

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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EVENING MEDITATION

The day is done, and o'er the earth and water
The shadows of the night begin to creep.
The weary trav'ler looks about for lodging:
For man and bird and beast now go to sleep.

But e'er I shut my eyes to quiet slumber,
I'll soar upon the peaceful wings of prayer;
For, who am I, that I could rest securely
Without my Father's love and tender care?

How restful are the thoughts of Christ, my Savior!
How helpful is the knowledge of the Cross!
How comforting to trust in Christ's redemption!
How trifling is all worldly pain and loss!

It matters not what toil the day has brought me;
It matters not what cares have come my way:
For every care and weariness must vanish,
When at my Savior's feet, I humbly pray.

'Tis there I find a cooling balm and ointment
For all the wounds and pains my sins have made.
For Jesus is my soul's own good physician,
Who heals the soul and heart that are dismayed.

And as I fall asleep with thoughts of Jesus,
I have no care, but trust His love and might:
That He will guard me through the hours of darkness,
And waken me to see the morning light.

When life's long day is done, and shadows lower,
And I must go to sleep beneath the sod:
Then too, I'll trust my Savior's love and mercy —
That He will waken me to see my God.

— Adeline Weinholz.

PLEASEING — BY FAITH

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

When our Savior walked in the flesh, He gave abundant evidence that He was a keen observer of men. He remarked on man's supposed strength and his confessed weakness. The world's vaunted glories and its ill-concealed shams came alike under His critical eye and, while He often rendered terse judgment on what met His gaze, He was far from expressing surprise at what He found, for He knew "what is in man."

With the things which the Spirit of God accomplishes in man, it was different. These evidences of the working of a higher agency He met with appreciation and understanding. His treatment of the subjects thus brought into contact with Himself left nothing to be desired as concerned sympathy and loving help. Many instances of

His condescension might be enumerated, the "man sick of the palsy" and the Mary "who had sinned much" will serve to illustrate; His enemies themselves are responsible for the summary, "He is a friend of the publicans and sinners."

If we point to two more incidents in the Savior's life-story, the thought we would present to our readers will be most easily grasped. From without the pale of the covenant people they came to seek Jesus' help — the centurion of Capernaum for his servant, the Syro-phoenician woman for her daughter. The humble faith of both was so great that the Savior not only answered their prayers, but expressed wonderment at it and held it up as an example. This speaks volumes of the sinner's return to God:

"Without Faith It Is Impossible to Please Him"

1. *Faith leads to blessedness.* To clear the way, it is perhaps best to state that the terms "faith" and believer" are to-day, more than ever before, much abused. They have been violated and expanded, till to many they mean nothing. To accept the idea that there is a Supreme Being, a Master Mind, is enough reason for many to assert that they are believers. By studying the book of nature they have arrived at the conclusion that the man who says there is no higher being is a fool. "Any man that uses his brains can read it there," such a one says, "we don't need any Bible to tell us that." (Rom. 1:20.) He goes on then, as he thinks, very properly, to ignore the Bible. He does not cut the Bible — he was never introduced to it, or on speaking terms with it. The most you can say of such a man is, he knows of the Bible, by hearsay: his knowledge, like most hearsay is vague and distorted. This is not faith.

Nor is faith everywhere extant where adherence to the Bible is asserted. The word adherence is possible of being widely distended. Many, like the Unitarians and Christian Scientists, deny the Bible doctrine — say, of the Trinity — and maintain, "We adhere to the Bible." When you come to examine what such people teach of God, of sin, of judgment, and the like, you will arrive at the conclusion that they have emptied the Bible of almost all that is divine and read into it what is human. To this new, man-made caricature they adhere. If you would put such adherence to a test, ask such "believers" to subscribe to Bible statements like, "Holy men of God spake as they were moved by the Holy Ghost," and "All Scriptures is given by inspiration of God. They are able to make thee wise unto salvation through faith which is in Christ

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5026 19th Ave

Jesus." By their reply to your suggestion you will needs be constrained to say: This is not what the Bible calls faith.

Our text compels us to bring everything which lays claim to being saving faith in direct connection with the Son: "He that believeth on the Son . . . he that believeth not the Son." So Jesus is the spokesman of God, "a teacher come from God." He was at great pains to make this directly divine origin of His message plain beyond all doubt, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." He was finally satisfied to have fully carried this out (John 17:8): "I have given unto them the words which thou gavest me; and they have received them." "I have glorified thee on the earth." God glorified Him and accredited Him not merely as a messenger of God but as the eternal Word, as a revelation of God Himself, "hath in these last days spoken unto us by His Son." The Son of God became the Son of Mary. He was born and came into the world to witness unto the truth. This Word of Truth did not wait on Jesus coming into the flesh, it was present in the world since the fall of man; its proclamation began with God's promise regarding the Seed of the woman. Nor was it ever, even during the darkest days of history, entirely hushed: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

In expatiating on this divine message many books might be written and yet many things remain unsaid; again, we can present its divine essentials in the few words of St. John: "For God so loved the world, etc. Jesus fulfilled the law for sinners and in dying paid their penalty. God's wrath is appeased — death's claims are satisfied. This is the Jesus of the Bible. To accept Him in humble trust is to believe in Him. And, lest we despair of coming to it, let us remember, it comes to us through the working of the Holy Spirit by the Gospel. In conformity with our text we may truly rejoice: he that believeth the Son shall see life, and his life will be an abiding under the love of God. O how blessed is faith!

2. *Without faith accursedness remains.* The lot of the unbeliever is one of accursedness. It is described in the words, "he shall not see life; but the wrath of God abideth on him." He shall not see life, this is true in a double sense.

The unbelieving sinner does not really see life during his sojourn on earth. His existence here in time may bear the gilt and glamor of seeming perfection. His virtue and morality may be widely acknowledged among men. He may be pointed to by others as a pattern of excellence: all that is in reality but a mere seeming, it changes nothing within. A whited sepulchre remains a housing of the dead in spite of all outward ornamentation; the power of decay is not arrested from without nor can the voice of human eulogy alter the fact that he who lies within has passed on from the enjoyment of all that was

of the earth. Just so is the soul of him whom unbelief parts from his Savior. He exists, but that is not life. Life is of God, and only he truly lives whose being has come to God in Christ Jesus by the path of faith. Truly to have life is to stand in continued communion with God. Here the sinner in spite of his sinfulness rejoices in God's favor, for he knows, not by any course of reasoning but by the simple assurance of the Word, that "He has made us accepted in the beloved." Where God's favor is bestowed it is always a token of His love, and "behold what manner of love God has bestowed upon us that we should be called the sons of God." Yea, "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Not in vain did Jesus say: "If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." The sinner's heart becomes a dwelling place of the triune God; yea, that is truly living. And of this the unbeliever knows nothing: by reason of his spiritual death his sojourn on earth is barren of the true joy whose fountain is God. Of such the Scriptures say, they are through fear of death all their life-time subject to bondage.

There is, however, another death of which we in this life can give no adequate description. The Scriptures speak of it in words of awful warning. It is, to briefly state it, the conscious condition of the sinner who has been utterly cast away from God — a condition of pain and lack for both body and soul. Not the least of the pangs of hell must the realization be that the sinner has brought his desperate lot upon himself entirely by his own fault.

"He shall not see life; but the wrath of God abideth on him" — can you by any stretch of the imagination read any hope of a final deliverance from hell into this bald statement of fact? We are, however, not reading anything into our text when we consider it as saying: "He that believeth the Son shall see life, and the wrath of God shall no longer abide on him."

Now let us once more shortly dwell on the Word as it is written. It tells us, God's wrath is upon the sinner and it is abiding, in spite of anything the sinner can do: his lot, left to himself were thus eternal death. God comes to the sinner's relief, in no less manner than in His only-begotten Son. Him he put under the Law, to fulfill it for sinners; Him He made to be sin and a curse for us. This salvation He offers to sinners in the Word of the Son, the Gospel of Christ crucified. If a sinner consistently, maliciously resists this "power of God unto salvation," do you think there can be anything in heaven or in earth which could turn away God's wrath?

The Son has spoken, the Son still speaks, by His Church. Under the guidance of the Spirit the Church is to bear witness of Him to a world lost in sin, perishing under the wrath of God. Of all true messengers of the Gospel He says, he that heareth you, heareth me. Oh, "kiss the Son, lest He be angry, and ye perish from the way." G.

COMMENTS

A Letter We simply cannot refrain from printing here a letter we received in reply to an appeal we sent to the 80 congregations that are so near to their quota that it should not be difficult for them to complete their collection. We have not asked the writer's consent, but we venture to presume on his kindness and the active interest he has always taken in our collection.

My Dear Brother Brenner:

Your last letter pleading with the churches to pay up as soon as possible before the Synod meets, received. This is my answer! I think it will please you and the Synod. We have borrowed the money, and have now paid our debt. And we all feel better. I approached a good church member and presented the matter to her. She gave immediate response. Her interest demand was low, and so we are glad to send you our amount. Now our share is paid. We added \$50.00 for interest incurred.

Yours fraternally and thankfully for the letter which proved to be the incentive,

The spirit that does things finds ways to do them.

J. B.

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Instruction and Education A friend of The Northwestern Lutheran sends us the following quotation from "The Study of Words" by P. C. French, correctly assuming that our paper will at this season have something to say on Christian schooling.

There is indeed no such fruitful source of confusion and mischief as this — two words are tacitly assumed as equivalent, and therefore exchangeable, and then that which may be assumed, and with truth, of one, is assumed also of the other, of which it is not true. Thus, for instance, it often is with "instruction" and "education." Cannot we "instruct" a child, it is asked, cannot we teach it geography, or arithmetic, or grammar, quite independently of the Catechism, or even of the Scriptures? No doubt you may; but can you "educate" without bringing moral and spiritual forces to bear upon the mind and affections of the child? And you must not be permitted to transfer the admissions which we freely make in regard of "instruction" as though they also held good in respect of "education." For what is "education?" Is it a furnishing of a man from without with knowledge and facts and information? or is it a drawing forth from within and a training of the spirit, of the true humanity which is latent in him? Is the process of education the filling of the child's mind, as a cistern is filled with waters brought in buckets from some other source? or the opening up for that child of fountains which are already there? Now if we give any heed to the word "education," and to the voice which speaks therein, we shall not long be in doubt. Education must endure, being from "educare," which is but another form of "educere"; and that is to draw out, and not to put in. "To draw out" what is in the child, the immortal spirit which is there, this is the end of education; and so much the world declares. The putting in is indeed most needful, that is, the child must be instructed as well as educated, and "instruction" means furnishing; but not instructed instead of educated. He must first have powers

awakened in him, measures of value given him; and then he will know how to deal with the facts of this outward world; then instruction in these will profit him; but not without the higher training, still less as a substitute for it.

The distinction the writer draws between instruction and education is correct. Education is the development of the innermost life of the soul, with the aim that this inner life more and more find its expression in the conversation of a man.

False education confines itself to educating from the heart that which is there from birth. Of this Jesus tells us: "That which is born of the flesh is flesh." Paul puts it thus: "The carnal mind is enmity against God."

To develop that which is naturally in the heart of man by bringing none but human forces to bear upon the heart, means simply to build up, refine perhaps, and perfect, man in his spirit of unbelief and ungodliness, with the result that his entire life will be directed against God that he will in this spirit employ whatever knowledge and skill he acquires by the instruction he receives.

Christian education strives to develop in man that which was put into his heart by a gracious and merciful God through regeneration, faith in Jesus Christ the Savior and love, the fruit of faith. The force Christian education brings to bear on the heart is that of the Living Word of God by which the Holy Ghost enlightens, sanctifies and keeps us in the true faith, filling us with a knowledge of God's will, in all wisdom and spiritual understanding. This life is hidden with Christ in God. But it is not to remain hidden. It is to be brought forth in our conversation. That is what Paul means when he says: "I beseech ye, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Where a heart is so consecrated to God, all knowledge and skill derived from the instruction we receive will become means for the service of God and will in such service be employed for the good of our fellow men, as the chapters twelve to fifteen of the Epistle to the Romans show us.

Do not merely provide instruction for your child; give it the *education* it should receive according to the will of its Heavenly Father.

J. B.

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To Old Boys Under this caption the May number of the Atlantic brings a letter written by a group of Old Boys in England, after revisiting a few years ago their former school — Clifton School.

Sir Francis Younghusband was a member of that group, famous for his Indian career and his march to

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Lhasa; Sir Henry Newbolt, poet, patriot, and chronicler of the Navy. And amongst others of great note, Earl Haig, whose imperturbability saved the Empire.

This is the letter.

To the Editors of the Cliftonian.

Sirs:

We are Old Cliftonians who left the School long ago, but are still, and more than ever, concerned for its lasting welfare. We remember the great days of Percival and Wilson, and we have since watched with interest and sympathy every development in the history of Clifton, and every indication of the growth of her power for good. We look with pride on the spirit and success of the younger generations, and we are moved with a strong desire to send them a message out of the past, in the hope that our experience of life may perhaps here and there lighten a difficulty or confirm a faith.

The present age is generally felt to be more chaotic than those which went before it; its theories and its methods are more disorderly, its faults more extravagant, its hopes vaster but more fluctuating. There is more greed, and far less happiness; more aspiration, and yet more uncertainty and discouragement. Life has become more controversial; controversy is more violent; the unintelligent are perverting science into a new form of superstition; religion is in danger of being crushed out between the materialistic selfishness of the rich and luxurious and the materialistic hopes of the overworked and underpaid.

For this feverish condition of society we have no new remedy to offer, but we are impelled to remind our fellow Cliftonians of an old one. We who now write are men of different character and experiences, but we have at least this in common. In the last forty or fifty years we have lived through times of great national prosperity and still greater danger and anxiety. These years have convinced us all that no kind of life is complete, no kind of life can make the world intelligible or give us any lasting satisfaction, unless there enters into it the element which is called Religion. We are not speaking of this or that form of religion, but of the impulse which is expressed in all such forms: the desire to find God in the universe and to understand our relations to Him.

It is our hope that our School may receive in the future a continually more effective equipment for this search; such instruction as helped us in our own youth to recognize that our

experience is more than an individual experience; that we live in a world of mutual influence, of interest concentrated on self and also of interest directed to the service of others; further still, that "there is a quality of life which lies always beyond the mere fact of life," beyond pleasure, beyond success, and beyond happiness. These are good, but they can neither guide us nor in the long run satisfy us. Guidance and lasting satisfaction are, as we believe, to be found only in faith — in the assurance that the life of man progresses by conformity with a Universal Spirit and a divine beauty of character; so that every act and preference of every one of us is of immortal consequence, because it either helps or hinders the realization of the order which God is perpetually designing for the world.

Haig, F. M.
Herbert Warren.
J. H. Whitley.
Henry Newbolt.
Francis Younghusband.

Aside from the general terms employed, the thought expressed by these old campaigners is well worth noticing. They sound a warning against the present restless self-seeking materialistic trend of thought, so common even in our schools and so productive of human misery and unhappiness. It is a powerful argument against schools and forms of education which not only ignore God but destroy all faith in the divinity. To know the one true God, to have found the way to Him, to feel and know yourself to be in accord with Him and His will and thus have your heart set upon the things above, beyond mere pleasure, great success and the pursuit of happiness, is to have found the real meaning of life. Happy the Christian who is equipped with this assurance and faith and thrice happy the child whose parents have educated him in this faith. Z.

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The Walls of Jericho fell outward according to the findings by Prof. John Garstang, leader of the Jericho expedition, financed by Sir Charles Marston, as reported by the Chicago Tribune. Excavations showed that the collapse of these walls could not have been accomplished in the usual way. Instead, however, of taking this as a proof that the biblical narrative of Joshua's miraculous taking the city is true, these blind wise men, who must explain everything by causes observed by them in their experience, voice the opinion that this falling outward of the walls of Jericho was due to an earthquake. The same natural phenomenon accounts for the drying up of the Jordan for the Jews to cross.

We might inquire whether earthquakes are usual in this territory, but it would not help us to convince these skeptics. Where one is determined not to believe the Bible, the evidence of one's senses in confirmation of its truth will not convert these doubters. They must believe strange lies that will not believe God's plain word. Z.

"Consecration" of the Godless Perhaps you have already read of the "consecration" of the godless reported by the Evangelischer Pressedienst, Berlin. But read the report again. And ponder on it.

In a Berlin gymnasium on Palm Sunday about 2,000 children were consecrated to become contenders of the communistic free thinkers movement. These "youth consecrations" which are becoming more popular in the circles of the Free Thinkers are, as is known, an imitation of the churchly rite of confirmation. The height of the ceremony is to be found in the vow which is made by the children. The festival speaker shouted down to the children, "Misery and need its awaiting you. But where need is greatest there God is nearest (laughter). And when you have nothing left to eat, then go into a quiet chamber and pray (laughter)." And then with lifted voice, almost shrieking, he said, "Children do you want to suffer more hunger?"

"No," answered the chorus of children's voices.

"Do you want to become the victims of the covetousness of capital?"

"No."

"Is it your desire to be made more stupid and enslaved by instruction in school and church?"

"No."

"Do you wish to be slaughtered for the benefit and advantage of the Imperialists in their strive against the Fatherland of the Industrious, the Soviet Union?"

"No."

"Will you fight with us against all exploitation of the Proletariat?"

"Yes, we will."

"Will you give your life in the conflict in order to free the laboring class? Will you shed your blood for the Soviet Union?"

"Yes."

You are shocked. And there is every reason. Young hearts created for God are being systematically trained away from him in unbelief. Youthful lips that should breathe the child-like Abba, Father! and that should sing forth his praises, are learning to deny the very existence of the Father and to blaspheme his holy name; lives that ought to rise above this material world to the inheritance bought for us with the blood of the Son of God are being chained to this earth and to the material enjoyments it offers man. Where the God of love would instill love into the soul he created for living, the natural selfishness is being fostered and cultivated as the hope of humanity.

Where men sow thus, what will the harvest be, for the child so trained, for human society? The Russian government has made its schools schools of godlessness. The souls of hundreds of thousands of children are endangered. Even though these countries are far away from us, we are concerned. Every attack on the Gospel of Christ is an attack on what we hold dearer than life. We should mourn every soul lost through such propaganda as a personal loss. Our mission as Christians is a world-wide mission.

But in reality there are no distances to-day. When

Post and Gatty landed at Berlin, someone stepped on, or kicked, a little dog in the crowd on the flying field. The ether carried his first yelp of pain around the earth and for several minutes that insignificant creature continued to tell his troubles to the entire world.

No matter where it is carried on, the propaganda against the Christian faith comes directly to our own door and threatens our own children.

Therefore such reports are an alarm that should arouse every Christian and spur him to action. For we are the called witnesses of Christ in this world and the chosen warriors of our God against the forces of unbelief. In our hands are the weapons of defense and of offense with which such attacks can and should be met. If we believe, we will not be pacifists; *we will fight.*

And our enemies show us the most effective way of waging our warfare. They are wise in their generation. They know that to be a fact what the Lord told us long ago: "Train up a child in the way he should go; and when he is old, he will not depart from it." The children of to-day are the men and women of to-morrow. The training they receive as children will determine their course when they as adults will begin to take part in the affairs of life and mold the character of the then growing generation. That is why the warriors of the prince of darkness apply themselves so diligently to the thorough training of the young in unbelief.

Our answer must be the positive, thorough, sustained and prayerful training of our children in the faith in Christ our Redeemer. As you love your children, as you love your Lord, Christian parents, apply yourselves to this sacred task. Make your home a positively Christian home. Remember, too, that a secular school cannot, and does not, support you in this endeavor. With the absence from it of the living Word of God; with the place it assigns to human reason; laying stress, as it does, on the material things in life: such a school is certainly not fortifying your child against the attacks of the forces of unbelief. It may even, as it has often done, counteract the work of the home and the church.

The only school that can effectively aid you in the work of the Christian training of your child is *your Lutheran Christian Day School*. If Lutheran parents' eyes have in the past been closed to the need of such schools and the blessing they are for the child, the church, yes, for our land, the events that are transpiring here and there should certainly cause them to see what many Christian parents have long seen. If we have been growing apathetic toward, and careless of, our Christian schools, it is high time that we repent and again give ourselves to the service of our God in the loyal support and diligent furtherance of our Chris-

tian schools, high schools, colleges and seminaries. No one speaks of costs when it is a matter of preserving a life. The cost of maintaining these schools should be no consideration whatever in this our fight of life against death, the fight for lives threatened with everlasting death.

We quote from Bethany College Bulletin:

Amid all the present hue and cry about hard times it has apparently occurred to but very few (at least we have not seen it intimated even in the slightest degree in all the various current articles on the subject) that these hard times might have even the remotest connection with or be in any way consequent upon the spirit voiced in a sign to be seen on the billboards throughout the land, viz., the picture of a woman striving forward and bearing a torch (presumably to represent modern science and research), the whole headed by a slogan something to this effect: "Forward! We are the American people; what can stop us?" Is it possible that the Almighty should overlook this "I-dare-you-to!" And He hasn't overlooked it. Whether they admit it or not, even the great American people have been stopped — and stopped very effectually. Thinking themselves wise they have become fools.

However it is not for us Christians to point with fingers and to wash our hands of the calamity, but rather it is for us to take an inventory and to see where we have failed. In this inventory we cannot but see that we have failed in our mission of preaching the Gospel of Christ Jesus and Him crucified — more specifically we have failed in the matter of the preaching the Gospel to the youth. *We have neglected the Christian school*; instead we have been and are running to the public school. In performing our mission the Christian day school is our biggest opportunity, the public school a most powerful adversary.

That such a daring statement as we have quoted in the first paragraph is a result of the public school training should become clear to us upon a few moments' reflection. The slogan mentioned is but the expression of the worship of man, the creature, and his accomplishments, to the exclusion of the Lord, the Creator. The public school with its doctrine of evolution and its consequent materialistic views has trained the youth of the land to the deification of man. This deification of man has proved to be the disintegration of many a nation throughout the ages of the world's history. Besides being responsible for this deification of man, that shows itself in such slogans as we have mentioned, the public school has also instilled (it cannot do otherwise since it knows of no world beyond the present), into the hearts even of young Christians attending there a most pernicious worldly idealism, which has completely warped and crippled the judgment of the victims and has made for poor Christian witness-ship.

If we but realize the immensity of our shortcomings as to the Christian school and mend our failings, we shall then have accomplished a great step toward fulfilling our real and only mission, viz., the preaching of the Gospel.

—The Bethany Scroll.

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No Disarmament There must be no disarmament now. Do not hesitate to send your son to college to prepare for service in the ministry or in the Christian school. Do not let the spectre of overproduction frighten you. It is only a spectre, for there is no real overproduction, even if the candidates

graduated from our seminary did not all immediately receive a call into a congregation. They will get calls; and there would have been a call for every one of them, if we had not instructed our mission boards not to occupy new fields.

If that boy of yours is not sent to college this year, we will be short one worker eleven years from now. Or, are we, tired of fighting and discouraged, ready to disarm? De we not trust the Lord who has promised to bless our labors and to prosper our prayerful efforts in behalf of the Kingdom which he founded when he died for us on the cross?

The signs of the times warn us that the end of the world is drawing nigh. We are the co-workers of Jesus. And he says: "I must work the works of him that sent me while it is day: the night cometh when no can can work. As long as I am in the world, I am the light of the world."

J. B.

WHY DO WE LUTHERANS REFUSE TO SUPPORT THE RELIGIOUS WORK OF THE SALVATION ARMY?

At the Synodical Convention of the Eastern District, held at Nhill, March 20 and 24, the following resolutions relative to the above were passed:

(a) That Synod re-affirm its attitude towards unionism and particularly that form of unionism with which its members are threatened through the appeals for support of its work made by the Salvation Army.

(b) That Synod put the following on record: Financial or any other support given by Synod's members to the Salvation Army for propagating its religious work is a sinful act of unionism, because that religious body takes up a false doctrinal attitude.

By resolution of the Convention the following brief reasons for the above resolutions are to be published:

Although the Salvation Army is regarded by us as a Christian denomination because it brings the essentials of the Gospel to men, all true Lutheran Christians must, nevertheless, dissociate themselves from the religious work of the Army, because it teaches a number of dangerous false doctrines.

The following false doctrines must be mentioned:

(a) The Salvation Army despises the Lord's Supper and Holy Baptism. They are opposed to the baptism of children and extremely indifferent to the baptism of adults. The means of grace, Holy Baptism, is not even mentioned in "The Doctrines of the Salvation Army," a book of 120 pages for the use of Cadets in training for officership. Thus the Army is disobedient to the great command of Christ given to His disciples, Matt. 28:18-21, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In the face of this clear command Army officers declare that baptism is not essential and not even necessary. The Army does not insist on the

baptism of its new converts, and so many of them neglect it entirely. The Scriptures, however, clearly show that all converts in apostolic days were baptized at the first opportunity, often immediately. How can a conscientious Christian give support to a denomination which so deliberately disobeys the great command of Christ?

The Salvation Army despises the Lord's Supper. This important institution of Christ, the Lord's Supper, is not even referred to in "The Doctrines of the Salvation Army." Army officers state quite openly that the celebration of the Lord's Supper is not necessary. But Christ says, "This do in remembrance of Me." Thus the Army denies its members the benefit of this means of grace and disobeys the clearly expressed injunction of Christ. As a rule the Salvation Army does not celebrate the Lord's Supper at all. Not only does the Army in a general way disobey the command: "Teach them to observe all things whatsoever I have commanded you," but it disobeys this command in connection with the most vital matters, the use of the means of grace.

(b) The Salvation Army is disobedient to the Scriptures because it permits women to preach and teach in public. St. Paul says, 1 Cor. 14: 34, "Let your women keep silence in the churches; for it is not permitted unto them to speak."

(c) The Salvation Army teaches the false doctrine of complete sanctification, i. e., they teach that a Christian can and must advance so far in sanctification of life here on earth as to become sinless. "We believe that after conversion there remain in the heart of the believer inclinations to evil, or roots of bitterness, which, unless overpowered by Divine grace, produce actual sin; but that these evil tendencies can be entirely taken away by the Spirit of God, and the whole heart, thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruit of the Spirit only. And we believe that persons thus entirely sanctified may, by the power of God, be kept unblamable and unreprouvable before Him." *Doctrines of the Salvation Army*, pages 4. 5. This is contrary to the Scriptures and to the experience of the great men of God spoken of in the Bible and in church history. Read Romans, chapter 7. Paul's experience is the experience of all Christians. This chapter stamps the doctrine of the Army as false.

(d) The Salvation Army denies the grand truth that Christ finished His work and paid the debts which the sinner owed to Divine justice. In *The Doctrines of the Salvation Army*, page 29, we read:

(1) "You will sometimes hear people talk about the finished work of Christ. What is meant by it?

"That Christ, when He died on the cross, put Himself in the place of the sinners and bore the exact amount of punishment which He deserved, thus actually paying the debt that the sinner owed to Divine justice. And that, if the sinner will only believe this, he is for ever free from the claims of the law, and can never be brought into condemnation either here or hereafter.

"2) *Is this so?*

"We think not."

That speaks for itself. It is just the finished work of Christ, the fact that He became our substitute and bore the exact amount of our punishment, and thus atones for all our sins, that gives us great comfort and is one of the grand principal doctrines of the Gospel.

The readers of these lines will realize how dangerous are the false doctrines of the Salvation Army. Wherever Satan leads people into the error of false doctrine, he usually sees to it that the finished work of Christ is attacked, and that something is done to despise the message of its vitality.

Since these and other false doctrines are taught by the Salvation Army it is a sin against God's Word to support the religious work of that denomination. It is in essence the same thing whether we actually preach false doctrine of whether we give others the means to enable them to preach it. Thus the giving of gifts to the Army is forbidden in Rom. 16: 17. "Mark them which cause divisions and offences contrary to the doctrine which ye have learnt, and avoid them." Matt. 28: 20, "Teaching them to observe *all* things whatsoever I have commanded you."

It is well known to the writer that some of the members of Synod are giving gifts to the Army, but they certainly do not wish to help people to propagate false doctrines. They consider mainly the charitable work of the Army. That the Army is doing a great deal of charitable work is certainly true, and that fact must be acknowledged; but that does not make it right for Lutheran Christians to contribute towards the funds of the Army, for the following reasons:

1. By contributing to the funds of the Army they are not only supporting the charitable work but also the religious work of the Army. The most uncharitable deed that can be done is the administration of false doctrine, for that is liable to counteract the saving influence of God's Word, and to lead people away from the Savior. We have only one duty to perform as far as mission work is concerned, and that it to bring to men the Gospel in all its truth and purity, and that cannot be done by supporting the work of the Salvation Army.

2. Our church is also engaged in work of charity in various fields, and in connection therewith the pure Gospel of Christ is proclaimed and taught. Our first and only duty is towards this work, in order that we may carry out the command of Christ. Matt. 28: 19-20.

3. The Army is not doing more important work than our Church. We often hear people say that the Army rescues people out of places that are not reached by other preachers, and that, therefore, it is doing more important work than other churches. That is a wrong idea. Our church is reaching people whom the Army does not reach. Think of our city mission in Adelaide and other places; think of Koonibba and other heathen mission fields.

4. The greatest charity that we can bestow upon men is this, that we preach the Gospel to them, so that they might be eternally saved through faith in their Savior. We should not lose the correct Christian sense of comparison. Many Christians are still as attached to this earth and have such a poor idea of the true importance of mission work that they speak and act as if the rescue of a drunkard from his vice is a greater deed than the preaching of the Gospel to the heathen. But this preaching of the Gospel saves men from eternal damnation, and in many cases from as great and greater misery than the misery of the drunkard. Moreover, there is nothing more important than this that men be saved from the eternal punishment of the damnation of hell, and that can only be done through the Gospel, and is done most effectively by the preaching of the Gospel in its purity. Therefore, the work of our church does not lose, but it gains in importance by a comparison with the work of the Salvation Army.

5. The giving of gifts to a heterodox church is not only contrary to the Word of God, but also to commonly acknowledged principles of integrity. Charity begins at home. As members of the Lutheran Church our duty is towards that Church and its work. The Lord has always given us opportunities to serve Him through our Church, and to-day the call for more help and for more extensive work is, perhaps, more urgent than ever before. It is our duty to respond to that call, and to do our duty according as the Lord has prospered us. When we shall have fully done our duty to our own Church we shall have nothing to spare for the work of heterodox churches. He who supports the work of a heterodox church proves by his action that he has not done his duty to his own church. He is unfaithful to the church which feeds him and others with the pure bread of life. This is particularly the case in these days of distress when our church is in need of the whole-hearted support of all its members.

6. It is right and proper for Christians of a Christian church to do their own work for the Kingdom of God; that includes bearing the expenses of that work. The Salvation Army, however, asks the whole community to pay for its work for which it alone takes the credit. Our Lutheran Church has always been opposed to such an irregularity.

7. Although it cannot be called a sin if members of our church give gifts in kind for the relief of the suffering through the agency of the Salvation Army, when it is certain that such relief work is not connected with their religious work (for instance, when a government or a municipality uses the Army for relief work), our members should, nevertheless, bear in mind that urgent appeals for gifts are being made by our home and city missionaries, and that by responding to these appeals they are helping to pave the way for the Gospel to the hearts of the people. Thus our missions are seeking to bring physical and spiritual aid to those who are poor as regards things temporal and things spiritual. There is no greater work than this

work. Let us support it with every penny we can spare, and with every gift at our disposal. Above all things we should earnestly pray for the work of our church, thus our interest in it will increase, and we will not so easily under-estimate the importance of that work.

The above lines are respectfully submitted to the readers of the *Australian Lutheran* and to all members of the Lutheran Church for earnest consideration. May the above resolutions, passed at the Convention, and these reasons here given strengthen and confirm all in our God-pleasing opposition to unionism. Let us all do that work which God has entrusted to us and has commanded us to do, that we may be faithful stewards of the mysteries of God, and obedient to the will of God our Savior.

— R. H. A. in "The Australian Lutheran."

DO WE WANT "BLUE LAWS"?

N. L. C. informs us that the "Blue Laws" of Pennsylvania, which prohibit baseball and other amusements on Sunday, were upheld "in strong resolutions approved by 346 official delegates from Lutheran Sunday schools meeting recently in Morrellville, Pa. The resolutions, which were forwarded to all of the legislators throughout that section of the state, opposed 'any laws that will permit the commercialization of the Christian Sabbath.'"

We are surprised that a body of *Lutherans*, acting as a church group rather than as individual citizens, should take that stand. We would expect it of the Methodists. Every Lutheran knows, or ought to know, that in Jesus Christ we are free from all Old Testament ceremonial requirements, including the Sabbath in its external form. "Let no man judge you in respect of the Sabbath days." Standing fast in the liberty wherewith Christ has made us free, we Christians are no more bound to a fixed day for worship or to *legalistic* stipulations as to what we may and may not do on that day than we are to the observance of the distinction between clean and unclean meats. This Scriptural principle — and it is a highly important one, as the letter to the Galatians testifies — our Lutheran Confession clearly enunciates. The Augsburg Confession, Article 28, states:

"Such is the observation of the Lord's day, of Easter, of Pentecost, and like holidays and rites. For they that think that the observation of the Lord's day was appointed by the authority of the Church, instead of the Sabbath, as necessary, are greatly deceived. The Scripture, which teacheth that all the Mosaic ceremonies can be omitted after the Gospel is revealed, has abrogated the Sabbath. And yet, because it was requisite to appoint a certain day, that the people might know when they ought to come together, it appears that the Church did for that purpose appoint the Lord's day . . . that men might know that the observation, neither of the Sabbath, nor of another day, was of necessity."

Upon these principles of the Scriptures and the Confessions we stand. The Lord's day is not a day for which man was made, but a day that was made for man. *Voluntarily* the writer of these lines patronizes neither Sunday baseball nor Sunday shows. He does take auto rides on

that day and has bought gasoline on such trips. To be honest about it, he can't see so much difference between the auto ride and the baseball game. What the Christian should strive to do is to keep the Lord's day, indeed all our days, in the way that best promotes his physical and especially his spiritual well being. If playing a little ball with the Luther Leaguers before we have our meal and our devotion out in the park on Sunday evening helps both body and soul, it is our privilege and Christian liberty to do so. Luther's dictum regarding these things, "It is for me, and not for you, to pass judgment," holds good.

This is not an argument in favor of despising the preaching of God's Word by making Sunday a day of frivolity and noisy hilarity, of which we have all too much among Christians. But let us not think the remedy lies in legislation. Many well meaning Christians see the solution of the divorce evil in the passing of uniform divorce laws, limiting divorce to the one Scriptural ground of adultery. They see the solution of the drink evil in national prohibition; the solution of disregard for God and His Word in Sunday "Blue Laws." These ends can not be attained in that way. Legislation is powerless to regenerate the heart. Furthermore, American legislators must take cognizance of two elements in our population: Christians and non-Christians. To establish the first day of the week as a legal holiday, upon which any citizen who chooses to take advantage of his opportunity to worship God is protected by the state in so doing, is one thing. But to restrain other citizens from going to a ball game or theater by legislating these things out of business on Sunday is quite another thing. The Christian needs no Sunday "Blue Laws," and such laws accomplish nothing in making the worldling a better man — in God's eyes.

There is a higher law, and that is the law which binds the Christian and makes unnecessary for him any laws of the state in this regard. It is the law of Christian love. Love constrains us to worship our God and to study His Word and to assemble with fellow-believers on a day which in our country is a legal holiday. Pass what laws you will and out of the heart will still be seen what manner of men we are. "The uses to which we put our Sundays are searching tests of what we are. Those who devote them largely to physical exercise, disclose themselves as seeking primarily to be healthy animals. . . . Those who deliberately devote the day to the Father in heaven . . . judge themselves children of God, unsatisfied without a glimpse of the King in His beauty and of the land of far distances." —Lutheran Standard.

O THOU THAT HEAREST PRAYER!

Our brethren of the Free Church of Germany conduct among other undertakings an orphanage. It was commenced at the time when refugee children from the Baltic States were brought into Germany. That was during the time of the Great War. Their parents had been slain by the Russian revolutionaries. The orphanage to which we refer is called "Sperlingshof" and is situated in Baden.

Pastor Lange, the superintendent of the place, recently wrote as follows: "The economic depression lies heavily upon Germany and makes itself felt in our charitable institutions. For weeks the treasury of our orphanage at Sperlingshof had not received a penny. Although He is rich beyond measure God let me stand like a beggar at His door for many weeks. On Thursday, having ended the religious lesson with my little 'sparrows' (Sperlingshof means sparrow-court), I told them I now had a special request to make to them. I told them I had no money left to buy food for them, and therefore, when they went to bed they should tell this to God. They all promised to do so. On Friday morning I was at work at my desk when there was a knock at the door. At my invitation an old man entered and, laying a letter before me, said, 'Pastor, read that.' I read. His brother in America, eighty-seven years old, has long been bed-ridden and is waiting for the Lord to take him home. He has saved a little money and is sending it to his relations in impoverished Germany. And of this money twenty-five dollars was to be for Sperlingshof. Accordingly 104 marks were counted out before me. They were sent from our rich God in heaven who had touched the heart of a stranger to open his hand in our favor. How quickly the prayers of my little orphans had been heard! 'Before they call I will answer.' Does not God still perform miracles? All glory to Him." —The Australian Lutheran.

A METHODIST TRIBUTE TO LUTHERANISM

There are those among us who do not take very kindly to a liturgical service. They are afraid of ritualism and an overemphasis of the priestly function of the pastor. They frown upon vestments and candles and a robed choir. They say it savors too much of "Catholicism."

Undoubtedly liturgy can be overdone. Where the Spirit of Christ is there is freedom. It is also true that ritualism has often been made to cover a lack of spirituality. But there is also a danger of the pulpit obscuring the altar; of emphasizing preaching at the expense of worship. This danger has especially been felt in the non-liturgical communions. Here freedom of the spirit has often become license; caprice has ruled in the service, entertainment rather than worship has been the result. Neither music nor sermon has been conducive to reverence and devotion.

It is quite significant that the reaction from this confusion should be especially marked in the Methodist Episcopal Church, generally known for its freedom and revivalistic tendencies. A commission on music and worship exists within this body. The purpose of this commission according to its chairman, Bishop Wilbur P. Thirkield, is to promote "a service of genuine worship, marked by order, decency, devoutness and a sense of the presence of God." Referring to Chicago the bishop recently pointed out that the liturgical churches had a greater growth in 1929 than the non-liturgical churches. Speaking specifi-

cally of the Lutheran Church he stated that according to statistics "Chicago Lutheran churches last year showed the greatest growth of all non-Catholic bodies. The Protestant Episcopal Church ranked second. It is significant," states the bishop, "that the Lutheran Church holds to a liturgical service, to its evangelical doctrines, to the centrality of the cross and the holy sacraments, to catechetical training of youth and to a definite creed."

The last paragraph in the above quotation is a significant recognition of the essentials of Lutheranism, all the more valuable as coming from outside of our own communion and from so prominent an authority as Bishop Thirkield.

And yet there are voices heard asking us to cast off dignified service for modern frills and substitute liberalism in doctrine for sound conservatism.

By some strange perverseness of nature we often fail to appreciate our own heritage until some stranger points out to us its merits. If modesty prevents us from getting a horn we can at least lay aside the hammer.

—The Lutheran Companion.

OFFENDED?

In the apostolic times the whole doctrine of Salvation by the Cross of Christ was to the Jews a stumbling-block and to the Greeks foolishness. The Jews could not conceive how the Mosaic law could be superseded, and how they should be required to look for Salvation otherwise than by their obedience to it; and the Greeks thought it perfectly absurd to expect salvation from one who, in appearance, was not able to save himself. And at present? Are there not thousands who are offended at being told that they must renounce all dependence on works and be saved by faith in Christ? They cannot comprehend how they are to be dead to the law as a covenant, and yet alive to it as a rule of life; and the being saved entirely by the righteousness of another appears to supersede all occasion for any righteousness of their own. They can see no more suitability of sufficiency in such a gospel than Naaman could see in the direction given him to wash in Jordan in order to cure his leprosy. The New Testament is, in its very nature, calculated to offend the pride of man, and to prove a stumbling-block to the *unhumbled* spirit. It was declared by the Prophet Isaiah that it should be so: "Sanctify," says he, "the Lord of hosts himself; and let him be your fear, and let him be your dread; and he shall be to you for a sanctuary; but for a stone of stumbling and a rock of offence to both the house of Israel, for a gin and for a snare to the inhabitants of Jerusalem; and many among them shall stumble, and fall, and be broken and be snared, and be taken." And when the Savior came into the world, the holy man who took him up in his arms declared that He was set no less for the fall than for the rising of many in Israel. And did not the event correspond with these predictions? St. Peter tells us that whilst "to some he was precious, to others he was a stone

of stumbling and a rock of offence, even to those who stumbled at the word being disobedient." It was from foreseeing these effects that our Savior gave that solemn caution to his hearers, "Blessed is he that shall not be offended in me." If it be thought that the offense arose only from his person, as appearing in a low and degraded state, I answer that it arose from the *entire constitution* of the Gospel altogether. For that Gospel is opposed to all who are not of a humble and a contrite spirit; but those who *internally* and spiritually receive it, have all things given them that pertain unto life and godliness." It conveys to them a new and vital principle, whereby they are enabled to live unto their God: or, as the Scripture expresses it, they, by means of it, are made partakers of a divine nature." Art thou "offended in me?"

—Selected.

NORTHWESTERN COLLEGE

The following information regarding the plans of last spring's graduates from Wisconsin public high schools was recently published in all the daily newspapers in Wisconsin:

"Higher education is desired by a majority of Wisconsin's high school graduates, it was revealed here to-day in results of a questionnaire submitted by the university extension division. Out of 13,305 boys and girls who answered the questionnaire, 7,553 in 407 high schools expressed a desire to continue with their school work either in a university or vocational school. Only 1,775 of the seniors said they did not care to continue their classes. The remainder were undecided about the future. The survey did not include schools in the Milwaukee area. The teaching profession led all others as a choice of career, with 2,554 expressing a preference for this type of work. Stenography followed with 1,265 and nursing was third with 1,104. Other vocations preferred included engineer, 696; aviator, 431; physical director, 426; beautician, 361; musician, 356; secretary, 356; business man, 354; electrician, 315; agriculturist, 231. Twenty-two persons hoped to become clergymen while 18 others expressed a desire to become missionaries."

The final sentence is of especial interest. Out of 13,305 boys and girls in high schools, only 40, representing all denominations, expressed any interest in giving themselves to the service of their church. Compare that number with the 2,554 who aspire to become public school teachers, or with the 431 boys who want to be aviators, or with the 361 girls whose ambition it is to serve their fellow-women at a chair in a beauty parlor. The education of these children did succeed very well in engaging their interest in public school teaching, in stenography, and even in nursing; but if the churches in the state look for recruits for their seminaries and for their pulpits among the high school graduates, the outlook for them is unpromising indeed.

The fact that so few high school graduates seem to have even a remote interest in the service of the church

should be a convincing reason why parents of sons just confirmed, who have a desire to enter the ministry, should send these boys directly to our synodical preparatory schools for their high school training. It is impossible not to sympathize with parents who are reluctant to send their boys away from home to school at so early an age as 13 or 14 years, but the alternative seems to be that the boy will have changed his mind completely and thoroughly before he is through the public high school and will not yield to any amount of persuasion to study for the ministry, and a parent's dream of giving a son to the service of the church is vanished. The above figures show clearly that the high school training is not at all the kind that can keep alive an interest in church work. Moreover the course of studies there does not prepare a boy for the kind of work he will have to do in our college if he plans to study for the ministry, since the college course requires, besides the usual high school branches, four years each of German, Latin, and instruction in religion and history. So even if the boy's interest in the ministry is not wholly destroyed, he will find himself handicapped by his lack of knowledge of language and history and will necessarily lose much time in making up these deficiencies. It may take him two years to fit himself to go on with college work in the classical department. If at the time of confirmation the boy is interested in preparing for the ministry, the only wise and safe thing to do is to send him to one of our synodical preparatory schools at once.

The very practical question of cost is one of the first that has to be considered by parents sending a boy to Northwestern College. The main charge is for board and room in the dormitory, which last year was \$160, or about \$4 a week. Boys preparing for the ministry paid no tuition; others pay \$40 a year in the preparatory classes, \$100 a year in the college classes. There is a possibility that the synod, which meets in Watertown in August, will make a change in these charges. The suggestion will be made to reduce the cost of board and room to \$120 for the year and charge tuition for all students, whether they are preparing for the ministry or not, the entire amount of tuition to be repaid to the student in three yearly installments if he enters the theological seminary. If the synod should approve of this change, announcement will be made at once in the church papers. All students must buy their own books. Each student also pays fees for athletics, the college paper, the boys' reading room, and for supplies and breakage in the dormitory, which amounts in all to \$9.50 for the year. New students must buy a mattress, which may be procured at the college for about \$5, and also pay, on admission to the college, a matriculation fee of \$2. These last two charges are made only at the beginning of a student's first year at college.

The next school-year will begin on September 8. All new students, with the exception of those who come to Northwestern as graduates from our preparatory schools at New Ulm and Saginaw, must report by nine o'clock

on the morning of the eighth of September in order to be assigned to rooms and classes and to have their schedules made out. New students should present a diploma or certificate showing that they have completed the eighth grade, or if they have been attending a high school, submit a transcript of their credits. Regular recitations begin at 8:30 on Wednesday, September 9. All new students should be announced to the president before the end of August. Anyone desiring a catalog or information of any kind regarding the college, will please apply to the undersigned.

There will be two changes in the personnel of the faculty in the coming year. Professor A. Westendorf, who was with us for one year, teaching Greek and German, has accepted a call to the congregation in Bay City, Michigan, and has already been installed in his new charge. This vacancy will not be filled before the opening of the fall term, and Professor Westendorf's work has been distributed among the remaining members of the faculty. In place of Mr. W. Zink, who accepted a call into a mission field in Saginaw, Michigan, Mr. Gerhard Redlin has been called to the college as tutor.

Announcement of new students and requests for application blanks, catalog, or information regarding courses and costs should be made to

Prof. E. E. Kowalke,
812 Richards Avenue,
Watertown, Wisconsin.

FROM OUR CHURCH CIRCLES

Manitowoc Pastoral Conference

The Manitowoc Pastoral Conference will meet on August 25 and 26 at Two Rivers, Wis. (Rev. W. Haase).

Essays: Der Christ als Missionar nach dem Vorbilde Christ, O. Gruendemann; Die fruchtbare Ausgestaltung der Predigt an der Hand 2 Tim. 3:16-17 und Eph. 4:29, E. Zell.

Sermon (German): L. Koeninger, H. Kuether.

Kindly announce. T. F. Uetzmann, Sec'y.

Crow River Pastoral Conference

The Crow River Pastoral Conference will meet at Delano, Minn., Rev. E. H. Bruns.

Work: Christian Liberty — H. C. Nitz. Third Commandment with special application to church attendance — W. Frank. Isagogical Treatment of Ezekiel — W. Sauer. Does the Bible Contradict Itself? — K. J. Plocher.

Sermon: M. Schuetze — W. Sauer.

Confession Address: W. Frank — W. Haar.

Kindly announce yourself.

K. J. Plocher, Sec'y p. t.

Southwest Delegate Conference

The Southwest Delegate Conference is to convene with Rev. Louis Witte at Kendall, Wis., Wednesday, August 26, 1931, 10 A. M. The Rev. Rich. Siegler and the delegates of the Joint Synod will report upon the work of the Synod. G. Vater, Sec'y.

The Eastern Delegate Conference

The Eastern Delegate Conference will meet Sunday morning August 30, 1931, at 10 o'clock in Trinity Church (Rev. A. Schultz, 5369 N. 37th Street, Milwaukee, Wis.

Work: Delegate Conference meets to hear the reports of our delegates to Joint Synod. M. G. Rische, Sec'y.

Red Wing Conference

The Red Wing One Day Delegate Conference will meet at Caledonia, Minn., September 15 at 9 A. M.

Discussions: Report of Joint Synod by Rev. P. Horn. E. G. Hertler, Sec'y.

Dr. Martin Luther College

The new school year in Dr. Martin Luther College, New Ulm, Minnesota, will begin September 2, 9:00 A. M. This school offers a three-year normal course for such as desire to prepare for work in our Christian schools, and also a four-year high school course.

This high school course prepares for the normal department of our institution, also for the college department in Northwestern at Watertown, and offers an excellent high school course to such as desire to turn to some other profession than the teaching profession or the ministry.

For catalog, application blank or any other information apply to

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

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary begins September 9.

For catalog and other information apply to

Dir. Otto J. R. Hoenecke,
2200 Court Street,
Saginaw, Michigan.

Theological Seminary

The new school year in the Theological Seminary at Thiensville will begin on Wednesday, September 2. The opening service will be held at 10 A. M. in the chapel. In this service the installation of Prof. A. Zich will take place. Everybody is cordially invited to attend.

Aug. Pieper.

Thiensville, Wis., July 27, 1931.

Northwestern Lutheran Academy

The new school year at Northwestern Lutheran Academy opens on the first day of September with a short service at 11 o'clock in the morning. All scholars, old as well as new, will please be present for this service. Class work will begin on the following morning. K. G. Sievert.

Lutheran High School of Milwaukee, Wisconsin

God willing, the new school-year of our Milwaukee Lutheran high school will begin on Wednesday, September 9. In the last school-year 333 students enjoyed the blessings of a truly Christian training in this institution. To such boys and girls as have been graduated from the eighth grade thorough four-year academic and commercial courses are offered. For further information address the Director,

E. H. Buerger,
Lutheran High School,
1859 N. Thirteenth Street,
Milwaukee, Wis.

Memorial Wreaths

In memory of Mrs. Bertha Ott who died at the age of eighty years, \$10.00 from the Immanuel's Ladies' Aid for Missions.

In memory of Mr. Wilhelm Winsky who died at the age of 69 years, \$10.00 from the Ladies' Aid of the Immanuel's Church of La Crescent, Minn., for Missions.

E. G. Hertler.

Golden Wedding Anniversary

On the 12th of July the Rev. and Mrs. Adolph Baebenth of Milwaukee were privileged to celebrate their golden wedding anniversary. The celebration was held at the home of their children, Dr. and Mrs. E. J. Hoermann of Watertown, Wis., with members of the family and their friends present. The undersigned addressed the venerable pastor and his wife and expressed the thanks of St. James Church of Milwaukee for their gift to the church which they presented as a token of gratitude toward the Lord for His grace and His blessings toward them in the fifty years of their wedded life. A. Voss.

Fiftieth Anniversary

On July 12 the golden jubilee of St. Paul's Congregation of East Troy, Wisconsin, was celebrated with three services in the morning, afternoon and evening. Rev. W. Reinemann delivered the German sermon in the morning. At the afternoon service Rev. T. Sauer, a former pastor of the congregation, spoke in the English language. In the evening Rev. Emil Schulz occupied the pulpit.

The St. Paul's Congregation was organized on July 10, 1881, by the Rev. William Buehring.

The following pastors served the congregation: Wm. Buehring, John Dejung, T. Sauer, C. Auerswald and the undersigned. G. E. Schmidt.

Acknowledgment

On behalf of Northwestern Lutheran Academy I wish to acknowledge the receipt of a memorial offering in memory of Mrs. W. Sprengeler, and presented by Immanuel Ev. Luth. Congregation of Grover in the amount of \$25.00. The Western One-Day Conference also favored us with a check for \$17.80. And a set of Reference Works were presented us by the Holst Publishing Company of Boone, Iowa. We extend our thanks to all of these donors.

K. G. Sievert.

Ordinations

With authorization from President C. Buenger the undersigned ordained candidate Alfred Maaske for the holy ministry on the 8th Sunday after Trinity. Assisting pastors were the Rev. Jedele and the Rev. Herman Gieschen.
Edwin Jaster.

* * * * *

Authorized by President B. Schluter the undersigned, assisted by President G. Bergemann, ordained Mr. Arno Voigt to the holy ministry in a special service held in St. Peter's Church of Fond du Lac, Wisconsin Friday, July 3. Pastor Voigt has been temporarily called to St. Paul's Congregation of Green Bay, Wisconsin.

Gerhard Pieper.

Notice

A mission congregation is in need of an altar, pulpit, pews, baptismal bowl, and communion ware. Any donations along these lines will be appreciated.

Wm. C. Mahnke,
Sta. D. R. 3, Milwaukee, Wis.

Change of Address

Rev. Wm. F. Lutz, 1211 4th Ave., S., Escanaba, Mich.
Rev. Henry Geiger, R. 1, Morrisonville, Wis.

MISSION FESTIVALS

Eden Township, Brown Co., Minn., Immanuel Church, H. A. Scherf, pastor. Speakers: J. E. Bade, G. Schuetze, A. Martens. Offering: \$111.19.

Ridgeville, Monroe Co., Wis., St. John's Church, C. E. Berg, pastor. Speakers: Wm. C. Mahnke, Theophil Mahnke, Adolph Hoyer. Offering: \$145.65.

Trinity Sunday

Emmett Township, Renville Co., Minn., Bethany Church, C. C. Kuske, pastor. Speakers: L. Rosin, A. E. Frey. Offering: \$112.91.

First Sunday after Trinity

Morton, Minn., Zion Church, J. Carl Bast, pastor. Speakers: J. W. Pieper, Im. F. Albrecht. Offering: \$234.50.

Second Sunday after Trinity

Frontenac, Minn., St. John's Church, Karl F. Nolting, pastor. Speakers: F. W. Weindorf, Henry Hardt, Julius Lenz. Offering: \$152.45.

Fourth Sunday after Trinity

Flora Township, Renville Co., Minn., St. Matthew's Church, C. C. Kuske, pastor. Speakers: E. Baumann, A. H. Birner. Offering: \$67.53.

West Florence, Goodhue Co., Minn., Immanuel Church, Karl F. Nolting, pastor. Speakers: August Mueller, Theo. Haar. Offering: \$126.80.

Fifth Sunday after Trinity

Mazeppa, Minn., St. John's Churches of Bear Valley and Mazeppa, Theo. Haar, pastor. Speakers: E. Scharlemann, Ph. D., Geo. Scheitel. Offering: \$103.00.

Danube, Minn., St. Matthew's Church, A. W. Blauert, pastor. Speakers: E. R. Gamm, Herman Scherf. Offering: \$328.64.

Sixth Sunday after Trinity

Arco, Minn., St. John's Church, A. H. Birner, pastor. Speaker: A. H. Birner. Offering: \$69.40.

Grover, So. Dak., Emmanuel Church, W. F. Sprengeler, pastor. Speakers: S. Baer, E. A. Hempeck. Offering: \$314.15.

Zumbrota, Minn., Christ Church, Paul E. Horn, pastor. Speakers: P. Froehlike, A. C. Haase. Offering: \$253.41.

Algoma, Wis., St. Paul's Church, Karl F. Toepel, pastor. Speakers: Kurt Geyer, R. Zieseimer. Offering: \$290.00.

Seventh Sunday after Trinity

Town Forest, Fond du Lac Co., St. Paul's and St. John's Churches, E. C. Reim, pastor. Speakers: Prof. John Meyer, Erdman Pankow. Offering: \$212.27.

Eales, So. Dak., Grace Church, Theo. Bauer, pastor. Speakers: H. Schnitker, F. Blume. Offering: \$40.35.

Town Lincoln, Buffalo Co., Wis., Zion Church, H. R. Zimmermann, pastor. Speakers: W. Huebner, A. Sauer. Offering: \$123.75.

Eldorado, Wis., St. Peter's Church, W. A. Wojahn, pastor. Speakers: I. Uetzmann, H. Wojahn. Offering: \$127.39.

Eighth Sunday after Trinity

La Crescent, Minn., Immanuel Church, E. G. Hertler, pastor. Speakers: K. Nolting, J. Schwartz. Offering: \$123.00.

Caledonia, Minn., St. John's Church, and Union, Minn., St. Peter's Church, R. Jeske, pastor. Speakers: A. Werr H. Kuckhahn. Offering: \$297.05.

Coleman, Wis., Trinity Church, W. G. Fuhlbrigge, pastor. Speakers: F. C. Uetzmann, Ed. Zell. Offering: \$85.83.

Rockford, Minn., Cross Church, H. C. Nitz, pastor. Speakers: Karl Plocher, S. Rathke. Offering: \$215.59.

Ninth Sunday after Trinity

Weyauwega, Wis., St. Peter's Church, M. Hensel, pastor. Speakers: Herman Gieschen, Otto Hagedorn. Offering: \$211.02.

Pigeon, Mich., St. John's Church, G. F. Wacker, pastor. Speakers: A. Sauer, W. Bodamer, M. Schroeder (2). Offering: \$214.77.

Goodwin, So. Dak., St. Paul's Church, W. T. Meier, vacancy pastor. Speaker: Prof. E. Sauer (German and English). Offering: \$45.10.

DAKOTA-MONTANA DISTRICT

May, 1931

Rev. S. Baer, Zeeland, So. Dak.....	\$ 25.32
Rev. Theo. Bauer, Akaska, So. Dak.....	42.00
Rev. S. Baer, Hague, No. Dak.....	8.58
Rev. S. Baer, Zeeland, No. Dak.....	26.14
Rev. A. Lentz, Germantown, So. Dak.....	10.14
Rev. S. Baer, Zeeland, No. Dak.....	18.72
Rev. H. J. Wachterfuss, Bison, So. Dak.....	8.11

Rev. H. J. Wachterfuss, Meadow, So. Dak.....	5.80
Rev. H. J. Wachterfuss, Athboy, So. Dak.....	4.50
Rev. H. J. Wachterfuss, Drew, So. Dak.....	8.85
Rev. G. Schmeling, Florence, So. Dak.....	8.25
Rev. G. Schmeling, Henry, So. Dak.....	20.55
Rev. Theo. Bauer, Eales, So. Dak.....	13.43
Rev. E. Hinderer, Tappen, No. Dak.....	4.50
Rev. H. C. Sprenger, White, So. Dak.....	55.50
Rev. H. C. Sprenger, Argo, Sa. Dak.....	51.30
Rev. L. G. Lehmann, Havana, So. Dak.....	27.00
Rev. L. G. Lehmann, Hidewood, So. Dak.....	82.00
Rev. R. J. Palmer, Willow Lakes, So. Dak.....	28.85
Rev. A. H. Baer, Aurora, So. Dak.....	17.50

\$ 467.34

June, 1931

Rev. S. Baer, Zeeland, No. Dak.....	\$ 4.00
Rev. J. J. Wendland, Paradise, So. Dak.....	4.74
Rev. J. J. Wendland, Walker, So. Dak.....	8.42
Rev. J. J. Wendland, McIntosh, So. Dak.....	17.36
Rev. E. R. Gamm, Mobridge, So. Dak.....	11.50
Rev. E. R. Gamm, Glenham, So. Dak.....	8.50
Rev. E. R. Gamm, Mobridge, So. Dak.....	20.00
Rev. Max Cowalsky, Isabel, So. Dak.....	1.50
Rev. Max Cowalsky, Isabel, So. Dak.....	35.00
Rev. Max Cowalsky, Trail City, So. Dak.....	61.00
Rev. Max Cowalsky, Timber Lake, So. Dak.....	17.00
Rev. Wm. Lindloff, Elkton, So. Dak.....	113.91
Rev. Wm. Lindloff, Ward, So. Dak.....	63.36
Rev. A. W. Fuerstenau, Raymond, So. Dak.....	50.00
Rev. H. J. Schaar, Morrystown, So. Dak.....	45.00
Rev. H. C. Sprenger, White, So. Dak.....	26.00
Rev. H. C. Sprenger, Argo, So. Dak.....	36.20
Rev. Theo. Bauer, Eales, So. Dak.....	8.00
Rev. Theo. Bauer, Akaska, So. Dak.....	17.30
Rev. F. E. Blume, Loyalton, So. Dak.....	3.00
Rev. F. E. Blume, Onaka, So. Dak.....	7.55
Rev. H. J. Wachterfuss, Athboy, So. Dak.....	2.92
Rev. H. J. Wachterfuss, Athboy, So. Dak.....	2.72
Rev. H. J. Wachterfuss, Bison, So. Dak.....	1.65
Rev. H. J. Wachterfuss, Drew, So. Dak.....	3.47
Rev. M. D. Keturakat, Mazepa, So. Dak.....	45.30
Rev. L. G. Lehmann, Hidewood, So. Dak.....	7.00
Rev. H. J. Schaar, Watauga, So. Dak.....	13.33
Rev. W. T. Meier, Watertown, So. Dak.....	124.43
Rev. J. P. Scherf, Roscoe, So. Dak.....	52.72
Rev. A. H. Baer, Aurora, So. Dak.....	17.50
Rev. Herbert Lau, Goodwin, So. Dak.....	14.00
Rev. Herbert Lau, Altamont, So. Dak.....	15.60
Rev. H. C. Schnitker, Faith, So. Dak.....	26.75
Rev. H. C. Schnitker, Dupree, So. Dak.....	6.00
Rev. W. F. Sprengeler, Grover, So. Dak.....	111.60
Rev. L. G. Lehmann, Hidewood, So. Dak.....	39.50
Rev. L. G. Lehmann, Havana, So. Dak.....	15.55
Rev. D. F. Rossin, Lemmon, So. Dak.....	13.50
Rev. S. Baer, Zeeland, No. Dak.....	3.25
Rev. Theo. Bauer, Akaska, So. Dak.....	24.34
Rev. F. Wittfaut, Volt, Mont.....	3.02
Rev. F. Wittfaut, Terry, Mont.....	.50
Rev. F. Wittfaut, Ismay, Mont.....	2.40
Rev. P. G. Albrecht, Theodore, So. Dak.....	30.11
Rev. P. G. Albrecht, Bowdle, So. Dak.....	60.37
Rev. Wm. Lindloff, Elkton, So. Dak.....	66.60
Rev. Wm. Lindloff, Ward, So. Dak.....	59.45
Rev. W. R. Krueger, Hettinger, No. Dak.....	8.61
Rev. G. Schlegel, Hazelton, No. Dak.....	26.86
Rev. S. Baer, Zeeland, No. Dak.....	49.46
Rev. R. J. Palmer, Willow Lakes, So. Dak.....	13.30
Rev. S. Baer, Hague, No. Dak.....	7.46
Rev. H. J. Schaar, Morrystown, So. Dak.....	30.00
Rev. Herbert Lau, Gary, So. Dak.....	17.95
Rev. Herbert Lau, Goodwin, So. Dak.....	.50
Rev. E. Schaller, Gale, So. Dak.....	3.13
Rev. Theo. Bauer, Eales, So. Dak.....	2.83
Rev. Theo. Bauer, Akaska, So. Dak.....	3.00
Rev. R. J. Palmer, Willow Lakes, So. Dak.....	41.25
Rev. E. Hinderer, Windsor, No. Dak.....	12.50
Rev. A. H. Birner, Hendricks, Minn.....	86.41
Rev. G. Schmeling, Florence, So. Dak.....	21.15

\$1,647.30

July, 1931

Rev. L. Lehmann, Hidewood, So. Dak.....	\$.80
Rev. A. H. Birner, Arco, Minn.....	14.10
Rev. F. Wittfaut, Crow Rock, Mont.....	2.08
Rev. F. Wittfaut, Volt, Mont.....	6.53
Rev. Paul Kuske, Cohogan, Mont.....	9.11
Rev. Paul Kuske, Watkins, Mont.....	3.41
Rev. Paul Kuske, Brockway, Mont.....	12.07
Rev. W. Herrmann, Burt, No. Dak.....	26.20
Rev. W. F. Sprengeler, Grover, So. Dak.....	295.70
Rev. Herbert Lau, Aurora, So. Dak.....	4.00
Rev. W. Herrmann, Elgin, No. Dak.....	74.27
Rev. G. Schmeling, Henry, So. Dak.....	102.40
Rev. J. B. Erhart, Rauville, So. Dak.....	166.00
Rev. F. E. Blume, Tolstoy, So. Dak.....	23.60
Rev. W. T. Meier, Watertown, So. Dak.....	29.50
Rev. Theo. Bauer, Eales, So. Dak.....	35.35
Rev. E. Hinderer, Tappen, No. Dak.....	8.00

\$ 813.12

Zeeland, No. Dak.

ADAM J. HEZEL, Treas.

WEST WISCONSIN DISTRICT

June, 1931

Rev. Wm. A. Baumann, Neillsville.....	\$ 348.29
Rev. C. E. Berg, Ridgeville.....	36.60
Rev. J. W. Bergholz, Onalaska.....	31.25
Rev. J. B. Bernthal, Ixonia.....	59.22
Rev. I. M. Brackebusch, Stoddard.....	278.04
Rev. A. Dasler, Fox Lake.....	30.30
Rev. A. C. Dornfeld, Marshfield.....	37.25
Rev. A. J. Engel, Pardeeville.....	40.00
Rev. P. Froehle, Winona.....	98.48
Rev. Gerh. Fischer.....	100.00
Rev. Gust. Fischer, Ringle.....	49.35
Rev. Gust. Fischer, Wausau.....	104.54
Rev. J. Gamm, La Crosse.....	375.61
Rev. H. Geiger, Randolph.....	28.58
Rev. J. G. Glaeser, Tomah.....	77.55
Rev. M. Glaeser, Wonewoc.....	200.25
Rev. M. Glaeser, Hillsboro.....	33.25
Rev. I. J. Habeck, Woodruff.....	28.30
Rev. John Henning, T. Dallas.....	24.60
Rev. John Henning, T. Prairie Farm.....	79.00
Rev. H. W. Herwig, Oconomowoc.....	54.00
Rev. M. J. Hillemann, Marshall.....	56.85
Rev. R. C. Hillemann, Plum City.....	38.94
Rev. R. C. Hillemann, Waverly.....	4.50
Rev. R. C. Hillemann, Eau Galle.....	41.38
Rev. O. E. Hoffmann, Beyer Settlement.....	36.00
Rev. O. E. Hoffmann, Iron Creek.....	21.00
Rev. O. E. Hoffmann, Poplar Creek.....	17.00
Rev. O. E. Hoffmann, Elk Mound.....	3.00
Rev. Wm. Keturakat, Sun Prairie.....	250.00
Rev. L. C. Kirst, Beaver Dam.....	232.05
Rev. Theo. Kliefoth, Oak Grove.....	18.57
Rev. O. W. Koch, Lowell.....	328.99
Rev. E. Kolander, Marathon.....	47.65
Rev. R. P. Korn, Lewiston.....	131.61
Rev. O. Kuhlow, Jefferson.....	235.00
Rev. C. F. Kurzweg, T. Norton.....	18.50
Rev. W. C. Limpert, Altura.....	58.00
Rev. F. W. Loeper, Whitewater.....	98.08
Rev. G. C. Marquardt, Hurley.....	22.34
Rev. A. L. Mennicke, Doylestown.....	11.33
Rev. A. L. Mennicke, Fall River.....	13.09
Rev. R. W. Mueller, Arcadia.....	20.55
Rev. G. E. Neumann, Stettin.....	11.06
Rev. G. E. Neumann, Rib Falls.....	13.95
Rev. G. E. Neumann, T. Rib Falls.....	6.76
Rev. M. J. Nommensen, Juneau.....	182.64
Rev. A. W. Paap, Johnson Creek.....	44.59
Rev. E. H. Palechek, Chaseburg.....	50.00
Rev. H. A. Pankow, Indian Creek.....	36.19
Rev. H. A. Pankow, Hustler.....	19.42
Rev. E. E. Prenzlau, Cornell.....	18.00
Rev. J. M. Raasch, Lake Mills.....	300.25
Rev. A. W. Sauer, Winona.....	11.00
Rev. H. Schaller, Medford.....	100.00
Rev. J. H. Schwartz, West Salem.....	110.50
Rev. F. E. Stern, Watertown.....	45.00

Rev. G. Stern, Leeds.....	17.30
Rev. Max Taras, Lebanon.....	15.50
Rev. G. M. Thurow, Waterloo.....	143.85
Rev. Gust. Vater, North Freedom.....	16.60
Rev. Aug. Vollbrecht, Fountain City.....	72.00
Rev. A. Werr, Ridgeway.....	12.48
Rev. A. Werr, Wilson.....	6.02
Rev. W. E. Zank, T. Deerfield.....	146.22
Rev. W. E. Zank, Newville.....	72.13
Rev. E. Zaremba, R. 1, Wausau.....	43.75
Rev. H. R. Zimmermann, Cochrane.....	19.00
Rev. H. R. Zimmermann, T. Lincoln.....	14.40
Rev. H. R. Zimmermann, Buffalo City.....	4.35

\$5,351.85

Budgetary	\$5,312.80
Non-Budgetary	39.05

Total for June, 1931\$5,351.85

H. J. KOCH, Treasurer.

TREASURER'S STATEMENTS

June 30, 1931 — 24 Months

Receipts and Disbursements Distributed

FOR	Receipts	Disbursements
General Administration	\$ 240,441.25	\$ 112,840.91
Educational Institutions	273,637.12	410,991.88
Home for the Aged	14,312.60	16,595.16
Indian Mission	39,362.60	74,002.87
Negro Mission	22,952.04	58,244.43
Home Mission	181,384.34	229,674.52
Poland Mission	9,501.41	30,551.46
Madison Student Mission	3,344.61	9,974.74
General Support	27,752.96	40,707.57
Indigent Students	10,187.32	17,381.05
To Retire Debts	12,827.79	
Total Collections and Revenues..	\$ 835,704.04	\$ 1,000,964.59
Coll. to Retire Debts, Rev. Brenner	74,214.59	
	\$ 909,918.63	
Deficit		\$ 91,045.96

Statement of Collections for Budget Allotments and Arrears

	Receipts 7/1/29 to 6/30/31	Actual Disbursements	Arrears
Pacific Northwest..	\$ 2,323.71	\$ 3,717.06	\$ 1,393.35
Nebraska	22,625.51	21,376.10	
Michigan	59,505.54	72,136.15	12,630.61
Dakota-Montana ..	29,127.43	25,302.34	
Minnesota	134,779.65	154,240.25	19,460.60
North Wisconsin ..	130,926.82	197,428.72	66,501.90
West Wisconsin ..	139,158.49	188,476.69	49,318.20
S. E. Wisconsin ..	140,710.17	217,525.97	76,815.80

Total Collections from Districts ...	\$ 659,157.32	\$ 880,203.28	\$ 226,120.46
			5,074.50
			\$ 221,045.96

From other Sources 3,522.57 3,522.57

Total\$ 662,679.89
From Rev. Brenner 74,214.59 74,214.59

Total Collections ..\$ 736,894.48
From Altenheim Fd 2,903.15 2,903.15

\$ 739,797.63
Revenues 170,121.00 170,121.00

\$ 909,918.63 \$ 1,130,964.59
Bud. Disbursements 1,000,964.59 1,000,964.59 130,000.00

Budget Deficit *91,045.96 *91,045.96
Debt Deficit 130,000.00

Debts

July 1, 1929	\$ 713,188.30
Debts made since	226,773.97
	\$ 939,962.27
Debts paid	243,045.62
	\$ 696,916.65
Debts on June 30, 1931	\$ 696,916.65
Decrease	\$ 16,271.65

THEO. H. BUUCK, Treasurer.

TREASURER'S CASH ACCOUNT

June 30, 1931 — 24 Months

Accretions

Cash Balance July 1, 1929	\$ 29,005.06
Coll. for Budget, District	662,679.89
Coll. for Budget, Brenner	74,214.59
Revenues	170,121.00
Church Ext. Accts. paid	16,538.64
Church Ext. Revenues	1,019.00
Trust Funds previously reported..	23,823.39
Dr. Ernst Fund earnings	117.65
Fred A. Borgward, Altenheim ...	1,000.00
Sem. Bldg. Com. Wick Acct.	48,327.82
Sale of Assets	35,300.00
From Altenheim Fund	2,903.15
	\$ 1,065,050.19

Liabilities

Accounts Payable ..	\$ 9,654.13
Notes Payable iss.\$ 175,270.23	
Notes Payable paid 201,647.28	
Minus	\$ *26,377.05
Non-Budgetary Col.\$ 31,227.31	
Non-Budgetary pd. 31,176.04	
Plus	51.27
Inmates Deposits ..\$ 1,800.00	
Inmates Dep. paid.. 1,400.00	
Plus	400.00
Total Net Cash to Account for	16,271.65
	\$ 1,048,778.54

Disbursements

Budget Disbursements	\$ 1,000,964.59
Church Ext. Loans	9,340.65
Church Ext. Expense	144.76
Accounts Receivable	915.47
Institutional Cash Advances	475.00
1927-29 Budget Funds remitted ..	56.40
1927-29 Trust Funds remitted	3,236.40
1929-30 Trust Funds remitted	18,114.39
Loan to Poland	800.00
1924 Mich. Coll. Transfer	50.00
	\$ 1,034,097.66
Cash on hand July 1, 1931	\$ 14,680.88

"QUITTINGEN"

Other Sources

Previously reported	\$ 3,464.83
F. H. Schwartz, Burlington, Wis.	5.00
Rev. C. F. Kock, Home for the Aged	8.64
Albert Jentsch	4.00
Rev. F. E. Stern, Church Extension	2.50
From Congregation in Poland ..	37.60
	\$ 3,522.57

THEO. H. BUUCK, Treasurer.

THE EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES
PRELIMINARY BALANCE SHEET AS OF JUNE 30, 1931 AND JULY 1, 1929

	July 1, 1929	June 30, 1931	Increase	Decrease
FIXED ASSETS				
Land and Land Improvements.....	\$ 113,664.66	\$ 172,456.45	\$ 58,791.79	
Structures and Attached Fixtures.....	1,203,028.08	1,528,371.02	325,342.94	
Machinery and Equipment.....	9,282.85	21,193.89	11,911.04	
Furniture and Permanent Furnishings.....	56,334.66	66,986.96	10,652.30	
Hand Tools and Equipment.....	1,323.40	1,472.23	148.83	
Vehicles and Livestock.....	5,648.31	5,654.91	6.60	
Libraries.....	38,128.00	38,995.39	867.39	
Laboratory Apparatus.....	3,185.84	3,340.84	155.00	
Total Fixed Assets.....	\$ 1,430,595.80	\$ 1,838,471.69	\$ 407,875.89	
CURRENT ASSETS				
Cash.....	\$ 29,005.06	\$ 14,680.88		\$ 14,324.18
Accounts Receivable.....	1,131.62	1,547.09	415.47	
Bonds, Mortgages.....	5,500.00	6,800.00	1,300.00	
Permanent Funds.....	263,469.73	281,227.56	17,757.83	
Seminary Building Committee Funds.....	333,639.29			333,639.29
Seminary Building Sales.....	79,600.00	6,000.00		73,600.00
Church Extension Accounts Receivable.....	373,541.91	356,703.06		16,838.85
Inventory Material and Supplies.....	3,793.10	3,793.10		
Institutional Cash Advances.....	1,375.00	1,850.00	475.00	
Total Current Assets.....	\$ 1,091,055.71	\$ 672,601.69	\$ 19,948.30	\$ 438,402.32
All Assets.....	\$ 2,521,651.51	\$ 2,511,073.38		\$ 10,578.13
LIABILITIES				
Accounts Payable.....		\$ 9,654.13	\$ 9,654.13	
Notes to Banks.....	256,000.00	179,000.00		77,000.00
Notes to Others.....	450,055.29	500,678.24	50,622.95	
Inmates Deposits.....	5,750.00	6,150.00	400.00	
Non-Budgetary Collection.....	1,383.01	1,434.28	51.27	
Total Liabilities.....	\$ 713,188.30	\$ 696,916.65	\$ 60,728.35	\$ 16,271.65
PROPRIETARY INTEREST				
Permanent Funds.....	\$ 265,181.13	\$ 288,529.21	\$ 23,348.08	
Church Extension Funds.....	193,428.56	192,699.26		
Net Invested Capital.....	\$ 458,609.69	\$ 481,228.47	\$ 22,618.78	\$ 15,542.35
	1,349,853.52	1,332,928.26		16,925.26
Net Worth.....	\$ 1,808,463.21	\$ 1,814,156.73	\$ 5,693.52	
Total.....	\$ 2,521,651.51	\$ 2,511,073.38		\$ 10,578.13

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ACCRETIONS AND DIMINUTIONS

From July 1, 1929 to June 30, 1931

ACCRETIONS

1. Collections for Operation and Maintenance.....	\$ 719,837.74	
2. Revenues for Operation and Maintenance.....	171,357.10	
3. Collection for Budgeted Assets.....	7,132.10	
4. Collection to Retire Debts.....	12,827.79	
5. Revenues on Seminary Building Funds.....	29,098.71	
6. Land and Building Gifts to Northwestern Academy..	21,507.88	
7. Church Extension Gains.....	4,501.01	
		\$ 966,262.33

DIMINUTIONS

1. Operation and Maintenance.....	\$ 938,083.09	
2. 1927-29 Funds remitted.....	56.40	
3. 1922-23-24 Fund transfers.....	3,020.70	
4. Church Extension Decrease.....	12,344.34	
5. Old Theological Seminary Loss.....	29,683.06	
		\$ 983,187.59

Decrease in Net Invested Capital.....

\$ 16,925.26

THEO. H. BUUCK, Treasurer.