

The Northwestern Lutheran

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

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Jan 32

MY HOME IS GOD

My Home is God Himself." Christ brought me there.
I laid me down within His mighty arms;
He took me up and safe from all alarms,
He bore me where "no foot but His hath trod,"
And bade me dwell in Him, rejoicing there.
O holy place! O Home divinely fair!
And I, God's little one, abiding there.

"My Home is God Himself"; erstwhile I dwelt
Within myself, a straitened drear abode.
And found no liberty to walk God's road,
Bound down by what I saw, or thought, or felt.
God broke me down, and left a ruined place,
But ere I sought the fullness of His grace,
I tried with tears to build it up again;
I failed, and then God's message came so plain:
"Come forth from all thou art, and dwell in Me,
Seek not what thou canst do, or feel, or be,
Lay down thy life, take Me instead of thee."
And then I found God was my place to dwell.
My Home was God.

And now "my Home is God," and sheltered there,
God meets the trials of my earthly life,
God compasses me 'round from storm and strife,
God takes the burden of my daily care.
O wondrous place! O Home divinely fair!
And I, God's little one, safe hidden there.

Lord, as I dwell in Thee and Thou in me,
So make me dead to everything but Thee;
That as I rest within my home most fair,
My soul may ever more and only see
My God in everything and everywhere;
My Home is God.

—F. Brook in The Latin American Evangelist.

"FEAR NOT"

A sermon preached at the funeral of a lad of fifteen years, an only child. His broken body was found at the foot of an elevator shaft in an apartment building — on the fifth day after his disappearance.

Isa. 43: 1. "O Israel, fear not: for I have redeemed thee, I have called thee by thy name; thou art mine."

"I am the resurrection and the life," said Jesus the Victor over death and the grave, "he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." It is a significant fact that the Savior immediately adds the question: "Believest thou this?" He there describes the people of the glad resurrection; he defines the position of heart and mind which shall appropriate the spoils of His astounding victory. By faith God's

appointed Savior becomes our Savior; in Him do we triumph over all that would bar us away from eternal blessedness. By faith our soul is uplifted out of the dark depths into which pain and bereavement would plunge us, and we win a place by His side in the light of life and hope.

Under a soft smother of earth's tenderest blooms we will soon lay to rest one who for these more than fifteen years has been your dearest earthly possession. Into this hour of keen suffering the Savior's question injects itself: Believest thou this? O that we may cry to Him: "Lord, I believe; help thou mine unbelief." May the consideration of our text point us the way.

"Fear not," says God to His people Israel. It is plain to see that in becoming one of God's people we are not yet removed from that plane where fears may assail us. Jesus was at great pains to impress on His disciples that in following Him they must expect that temptation and affliction would continually meet them. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Again, "We must through much tribulation enter into the kingdom of God." We are not yet at home — in the land of rest. The land of pilgrimage abounds in paths that are rough and thorny to the pilgrim's feet. The mere fact that this world is not our home entails on us the duty of constant watchfulness over our affections, our aims, our connections and associations—lest we be ensnared by the vain possessions, the ideals, the standards of this world and so, from being God's chosen people, backslide into the indifference, or even enmity, to things heavenly — which are the characteristics of the children of this world, who are without hope. "Fear not," says God to Israel, and it is evident that in the land where fear abounds He would draw His own to Him and bind them to Himself, filling them with a life and strength which is of heaven and makes strong in every trial.

Our text goes on to show why Israel need not fear: "I have redeemed thee, I have called thee by thy name; thou art mine."

"I have redeemed thee." To redeem means to buy back, as with ransom. Where a ransom has become necessary an otherwise foreign power has entered dominion: its power must be broken, its chains cast asunder, its claims be satisfied. Sin held us captive.

The wages of sin is death. Sin has made this world a vale of tears and has robbed man of his hope in heaven. The ransom God gave for us was of His best: for God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life. Calvary is God's monument of His love; the Gospel of Christ crucified is its story. God points to these and says: "Fear not: I have redeemed thee."

"I have called thee by thy name." Under God's unspeakable love we have now become the children of adoption under Him. "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God." Yea, "God was in Christ, reconciling the world unto himself." We are no longer aliens, the nameless ones, without a home, without life, and light, and hope. He has given us His own name; we are His children, the brethren of Christ Jesus His Son, and by the same token His heirs, with the right of heritage in heaven.

"Thou art mine." That is the final comfort of our text. He has spoken thus to all of you that as His children mourn a loss. Remember, you are His children: would He needlessly grieve those whom He loves? He counts their tears, He hears their sighs and prayers. But, being His children — the children of an all-wise Father — it is for us humbly and unquestionably to bow to His will and submit to His guidance: there are many things we do **not** know, but, of this we are **assured**: His will is best.

"Thou art mine," thus He spake of him whom to-day you mourn. You delighted in the fact that he was God's. Our heavenly Father employed you as instruments that this might be so. In his infancy you brought him to God in Holy Baptism, because the Savior has said, "Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God." There God said of Milton, "Thou art mine." That it might remain so, He moved you to give him a Christian training. Thus came the glad day of Confirmation, when your boy knelt at this altar and said to God, I am thine, renewing the baptismal vow with his own lips. He remembered the vow by attending Sunday School, divine worship, and the Lord's Table faithfully — latterly even assisting in the labors of teaching others in the Sunday School.

He was God's, and now he has gone from among us, suddenly and mysteriously. O, what a solemn message of warning does not this hour bring to us all, particularly to the young and thoughtless among us! Death is not a peculiarity of old age — it is not necessary to be old to die. No, "there is a reaper whose name is death, and with his sickle keen, he reaps the bearded grain at a breath — **and the flowers that grow between.**" The young **may** die, and death may come very suddenly. The only true preparedness is faith in

Christ Jesus. Faith is not so much an act of the mind as an attitude of the heart and soul to God.

"Thou art mine," God has finally spoken to him whom we mourn. During the anguished time of his disappearance the prayer, "God bring Milton safely home" united with yours and ascended from many hearts and lips to the mercy-seat. God has done so, He has taken him home.

Homeward let us turn our gaze. After sorrowing here, rejoicing follow there. Humbly and patiently let us go our way under the Father's guidance. For God's people there is a blessed re-union in heaven. There we shall fully realize that He did not vainly speak: "O Israel, fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." Amen. G.

COMMENTS

Statistics Statistics can be interesting. Here is, for instance, a bit of information that came to us recently. One of our parochial schools in a larger city counts among its pupils children of the following descent: American, English, German, German-Russian, Norwegian, Dutch, Slavonian, Croatian, Italian and Greek. There is also one mulatto.

They all speak English, or are learning to speak it, but our great joy is that they are all learning to speak the language of faith in our Redeemer.

Though, as we are informed, many of these children do not remain in this school till they are confirmed, as their parents continue to move from place to place, there can be no doubt that the Living Seed sown into the young hearts will bear fruit that will appear in their later life. And even if we shall not see it here on earth, it will most certainly appear on the great day of our Lord.

A congregation that is permitted to do work of this kind should feel itself highly privileged of the Lord and should attend joyously and faithfully to this its blessed ministry.

Another item. President E. E. Kowalke of our Northwestern College recently did a little figuring and found that the pastors and teachers, who constitute about one per cent of the membership of our synod furnish 25 per cent of our students at Watertown. Whether or not the proportion is the same in our other institutions, we do not know. Neither does it matter greatly. If figures speak, what do these figures tell us? No one will take seriously the grumbler who said, We maintain higher schools only to enable the sons of ministers and teachers to obtain an education more cheaply than they could elsewhere. In the first place, this opportunity is open to every parent.

And then, we must not forget the chief purpose of our institutions, namely, to prepare young men for the service of the church. And therein lies, to our mind,

the great significance of these figures. When a boy goes to college, there has always been more or less "vocational direction" by the parents. Now, our pastors, teachers, professors and missionaries, and their wives have about the same natural affection for their children that other parents have. They want to educate them for a happy and useful life. These men and women know from their own daily experience that a life in the service of the church is by no means one of ease and luxury. It offers no success that appeals to natural man, nor financial remuneration such as educated men in other callings demand and get. The responsibilities are great, and conflicts must be expected. It is a life under the cross of Christ.

Yet they earnestly desire that their sons give their lives to the services of the church, and they cheerfully assume their share of the cost of training them for this service.

This shows us that our pastors, teachers, professors and missionaries are not performing the duties of their office merely for a living. No, they have the cause of Christ at heart, mindful of the words of the Lord: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

They have not despaired of their ministry and are not discouraged as to the future of the church. And they must have found their work most satisfying, else they would not encourage their sons to enter into it. We believe these figures preach a sermon to every parent in our synod.

— Just as a matter of interest, the number of students coming to us from cities is two to three times as large as the number of those who come from the farm.

J. B.

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Catholic Action Which has caused so much trouble in Italy between Mussolini and the Pope seems to be in full swing here in America. "You are the salt of the earth, the light of the world, you are to be leaders among the laity. Our Holy Father looks to you as graduates of a Catholic college to be leaders in Catholic action."

In these words, as the Green Bay Press-Gazette reports, the Rev. Joseph Van Bogart, pastor of St. Matthew's Church, and an alumnus of St. Norbert's College at De Pere, Wis., opened a stirring baccalaureate sermon addressed to the graduating class of St. Norbert's College.

"Catholic action," he continued, "is a participation of the laity in the apostolate of the hierarchy. Catholic action consists first in the pursuit of personal Christian perfection, and then in making your influence felt in the community in which you live. You must be outstanding in the practice of your religion in your parish; you must take an active part in every Catholic movement for the defense of religious and

moral principles. **Our faith tends to action.** (Bold-face our own, the editor.) It is not a set of formulas, nor merely a creed. It is body of revealed truths that stirs to action and shapes our character. It influences our home life and social life, our business life, and civic life. Interest your non-Catholic friends in the beauty and truth of the Catholic Church. They usually respect the church, but they scarcely know her."

All the different social organizations and clubs within the Roman Church of to-day, especially in America, the Columbus Clubs, Women's Altar Societies, the retreats now also held for the laity, the Young People's Societies — all of these are for the sole purpose of arousing the laity to a consciousness of their own strength in the Catholic Church and to animate for missionary efforts among the misguided Protestants. It would seem that the spiritual bankruptcy of the sectarian churches in our land has given the Catholic clergy an opening wedge and a great impetus toward action in enlarging their influence upon the whole of life of American citizens. The holy Father has avidly seized upon this new idea. He has tried to put it into practice in Italy but has met with the unyielding opposition of Mussolini, who only a few days ago is reported as having declared in a recent interview: "I will not admit that anybody, absolutely anybody touch in any way that which belongs to the state. My formula is clear — everything within the state, nothing outside the state, nothing against the state."

Catholic action is a strenuous movement to gain absolute control of youth and to make them such missionaries for the church that Catholic ideas and conviction shall rule within the state as well as in the church. In Catholic countries which have lain inert under the domination of the hierarchy for centuries the downtrodden masses have finally awaked to the stagnation which follows church rule and have risen to shake off the yoke. The latest example of this is Spain.

Will the Protestants in the face of Catholic action have the necessary spirit and full awareness to combat this new danger which is threatening all of them? Little can be expected from those religious bodies that leave the training of their young to the haphazard Sunday School and the public school system. Is not finally the Lutheran Church the one that must bear the brunt of the battle? and how well equipped are we for the fray?

Z.

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Another Marathon They are still coming, and the end is not yet — the people who feel called upon to help the world along by establishing a new record. We have endurance tests of almost every conceivable kind. "Staying up" is one form which has met favor. Symeon, back in the year 420 A. D., did pioneer work in this line. Near the city

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of Antioch he took his stand up on a column and is said to have stayed up for more than thirty years. He wanted to impress God as a very pious man. Of later date we have flying tests: these might be said to be in the interest of science; people fly long, or high, or far. Then there are the boys that stay up in a tree, for the simple reason that they do not know enough to come down and there is no one to exercise a little parental persuasion over them. We have had the marathon piano player and the marathon dancers — who bore witness that their abilities lay mostly in their hands or feet. Pie and beer have both been abused by the human artist who sought a field where he might win fame by establishing a record. There is one field where records have been made, but rarely lightly and for the mere accomplishment — the field of the preacher. He has now come, the endurance preacher:

A new sermon endurance record of twenty hours was claimed by the Rev. A. M. Futterer, 60, when he stepped from the pulpit of his church here at 2 A. M. Monday. Futterer, president of the Holyland Bible Society, began speaking at 6 A. M. Sunday with the intention of breaking the endurance record of twelve hours and ten minutes, held by the Rev. C. Z. Brown, Washington, D. C. Futterer did not taste food throughout his long sermon, although he paused several times to take a drink of water.

Do you note how quickly the record-bearer is marked with the marks of professionalism? When he goes for the record he is still the Rev. A. M. Futterer, just one of a class; but let him come back from the soul-trying struggle figuratively, at least, wearing the proud laurels of the victor and it's all changed — it's just Futterer. Any one will know. Why, he holds the record, 20 hours, and so on. These people cease to be merely the objects of local pride and boasting, they belong to the whole people. This is expressed in naming them; it's "Kelly," or it's "Spike," or it's "Futterer," and then everybody knows.

This record and title business is not all gleam and glamor either. Of course, he's Futterer, the title-and record-bearer of our whole proud nation. But how long will it last? Somebody may be in training

now who will finally get it for twenty-one hours, and then what of Futterer? Why, look at the case of poor Brown! He held the belt, and though he may have held it long, what is his record of twelve against this new one of twenty! And now he goes way back and becomes the Rev. C. Z. Brown, Washington, D. C. There's a come-down for you. No, we do not envy Futterer; especially not when we think of the possibility of his having to eat his words. That will be a long repast. The One who sent him to preach (if so be) is rather particular how His messengers comport themselves, lest His message lose its savor. He is set against seeing them jump through hoops and doing aerial stunts: says it does not agree with the dignity of His message. Let us not lose sight of the essentials in this mad age. G.

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Mussolini and the Child The press informs us that the great Premier believes religion indispensable not only for the masses but also for the higher classes. He desires that all children learn their catechism and is perfectly willing to permit the priests to instruct them. But he says, we quote from the Milwaukee Journal: "I will not admit that anybody, absolutely anybody, touch in any way that which belongs to the state. The child, as soon as he is old enough to learn, belongs to the state alone. No sharing is possible."

And yet, we are told, he denies that the aim of fascism is incompatible with the teaching of the Christian religion. Just how he manages to square his declaration with any Christian catechism, we cannot see. The first commandment reads: "I am the Lord thy God; thou shalt have no other gods before me." And Luther certainly interprets this command correctly: "We should fear, love, and trust in God above all things."

Mussolini's declaration means the complete domination of the state over the citizen. It implies that man achieves his highest purposes and realizes his ideals and his happiness in the state. Therefore the state can claim him entirely. But God says to the fathers (not to Mussolini) of their children: "Bring them up in the nurture and admonition of the Lord" (not the state). J. B.

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Reno and Marriage From a Reno, Nevada, news item as published in the New York Times, we gather that Judge George A. Bartlett, who presided over the Reno divorce courts for twelve years and who has granted some 20,000 divorces, believes that a couple should be able to get a divorce as easily as they were married.

Here are some of his views. "The great majority of marriages are failures. I believe in divorce. If the marriage of two hearts that beat as one is a sacred

thing, then, by the same token, a divorce where love is dead is a holy thing. Men and women are polygamous by nature; they are what the psychologists call 'varietists.' We are moving forward to more freedom, and eventually men and women will kick over the marriage system as it is now organized."

"If a man can't get along with his wife, give her a divorce. Let the wife who can't get along with her husband get a divorce and try it again. A woman should not let her failure in selecting one man discourage her from taking another. Try, try again, until she succeeds, is my advice."

"I gave a woman a divorce because her husband persisted in smoking a short clay pipe that smelled terrible. I gave a woman a divorce last year because her husband persisted in playing only jazz music on the radio when she wanted at least a part of it to be classical music. I gave a divorce to another wife because her husband played the saxophone all evening until midnight. I have granted divorces to women because their husbands wore horrible neckties, because they used profanity, and in one case because the husband kept stepping on his wife's feet."

Is further commentary on the views of this learned judge who should try to uphold the foundation of all society, the home, necessary? With such views of the sanctity of the marriage bonds can we be surprised at the levity with which this man treats a subject so important? Truly they are also murderers, thieves, liars, rebels against God's laws of all sorts. For by nature they are sinful. Marriage built upon the romantic love or lust of the present day novel are built upon the shifting sands. There is but one solid foundation for marriage and that is the love of man and wife for the God that saved them by His blood. There the love between husband and wife will endure.

Z.

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Honest? In Moscow a movie-house recently displayed the placard, "Children Under Sixteen Not Admitted." The film being shown was the work of a prominent American writer, it was not, however, remarkable for any pronounced sex appeal, that young children should be excluded from its showing: it was an exception to the usual run for its lack of this feature. Besides, they are not squeamish about these things over there; no, on the contrary, they have a home-produced film showing the dangers of venereal diseases, and the Russian children are **encouraged** to see it. This play's fatal lack, for which it was condemned as unfit for children, was that it did not show the fight between rich and poor, it did not even remotely preach the ideals of bolshevism. That was a sin of omission; another of commission was found against the play because it portrayed the heroine's father, an American sheriff, as an honest man while

the soviet party holds that officials outside of their party are never honest. These facts we gleaned from the Milwaukee Journal.

A few weeks ago the New York Times gave out some inside information which throws a side light on the honesty of Russian officials. There is an old and therefore very valuable art collection at Leningrad called the Hermitage collection. Through private channels news has come to Berlin that about two million dollars worth of the famous products of the old masters have unaccountably disappeared. Moscow and Leningrad, London, Paris, Berlin — all the larger art circles are pondering the mystery of the disappearance. On this side the wonderment is not so great. It is even whispered that a certain New York art dealer could lift the veil of mystery, if he were disposed to talk, and that one of America's richest men could give valuable assistance in finding at least one of the famous masterpieces. The rude hand of the vandal certainly did destroy many of the treasures for which the church in Russia was famed, but up to just recently the soviets steadfastly refused to **sell** their art treasures. Who knows, perhaps matters are changing over there and this is but one of the signs of impending change.

G.

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Where Science Fails We hear so often of the victories of science. To keep our judgment balanced, we should keep our eyes open also to facts that show us where science fails. Dr. Hedwig Fischmann calls attention to such an instance in an article that appeared in the "Milwaukee-Sonntagspost." She discusses the subject of suicide, telling us that in Europe some 50,000 die by their own hand in the course of one year. Interesting reference is made to the various philosophies that glorified self-destruction and claimed for man the right of self-determination to the extent of ending his existence when he desires to do so. She asserts that science has found that epidemics of suicide occur periodically but that it finds itself baffled in its attempts to find the cause, though atmospheric conditions and other external causes evidently have something to do with them. Science has won victories over some formerly insuperable enemies of man, tuberculosis and the black pox, for instance, but it has found no remedy against these epidemics of suicide. The demand for our day is not, she holds, the invention of new poison gases and of other means to destroy human life, but, rather, the search for something that will prevent self-destruction and preserve the lives of those who can and should continue to live.

But here is where science will ever fail us. This is a matter that concerns the human soul; and science will never be able to do anything for the soul. The things invisible are far more important in our lives

than are the things that science can observe and subject to its experimentation. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man was created for God. His soul can never find rest unless it rests in God. Take God out of it, and his whole life becomes purposeless and empty. Even in the days of health, prosperity and success, there will remain an aching void. The pursuit of earthly aims may for a time appear to fill this void. Man dreams of things that he thinks will make him happy and may, indeed, find a measure of happiness in his attempts to realize these dreams.

But, let disappointment come, as it surely will come, in sickness, old age, bereavements, losses, failure in his ventures, oppression by his fellows, etc.; yes, let him think of death that robs him of all the things that have been his comfort and his joy: and there is left for him nothing but black despair. His despair may lead him to fight against the forces that oppose him, his heart embittered and stubborn, or it will impel him to seek escape in death. While his physical state and external conditions are indeed not without influence on him, it is in the end his unbelief that leads him to self-destruction.

What science cannot do, Jesus can do. He says: "I am come that they might have life, and that they might have it more abundantly." He has reconciled us unto God. He shows us the Father and unites us with him." If any man love me, he will keep my words: and the Father will love him, and we will come unto him and make our abode with him."

By faith in the blood and merit of Christ, man again rests in his God. God is his strength and hope, and all-sufficient joy: "Whom have I in heaven but thee? and there is none on earth that I desire beside thee. My flesh and my heart faileth, but God is the strength of my heart and my portion forever."

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The peace of which Jesus speaks is the peace of God, the forgiveness of sins. It is not a peace which man achieves; Jesus gives it freely. And man does not by his own powers have to keep possession of it, for Jesus sends the Holy Ghost, the Comforter, who sustains the poor, frail sinner in all his temptations and keeps alive in him the blessed confidence toward God. Through the peace of God, we have peace of heart here in this troubled world. Our life has a most glorious purpose. Beyond the grave we see the hope of everlasting life. He who has out of pure grace elected us unto this hope in Jesus Christ guides our course through this vale of tears. His mighty hand sustains us. Even sufferings and burdens, grievous

as they may be, are turned into blessings. "All things work together for good to them that love God, to them who are the called according to his purpose."

That is how God sustains frail man and leads him on to final victory. Hear Paul: "Who shall separate is from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors, through him that loves us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." J. B.

DR. F. PIEPER LAID TO REST

Dr. Francis Pieper, president of Concordia Seminary, St. Louis, Mo., entered his eternal home in the morning hours of June 3.

Dr. Pieper's illness had incapacitated him from classroom and editorial work at the close of the first semester, his classwork during the second semester being taken over by several members of the faculty. At times the hope of at least temporary return to his classroom seemed bright, but such an improvement in his condition was soon followed by a relapse, and during the month of May his physical strength ebbed away. At the spring festival held on the Seminary grounds during that month he was still able to greet a number of his friends at his residence. Since that time he was no longer seen outdoors, but spent most of his time in bed. He suffered no pain, except for a brief spasm during the night in which his final release came.

The remains were transferred to Holy Cross Church, June 6, after a brief service at home. The funeral exercises were held in the afternoon at 2 o'clock. Addresses were made by Dr. F. Pfoth, President of Synod and one of the first to sit at the feet of Professor Pieper when called to Concordia Seminary. The text of his sermon was John 17, 10. Dr. L. Fuerbringer, now senior of the faculty and during the past semester acting president, spoke as representative of the faculty and of the educational institutions of our Synod. Dr. R. Kretzschmar addressed the mourners as representative of the Seminary Board and Rev. J. Oppliger as pastor of the sainted Doctor. The congregation sang suitable hymns, among these a favorite of the deceased, "Jerusalem, Thou City Fair and High," a hymn which at various times he had caused to be sung when conducting the funeral ceremonies over the remains of his colleagues — Walther, Schaller, Lange, Guenther, Graebner, Stoeckhardt, Krauss, and Bente. The Holy

Cross Choir sang an anthem. Members of the faculty served as pallbearers.

From other points there were present: a brother of the deceased, Prof. Aug. Pieper of Thiensville, Wis.; as representative of the Wisconsin Synod and of the Thiensville faculty, Prof. M. Lehninger. Rev. Geo. Majoros represented the Slovak Synod. The entire faculty of our Springfield Seminary was in attendance, all of them pupils of Pieper. President Kohn, D. D., represented our Teachers' College at River Forest. President W. C. Burhop had come from Fort Wayne and Prof. O. Hattstaedt, D. D., from Milwaukee. The Fort Wayne Pastoral Conference was represented by Rev. W. E. Moll; the Cleveland Pastoral Conference, by Rev. J. H. Meyer. Of the District presidents, Revs. A. Brunn, H. E. Meyer, and G. Schuessler had remained after the Presidents' Conference or had returned. The Board and Electoral College of Concordia Seminary, the Synodical Board of Directors, and the Board of Concordia Publishing House attended in a body. In addition to these official representatives, pastors of our Synod had come from far and near and filled almost one-half of the nave of Holy Cross Church.

Burial was in Immanuel Cemetery, where his mortal remains, with those of his two children, now await the glorious resurrection.

— Corr. in Lutheran Witness.

TOO MUCH GOSPEL?

John 6, 60-69

The story goes that there was an investigation in a church featuring strict Lutheranism. One complaint seems to be noteworthy: the pastor was preaching "too much Gospel." Is it possible? Can too much Gospel be preached? Should not a church deem itself blessed before many if they have a pastor so filled with the Holy Spirit and holy zeal, that throughout his ministering he can say with St. Paul, "I am determined not to know anything among you, save Jesus Christ, and Him crucified." Can there be "too much Gospel" in a church whose members are quarreling between themselves and with their pastor? St. Paul gives a different description in 1 Cor. 3: 1-3: "And I, brethren, could not speak to you, as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able; for ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" What some people criticize as "too much Gospel" may not be Gospel at all but the dilly-dallying of a church politician who is trying to hold his balance by pleasing everybody; such "liberality" is not Gospel but a denial of the same.

Yet when the pure Gospel is preached, it will be, as Jesus' disciples felt it, "a hard saying: who can

bear it?" Jesus asked them pointblank: "Does this offend you? What, and if ye see the Son of man ascend up where he was before?" The Law pronounces man a lost and condemned sinner; the Gospel offers the only possible salvation through Jesus Christ; by the law we are guilty; by the Gospel we are delivered from the guilt and dominion of sin; the Law demands holiness; the Gospel gives it as the fruit of righteousness; the Gospel abolishes all self-righteousness of man and substitutes for it that of Jesus. This is extremely hateful to the self-righteous, humiliating, offensive; it is this class of people who have been foremost in demanding the death of Jesus. Times have changed, but not the nature of man. At all times the church had and still has and will have the same fight to fight, for the proud and self-righteous do not want a Gospel of grace, but a system of righteousness of works and of a salvation well earned by themselves.

"We preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." Christ has not come to win men by flattery and persuasion; he has not worked for selfish ends; he could not and cannot be sidetracked either by applause or by persecution; He knows man it lost, and He alone can save him, and now is the time to go after him. So He came and lived and humbled Himself and worked and suffered and died that He could say, It is finished; man is redeemed! And before and after He prepared His apostles and preachers for the ministry of the Gospel, and with this Gospel He sent His Holy Spirit and transferred men from sin to righteousness, from death to life. While the learned and unlearned unbelievers will argue about selfmade problems and difficulties, Jesus has come and is doing the impossible: he redeems man; and now he blesses his word that it shall be the means of making the sinner realize what Jesus did for him, what He began and finished for sinful man, inviting him, Come, for all things are ready! Only asking, Believest thou in me? The words which Jesus speaks to us, and which the Holy Spirit brings into our remembrance, they are spirit, and they are life.

"From that time many of his disciples went back, and walked no more with Him." Too much Gospel! too much truth, and the truth too plainly! This process of deserting Him went on until the cross; Jesus could truly say, "I have trodden the wine-press alone, and of the people there was none with me." At his end it seemed as if all his love and grace and kindness were for naught, as if now nobody cared for him, as if His Gospel were as a soap-bubble, beautiful for a moment, and then bursted. Now, before it happens He asked His disciples, "Will ye also go away?" It seems so natural, so human; but Simon Peter answered Him, "Lord, to whom shall we go? thou hast

the words of eternal life; and we believe and are sure that thou art Christ, the Son of the living God." A beautiful confession, a noble purpose! Peter then did not realize his own, the disciples' weakness, the power of sin, but the grace is much more abounding; purpose and confession have been inspired by God, and Jesus will give them His Holy Spirit that they may live up to it. It has become a glorious fact that untold millions have willingly laid down their lives rather than deny Him whom they loved beyond measure.

We have the Gospel; we, too, shall have a Pentecost!
— F. Soll.

BE DEVOUT IN CHURCH

The blessings we derive from public worship in the House of God depend much upon the spirit in which we go. If we want to be blessed in our church going, we must be devout.

When Sunday morning comes, let an offering of praise ascend from your heart to God because His Day has again arrived. Pray that the day may be a blessed one for you, for your pastor, and for other Christians.

Some people have the beautiful custom, before going to church, of looking up the appointed text for the day, thus letting the Holy Spirit attune their hearts for the reception of the Lord's message.

On your way to church try to leave behind all thoughts of your daily cares and business. When you have taken your place in the sanctuary, let the first moments be spent in silent prayer.

If you come in such a spirit of devoutness, you will be in the right mood to join in the opening prayer, the confession, and the hymns; to receive the proclamation of God's grace in Christ Jesus and to listen eagerly to the message of God through your pastor.
—The Pilgrim.

"EIN' FESTE BURG"

The whole Christian world sings "Ein' feste Burg." This best known of all Lutheran hymns was founded on the 46th Psalm. Catherine Winkworth states in her "Lutheran Singers of Germany" that it was said to have been written at the Diet of Worms, 1521. This supposition is based on the coincidence of the third verse with Luther's answer to Spalatin, who tried to dissuade him. — "If there were as many devils in Worms as tiles on the roofs I would go and not be afraid. If Huss was burned to ashes, truth was not burned with him." Some, however, think that it was composed at the close of the diet of Spires in 1529, which revoked the religious liberty granted in the previous one of 1526 and against which five sovereign princes and fifteen cities protested and so earned the name of Protestant. It is therefore not remarkable to find this resounding protest accepted by Protestants

everywhere as its greatest hymn. A recent magazine article carries the following: "Ein' feste Burg" is considered the greatest of all hymn tunes. Heine called it the "Marseillaise of the Reformation"; Frederick the Great referred to it as "God Almighty's grenadier march"; Bach has a church cantata based upon it; Mendelssohn used it in his "Reformation Symphony"; Meyerbeer in one of his operas, and Wagner in his celebrated "Kaisermarsch," which glorifies the prowess of the German empire. Luther's hymns were accounted to have made many converts to the Protestant faith. His hymns were composed only in the sense of arranging and adapting.

"The artistic development of the chorals reached its climax under the great Leipzig cantor, Johann Sebastian Bach, who introduced these already widely known and famous melodies into his oratorios and church cantatas and harmonized them in a manner that established a model for all time. The art and workmanship of the hymn-tune-writing in the time of Luther and Bach far excels the best efforts of to-day."

National Lutheran Music Week should strengthen the pride in this great heritage of the church and should cause all of us to rejoice in the fact that our fathers preserved the courageous hymns of faith to which all Christendom responds even to this day.
—The Evangelist.

CHRISTIAN SCIENCE AND MARRIAGE

We have been assured by a representative of the Christian Scientists persuasion that "there is nothing mysterious or peculiar attaching to Christian Science views on marriage, that Christian Science husbands and wives are quite like other married people with high ideals and that they are not in disagreement with Mrs. Eddy's writings on the subject." At the same time we were told that they believe "that by mutual agreement the progressive steps of temperance, continence, and abstinence in the marriage relations should be kept in mind as an aid to a greater degree of spirituality, not impossible of attainment in increasing measure by future generations until the ultimate is reached 'where they neither marry nor are given in marriage'." This ultimate where they neither marry nor are given in marriage is never going to be possible of attainment in this life. It will not be reached by progressive steps. That is a condition of the life to come. "For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven." Mark 12: 25. This condition will not be attained gradually through successive generations learning more and more to lead lives of abstinence in bachelordom. Human nature will always remain the same. God made man with a sexual instinct. He said in the beginning, Be fruitful and multiply, and that is God's ordinance till the end of time. If Mrs. Eddy taught

otherwise she just therein stands convicted as a false prophet. It will remain the rule in human society as long as the earth remaineth that a man will leave his father and his mother and will cleave unto his wife. For Christians this injunction will always remain: "This is the will of God even your sanctification, that you should abstain from fornication: **that everyone of you should know to possess his vessel in sanctification and honor.**" 2 Thess. 4:4. This sanctification does not consist in an unnatural elimination of the mating instinct from our life, but for it there is required that each one know how to possess his vessel in sanctification and honor. What does that mean? Peter speaks of the wife as being the **weaker vessel**. 1 Peter 3:7. Here the wife is simply called the vessel. For the sake of his sanctification, that is as to be able to lead a holy life, a Christian man should possess (literally "win") his own wife in sanctification and honor. And the Epistle to the Hebrews tells us that marriage is honorable in all and the bed undefiled. Heb. 13:4. Marriage is an honorable estate and there is nothing sinful, nothing demoralising, nothing unspiritual in the marriage relationship between man and wife. The priests of Rome are not living on a higher plane than others because they abstain from marriage. That in the state of matrimony Christians should practise the necessary temperance and abstinence is also inculcated in the Bible. But until the end of time human nature will be such that even the devoutest of Christians will find marriage a necessary means to leading a clean life. It indicates an expectation which has no justification in the Word of God, when Christian Scientists express the hope that from generation to generation men will keep on rising to higher spirituality, so that at last a generation will be evolved that will have no sexual desires and for which marriage will no longer be required. That condition of things will be in heaven above. In the resurrection they will neither marry nor give in marriage. —The Australian Lutheran.

NOTHING BUT LEAVES

Mark 11, 13

Nothing but leaves the Savior found
 On the fig-tree, seemingly so sound.
 Nothing but leaves, no fruit to feed
 The Lord of heaven in His need.
 Nothing but leaves, dark limbs to hide.
 A curse — the creature withered, died!
 Nothing but leaves; no deeds to show
 How we served the Master here below?
 Nothing but leaves, a gaudy dress,
 To cover a hideous nakedness!
 Nothing but leaves — no hope, no faith!
 Nothing but leaves — a curse and death!

W. G. Polack.

DAMASCUS, ETERNAL CITY OF THE EAST

The name of this ancient city in English is derived from the Greek Damaskos usually spelled Damascus, the Hebrew name is Dammesek and the Arabic name Dimashk-Esh-Sham, sometimes called by the present Arab population Dimashk or Esh Sham. The Arab name probably is derived from the old Aramaic form of Darmesek, which form is used in some of the oldest parts of the Old Testament. Damascus is referred to in some of the oldest Egyptian inscriptions as Timascu.

Damascus is the oldest city in the world not in ruins! The city of the sword-blades, keen as the temper of her ice blocks. The city of the most magnificent tapestries, variegated as her gardens in which gleams the Damson plum. Pearl of the East! Garden of Allah! Delight of men! Pasture of the heavenly peacocks! No term of endearment can be extravagant to the Arab if applied to Damascus.

The city which in the past has been the center of some of the world's greatest conflicts in which nearly all the nations of antiquity have participated — and one must not forget the role it played in the campaigns against Turkey in the World War and the recent rebellion against France in which that great Republic was kept busy for eighteen months suppressing the brave and war-loving Druses of the Hauran and the Lebanon mountains.

The city of Ananias, made famous by the conversion of St. Paul which occurred, according to tradition, just outside the Eastern Gate of this great Metropolis. One can go back further in the references to it in the Scriptures of the Old Testament. Eleazer the servant of Abraham came from this place and it is referred to in Genesis 15:15, and Genesis 15:2. Damascus was at one time included in the Kingdom of Israel under the reigns of David and Solomon and is mentioned in connection with the healings of Naaman, who praised its rivers as far superior to the Jordan of Palestine.

Damascus charms twice — from afar and from very near. Seen from a distance, its minarets, over three hundred of them aspiring heavenward from as many mosques, its domes reflecting the sun — it is like the heavenly Jerusalem descended to earth and clasped in her fondest embrace of leafage and streams. Surrounded by thirty miles of gardens where ripen almonds, apricots, pomegranates, hazel and walnut, olives, apples, pears, peaches, plums, limes, lemons, etc.; none other has the perfection of distant enchantment, though many share it. It is no wonder that Mohammed refused to enter the city, saying: "Man can enter but one Paradise and I am destined to the one above," hence he took no chance of losing heaven.

Entering into the city there comes disenchantment, and the cynical American tourist will say that

Esh-Sham, its Arabic name, is appropriate. This disillusionment is common to all Oriental places, but in Damascus, there comes the second ravishment when her heart is reached, then Damascus becomes the seductive siren which lets no votary escape. This heart is found in her patios, homes and courts, her riverside cafes, her brook-vocal gardens.

The houses are built as a hollow square, the living room being enclosed on all sides except skyward. If a brook cannot be brought in, behold! a springing fountain throwing itself into the sky line like an Almeh in her gauze. The fountain pool is surrounded with plants and flowers — screen for the water nymph — and around the inner walls runs a divan in bright colored drapery, on which to recline or sit. Little tables are at hand for the ever-present coffee cup, the sweetmeat saucer, or the globe of the narghileh, its bubble-bubble seeming to answer to the tinkle of the fountain.

The Damascans are very proud of their city; the three oaths allowed by the Koran are; by Allah, by the Olive, and by the fig; that is, by God, by Jerusalem, and by Damascus.

There are of course many drawbacks in this ancient city; the houses are built of poor stone, mostly of crumbling clay or mud, cold in winter and with no fuel but olive wood for heating. They are damp, too, owing to the adjacent waters which are not safe for drinking, with the exception of that brought to the city in pipes from the Ain Fyet, a spring of about 30 miles distant. The summer brings fever and the fall malaria; the streets are filled with millions of mosquitoes and are often muddy, bog-infested, and all its people are fanatical.

Although so old, Damascus has few antiquities, and these are not all authenticated. The one that dates the farthest back is the great mosque of the Omniades, the finest and largest of all the mosques in the city. Entering, one at once remarks that it evidently was once a Christian basilica, and as this was reconstructed from a Pagan temple, the place has gone through all the stages: heathen, pagan, Christian, Moslem. Above the portico of a walled-in gate there are still to be seen the words in Greek "Thy Kingdom, Oh Christ, is an everlasting Kingdom." The houses of Naaman the leper and Ananias, Paul's benefactor, are shown, but their genuineness is highly doubtful.

The place on the wall where St. Paul was let down in a basket is also pointed out and if it is not the exact spot it is probably not very far off, providing of course that the same walls of the period in which the Apostle lived yet remain.

There are nearly 400,000 people in Damascus today, a mixed multitude of Arabs, Syrians, Kurds, Jews and Armenians, religiously divided into Moslems, Druses, various Christian sects recognizing the

authority of the Pope of Rome, and many more sects of Orthodox Christians who refuse allegiance to the Pope, considering him an Anti-Christ and usurper.

The Jewish people in this city form one of the most interesting and probably also one of the oldest groups. Before the World War they numbered 25,000 but to-day not more than 8,000 are left. They claim to be the direct descendants of Jews who lived there in the time of David and Solomon, some even assert that they go back to Abraham. One of the most interesting spots to be visited — and which no tourist ever sees, being prevented by the ignorance of the average guide, is the ancient synagogue of Jobah about twenty minutes walk beyond the St. Thomas gate. It is claimed by the Jews to be the site of Hobah referred to in Genesis, the place where Lot was rescued by Abraham from the kings, who had captured him. Jobah is referred to in the Talmud as the site of a famous synagogue and is to this day a place of pilgrimage where all manner of cures can be secured by the faithful Israelite if he will but spend some days in solitude and prayer.

Here the visitor, if so fortunate, will be shown Elijah's cave, where he was fed by the Ravens, also the stone upon which he anointed Hazael to be King of Syria and Elisha as prophet in Israel in his stead.

I was fortunate enough to have the influence and friendship of some of the leading Jews and this gave me a complete entree to the Shammos (beadle) of the synagogue who even allowed me to take photographs, the first time in the history of the place that anyone was permitted to do so.

As my allotted space is now exhausted I bid my readers adieu, hearing in imagination the Muezzin's call to prayer as it comes wafted on the gentle breeze of an Oriental evening from the throats of three hundred Moslem criers. But in faith and hope the scene quickly changes. In answer to the million prayers and longings and efforts of the Evangelical Christian world a New Damascus appears, a Damascus of anticipation where Jesus will take the place of the usurping prophet of Islam and Damascus become another gem in the crown of the great Redeemer of mankind.

—The Hebrew Lutheran.

CAVEAT EMPTOR

For some time a certain book concern has been sending out its agents to different ministers, offering a set of books free to a chosen few. This chosen few, however, seems to be anyone who will sign his name to a contract, whereby he agrees to pay the company \$89 or in some cases \$99. This sum of money paid to get the books "free" is to be applied to a revision service for a period of ten years. According to the agents the revision service comes every three months and they practically guarantee about 600 pages a year

(they won't put that in writing); the actual fact is that the revision service comes once a year, and for the year 1931 amounted to 50 pages, for this you pay \$8.90!

The agents are out to sell, and will promise almost anything orally, but once the contract is signed, the claws begin to show. The books may have their value, but they are no bargain, and they are being grossly misrepresented by the agents. It is a case of caveat emptor, "Let the buyer beware."

GOD IS LOVE

In a small town in Italy which eighteen hundred years since, an eruption of Mount Vesuvius buried beneath a flood of lava, some ancient manuscripts, so scorched as to resemble cinders more nearly than books, have been discovered, and, by an ingenious process, slowly and with difficulty unrolled. Let us imagine that one of these scrolls of Herculaneum contained a copy, and the only one in the world, of the epistle from which the text is taken, and that, having come to the fourth chapter and eighth verse, they had just deciphered these two words, "God is," and were as yet ignorant of what should follow.

What suspense! That which philosophers have so ardently and vainly sought — that of which the wisest among them have abandoned the pursuit — a definition of God! Here it is, and given by the Spirit of God Himself, "God is!" — What is He about to tell us? What is God, "who dwelleth in the light whereunto no man can approach, whom no man hath seen, nor can see" — whom we "feel after, if haply we may find Him, though He is not far from any one of us" — who constrains us to cry out with Job, "Oh, that I knew where I might find Him! If I go forward, He is not there; backward, but I cannot perceive Him; on the left hand, where He doth work, but I cannot behold Him; He hideth Himself on the right hand, that I cannot see Him." What is He, that all-powerful God, whose word hath created, and whose word could annihilate, everything which exists — "in whom we live, and move, and have our being" — who holds us each moment under His hand, and who can dispose as He will of our existence, our situation, our abode, our circle of friends, our body, and our soul even? What, in short, is this holy God, "who is of purer eyes than to behold iniquity," and whom our conscience accuses us of having offended! of whose displeasure nature has conveyed to us some vague impression, but of whose pardon neither conscience nor nature has given us any imitation — this just Judge into whose hands we are about to fall — it may be to-morrow, it may be to-day — ignorant of the sentence which awaits us, and knowing only that we deserve the worst — *What is He?* Our *repose*, our *salvation*, our eternal *destiny* — all is at stake; and methinks I see all the creatures of God bending over the sacred record in silent and solemn expectation of what is about to be revealed concerning this question of questions.

At length the momentous word — *Love* — appears. Who could desire a better? What could be conceived comparable to it, by the boldest and loftiest imagination? This hidden God, this powerful God, this holy God — He is love. What need we more? God loves us. Do I say He loves us? *All in God is love.* Love is His very essence.
— Adolphe Monod.

THESE HARD TIMES

These hard times are better than they seem. Take the following true story from *The Christian*:

A minister of this town (Kansas City, Mo.), very popular with his men, called ten of them together the other day who are accustomed to giving a dollar a week apiece to the support of the church. He told them that finances were rather close with their congregation and asked them to double their subscriptions. They looked at each other and grinned and quietly but affectionately turned down the minister's request. "Very well," said the pastor, "Will each one of you please make out a list of the things that you yourself consider to be luxuries, and the amounts you have spent for them this week and we'll meet again next week."

They separated, still grinning, and a week later came back. There was a contractor, a real estate man, an insurance agent, a lawyer, an editor, and a railroad man. Take the list of the last one: three movies at 40 cents each for wife, daughter and self — \$3.60; twelve cigars and two packages of cigarettes — \$2.15; soda water and ice cream (would have been better without) — \$1.75; two banquets (heavy and unhealthy food) — \$6.00; miscellaneous — \$5.00. Total, \$18.50.

At the bottom of this list he wrote, "I'll double my pledge. Come to think it over, I'll make it \$3 a week."

They all did the same. —The Christian Register.

NOTICE

Mail for the Northwestern Lutheran

Rev. Jenny is travelling in Europe, so please send no more mail for our paper to his W. Mitchell St. address at Milwaukee. Our business notice printed in every issue has told you in the past where to send all news items, yet a goodly number in the past preferred to be exceptions to the rule and mailed their communications to the Mitchell St. address, preferring the round-about way to get to the news editor of the paper. To persist in this course now will no longer queer the work of the News Editor — it will, in most cases, remove the necessity of publishing your notices at all, unless we open a department for ancient history. If your notices follow Rev. Jenny to Europe, you will indeed have followed the round-about way to get to the News Editor. So please read our business notice in our paper and conform to its requirements. It will be in your own interest.

G.

MICHIGAN LUTHERAN SEMINARY

June 17 was closing day at Michigan Lutheran Seminary at Saginaw, Mich. A large number of former students and other friends of the school assembled on our grounds for the field events that were scheduled for the morning and afternoon.

The closing exercises, at which seventeen scholars graduated, were held in the auditorium of Lutheran Cross School. The following program was rendered before an audience that completely filled the large hall.

Program

1. Processional.....Miss Martha Zeile
2. Hymn Assembly
 1. Savior, I follow on, guided by Thee,
Seeing not yet the hand that leadeth me,
Hushed be my heart and still
Fear I no further ill
Only to know Thy will my will shall be.
 2. Riven the rock for me, thirst to relieve
Manna from heaven falls, fresh every eve,
Never a want severe
Causest my eye a tear
But Thou dost whisper near: Only believe.
 3. Savior, I long to walk closer with Thee
Led by Thy guiding hand, ever to be
Constantly near Thy side,
Quickened and purified
Living for Him who died freely for me.
3. Scripture Lesson and Prayer.....The Rev. O. Eckert
4. Vater Unser.....Reuter
Seminary Chorus
5. Oration: Thoughts on Reading.....Charlotte Frey
6. German Oration: Uebung macht den Meister.
Thusnelda Salvner
7. Be Thou Our Guide.....Reuter
Seminary Chorus
8. Declamation: My Mother's PictureCooper
Lawrence Hannewald
9. Valedictory.....Theodore Zeile
10. Baccalaureate Address...The Rev. O. Frey, Saginaw, Mich.
11. Distribution of Diplomas.....Dir. O. J. R. Hoenecke
12. Benediction
13. Doxology
14. Recessional.....Miss Martha Zeile

After the commencement exercises the Michigan Lutheran Club met for its annual meeting in the assembly room of our recitation hall. The following former students of our school were elected as officers: Rev. Karl Krauss, president, Rev. Edgar Hoenecke, vice-president, Rev. Otto Eckert, treasurer, and Miss Dorothy Zeile, secretary. Otto J. R. Hoenecke.
Saginaw, Mich., June 22, 1931.

DELEGATES TO THE JOINT SYNOD
MINNESOTA DISTRICT

Crow River Conference:

Rev. H. Bruns (Rev. H. Nitz).
Congregation at Hutchinson, Minn. (Johnson, Minn.).

Mankato Conference:

Rev. H. E. Kelm (Rev. E. Birkholz).
Congregation at St. Clair, Minn. (Belle Plaine, Minn.).

Red Wing Conference:

Rev. P. Horn (Rev. F. Weindorf).
Congregation at T. Bremen, Minn. (T. Poplar Grove, Minn.).

St. Croix River Conference:

Rev. A. E. Frey (Rev. P. Bast).
Rev. C. Bolle (Rev. A. Koehler).
Congregation at E. Farmington, Wis. (Osceola, Wis.).
Congregation at South St. Paul, Minn. (Pilgrim, Minneapolis, Minn.).

New Ulm Conference:

Rev. F. Koehler (Rev. E. Baumann).
Congregation at Morgan, Minn. (Balaton, St. Peter, New Ulm, Minn.).

Redwood Falls Conference:

Rev. W. C. Nickels (Rev. C. G. Schmidt).
Congregation at T. Wellington, Minn. (Renville, Minn.).

Teachers:

Geo. C. Maahs (Theo. Schultz).
Theo. Pelzl (H. Sitz).

At Large:

Rev. Aug. Sauer (Rev. Henry Albrecht).
Prof. C. Schweppe (Prof. A. C. Stindt).
Congregation at Gibbon, Minn. (Wood Lake, Minn.).
Congregation at Sanborn, Minn. (Lake Benton, Minn.).
Richard J. Janke, Sec'y.

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NORTH WISCONSIN DISTRICT

Fox River Valley Conference:

Rev. Imm. P. Boettcher (Rev. R. Lederer).
Rev. Walt. Pankow (Rev. K. Toepel).
Rev. Vict. Siegler (Rev. A. Werner).
St. Peter's Congregation at Sawyer, Wis.
St. Paul's Congregation at Algoma, Wis.
Trinity Congregation at Kaukauna, Wis.

Lake Superior Conference:

Rev. Melv. W. Croll (Rev. Arthur Gentz).
Rev. Paul Eggert (Rev. Wm. Roepke).
Christ Congregation at Menominee, Mich.
Trinity Congregation at Coleman, Wis.

Manitowoc Conference.

Rev. Henry Koch (Rev. L. Koening).
Rev. Paul Kionka (Rev. Walter Haase).
St. Peter's Congregation at Mishicott, Wis.
Zion's Congregation at Morrison, Wis.

Rhineland Conference:

Rev. H. F. Eggert (Rev. P. G. Bergmann).
Christ Congregation at Eagle River, Wis.

Winnebago Conference:

Rev. A. E. Schneider (Rev. Wm. Wojahu).
Rev. Erdm. Pankow (Rev. H. Kleinhans).
Rev. E. Benj. Schlueter (Rev. K. Timmel).
St. Paul's Congregation at Winneconne, Wis.
St. John's Congregation at Princeton, Wis.
Trinity Congregation at Neenah, Wis.

Teachers:

Mr. L. Serrahn (Mr. E. Schulz).
Mr. V. Albrecht (Mr. M. Dommer).

G. E. Boettcher, Sec'y.

WEST WISCONSIN DISTRICT

- Wisconsin River Valley Conference:
 Rev. H. Schaller (Rev. G. Krause).
 Rev. E. Walther (Rev. G. Neumann).
 Congregation at McMillan (Stetsonville).
 Congregation at Wausau (Hurley).
- Chippewa Valley Conference:
 Rev. J. F. Henning (Rev. J. Mittelstaedt).
 Congregation at Rice Lake (Iron Creek).
- Central Conference:
 Rev. L. Bernthal (Rev. F. Loeper).
 Rev. Wm. Eggert (Rev. P. Janke).
 Rev. H. Geiger (Rev. H. Schumacher).
 Rev. W. Zank (Rev. H. Allwardt).
 Congregation at Whitewater.
 Congregation at Leeds.
 Congregation at Ixonia, St. Paul's.
- Southwest Conference:
 Rev. R. Siegler (Rev. G. Gerth).
 Rev. Herm. Pankow (Rev. H. Kirchner).
 Congregation at Hustler, J. Mueller (Baraboo, Geo. Isenberg).
 Congregation at Tomah, C. B. Drowatsky (Sparta, J. Zahrte).
- Mississippi Valley Conference:
 Rev. W. C. Limpert (Rev. Rich. Mueller).
 Rev. H. Zimmermann (Rev. Theo. Mueller).
 Congregation at La Crosse, First Lutheran (La Crosse, Immanuel's).
- Teachers' Conference:
 C. Kelpel (H. Gurgel).
 C. F. Brenner (G. Groth).
 E. Ebert (I. Gawrisch).
- Representatives of the Northwestern College Faculty:
 Prof. H. Schmeling.

F. E. Stern, Sec'y.

SOUTHEAST WISCONSIN DISTRICT

- Milwaukee City Conference:
 Rev. Wm. F. Pankow (Rev. A. Halboth).
 Rev. Hy. Gieschen (Rev. Walter Gieschen).
 Rev. L. Karrer (Rev. R. Buerger).
 Rev. A. Voss (Rev. E. C. Schroeder).
 Siloah Congregation (Garden Home Mission).
 St. Luke's Congregation (Zebaoth).
 St. Peter's Congregation (Messiah).
- Eastern Conference:
 Rev. A. Koelpin (Rev. Wm. Mahnke).
 Rev. A. Krueger (Rev. H. Monhardt).
 Rev. H. Lange (Rev. Th. Monhardt).
 Mr. Louis Liesener, Jackson (Mr. H. Boldt, Tess Corners).
 Mr. Ernst Baas, Tess Corners (Mr. Aug. Kneser, Town Franklin).
 Mr. John Strandt, Cudahy (Mr. Geo. Kratzsch, Newburg).
- Southern Conference:
 Rev. A. Lossner (Rev. A. C. Bartz).
 Rev. W. Reinemann (Rev. G. Jaster).
 First Ev. Luth. Congregation, Racine.
 St. John's Congregation, Slades Corners.
- Dodge-Washington Co. Conference:
 Rev. C. Lescow (Rev. F. Marohn).
 Rev. H. Wolter (Rev. R. Pietz).
 Congregation at Neosho (Kekoskee).
 Congregation at Brownsville (Kohlsville).

- Arizona Conference:
 Rev. P. Behn (Rev. H. Rosin).
 Rev. F. Knoll (Rev. O. Hohenstein).
- Teachers:
 Henry Meyer (A. Backer).
 H. Eggebrecht (E. Trettin).
 E. Bradtke (E. Wilde).
 G. Kalb (O. Stelljes).
 H. Frommholz (O. C. Albrecht).
- W. Keibel, Sec'y.

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MICHIGAN DISTRICT

- First District: Rev. Arnold Hoenecke (Rev. E. T. Lochner).
 Second District: Rev. J. Gauss (Rev. G. Ehnis).
 Third District: Rev. H. Hoenecke (Rev. H. Heyn).
 Fourth District: Rev. A. Kehrberg (Rev. O. Eckert).
 Fifth District: Rev. B. Westendorf (Rev. S. D. Rohda).
 Sixth District: Rev. C. Binhammer (Rev. G. Wacker).
 First District: Congregation at South Haven (Muskegon Heights).
 Second District: Congregation at Jenera (Toledo, Apostel).
 Third District: Congregation at Saline (Plymouth).
 Fourth District: Congregation at Owosso (Brady).
 Fifth District: Congregation at Saginaw, St. Paul's (Lansing, Immanuel's).
 Sixth District: Congregation at Tawas City (Bay City, Bethel).
- Teachers:
 First District: J. Gehm (Karl Mueller).
 Second District: P. Mehnert (F. Bartels).
 Adolf Sauer, Sec'y.

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NEBRASKA DISTRICT

- Rev. Wm. P. Holzhausen (Rev. V. H. Winter).
 Rev. E. A. Klaus (Rev. Im. P. Frey).
 Rev. W. Krenke (Rev. H. Vollmers).
 Mr. G. Hofius, Hadar, Neb. (Mr. F. W. Eggers, Norfolk, Neb.).
 Mr. Wm. Gratopp, Shickley, Neb. (and alternate).
 Immanuel Church, Hadar, Neb. (and alternate).
 A. B. Korn, Sec'y.

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DAKOTA-MONTANA DISTRICT

- Rev. R. J. Palmer (Rev. W. F. Sprengeler).
 Rev. A. W. Fuerstenau (Rev. A. H. Baer).
 Rev. E. Schaller (Rev. G. Schlegel).
 Rev. F. Wittfaut (Rev. W. Herrmann).
 Congregation at Altamont, So. Dak. (South Shore, S. D.).
 Congregation at White, So. Dak. (Argo Twp, So. Dak.).
 Congregation at Mobridge, So. Dak. (Hendricks, Minn.).
 Congregation at Morrystown, S. Dak. (Tolstoy, So. Dak.).
 Congregation at Hague, No. Dak. (Athboy, So. Dak.).
 Herbert Lau, Sec'y.

FROM OUR CHURCH CIRCLES

Joint Synod

God willing, the 21st meeting of the Evangelical Lutheran Joint Synod of Wisconsin and other States will be held in the gymnasium of Northwestern College at Watertown, Wisconsin, from August 12 to 18, 1931. Organization at ten o'clock in the morning on August 12. Opening services in the evening of that day.

Those desiring quarters will please notify Mr. J. A. Rohde, c. o. Northwestern College, not later than August

1. Meals will be served in the college dining hall at the cost of \$1.00 a day.

Pastors, whose congregations are to elect lay delegates or their alternates, will please fill out the printed certificate sent them and return it to the secretary by August 1.

H. J. Diehl, Secretary.

Lake Geneva, Wis., May 11, 1931.

Chippewa Valley Delegate Conference

The Chippewa Valley Delegate Conference meets at Menomonie, Wis., Rev. J. Mittelstaedt, pastor, on July 22, 1931. Sessions begin at 9:00 A. M. Papers to be read by the Pastors J. F. Henning, J. Mittelstaedt, S. Rathke.

Please announce intended presence.

J. F. Henning, Sec'y.

Winnebago Delegate Conference

The Winnebago Delegate Conference will meet on July 28 at Fond du Lac, Wis. First session on Tuesday at 9 A. M.

Kindly notify the pastor, Rev. G. Pieper, how many delegates you contemplate on bringing with you. In regard to meals get in touch with Pastor Pieper. Bring your program for the synodical meeting with you! The undersigned has been appointed to lead the discussions.

F. C. Weyland, Sec'y.

Central Delegate Conference

The Central Delegate Conference will meet at Johnson's Creek, Rev. Aug. Paap, on July 29 to 30, 1931 (Wednesday and Thursday). The service will be on Wednesday evening.

Papers: Rev. Dasler, Ist das Geben ein wesentliches Stueck der Heiligung? Rev. F. E. Stern is to lead the discussion on the "Vorlage" for the General Synod.

Sermon: M. Nommensen, M. Hillemann.

Confessional Address: Prof. Kiessling, Alf. Engel.

Remarks: It is the wish of the conference that each pastor bring a delegate of each of the congregations that he serves, whether they be members of Synod or not. Also timely announcement is requested for pastors and delegates. All announcements must be in by July 22. Later announcements can not be considered. Also kindly announce whether night's lodging is requested or meals only.

H. Geiger, Sec'y.

Wisconsin River Valley Delegate Conference

The Wisconsin River Valley Delegate Conference will meet at Marsh Rapids, Pastor W. Gutzke, July 29, beginning at 9 A. M.

Essays are to be read by: H. Schaller, A Review of Our District Synod Report of 1930; G. Fischer, Our

Synod and Its Work; G. Krause, Has the "Tradition" of the Roman Catholic Church Scriptural Proof?

Announcement as to intended presence or absence, also the number of delegates to be with you is to be made no later than a week preceding the session.

G. C. Marquardt, Sec'y.

Diamond Jubilee of Church

On Sunday, June 14, St. Martin's Congregation of Winona, Minn., celebrated its diamond jubilee and the dedication of the new \$75,000.00 school.

Speakers: G. A. Ernst, Adolph von Rohr, E. R. Bliefernicht.

A. W. Sauer.

Fiftieth Anniversary of Church

St. Peter's Ev. Luth. Church, Town of Greenfield, Wis., celebrated the fiftieth anniversary of their church on June 21, 1931. May God continue to bless this little church!

Harry Shiley, Pastor.

Golden Jubilee of Church

The golden Jubilee of Immanuel's Ev. Luth. Church of West Florence, Goodhue Co., Minn., has been celebrated Sunday, May 17, 1931.

The following ministers preached on this occasion sermons of thanksgiving: Rev. Wm. Haar preached in the morning German, based on Ps. 26:6-8; Rev. Theo. H. Albrecht preached in the afternoon the English sermon, based on Rev. 3, 11; and Rev. Wm. Franzmann preached German on Ps. 92, 2.

As a thanksoffering for this joyful event, the congregation had completed their new church basement.

Karl A. Nolting.

Memorial Wreaths

For Fridoline Sylvia Koenig, born February 4, 1908, died January 17, 1931, by the Y. P. S. of St. John's Church, Darfur, Minn.; for Church Extension Fund \$15.85.

J. C. A. Gehm.

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In memory of Mrs. W. F. Sprengeler, born June 17, 1898, died May 1, 1931, Emanuel's Congregation, Grover, So. Dak., \$25.00 for Northwestern Lutheran Academy, Mobridge, S. Dak.

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In memory of Elmer R. Klingsporn, born September 6, 1898, and died April 28, 1931, \$1.00 for Church Extension Fund from Mr. and Mrs. Walter Bennet, Zumbrota, Minn.

M. C. Kunde.

Sanctuary Furniture for Sale

Will sell to needy congregation for \$150 one altar, with Thorwaldson's 4 feet Christ, highest finial 14 feet, pulpit and baptism font to match; all in gothic, white and gold.

Paul G. Bergmann, pastor,
19 W. Frederick Street,
Rhineland, Wis.

Acknowledgment and Thanks

Miss Loretta Zorn, East Cleveland, Ohio, donated to Dr. Martin Luther College the sum of \$15.00 for the purchase of teaching apparatus. Our cordial thanks.
E. R. Blieferticht.

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From September 1, 1930, to the present date, gifts were received at the old mission station at Cibecue from the following:

Mt. Olive Ladies' Aid, Appleton, Wis.; Henry F. Bose, Surprise Nebr.; Mrs. M. Zaske, Ipswich, So. Dak.; Bethlehem Church, Hortonville, Wis.; Mrs. C. Martin, Blue Earth, Minn.; Miss Gloria S. Benzel, Cologne, Minn.; Mr. Wm. Kurtz, West Bend, Wis.; Mr. Edward Kaschel, Milwaukee, Wis.; Mr. W. Hohenstein, Lake City, Minn.; St. Paul's Y. P. S., Appleton, Wis.; Rev. P. Monhardt, Wilton, Wis.; Ladies' Aid, Neenah, Wis.; Mothers' and Daughters, Neenah, Wis.; Miss Florence L. Moede, Shawano, Wis.; Mrs. C. Martin, Blue Earth, Minn.; Rev. A. Paap, Johnson's Creek, Wis.; Mr. H. W. Jaeger, Milwaukee, Wis.; St. John's School, St. Paul, Minn.; Farmington Ladies' Aid, Osceola, Wis.; Ladies' Aid, Libertyville, Ill.; Mr. Fred Schwisow, Carson, Nebr.; St. Paul's Ladies' Aid, Norfolk, Nebr.; St. Stephen's Ladies' Society, Adrian, Mich.; Mrs. Mary and Mr. A. L. Kosanke, Weyauwega, Wis.; Gethsemane Ladies' Aid, Milwaukee, Wis.; Young People's Society, Brownsville, Wis.; Mt. Calvary Ladies' Aid, La Crosse, Wis.; and Emanuel's Congregation, New London, Wis.
Thank You! Arthur C. Krueger.

MISSION FESTIVALS

Poplar Grove, Minn., St. Peter's Church, M. C. Kunde, pastor. Speakers: Saremba, Schroeder. Offering: \$41.07.

First Sunday after Trinity

McNeely, So. Dak., St. Paul's Church, R. F. Bittorf, pastor. Speakers: H. Hackbarth, L. Tessmer. Offering: \$71.62.

Third Sunday after Trinity

Town Eldorado, Wis., St. Paul's Church, W. A. Wojahn, pastor. Speakers: E. Messerschmidt, Otto Hoyer. Offering: \$193.32.

SOUTHEAST WISCONSIN DISTRICT

Rev. Carl Bast, St. John's Congregation, Good Hope,, Pentecost Offering for General Fund	\$ 29.29
Rev. Paul G. Bergmann, Christ Congregation, Milwaukee, Coll. during May for General Institutions	89.60
Rev. E. R. Blakewell, Epiphany Congregation, Racine, Pentecost Offering for Home Missions	26.74
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Tp. Herman, Ascension and Pentecost Offering for Seminary Thiensville \$26.05, Northwestern College \$32.19; total	58.24
Rev. John Brenner, St. John's Congregation, Milwaukee, Coll. during May for Home Mission \$299.47, Lu- theran High School \$21.80, Lutheran Children's Home \$29.00; total	350.27
Rev. P. Burkholz, Sr., Trinity Congregation, Mequon, Pentecost Offering for General Fund	50.65

Rev. P. Burkholz, Sr., St. John's Congregation, Mequon, Pentecost Offering for General Fund	45.50
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Coll. for Lutheran City Mission \$65.30; Easter Of- fering for General Mission \$231.39; Offering at Wedding of Wm. Zombar and Helen Paape for Lutheran Children's Home \$13.00; total	309.69
Rev. H. W. Cares, Emanuel Congregation, Tp. Herman, Ascension and Pentecost Offering for General Mission \$23.63, Home Mission \$29.05; Zion Con- gregation, Tp. Theresa, Ascension and Pentecost Offering for General Mission \$11.61, Home Mission \$17.02; total	81.31
Rev. E. Ph. Dornfeld, St. Marcus Congregation, Milwau- kee, Coll. for General Fund \$178.72, Lutheran City Mission \$11.17; total	189.89
Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Pentecost Offering for Home Mission	30.00
Rev. H. and W. Gieschen, Jerusalem's Congregation, Mil- waukee, Coll. during April for General Institutions \$134.90, Lutheran City Mission \$7.93; Coll. during May for General Mission \$178.55, Lutheran City Mission \$10.50; total	331.88
Rev. Ph. H. Hartwig, Christ Church, Pewaukee, Pente- cost Offering for General Mission	6.50
Rev. Gerald O. Hoenecke, St. Paul's Congregation, Cudahy, Coll. during May for General Fund	45.45
Rev. Walter A. Hoenecke, Bethel Congregation, Milwau- kee, Pentecost Offering for General Institutions \$50.00, General Mission \$52.00; total	102.00
Rev. Walter Keibel, Nain Congregation, West Allis, Lenten and Easter Offering for General Fund \$22.02, General Institutions \$100.00, Home for Aged, Belle Plaine, \$10.00, General Mission \$100.00, Gen- eral Support \$10.00, Lutheran City Mission \$10.00, Pentecost Offering for General Mission \$74.56; total	326.58
Rev. P. W. Kneiske St. John's Congregation, Lannon, Pentecost Offering for General Fund	27.03
Rev. A. Koelpin, Fairview Congregation, Milwaukee, Easter Offering for Home Mission \$94.25; Pentecost Offering for Home Mission \$64.73; total	158.98
Rev. A. F. Krueger, Resurrection Congregation, Tippe- canoe, Coll. during March and April for General Fund	88.50
Rev. C. Lescow, St. John's Congregation, Woodland, Pentecost Offering for General Fund \$20.00; Ascen- sion Offering for General Institutions \$12.15; total	32.15
Rev. F. O. Marohn, Bethany Congregation, Hustisford, Coll. from May 1930 to April 1931 for General In- stitutions \$100.00, Seminary Thiensville \$100.00, Northwestern College \$100.00, Martin Luther Col- lege \$100.00, Michigan Seminary \$100.00, Dakota- Montana Academy \$53.29, General Mission \$100.00; total	653.29
Rev. Ph. Martin, St. Luke's Congregation, Knowles, Ascen- sion and Pentecost Offering for General Fund	12.09
Rev. Ph. Martin, St. Paul's Congregation, Brownsville, Ascension and Pentecost Offering for General Fund	68.13
Rev. H. Monhardt, St. Paul's Congregation, Tp. Franklin, Pentecost Offering for General Fund	49.65
Rev. C. A. Otto, St. John's Congregation, Wauwatosa, Lenten and Easter Offering for General Institutions	200.00
Rev. Wm. F. Pankow, Ephrata Congregation, Milwaukee, Coll. for General Fund	98.05
Rev. A. Petermann, St. John's Congregation, Newburg, Pentecost Offering for Home Mission	50.00
Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Coll. during April for General Fund	254.39
Rev. Rud. F. W. Pietz, St. John's Congregation, Lomira, Ascension, Pentecost and Trinity Offering for Gen- eral Fund \$10.18, Northwestern College \$17.98, General Mission \$7.13; total	35.29
Rev. M. F. Rische, David Stern Congregation, Kirch- hayn, Coll. during May for Home Mission	32.45
Rev. Ad. von Rohr, Friedens Congregation, Hartford, Pentecost Offering for General Institutions \$50.00, General Mission \$51.12; total	101.12
Rev. Arnold Schultz, Trinity Congregation, North Mil- waukee, Offering for General Fund \$126.78, and \$187.10; total	313.88

Rev. Harry Shiley, St. Peter's Congregation, Tp. Greenfield, Pentecost Offering for General Mission	3.00
Rev. Harry Shiley, Woodlawn Congregation, West Allis, Pentecost Offering for General Mission	9.46
Rev. A. B. Tacke, Zebaoth Congregation, Milwaukee, Coll. for General Fund \$7.39, General Institutions \$50.00, General Mission \$50.00; total	107.39
Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Pentecost Offering for General Fund	235.00
Rev. Theo. Volkert, First Ev. Luth. Congregation, Racine, Easter Offering for Seminary Thiensville \$53.36, Student Support \$53.37, Church Extension \$53.37; Sunday School from Mission Fund for China Mission \$130.19; total	290.29
Rev. L. M. Voss, Good Shepherd Congregation, Tp. Greenfield, Coll. for General Mission	26.86
Rev. H. Wolter, St. Paul's Congregation, Tp. Lomira, Ascension and Pentecost Offering for Budget \$104.92; Coll. for Budget \$20.68; St. Petri Congregation, Tp. Theresa, Ascension and Pentecost Offering for Budget \$20.12; total	145.72
Zion's Congregation, Allenton, by John Pamperin, Treas., Ascension Offering for Budget	36.29
Total	\$5,102.60
Budgetary	\$4,803.71
Non-Budgetary	298.89
Total	\$5,102.60

CHAS. E. WERNER,
Treasurer.

June 15, 1931.

TREASURER'S STATEMENTS

May 30, 1931 — 23 Months

Receipts and Disbursements Distributed

FOR	Receipts	Disbursements
General Administration	\$230,713.36	\$ 99,031.83
Educational Institutions	257,108.76	395,962.12
Home for the Aged	12,913.72	16,105.40
Indian Mission	38,328.59	69,293.90
Negro Mission	21,868.31	48,595.30
Home Mission	173,892.42	221,069.77
Poland Mission	9,182.49	29,298.40
Madison Student Mission	3,183.96	9,974.74
General Support	25,943.88	38,712.57
Indigent Students	9,840.87	17,101.05
To Retire Debts	12,078.39	

Total Collections and Revenues	\$795,054.75	\$945,145.08
Coll. to Retire Debts, Rev. Brenner	72,982.00	
	\$868,036.75	

Deficit \$ 77,107.83

Statement of Collections for Budget Allotments and Arrears

	Receipts 7/1/29 to 5/30/31	Allotments 23 Months	Arrears
Pacific Northwest	\$ 2,323.71		
Nebraska	21,714.34		
Michigan	57,431.72		
Dakota-Montana	27,480.33		
Minnesota	127,360.67		
North Wisconsin	127,263.60		
West Wisconsin	133,845.69		
Southeast Wisconsin	128,318.99		

Total Coll. from Districts	\$625,739.05	\$934,375.00	\$309,256.28
			620.33

From other sources 3,464.83

Total	\$629,203.88	\$305,171.12
From Rev. Brenner	72,982.00	72,982.00

Total Collections	\$702,185.88	\$232,189.12
From Altenheim Fund	2,903.15	2,903.15

\$705,089.03 \$229,285.97

Revenues	162,947.72	167,708.30	4,760.58
Total for Budget	\$868,036.75	\$1,102,083.30	\$234,046.55
Budget Disbursements	945,145.08	945,145.08	156,938.22
Deficit	*\$77,108.33		\$ 77,108.33
Unappropriated		\$156,938.22	

Debts

July 1, 1929	\$713,188.30
Debts made since	206,463.86
	\$919,652.16
Debts paid	234,355.28
	\$685,296.88
Debts on May 30, 1931	\$685,296.88
Decrease	\$ 27,891.42

THEO. H. BUUCK,
Treasurer.

TREASURER'S CASH ACCOUNT

May 30, 1931 — 23 Months

Accretions

Cash Balance July 1, 1929	\$ 29,005.06	
Coll. for Budget: District	629,203.88	
Coll. for Budget: Rev. Brenner	72,982.00	
Revenues	162,947.72	
Church Ext. Accts. paid	16,360.14	
Church Ext. Revenues	962.78	
Trust Funds previously reported	23,818.39	
Southeast Wisconsin Coll. for Pension	5.00	
Sem. Bldg. Com. Wick Acct.	48,327.82	
Sale of Assets	35,300.00	
From Altenheim Fund	2,903.15	
		\$1,021,815.94

Liabilities

Accounts Payable	5.00
Notes Payable issued	166,189.23
Notes Payable paid	193,474.10
Minus	*27,284.87
Non-Budgetary Coll.	30,447.33
Non-Budgetary paid	30,658.88
Minus	*211.55
Inmates Deposits	1,000.00
Inmates Deposits paid	1,400.00
Minus	*400.00
Total Net Cash to Account for	27,891.42
	\$993,924.52

Disbursements

Budget Disbursements	\$945,145.08
Church Ext. Loans	9,290.65
Church Ext. Expense	144.76
Accounts Receivable	965.47
Inst. Cash Advances	475.00
1927-1929 Budget Funds remitted	56.40
1927-1929 Trust Funds remitted	3,236.40
1929-1930 Trust Funds remitted	18,114.39
Loan to Poland	800.00
1924-Mich. Coll. Trans.	50.00
	\$978,278.15

Cash on hand June 1, 1931 \$ 15,646.37

"QUITTUNGEN"

Other Sources

Previously reported	\$ 3,264.83
August Rosenthal, Wauwatosa, Calvary Student Church	100.00
Otto Kaap, Green Bay, Calvary Student Church	25.00
Carl Rosenthal, West Allis, Calvary Student Church	50.00
N. N., Rushton, Mich., Church Extension Debt	25.00
	\$ 3,464.83

THEO. H. BUUCK,
Treasurer.