River Valley Conference meets at Arcadia, Wis., Rud. Mueller, pastor, on September 26 and 27.

Sermon: G. Fischer, P. Froehlke.

Confessional: Theo. Mueller, Wm. Limpert.

Essayists: E. H. Palechek, Exegesis on Heb. 3; J. Gamm, An Isagogical Treatise of St. John's Gospel; G. Fischer, The Second Article, Catechetical; A. Werr, Millennium according to Rev. 20.

A. Werr, Sec'y.

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Mississippi Valley Delegate Conference

The Mississippi Valley Delegate Conference will meet September 26, at 10 A. M., at Arcadia, Wis., on the day preceding the Pastoral Conference. Reports of the delegates to Joint Synod will be heard. Kindly inform the local pastor how many delegates will come.

Rud. P. Korn, Sec'y.

New Ulm Delegate Conference

The New Ulm Delegate Conference meets Wednesday, September 20, at 9 A. M., at Zion Lutheran Church, Morgan, Minn., W. Frank, pastor, to hear the reports of the delegates to Joint Synod Convention. Kindly announce in due season, also mentioning number of delegates.

H. A. Scherf, Sec'y.

Southeastern Michigan Delegate Conference

The Southeastern Michigan Delegate Conference will meet at Detroit, Mich., H. Allwardt, pastor, on October 3 and 4, 1933. The first session begins Tuesday morning at 9 o'clock.

Sermon (English): C. Schmelzer (H. Heyn).

Confessional Address (English): O. Peters (K. F. Krauss).

Essays: J. Gauss, "Radio Services"; P. Schulz, "Why Prayer is not a Means of Grace."

Announcements should be in the hands of the local pastor not later than September 20.

K. F. Krauss, Chairman.

Diamond Jubilees

On August 13, St. John's Congregation of Burlington, Wis., celebrated its seventy-fifth anniversary.

Three jubilee services were held. In the morning and afternoon services President F. Soll and Rev. M. Busack, former pastors of the congregation, proclaimed the Word, in the evening Rev. P. Oehlert, son of a previous pastor of the congregation, occupied the pulpit. Pastors R. Korn and W. Reinemann, who spent their earlier years in Burlington, delivered short addresses.

The following pastors have served the congregation since its organization: C. Goldammer, C. Titze, F. Schug, G. Thiele, J. Eckelman, A. Liefeld, A. Bender, J. Oehlert, M. Busack, A. Moussa, H. Moussa, F. Soll, C. Sieker, L. Baganz.

The following have been teachers of our school since 1900: V. Burk, M. Hackbarth, W. Muessing, I.

Sieker, H. Gurgel, G. Windisch, G. Schultz, W. Heidtke, C. Wehrs, G. Pifer, W. Krueger, R. Schauer.

In the past 75 years 1,810 were baptized, 1,011 confirmed, 462 couples united in marriage, 640 buried, and approximately 25,000 communicants received the Sacrament.

At present the congregation numbers 123 voters, 32 women members, 407 communicants, and 504 souls.

With thankful hearts we praise God for the many blessings He has bestowed upon the congregation during the past 75 years. May the Lord continue to bless St. John's as He has done in the past.

L. W. Baganz.

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On August 13, the St. Peter's Ev. Luth. Congregation of Collins, Wis., was privileged to celebrate its Diamond Jubilee. This congregation was founded in 1857 and is in reality in its 76th year. The first pastor to serve this congregation was Rev. Jox, then pastor of the "alt-lutherische Kirche" at Reedsville, Wis. Other pastors who served this congregation from Reedsville were the following: Gausewitz, Braun, Kluge, Toepel and Brenner. The first pastor loci was Rev. Wm. Schlei, who served these Christians 43 years, 1889-1932. The speakers for this festival were the following: Rev. Wm. Schlei, Newton; Rev. Martin F. Sauer, Brillion; Rev. L. Koeninger, Manitowoc; Rev. Richard Heschke, Hilbert. Festival collection for Synod. May the Lord strengthen this congregation with Word and Sacrament as He has in the past.

Gerhard A. Schaefer.

Change of Address

Rev. E. Kuehl, Circle, Montana.

MISSION FESTIVALS

Ridgeville, Monroe Co., St. John's Church, C. E. Berg, pastor. Speakers: C. W. Siegler, Philip Lehmann, Rud. Korn. Offering: \$103.15.

Broken Bow, Nebr., St. Paul's Church, V. H. Winter, pastor. Speaker: H. Witt. Offering: \$39.00.

Trinity Sunday

Town Sheridan, Redwood Co., Minn., G. Schuetze, pastor. Speakers: K. Brickmann, J. C. Bast. Offering: \$82.84.

Town Emmett, Renville Co., Minn., Carl C. Kuske, pastor. Speakers: Carl J. Schrader, Edw. A. Birkholz. Offering: \$85.61.

First Sunday after Trinity

Town Goodhue, Minn., Grace Church, F. W. Weindorf, pastor. Speakers: O. K. Netzeke, W. Haar, Sr. Offering: \$66.08.

Second Sunday after Trinity

Henry, So. Dak., St. Paul's Church, G. Schmeling, pastor. Speakers: R. Albrecht, E. Schaller. Offering: \$69.20.

Third Sunday after Trinity

Town Goodhue, Minn., St. John's Church, F. W. Weindorf, pastor. Speakers: C. F. Bolle, W. P. Haar. Offering: \$131.62.

Town Flora, Renville Co., Minn., Carl C. Kuske, pastor. Speakers: G. Schuetze, Christ Anderson. Offering: \$51.61.

Fourth Sunday after Trinity

Louis Corners, Manitowoc Co., Wis., Zion Church, Harold O. Grunwald, pastor. Speakers: L. Koeninger, C. Aaron. Offering: \$88.47.

Township Eau Galle, Dunn Co., Wis., Zion Church, R. Hillemann, pastor. Speakers: E. Prenzlou, R. W. Mueller. Offering: \$100.00.

Sixth Sunday after Trinity

Town Forest, Fond du Lac Co., Wis., St. Paul's and St. John's Churches, E. Reim, pastor. Speakers: H. Schaller, C. Lawrenz. Offering: \$146.38.

Sebewaing, Mich., New Salem Church, Gustav A. Schmelzer, pastor. Speakers: E. Wenk, B. Westendorf. Offering: \$181.00.

Seventh Sunday after Trinity

Kiel, Wis., Trinity Church, Harold O. Grunwald, pastor. Speakers: Stud. H. Schultz, G. Schaefer. Offering: \$75.87.

Menomonee, Wis., St. Paul's Church, J. Mittelstaedt, pastor. Speakers: C. F. Kurzweg, A. Mittelstaedt, F. Senger. Offering: \$261.75.

Rockford, Minn., Cross Church, H. C. Nitz, pastor. Speakers: Prof. A. Schaller, Robert Heidmann. Offering: \$224.26.

Eighth Sunday after Trinity

West Salem, Wis., Christ Church, J. H. Schwartz, pastor. Speakers: Prof. A. Schaller, Walter Paustian. Offering: \$192.05.

Ninth Sunday after Trinity

Rib Lake, Wis., St. John's Church, F. Kammholz, pastor. Speakers: G. Markwardt, W. Going. Offering: \$59.00.

Green Lake, Wis., Friedens Church, E. P. Pankow, pastor. Speakers: C. Lawrenz, Aug. Mueller, Wm. Wojahn. Offering: \$78.00.

St. Charles, Minn., St. Matthew's Church, H. Kuckhahn, pastor. Speakers: T. Scheitel, T. J. Fischer. Offering: \$94.25.

Whitehall, Wis., St. Paul's Church, Frederic Gilbert, pastor. Speakers: A. Werr, P. Froehke. Offering: \$56.13.

Tenth Sunday after Trinity

Libertyville, Ill., St. John's Church, W. H. Lehmann, pastor. Speakers: Fr. Schwandt, A. Kretzmann. Offering: \$150.00.

Nodine, Minn., St. John's Church, A. Eickmann, pastor. Speakers: R. Jeske, A. Hanke. Offering: \$177.13.

Nasewaupee Township, Door Co., Wis., Salem Church, V. J. Siegler, pastor. Speakers: J. Masch, O. C. Henning. Offering: \$72.92.

Manistee, Mich., St. Paul's Church, E. E. Rupp, pastor. Speaker: O. J. Peters. Offering: \$68.00.

Osceola, Wis., Trinity Church, L. W. Meyer, pastor. Speaker: T. E. Kock. Offering: \$50.35.

Jambo Creek, Wis., Ed. Zell, pastor. Speaker: G. Struck. Offering: \$11.34.

Plum City, Wis., and Waverly, Wis., Immanuel and Trinity Churches, R. C. Hillemann, pastor. Speakers: C. F. Kurzweg, J. Mittelstaedt. Offering: \$100.54.

Seaforth, Minn., G. Schuetze, pastor. Speakers: J. P. Brauer, Carl C. Kuske. Offering: \$20.70.

Eleventh Sunday after Trinity

Mound City, So. Dak., E. Schaller, pastor. Speakers: Prof. K. Schweppe, Prof. K. Sievert, S. Baer. Offering: \$78.75.

ITEMS OF INTEREST

FREE CHURCH OF AMERICA PROPOSED

The Commissions of the American Unitarian Association and of the Universalists' General Convention, which have been conducting negotiations looking toward a union of the two bodies, have issued a joint statement in which "a larger and more inclusive fellowship of liberals" is proposed. The purpose of the federation as it is outlined in the Congregationalist is "to bring about closer relationship and greater cooperation among liberal denominations, churches, parishes and societies; to establish other liberal movements wherever possible and to spread the knowledge of and deepen devotion to the ideal of liberal religion." It is proposed to make "the free church an all-inclusive fellowship of religious liberals," in which the participating denominations would, for the present at least, continue under their particular names. The affairs of the fellowship are to be administered by a council of representatives of all the constituent bodies.

IS THIS AN EXCEPTION?

The Lutheran Companion cites the case of Martin Erickson, a school teacher in Lauker, Sweden, who in 1927 began to speak slightly of the Bible and of God. Then he started to distribute atheistic literature among his pupils. The children struck from school attendance in protest and he was warned by the authorities to cease these attacks. Some parents have sent their children to other schools despite the extra heavy expense. The teacher refused to move or to attend any hearing. When the school board warned him to restrain his activities he appealed to the courts for protection. Then the school board discharged him by a vote of 4 to 3. This in itself shows how his agitation has taken hold. The "Evensk Kyrkotidning" comments: "It seems insupportable that a teacher can in this manner terrorize a people who desire nothing more than to be allowed to enjoy their Bible and their religion in peace."

AVERAGE FAMILY HAS 3.4 MEMBERS

"The Average Family," according to a paper read before the convention of the American Association for the Advancement of Science, has 3.4 members, and lives in a house worth \$4,778. However, one in every eight families lives in an apartment. One-tenth of all families take in lodgers. Six-tenths have no children under ten years of age living at home. In one out of every seven families the home-maker has some other job besides household duties. One-third of all families have more than one member bringing in an income. Contrast the average family size in 1933 with that to which Benjamin Franklin referred when he said that according to his best calculations "the average American family consists of twelve persons." What influence the economic breakdown of late years has had does not appear in the figures but that the distress has lasted long enough to give an evil tendency to marriage, family life and other social customs, which will not improve social conditions even when the new days comes, is quite evident.

FOR THE 450TH BIRTH ANNIVERSARY OF DR. LUTHER

The Leipzig Illustrated Newspaper is projecting a special edition commemorative of the 450th birth anniversary of Martin Luther. A number of hitherto unpublished pictures of Luther will appear. Director O. Thulin of the Luther Hall at Wittenberg, will direct the issue.

EARLY CHRISTIAN PICTURES DISCOVERED

A United Press dispatch on June 10 told of the unearthing of a small Christian church of about 200 A. D., by Yale archaeologists working at the ruins at Dura, Asia Minor. On the walls were paintings of Adam and Eve in the Garden of Eden, David slaying Goliath, Christ and the Apostles, Christ healing the sick, and Christ walking on the water.

WAITING FOR THE LIGHT

Ours is a groping world. There is illiteracy among the backward races that is appalling and this is so deplorable because illiteracy and superstition generally walk hand in hand. While it is true that we find some saddening examples of superstition among otherwise enlightened people, yet it remains true that dense ignorance makes it all the more easy to hold the masses in the shackles of superstition.

Over 90 per cent of India's multitudes can neither read nor write; 60 per cent of Mexico is illiterate. Millions living in our world wait for intellectual enlightenment and a still greater number is languishing in darkness of the soul.

BOOK REVIEW

Three Chorales: "How Bright Appears the Morning Star"
"Now Rest Beneath Night's Shadows"
"Jesu, Priceless Treasure"

Harmonized by Johann Sebastian Bach. Selected and Edited by Walter Sassmannshausen. Price: 8 cents.

Sacred Choruses by Walter Sassmannshausen. This is the eleventh of the series and bears the title, "Psalm 98."

Both of the above are published by Walter Sassmannshausen, 5220 Pensacola Ave., Chicago, Ill. G.

TREASURER'S REPORT

July, 1933

District Collections	\$ 11,239.33
Every-Member Canvass Collections.....	364.50
Revenues	687.11
Total Receipts for Budget.....	\$ 12,290.94
Disbursements	22,436.81
Deficit	\$ 10,145.87

THEO. H. BUUCK,
Treasurer.

WEST WISCONSIN DISTRICT

July, 1933

Rev. L. C. Bernthal, T. Trenton.....	\$ 21.60
Rev. J. G. Glaeser, Tomah (Mindekranz), E. M. C.....	10.00
Rev. J. G. Glaeser, Tomah, E. M. C.....	242.00
Rev. A. Hanke, Rollingstone.....	158.58
Rev. John Henning, T. Dallas.....	13.60
Rev. John Henning, T. Prairie Farm.....	33.08
Rev. J. F. Henning, Bloomer.....	24.00
Rev. M. J. Hillemann, Marshall, E. M. C.....	10.00
Rev. R. C. Hillemann, Eau Galle.....	100.00
Rev. O. E. Hoffmann, Beyer Settlement.....	95.00
Rev. O. E. Hoffmann, Elk Mound.....	6.00
Rev. O. E. Hoffmann, Poplar Creek.....	49.00
Rev. O. E. Hoffmann, Iron Creek.....	59.00
Rev. R. C. Horlamus, Mercer.....	12.56
Rev. R. C. Horlamus, Hurley.....	15.76
Rev. P. Janke, Fort Atkinson.....	350.42
Rev. O. W. Koch, Lowell.....	300.00
Rev. R. P. Korn, Lewiston.....	280.24
Rev. G. O. Krause, Little Black.....	19.66
Rev. O. Kuhlow, Jefferson.....	177.20
Rev. C. F. Kurzweg, Cream.....	131.52
Rev. W. C. Limpert, Altura.....	66.60

Rev. T. H. Mahnke, Cataract.....	27.42
Rev. T. H. Mahnke, Little Falls.....	34.87
Rev. A. L. Mennicke, Fountain Prairie.....	12.50
Rev. J. Mittelstaedt, Menomonie.....	89.55
Rev. R. W. Mueller, Arcadia.....	13.49
Rev. M. J. Nommensen, Juneau.....	124.54
Rev. Wm. Nommensen, Columbus.....	117.55
Rev. A. W. Paap, Johnsen Creek.....	25.50
Rev. J. M. Raasch, Lake Mills.....	60.34
Rev. A. W. Sauer, Winona.....	511.64
Rev. H. Schaller, Goodrich.....	14.11
Rev. H. C. Schumacher, Milton.....	105.00
Rev. H. C. Schumacher, Brodhead.....	2.41
Rev. C. W. Siegler, Portland.....	10.50
Rev. E. Walther, Wisconsin Rapids.....	62.10
Rev. A. Werr, Ridgeway.....	130.25
Rev. L. A. Witte, Dorset Ridge.....	4.62
Rev. L. A. Witte, Dorset Ridge.....	42.64
Rev. L. A. Witte, Kendall.....	104.62
Rev. L. A. Witte, Kendall.....	27.82
Rev. R. F. Wolff, Cold Spring.....	6.80
Rev. E. Zaremba, Wausau, R. 1.....	85.75

Budgetary	\$3,472.42
Capitol Investment	55.48
E. M. C. Fund	262.00

Total for July, 1933

H. J. KOCH, Treasurer.

SOUTHEAST WISCONSIN DISTRICT

Rev. L. W. Baganz, St. John's Congregation, Burlington, Mission Festival Offering for General Missions.....	\$ 143.20
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during July for General Institutions	69.01
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection for General Fund.....	469.00
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Collection during July for General Fund \$99.77, Lutheran City Mission \$4.81; total.....	104.58
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection during June for General Missions \$54.26, Lutheran City Mission \$3.20, Lutheran City Mission (Special Offering) \$50.29; total.....	107.75
Rev. Gerald O. Hoenecke, St. Paul's Congregation, Cudahy, Collection during June for General Missions \$20.35; Collection during July for Home Mission \$20.55; total.....	40.90
Rev. Edwin Jaster, Epiphany Congregation, Racine, Collection during April, May and June for General Fund \$23.49, Finance \$20.00; total.....	43.49
Rev. Herm. C. Klingbiel, St. John's Congregation, West Bend, Mission Festival Offering for General Missions \$35.00, Indian Mission \$40.00, Negro Mission \$27.19, Home Mission \$100.00, General Support \$25.00; total.....	227.19
Rev. P. W. Kneiske, St. John's Congregation, Lannon, Pentecost Offering for General Fund.....	20.61
Rev. A. C. Lengling, St. Paul's Congregation, Slinger, Collection during April, May and June for General Fund.....	43.61
Rev. Aug. Lossner, Trinity Congregation, Tp. Raymond, Collection during April, May and June for General Institutions.....	26.34
Rev. A. Mittelstaedt, Trinity Congregation, So. Mequon, Collection for General Institutions.....	24.25
Rev. O. B. Nommensen, Zion's Congregation, So. Milwaukee, Collection during July for General Fund	15.56
Rev. M. F. Rische, Davids Stern Congregation, Kirchhayn, Collection during June for Dr. Martin Luther College \$30.70; Collection during July for Theological Seminary \$34.10; total.....	64.80
Rev. Wm. F. Sauer, Grace Congregation, Milwaukee, Collection for Lutheran High School \$100.00, Lutheran City Mission \$100.00; total.....	200.00
Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Collection during July for General Fund	41.85
Rev. T. C. Voges, Trinity Congregation, Huilsburg, Collection for General Missions.....	15.70

Rev. Theo. Volkert, First Ev. Luth. Congregation, Racine, Balance of Offering on Whitsunday for Finance	3.70
Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Collection for Lutheran City Mission	44.85
Rev. L. M. Voss, Good Shepherd Congregation, Tp. Wauwatosa, Collection during June for General Missions	2.79

Summary

Budgetary	\$1,406.03
Non-Budgetary	303.15
	\$1,709.18

CHAS. E. WERNER,

Milwaukee, August 14, 1933.

Cashier.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, General Administration \$50.20, General Institutions \$100.00, General Missions \$100.00.....	\$ 250.20
Rev. R. F. Bittorf, Winner, Home Mission.....	30.00
Rev. L. Gruendemann, Witten, General Mission.....	30.35
Rev. H. Hackbarth, Mission, General Mission \$73.14, Negro Mission \$4.07.....	77.21
Rev. W. A. Krenke, Grafton, General Institutions \$21.34, Home for Aged \$4.08.....	25.42
Rev. F. Miller, McNeely, Synodic Administration.....	2.15
Rev. E. C. Monhardt, Clatonia, Home Mission.....	42.50
Rev. G. L. Press, Sioux City, Synodic Administration	19.94
Rev. L. Sabrowsky, Colome, General Administration	6.41
Rev. H. Spaude, Surprise, Home Mission \$2.00, Fremont \$5.00.....	7.00
Rev. L. A. Tessmer, Carlock, Home Mission.....	4.11
Rev. L. A. Tessmer, Burke, Home Mission.....	1.91

\$ 497.20

General Administration.....	\$ 56.61
Synodic Administration.....	22.09
General Institutions.....	121.34
Home for Aged.....	4.08
General Missions.....	203.49
Home Mission.....	80.52
Negro Mission.....	4.07
Fremont Orphanage.....	5.00

\$ 497.20

August 4, 1933. DR. W. H. SAEGER, Norfolk, Nebr.

NORTH WISCONSIN DISTRICT

July, 1933

Rev. A. Froehлке, Neenah.....	\$ 151.95
Rev. Phil. Froehлке, Appleton.....	26.04
Rev. W. G. Fuhlbrigge, Coleman.....	27.75
Rev. W. G. Fuhlbrigge, T. Beaver.....	9.80
Rev. Gerh. Kanies, Kewaskum.....	57.85
Rev. Walter Gieschen, Green Bay.....	109.25
Rev. W. W. Gieschen, Crivitz.....	11.05
Rev. Roy B. Gose, Jacksonport.....	47.88
Rev. M. Hensel, Weyauwega.....	155.32
Rev. Theo. Hoffmann, Rapid River.....	1.00
Rev. Theo. Hoffmann, Gladstone.....	1.00
Rev. A. G. Hoyer, Princeton.....	17.00
Rev. O. T. Hoyer, Winneconne.....	21.20
Rev. O. T. Hoyer, Zion.....	9.45
Rev. H. A. Kahrs, Powers.....	10.50
Rev. E. H. Kionka, Newton, St. Paul's Congregation	11.25
Rev. E. H. Kionka, Newton, St. John's Congregation	44.42
Rev. W. A. Kuether, Kewaunee.....	60.28
Rev. W. A. Kuether, Krok.....	13.17
Rev. R. Lederer, Green Bay.....	100.00
Rev. W. E. Pankow, New London.....	20.56
Rev. J. G. Pohley, Menasha.....	57.81
Rev. Emil Redlin, Ellington.....	36.00
Rev. Emil Redlin, Stephenville.....	4.00
Rev. F. A. Reier, Waupaca.....	24.45
Rev. J. Reuschler, Dundas.....	18.55
Rev. Wm. Roepke, Green Garden.....	43.26
Rev. Wm. Roepke, Bruce's Crossing.....	19.25
Rev. V. J. Siegler, Sawyer.....	11.15

Rev. Karl F. Toepel, Algoma.....	255.00
Rev. A. W. Voigt, Depere.....	10.00
Rev. R. E. Ziesemer, Appleton.....	116.04
Total	\$1,502.23

ALBERT VOECKS, Treas.,
Appleton, Wis.

MINNESOTA DISTRICT
July, 1933

Redwood Falls Conference

Rev. R. Heidmann, Arlington, Dr. Martin Luther College	\$ 37.00
Rev. A. C. Krueger, Cedar Mills, Synodic Administration \$50.00, Dr. Martin Luther College \$10.00, Missions \$50.00, General \$50.00, Indian \$50.00, Negro \$50.00, Home \$50.00, General Support \$20.00; total.....	330.00
Rev. Carl C. Kuske, Flora, Indian Mission \$12.00, Negro \$12.00, Home \$25.00, Poland \$1.06, Twin Cities \$1.00; total.....	51.06
Rev. Henry Albrecht, Omro, Negro Mission.....	19.00
Rev. Aug. Sauer, Renville, General Institutions.....	20.50
Rev. Henry Albrecht, Taunton, Northwestern College	5.00
Rev. Aug. Sauer, Winfield, General Missions.....	8.40
Rev. C. G. Schmidt, Wood Lake, Northwestern College	30.05
Rev. C. G. Schmidt, Wood Lake, Indian Mission \$35.00, Negro \$35.00, Home \$50.00, Poland \$21.82, Lutheran Children's Friend Society \$11.00 in memory of LaVerne Schlenner; total	152.82
Total Redwood Falls Conference.....	\$ 653.83

Mankato Conference

Rev. R. Polzin, Alma City, Home for Aged \$10.00, General Support \$73.48, Lutheran Children's Friend Society \$10.00; total.....	\$ 93.48
Rev. Benj. Borgschatz, Brighton, Dr. Martin Luther College \$10.86, General Missions \$70.50; total.....	81.36
Rev. A. Jul. Dysterheft, Helen, General Institutions \$41.50, Indian Mission \$45.50, Negro \$45.50; total	132.50
Rev. A. Jul. Dysterheft, Helen, General Support, Minnesota District Mindekrantz for Friedr. Lange, from Mrs. Dammann and Miss Kate Roster	2.00
Rev. A. Ackermann, Mankato, Synodic Administration \$5.00, General Institutions \$25.00, Home for Aged \$7.50, General Missions \$25.00, Student Support \$7.50, Church Extension Operation \$5.00, General Support \$8.32; total.....	83.32
Total Mankato Conference.....	\$ 392.66

St. Croix Conference

Rev. Otto E. Klett, Centuria, Indian Mission \$34.50, Negro \$34.50; total.....	\$ 69.00
Rev. A. H. Baer, Hastings, Finance \$10.00, Dakota-Montana Academy \$10.00, Negro Mission \$10.00, Negro Mission \$10.00, Student Support \$4.18; total.....	34.18
Rev. Otto E. Klett, St. Croix Falls, Indian Mission \$28.00, Negro \$28.00; total.....	56.00
Rev. A. C. Haase, St. Paul, Educational Institutions \$25.00, Missions from Ladies' Aid for Twin Cities \$5.00, Home Mission \$20.00, General Support \$10.72; total.....	60.72
Rev. J. W. F. Pieper, Stillwater, General Administration \$24.00, General Institutions \$10.72; total	36.00
Rev. A. W. Saremba, Weston, General Support.....	23.00
Rev. H. E. Lietzau, Woodbury, Home Missions.....	32.00
Rev. M. C. Michaels, Woodville, Home Missions.....	56.00
Total St. Croix Conference.....	\$ 366.90

Red Wing Conference

Rev. R. F. Schroeder, Dexter, Finance.....	\$ 97.99
Rev. Karl A. Nolting, Frontenac, Synodic Administration \$5.00, General Administration \$2.41,	

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 \$15.00, Home \$70.00, Negro \$15.00, Poland \$10.00, Madison Student \$5.00, Student Support \$5.00, General Support \$5.00; total	162.41
Rev. T. E. Kock, Goodhue, General Missions.....	70.52
Rev. F. W. Weindorf, Grace, Goodhue, Missions.....	85.70
Rev. F. W. Weindorf, St. John's, Goodhue, General Institutions	33.56
Rev. E. G. Hertler, Hokah, Synodic Administration	10.00
Rev. E. G. Hertler, LaCrescent, Educational Institutions	45.00
Rev. C. A. Hinz, Mason City, Home Mission.....	4.95
Rev. T. E. Kock, Minneola, General Mission \$78.34, Church Operation \$7.80, General Support \$10.00; total.....	96.14
Rev. M. C. Kunde, Oronoco, General Missions \$2.43, Indian \$5.00, Negro \$5.00, Home \$10.00, Poland \$5.00, Madison Student \$5.00; total.....	32.43
Rev. Karl A. Nolting, West Florence, Every-Member Canvass \$10.00, General Administration \$10.00, 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, General Missions \$5.00, Indian \$15.00, Negro \$15.00, Home \$65.00, Poland \$10.00, Madison Student \$5.00, Student Support \$5.00, Church Extension Operation \$5.00, General Support \$5.00; total.....	180.00
Rev. Paul E. Horn, Zumbrota, Educational Institutions \$150.05, Home for Aged \$25.00, Missions \$100.00, Student Support \$25.00, General Support \$75.00, Dr. Martin Luther College \$7.58; total	382.63
Total Red Wing Conference.....	\$1,201.33

Crow River Conference

Rev. W. P. Sauer, Buffalo, General Missions.....	\$ 9.35
Rev. W. P. Sauer, Buffalo, Missions.....	90.53
Rev. E. H. Bruns, Delano, Dr. Martin Luther College \$71.89, General Missions \$100.00; total.....	171.89
Rev. M. Schuetze, Ellsworth, Indian Mission \$40.00, Negro \$40.00, Home \$39.00; total.....	119.00
Rev. M. Schuetze, Ellsworth, General Support.....	15.00
Rev. Im. F. Lenz, Graceville, Home for Aged \$10.00, Missions \$10.00, Home Mission \$10.00, Student Support \$10.00, Church Extension Operation \$10.00, General Support \$6.03; total.....	56.03
Rev. M. J. Wehausen, Johnson, Home for Aged \$5.30, Indian Mission \$38.70; total.....	44.00
Rev. Karl J. Plocher, Litchfield, General Administration \$23.10, Missions \$140.00, Every-Member Canvass \$31.00; total.....	194.10
Rev. M. J. Wehausen, Malta, Indian Mission.....	9.11
Rev. Alvin Leerssen, Montrose, Indian Mission \$15.00, Negro \$12.62; total.....	27.62
Rev. H. C. Nitz, Rockford, Negro Mission.....	46.79
Total Crow River Conference.....	\$ 783.42

New Ulm Conference

Rev. H. A. Scherf, Eden, Indian Mission \$50.00, Home \$100.00, Poland \$50.00, Madison Student \$12.00; total.....	\$ 262.00
Rev. A. Martens, Island Lake, General Administration \$13.25, General Missions \$10.00, Indian \$10.00, Home \$10.00, Negro \$10.00; total.....	53.25
Rev. Paul W. Spaude, Lake Benton, General Missions	5.90
Rev. W. Frank, Morgan, General Missions \$71.01, Negro \$10.52; total.....	81.53
Total New Ulm Conference.....	\$ 402.68

Grand Total.....\$3,800.82

H. R. KURTH,
District Treasurer.

COLLECTION ENVELOPES

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

108

JAN. 1, 1934

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

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

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

PRICES FOR ENVELOPES

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

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

Cartons 1c each.

Minimum charge \$2.75.

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

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

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

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

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

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

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

Specially printed single envelopes added to weekly or monthly sets.

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

SPECIAL OFFER TO NEW SUBSCRIBERS!

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

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

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

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

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

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