

# 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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## VIA DOLOROSA

"Weep not for Me, but weep for yourselves,  
and for your children." Luke 23:28

Thou wouldst not have us weep for Thee,  
Most Holy One,  
Yet how could we such anguish see  
With hearts of stone?  
Thy noble brow by cruel thorns is torn, —  
Thy weary feet, for us so travel-worn,  
Now plod their dreary way to Calv'ry's hill, —  
Where pain unspeakable awaits Thee still.  
Gethsemane, stained with Thy precious blood,  
Reveals Thy suff'ring, spotless Lamb of God, —  
Pleading in sorrow while we were asleep, —  
Should we not weep?

Yet for ourselves 'tis well we shed  
Tears of remorse.  
Our sin of all Thy anguish dread  
Has been the source.  
Yet in Thy royal, heav'nly majesty  
Requirest Thou no earthly sympathy.  
A word of Thine could Thy tormentors slay, —  
A finger's movement take their breath away.  
Creatures of clay, once by Thy power made,  
Dare to deride Thee, by hell's legions swayed!  
A righteous God on Thee our guilt must heap.  
Well may we weep!

As tears of true repentance flow, —  
Forgive our guilt.  
Thy Blood can wash us white as snow.  
For sinners spilt,  
O bleeding Lamb, one precious drop alone  
Can for the sin of all the world atone.  
We hear the thunders roar on Sinai.  
Condemned to hell, O whither shall we fly?  
We sought Thee not. Thy Shepherd love untold,  
Sought us, and found us, straying from Thy fold.  
Take to Thy heart again Thy crying sheep.  
Behold, we weep!

We follow Thee to cross and tomb  
With weeping eyes.  
Faith shines triumphant through the gloom.  
Soon Thou wilt rise!  
In yonder Heaven, whence Thou camest down,  
Thine will be kingdom, glory, throne and crown!  
When blood-washed thousands laud Thee, Crucified,  
Thy soul, now anguished, will be satisfied!  
O Love Divine, on yonder Glory Shore,  
Fruits of Thy Passion, we shall weep no more. —  
For Thou wilt wipe, as dawns eternal day,  
All tears away!

Anna Hoppe.

The divineness of the natural and the naturalness of the divine take the artificiality out of religion.

## THE KING CROWNED WITH THORNS

"And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews!" John 19:2. 3.

"And he (Pilate) saith unto the Jews, Behold your King." John 19:14.

"O Bleeding Head, and wounded,  
And full of pain and scorn,  
In mockery surrounded  
With cruel crown of thorn!  
O Head! once crowned with glory  
And heavenly majesty,  
But now despised and gory:  
Yet here I welcome Thee!"

Was ever a picture more impressive, more touching than this, Christ's bleeding head crowned with thorns? We are all familiar with the famous painting of the Italian artist Guido Reni, "Ecce Homo." What a wonderfully pathetic and inspiring picture! As we look at this portrait, we are imbued with thoughts like these: O Jesus, King most beautiful, crowned with thorns! Open mine eyes that I may behold Thee most truly! Thou my blessed Savior art, who hast redeemed me "wretched man that I am." Thy love toward me has suffered unutterable pains and indignities that I a most sinful and unworthy creature may be a king and priest before God, serving Him in everlasting righteousness and blessedness. O let this thy image impress itself deeply into my heart, never to be forgotten, ever reminding me of what Thou art to me — my blessed Savior, my glorious King, my beloved God!

But aside from this most impressive picture of the King crowned with thorns there is much more implied in the facts it actually portrays; and it is the reflection of this that has so much weight with us in pondering our Lord's Passion.

A King crowned with thorns! What a figure to behold! Kings wear crowns upon their head as a symbol of royal majesty and power. Generally a crown is a circlet of gold. Thus, we are told in the twenty-first Psalm that King David wore a crown of pure gold which the Lord had set on his head. Often such crowns are studded with precious gems of pearls and diamonds representing profuse opulence and luxuriance. The Imperial State Crown of King George of England in the repository of the Tower of London, for instance, containing 3,200 diamonds, pearls, etc., and weighing nearly 2½ lbs., is indicative of the wealth of the British Empire.

But here Jesus, the King of kings, who bore a crown of celestial glory from eternity, is crowned with thorns. Having been delivered by the Roman governor Pontius Pilate, before whose tribunal He had been arraigned by the Jews, into the hands of cruel soldiers, the latter platted a crown of thorns and pressed it forcibly upon His brow, while at the same time clothing Him with a purple robe, some old threadbare coat of that color, as a fit badge of his royalty, they mockingly complimented Him with "Hail, King of the Jews!" What a spectacle! The King of glory, He before whom angels prostrate fall, bringing forth the royal diadem and crowning Him Lord of all — He bearing a crown of thorns!

We are not told that this crown of thorns had been removed from His head. On the contrary, Jesus bore it henceforth during His whole trial and suffering to the very end, passing as He did out of the city along the way of sorrows in view of the masses who followed Him to Calvary where He was nailed to the cross, and even there with the famous inscription above His head: "This is Jesus, the King of the Jews," this crown of thorns was His only ornament.

#### Significance of Such Crown

Bearing a crown of thorns is significant of our Savior's deepest humiliation. The highest honor that can be conferred on a man is to be crowned a king or sovereign. Proof of this we find at every coronation of such a celebrity. Witness the imposing and magnificent crown-festivities — the countless multitudes, representatives from every part of the nation, doing homage to the sovereign, greeting him with "Hail to the Chief," the dignitaries of every branch of legislative bodies in the land honoring the chief magistrate with their presence, sounding trumpets announcing his arrival, and military parades marching in file, all in honor of the Sovereign's coronation. Surely, a great honor, the highest exaltation among men to be crowned a king or sovereign.

But now hold up against this glaring picture the One we behold during this Lenten season — the thorn-crowned King! He is indeed a King. As such He declared Himself before Pilate even in the face of death. Asked by this judge "Art thou a King?" Jesus answered, "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I bear witness unto the truth. Every one that is of the truth heareth my voice." John 18: 37. But now look at this King crowned with ugly thorns, and whom Pilate led out before the people exclaiming, "Behold your King!" Look at that bloody countenance, whose lines bespeak suffering of untold agony, and whose royal majesty was dragged into the mire of contempt and mockery in view of all the people.

Why such humiliation unheard of? Why a crown of thorns on this royal head? Why this symbol of deepest agony and ignominy? We know for what purpose Pilate presented Christ in such a pitiable condition before

the howling mob of the Jews. The sad spectacle of the thorn-crowned King should move them to pity the great Sufferer. Absolutely convinced of Christ's innocence as he was, and declaring again and again, "I find no fault in him," he wanted to release this prisoner. But we know how futile were his efforts. Yet why did Pilate ever permit such mockery of the King of kings? If he declared Him innocent, why did he not acquit and set Him at liberty before all the people? Ah, the inconsistency and injustice this judge is guilty of! To permit the innocent One, one of whom he was conscious that he was more than an ordinary mortal, to be thus tortured and mocked at, and to lead Him out before the Jewish people and plead for pity at this sight! The very plea, "Behold the Man!" "Behold your King!" focuses the eyes of men upon the guilt of this judge. He as well as the clamorous mob of the Jews which is called upon to behold this sad spectacle — both are looking upon their own guilt. The cruel tortures inflicted upon Jesus, the mockery of being the King crowned with thorns placed before the eyes of the people cling as a stain to their hands.

But let us not put the blame on Pilate, or the Roman soldiers and the Jews alone. Pondering our Lord's Passion we must consider that this suffering is the direct result of sin. Looking at the thorn-crowned King are we not at once reminded of the curse sin has brought upon the earth? We know what God had spoken to fallen man. "Because thou hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it; cursed is the ground for thy sake; — thorns and thistles shall it bring forth to thee." Yes, thorns came in with sin, and were part of the curse that was the product of sin.

Is sin something to be thought of but lightly? O behold the thorn-crowned King! Because man had willfully sinned against God forfeiting thereby the crown of righteousness which he was adorned with at his creation, the Savior must wear this crown of thorns; because through disobedience we rejected God, He is rejected and made an object of ridicule; because of our natural pride and self-aggrandizement thinking ourselves above God and His holy Word, He is so deeply humiliated as to become a mock-King. It is with our transgressions we, you and I, have brought about this crowning with thorns. Yes,

"They crown Thy head with thorns, they smite, they scourge  
Thee,  
With cruel mockings to the cross they urge Thee,  
They give Thee gall to drink, they still decry Thee,  
They crucify Thee.

"Whence come these sorrows, whence this mortal anguish?  
It is my sins for which Thou, Lord, must languish;  
Yes, all the wrath, the woe Thou dost inherit,  
'Tis I do merit."

But, thanks to God, by His crown of thorns this King has procured for us a crown of perfect righteousness; by the mockery which he endured He has delivered us from

the scorn and tortures of hell and purchased for us God's favor and delight; by His deep humiliation He has wrought our wonderful exaltation, "making us kings and priests unto God and his Father," Rev. 1:6. The crown of thorns Christ bore has won for us "a crown of glory that fadeth not away." 1 Pet. 5:4. Christ voluntarily bearing our sins as the Lamb of God which taketh away the sins of the world has bound those thorns as a crown to Him, for His sufferings for us were His glory. O

"Hail, Thou once despised Jesus!  
Hail, Thou Galilean King!  
Thou didst suffer to release us;  
Thou didst free salvation bring.  
Hail Thou agonizing Savior,  
Bearer of our sin and shame!  
By Thy merits we find favor:  
Life is given through Thy name."

The King crowned with thorns! As such He has established a Kingdom on earth in which He and He alone reigns. It is a Kingdom without frontiers, extending to the ends of the earth. It is the Kingdom of grace of which St. Paul says, "the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost," — the church militant on earth founded by the very message of the thorn-crowned King. Indeed, through His sufferings and death as typified by His crown of thorns He has become the blessed Savior and beloved King of all those who by the grace of God have accepted that message by faith. The very fact, however, that Christ was crowned with thorns shows that His Kingdom is not of this world, nor the glory of it worldly glory, but is attended here with bonds and afflictions — a Kingdom of the cross, whose glory is hidden before the eyes of men, but which surely radiates in all its splendor to the redeemed.

The thorn-crowned King! Does the world, does the modernistic Church, accept Him? Ah, there is much preaching in our day which sounds like the declaration of Pilate. Its chief characteristic is compromise. Modernists would compromise between Christ and the world. O yes, they, too, speak of the thorn-crowned King, but only as a martyr, who endured all this for the sake of the principles He stood for, principles of truth and justice, of equality and liberty of men — for the establishment of the Fatherhood of God and the Brotherhood of Man, but not our Savior who by His vicarious sacrifice has reconciled us unto God. They often use the name of Christ and have a great deal to say about Him, but it is merely a presentation of Christ, the wonderful example for our lives, and nothing more. Let us not be deceived by such preaching. Compromising Christ and the world deprives us of the glory of the thorn-crowned King and His salvation. Let us rather unceasingly keep in mind this picture — the King crowned with thorns. That alone will give us joy and comfort in our sorrows, strength and courage in the battles of life. Looking to Him "who shall separate us 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 loved us." Rom. 8:35-37.

J. J.

### COMMENTS

**Courage!** We are suffering this day from fear. Fear is that powerful emotion which paralyzes its victim. It saps the strength of mind and body and soul. It is the very essence of worry. Under it, all efforts of the will lie prostrate. It invades and disturbs all the activities of men on the street, in the marts of trade, the peace of the home, and enters stealthily into the very precincts of the church. Fear is the unreasoning state of mind and heart that follows loss of faith or confidence.

Earth-bound souls are much given to fear. Their hopes and beliefs are built upon the material things of earth. When the rich man sees his millions melt away, the business man feels his business slipping through his fingers, the farmer is confronted with foreclosure of his homestead, the laborer is condemned to a life of idleness and dependance on the gifts of others — when in short all the gods of this earth prove dead and helpless, then the worshiper of these idols is filled with despair and fear.

Infectious as the plague, fear is communicated from man to man until its natural course ends in universal panic. Against this monster the materially minded man has slight remedy. He scans the horizon for improvement, hopes against hope, until the soul is weary and the heart sick with waiting. "Watchman, what of the night? Watchman, what of the night?" Is. 21:11.

And right here let us hearken to the watchman's answer, Is. 21:12: "The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come." As the burden of Dumah, and the cry of him who calleth out of Seir, Is. 21:11, so shall be the answer of the watchmen of God to a stricken land. "Morning cometh and also the night," meaning that if the morning dawns, it will be swallowed up again directly by night. All the hopes of this debtridden world may be realized in the dawn of a new prosperity, but it again shall be swallowed up in new disasters and panics. The truth is, that fear must rule in the hearts of those who fear not God.

The watchman crying in the night has one and only one remedy that holds out any hope, and that is, "if ye will enquire, enquire ye: return, come." Enquire of the Lord, seek safety, hope and consolation in His Word, return in true repentance to the Lord God your Savior, whose gracious call is still to be heard: "Come!" If this sinful world, filled with the greed for wealth and driven by the obsession of fear, fear that hardens the heart to selfishness, will not listen to this call to repentance, if it

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have noted outstanding instances of childlike, patient waiting on the Lord and His help. We have seen cases where everything seemed to go wrong. Work and its reward gradually ceased; the tenant whose rental helped to pay the taxes on the little home property moved out; the flat remained empty, but the taxes remained to be paid; the search for work continued from day to day, but was fruitless; the little nest-egg laid by for a "rainy day" was drawn out and gradually consumed, or was "frozen" and so removed from immediate access. The outlook was dark indeed, but the mind was not poisoned with despair — hope went humbly on. That was from the Lord. And it would seem as if there were a material basis for looking forward to better things in the arrangement of worldly affairs; if the hope is realized, how shall we go on? Will we again grow careless of higher things and sink back into the former apathy toward worth-while things? Let us hear what a statistician has to say of the former order of affairs:

"The tithing system, if adopted by the churches, would give astounding figures. A compilation shows that the annual business turnover in this country amounts to more than five hundred billion dollars. It is estimated that of this amount four-fifths pass through the hands of the church people. One per cent of this amount would mean five billion dollars a year. Assuming that there is a profit of ten per cent on this turnover, it would mean that there is coming each year to the church people of this country an income amounting to forty billion dollars. If the tithing process were in operation, this would give the Church in tithes about four billion dollars a year. These figures seem very extraordinary, but on checking them up no flaws can be found. The facts are that the church people of the country are giving less than one per cent of their income to church and missionary work. If this were increased to ten per cent the church would become the most powerful organization and the wonderful results which have been indicated could eventually come to pass. Then the church could come into its own in a great big way that heretofore it has been able only to talk about." — Roger Babson.

These figures are startling. They seem to formulate a dark accusation against a people who had dedicated their lives to the Lord. If God blots out our iniquities with the blood of Him who died for sinners, should not our awakening to repentance bear fruits in a changed life — just in the measure as we have sinned in the past and called down God's chastisement? Of old the first-fruits belonged to the Lord. Let us bring the first-fruits of a new order to the Lord's altar and let us do it with thanksgiving for His abounding mercy. We have learned the painful lesson of a people who could, as they thought, do without God; if He now mercifully eases our path, let us strive to show what a repentant people can do in the strength of the Lord. Let us, as He invites, put His promise to the test: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

G.

will not heed the "turn, come," there shall be no balm in Gilead for their insane fear and dread.

Is it likely that this world shall heed this call? No. It will remain earthly minded as in the days of Cain. But how about us, about you and me, that call ourselves children of God? Has not this fear and dread infected us also? Yea, verily. Greed and selfishness came upon us like a strong armed man, and they brought in their train death-dealing fear and worry and selfishness. It is our human weakness that drove out the trust in the Lord. Small blame to the Christian farmer reduced to beggary, to the missionary with a bare sustenance, the preacher with his salary in arrear for months. The fear of worry came upon them.

But let us heed the watchman's cry. "Return, come." Let us honestly confess our lack of faith, let us flee for refuge to Him who said, "come." Our eyes have been held from beholding our Lord as the gracious Father, who always loved us, whose armory of weapons against all fear has never failed. "I will not fail thee, nor forsake thee. Be strong and of a good courage." Thus to Joshua, ch. 1, 5 and 6. And thus to you and me. It is the Lord who alone can banish fear, the Lord alone who can fill us with courage — courage to do the Lord's work among men. Let us look to Him. Z.

\* \* \* \* \*

**"Looking Forward"** We Christians should be a forward-looking people; not in the sense of the heathen who ask, What shall we eat? What shall we drink? Wherewithal shall we be clothed? No, but rather with the mind of one who confesses, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should hope and quietly wait for the salvation of the Lord." Lam. 3: 22-25. All of us who have been observant in these days of stress and confusion

## BUCHMANISM

(Continued)

## Characteristic Features

Buchmanism has two characteristic features — Sharing and Guidance. Through sharing one gains the close access to God that gives us direct guidance and so places a man's entire life under the control of God. Sharing is also the approach to those yet unchanged by which grace is ministered unto them.

## Sharing

Sharing means frankly telling others your experiences in sinning, confession, and of the joy you achieved through a complete surrender to Christ, witness. No one can consider himself truly accepted by the group unless he shares.

James 5:16, is the basis for this practice: "Confess your faults one to another, and pray for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

"Confession," Russell quotes Buchman, "has a treble effect: it raises an obstacle to repetition of the sin; it is a warning guide to others, and it produces a sense of release and cleanliness of spirit. Though the offense is purged by the Cross of Christ."

While "ideally such confession as this should be made direct to God without the need of any assistance, receiving God's forgiveness then and there," sharing is for some a practical necessity, for, "Only so do they grasp the reality of their confession, of the God to whom they confess, and of the forgiveness which he bestows."

According to The Lutheran, Shoemaker holds "that detailed sharing should be made with one person only." He thinks the Roman Catholic confessional "provides an almost perfect machinery for the needed exteriorization of human sins" . . . but "prevents the priest from sharing his own sins with the penitent."

But sharing is practiced also in larger meetings. Here is part of Russell's description of a meeting of the Oxford Group:

Though the voice was the voice of culture, the words were of true humility. Admissions were made which I had not heard made in any form of meeting. Young men were revealing their real selves, though saying nothing that offended good taste. Modesty, but not false reserve. Young aristocrats of Oxford were showing a masked world how to be honest by removing their own masks. They told of their daily fight with sin, indicated some of the sins — pride, selfishness, dishonesty, laziness, unbelief, impurity — admitted their slips and showed how, through the indwelling of a living Christ, they were achieving victory." . . .

"One tallish lad with a fine head did gratefully announce that only through contact with the Group had he been able to overcome impurity, an unusual admission in a religious meeting, the first time I had heard it made."

Perhaps it would be well to discuss this feature right here.

James 5:16 is a much-abused text. The Catholic church uses it in support of its doctrine of Extreme Unction, while the healing churches base on it their contention that healing the sick is a part of the mission of the Church. It teaches neither of the two. And just as little does it teach the *practice of sharing*. In spite of what is said to the contrary, we are not able to discover anything like it in this text or in the entire Bible.

The Bible teaches us to confess, penitently to seek forgiveness of our sins, of God, 1 John 1 (and the apostle evidently does not consider the "exteriorization of our sins necessary), of the brother against whom we have sinned, Matt. 5:3, 4, 24, of the brother who admonishes us, Matt. 18, and of the church when we have given public offence, Matt. 18, 2 Cor. 2:6-8. In our text a conscience-stricken sinner is counseled to go to his Christian brother for comfort and help.

There are only two things we can do for an erring brother, to lead him to contrition and to comfort him when he is contrite.

The former is not done by telling him our sins, but by preaching the law to him. Matt. 18: "Tell him his faults." 1 Tim. 5:20. That is how Nathan dealt with David. It goes without saying that we approach the erring brother in the spirit of true humility and love.

The latter is not accomplished by telling the sorrowing brother of our wonderful spiritual experiences but by preaching, by preaching to him the forgiveness of his sins through the blood of Jesus Christ his Savior. Nathan's experiences would have been of little value to the crushed and broken David. He was comforted by the word spoken to him in the name of God: "The Lord also hath put away thy sin; thou shalt not die." "That your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:5.

It seems to us that Russell ascribes to the act of confessing the power to produce "a sense of release and cleanliness of spirit." That is something entirely different from the joy of a penitent sinner expressed by David: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity." The dominant note in the song of Christians is, God has pardoned me, but in Buchmanism the predominant thought appears to be, I have conquered sin. We cannot but feel that Paul would be out of place at a house party with his confession: "The good that I would I do not: but the evil which I would not, that I do."

There is much that speaks against the practice of sharing, particularly sharing at the house-party. Russell tells us that Buchman answered the question whether one should confess all his faults to somebody: "Not necessarily. But everyone should be willing to do so if guided by the Holy Spirit." Here there seems to be an inconsistency. If sharing is said to be of such great value to our soul, and as "absolute honesty" is insisted on, the con-

fession of all faults would appear to be required, if one is really sincere.

We need only remember the words of the Savior, "Out of the heart proceed evil thoughts, murders, adulteries, Fornications, thefts, false witness, blasphemies," to get a picture of what the results would be.

One critic, quoted in *The Lutheran*, lists as "harmful features" of Buchmanism: (1) Centering the thought on sin; (2) Inculcating morbid introspection; (3) Over-emphasis of sex problems." Rev. Louis Talbot, Los Angeles, quotes Eph. 5:3, and 11:12, against the practice. Rev. Harold T. Commons, who was associated with the Group for three years, says on this point:

While rightfully stressing the reality of sin, the method of open and public confession of sins is a very questionable procedure. It produces the desired (? Ed.) psychological effect in the meeting, but it incites undue emotionalism, and also tends to lower the standards and to produce a sort of fellowship on the basis of sin that seems to me very undesirable. Specific sins, after continued open confession, seem not quite so terrible as they were at first. I well remember a statement of one of the leaders that "the fellowship of sinners is more real than the fellowship of saints."

We can easily see how one man's detailed confession may prove a temptation to the other, and we cannot understand how such sharing can prove edifying. Better counsel is that given Eph. 3:18-20: Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

With such great stress being laid on the benefits of sharing, we cannot see how one who holds back the confession of some shocking sin can consider himself "absolutely honest" and can feel "sense of release" with which the members of the Group seem to be filled. In fact, there is danger that he begins to doubt that he is in the grace of God.

#### Guidance

Buchmanism holds that a complete surrender to God gains for us his direct guidance. Thy Holy Spirit takes control of the very details of the life of those who are changed. They ask directions for the work of the day or instruction concerning this or that problem, and receive reply.

Guidance is sought chiefly in the Quiet Hour, preferably some hour in the morning, either by an individual or by a group. Russell calls it "listening in on God." Paper and pencil are kept at hand to jot down the thoughts that come. But guidance may also come at any time, in the midst of a discussion, or while a person is busily occupied. The Lutheran summarizes Rev. Shoemaker's statements on this subject as follows:

Shoemaker comments: "There are, of course, conditions of guidance." First there must be a surrendered will, then relaxation from tension, absence from self consciousness, consciousness of faith (a leaning toward God), a regular time for

waiting on Him and active obedience. Under proper conditions, "guidance comes with an authority all its own," but with varied intensity. "It is sometimes the motion of a consecrated human mind, mobilized to do the will of God and sometimes the clear shooting-in of God's thought above our thought, transcending human thought supernaturally."

But guidance must be tested. Russell gives these tests:

Does it go counter to the highest standards of belief that we already possess?

Does it contradict the revelations which Christ has already made in or through the Bible?

Is it absolutely honest, pure, unselfish, loving?

Does it conflict with our real duties and responsibilities to others?

If still uncertain, wait and continue in prayer, and consult a trustworthy friend who believes in the guidance of the Holy Spirit.

Here is an element of truth, always known by us, but only too frequently forgotten, so that it does not play the part in our life that it should. The believer "walks with God," in joyous surrender to his Savior. Gal. 2:20, Rom. 12:1, 2. His entire life is under the care of God. Rom. 8:28, Matt. 10:28-31. God protects and blesses him, and guides his steps through life. God rules in the believer's heart.

This should be our joy and comfort; and for such protection, blessing and guidance, we should pray daily, confident that our prayer will be heard.

But we do not find in the Scriptures the promise that God will by direct communication give us, as it were, orders for our day's work, or a definite answer to every question.

"To the law and to the testimony," Is. 8:20, is the answer of God to those who would know his will. In all matters not revealed in the Scriptures, we must use our judgment in the fear of God.

If guidance must, after all, be tested, it cannot satisfy. The very tests given above are an admission that we can be sure only of those things that God reveals to us in the Bible.

To seek by methods as those applied a specific revelation of God, is a most dangerous thing to do. We may be sorely deceived, for Satan, too, is able to raise up thoughts in our heart.

Rev. Commons, whom we have quoted above, rightly says:

Their idea of "guidance" is false to Scripture. All Christians believe in God's guidance and being led of the Holy Spirit to make right choices and decisions. But the practice of the groups in sitting down with paper and pencil in hand and letting the mind go absolutely blank, and then writing down whatever flashes across the mind as God's orders for the day, is beyond anything promised or sanctioned in the Scripture. Indeed this "passivity" of mind is a very perilous condition to be in, for it is precisely at such moments that Satan gains control and does his devilish work. This is one of the fundamental errors of the mysticism that pervades the movement. True guidance comes through the Word of God, through God-given conviction after prayer, and through circumstance.

Paul warns the Thessalonians: "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter," but to adhere to the word of the inspired apostle: "Therefore brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

J. B.

(To be continued)

### WHEN WE HAVE TO SIGN IT AWAY

Many heart-breaking assignments of property have been made in recent months. Values of real estate and of other securities have so shrunk that foreclosures and receiverships have been forced in countless cases where a year or two ago such a catastrophe seemed unthinkable. Devoted Christian people as well as worldly men and women of business have had to pass through this experience. A consecrated Christian husband and wife recently had to face it, and in a letter to a friend the wife writes: "As we sat together at the table to sign away all, we bowed our heads in thanksgiving for the clear-eyed vision of honor which God has given us. After signing our names I said, 'But we have not signed away our title to a mansion in the skies, nor yet the dear Lord Himself and His precious promise.' And instead of signing away the love of our friends, they are bearing us up in the loving arms of faith and prayer. Isn't that an inventory of riches which many a worldly millionaire might well covet? In the meantime I am selling everything any one cares to buy, and so the day by day physical needs are being met. You ask if spiritual depression never intrudes. Fear and panic at times are walking side by side with us, but we have both learned that a swift prayer to the Holy Spirit puts him to flight — and he is crawling away? No, he is fleeing away, according to the dear old Book's promise." Because God, in infinite love, "Signed away" in our favor all that He has and all that He is in giving us His beloved Son, we can never sign away our real and eternal possession in Christ. Therefore, Ye . . . took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward" (Heb. 10: 34. 35).

—The Sunday School Times.

### FOR THE LORD

Hands may not have the cunning of a Bezaleel, but they can be gentle, ministering hands. Our feet, too, may be treading the obscure ruts, yet willing feet for His revealed requests. And our lips. Someone once prayed: "Lord, take my lips, and speak through them. Take my mind and think through it. Take my heart and set it on fire."

If only thus we live and pray what channels we could be! Vessels of honor, for and in the Potter's hand. Made, not only by Him, but for Him.

— William Mealand.

### SUN-LIT CLOUDS

"And now men see not the bright light  
which is in the clouds"

Job 37, Verse 21

In the wonderful eleventh chapter of the Epistle to the Hebrews, the Apostle Paul exhorts his readers to steadfastness in the faith by relating incidents in the faith-life of the fathers, and illustrating the rewards and fruits of this Spirit-born, saving faith. Obstacles seemingly unsurmountable to human reason were overcome by the divine power of heaven-kindled faith. In the thirteenth verse we read that the believers of old confessed themselves strangers and pilgrims on the earth; in verse 18 it is stated that He Who was not ashamed to be called their God had prepared for them a city, and that the reaching of this "better country" was their hearts' desire. Having had such wonderful manifestations of the sure fulfillment of God's promises during their pilgrim-days, the absolute certainty of possessing the heavenly Jerusalem, Whose Builder and Maker is God, crowned their faith with the continued joy of victory.

Strangers and pilgrims! A godly man once said, "If this earth were our abiding-place, we might complain because it makes our bed so hard. But it is only a traveler's inn on the way to the heavenly country, and who can expect home comforts?" True, the earth is the Lord's, and the fullness thereof, and He has made the place of His footstool glorious. Verdure-clad nature — the beauty of flowers and streams — the fields of golden grain — the colorful splendors of the changing seasons — the glistening dew-drops — the purity of the snow-flakes that garb the trees in mantles of ermine — the beauties of sunrise and sunset — hills that kiss the skies, and forest-stillness that beckons to worship — all are gifts of His love to fill us with joy. But we would never see the rainbow if the skies were always blue! Then why do we mourn as those who have no hope, and grieve as worldlings when some dark cloud momentarily shuts out the sunlight of the Father's smile, concealing His love? O for the faith of a Job that could penetrate the cloud, and perceive the hidden silver-lining! O for a faith that can sense the certainty of spring's coming though the thermometer registers zero!

Clouds! Misfortunes come — financial losses and embarrassments, and we anxiously wail, "What shall we eat? What shall we drink? Wherewithal shall we be clothed?" Have we forgotten that He Who owns the cattle on a thousand hills, Who clothes the lilies of the field in a garb more princely than that of a Solomon, Who feeds the fowls of the air, and Who upholds all things by the might of His power, is well able to take care of us? What if we had gained the fortune we strived for? Wealth might have made us proud — too proud to pray, "Give us this day our daily bread." Not many of those rich in the world's goods are eminent for their piety, self-denial, and desirous of bringing souls to

Christ. The divine Hand that crushed the thing that would have led us into worldliness and possibly caused the loss of our soul — lifted us out of destruction by means of what we believed a calamity. Have we fully realized the truth of Matthew 19:23, 24? Was this apparent loss not a blessing in disguise? Earthly treasures cannot be taken along at death — no further than the cemetery, and if by means of this cloud God has taught us to lay up treasures in heaven, have we not cause to glorify Him for permitting us to behold the bright light hidden therein?

Clouds! Bereavements come. Our dear ones are torn from us by the grim Reaper, who not only reaps the bearded grain, but the flowers that grow between. But knowing that He Who Himself arose from the dead, giveth His beloved sleep, should we not rather rejoice that they have outdistanced us in reaching that blissful goal toward which we are journeying? Out of this world of sin and sorrow, and misery, and suffering, into the Glory-land where there shall be no more pain, and where the Lord shall wipe all tears away! Had the little one so mournfully laid away lived to maturity, are we sure it would have continued on the narrow way with the saved, and not followed the throngs on the broad way to destruction? God knows, and He has not left us comfortless. His Word tenderly pleads with us to discern the bright light which is in the cloud.

Clouds! Loss of friends or position, sickness, trials, afflictions, discouragements, misunderstandings, all have their hidden silver lining, visible to the eye of faith — faith that realized that all things work together for good to those who love God — faith that trusts when the sight grows dim and cries: "Though He slay me, yet will I trust Him"; faith that clings to His Word, "What I do thou knowest not now, but thou wilt know hereafter," faith that is consoled by His precious promise, "Your sorrow shall be turned into joy — overwhelming faith! Faith that sees the light which is in the cloud, even though it be "through a glass, darkly," fills the drooping spirit with new buoyancy.

Some day, when the mists have cleared away, and we shall know even as we are known, basking in the sunlight of His smile in that glorious City which has no need of the sun or moon or stars, the Lamb being the Light thereof — all things will be made plain, and we shall marvel at His wondrous ways in guiding us. Pilgrim-days over, what a Welcome Home will greet the ransomed hosts as the pearly gates swing ajar, and they join the chorus of saints who have gone before "Unto Him Who loved us, and washed us from our sins in His own blood, be glory and dominion forever!

May God by His Holy Spirit, through His blessed Word, strengthen our faith, forgive our unbelief, and grant us grace to see the "light which is in the clouds," for Jesus' sake, that we may go on our way rejoicing even when the rain falls and the wind blows!

Anna Hoppe.

## THE DEPRESSION

Our country is sick and disheartened, downcast,  
How long, Oh! how long will this depression last?  
Not only in our land, but o'er all the earth  
Men cry for relief from their terrible dearth.  
Make laws and more laws, lend more money they say,  
That men may have work and have wherewith to pay  
For shelter and care and for things that they need  
Their wives and their children to clothe and to feed.  
How strange, when a land which of surpluses boasts  
Should complain of depression within its broad coasts.

The reason is easily found if we look  
In the pages of history in the Great Book.  
Whenever the Israelites from God did stray  
Retribution assailed them for their wicked way,  
And when they returned to their God they perceived  
Their troubles were over, their ills were relieved.  
But when they forgot who their Savior had been  
They again began sinking in bondage and sin.  
And so through all time, when man strays away  
He must come back to God or the penalty pay.

From this we can see man causes it all,  
His selfishness, pride comes before every fall.  
In the height of inflation the calf made of gold  
Was worshiped, but God was left out in the cold.  
In his wicked self-glorification man thought  
Himself supreme being, God meant to him naught.  
The happiness bought with the gold was a shell  
Which was rolling us all to the entrance of hell.  
No one was immune, wealth did not protect,  
False prophets deceiving almost the elect.

The only salvation in this trying time  
Is to go back to God, fall back into line  
With the Gospel and Law taught by Christians of old,  
And stop sinful worship of calves made of gold.  
"More blessed it is to give than receive."  
May God give our people the grace to believe  
This eternal truth, and make it their norm,  
And thus quiet turmoil and perils of storm.  
If this truth is graved in the hearts of all men  
We all shall be happy, contented again.

— A. F. Gorder.

## PENDULUM MUST SWING BACK

There is a better day coming. The pendulum will swing back. It has swung too far towards a commercialized, politicized, ministry. We need preachers who believe the Gospel is great enough, true enough, broad enough, large enough to engage all their powers. We need preachers who believe the salvation of men is a supreme concern. Preachers who think that nothing is more important than Gospel truth. We need preachers who dare not stand up in the pulpit and preach negations or anything else that leaves men to sit in the shadow of death. We need preachers who will have in every sermon, Gospel truth and directions sufficient to save every sinner who hears them, if that were the only sermon they should ever hear. We need preachers called of God to be men who will take their calling seriously and find enough in the Gospel to occupy their time and energies as long as they live.

— F. C. McConnel, D. D.



### TECHNOCRACY — A NIGHTMARE

The appearance of the term "technocracy" in our religious periodical may occasion momentary surprise in the minds of our informed readers, who have met this product of the ultra-modern mind in the secular press, and regard it as a strictly non-religious issue. Closer inspection, however, will reveal the fact that, if ever it were applied, the theory of technocracy would cast the Christian Church and its Gospel into a crucible of trial and sorrow comparable with the current disaster of Russian atheism.

Technocracy — what is it? On the one hand, we lack space for its details; on the other, its promoters and sponsors have thus far been very sparing with accurate information. But its underlying principles are presumably known, as well as its ultimate object, and these suffice.

When the World War broke upon us, the Technocrats relate, America bent its efforts toward the perfecting of machinery to do the work of human hands, in order that a maximum quantity of man-power might be released for the trenches. This advance in mechanical substitutes for human labor did not cease with the War, but proceeded with giant strides, until to-day we have reached a new era, in which machines can and shall do practically all the work. The present crisis of unemployment is merely a sample of what will happen when certain inventions, new products and perfected machines, now in readiness, are marketed. The machine dominates us. America has only one alternative to social and economic chaos. She must submit to a completely new system, a kind of technocratic heaven on earth.

The entire economic life of the country will be run by engineers, technicians, and their machines. Every adult between the ages of 25 and 45 will sign contracts for the delivery of 8 hours of labor per week, or its equivalent, and beyond that there will be only leisure and joy; for upon that basis, says Technocracy, this country can be supplied with all its needs and luxuries. The old price system, of course, as well as metal and greenback money, will disappear. In its place, each family will be equally supplied with the product of the machine — equally, you understand — at the rate of a present-day income of \$20,000 per year.

Howard Scott, the publicity expert, if not the discoverer of Technocracy, is quoted by one of his disciples in the *New Outlook* magazine as saying: "It (North America) is the only continental area on the world's surface manned, equipped and ready to move civilization into the new era where man for the first time in his progression from the jungle is the conquerer in the battle for leisure."

We have at present no means of determining whether Technocracy is a passing fancy and an idle day-dream, or whether it represents the birth of an experiment in social revolution. The charts and statistics upon which

it bases its claim are being cautiously withheld. But we do know that the idea is sweeping the country, and that it is being hailed with enthusiasm by leaders of thought. And we also know that, to the thoughtful Christian, Technocracy promises a nightmare world, a thing of horror, the ghastly spectacle of a nation loosed from the sobering bonds of honest toil in order that it may cast itself into an orgy of unspeakable lawlessness. Do we not tell of the evil deeds waiting upon a pair of idle hands? Technocracy proposes to loose upon a beautiful country 120 million pair of such hands, to whom machines will give the leisure which rots the moral fiber of a people and guts the structure of its moral and social law. If we have among us to-day a reign of lawlessness, under Technocracy it would become a holocaust of crime. 120 millions of people under a communistic system of equal income and equal wealth, lacking the stabilizing influence of productive and honest toil — what a picture of futility and godlessness!

There is a Divine Principle upon which the welfare of human society, to say nothing of Christendom, depends; and no nation can ignore it without courting certain destruction. "In the sweat of thy face shalt thou eat bread, until thou returnest unto the ground." We deny the preposterous assertion that we are "progressing from the jungle," and claim a share with our Father Adam in this curse upon sin. We would bind all men under it, and caution that they do not attempt to evade its burden. "If any would not work, neither shall he eat."

Technocracy is not the way out of our economic difficulties. And if it be true that our present trend will lead us inevitably into the "golden era" of the Technocrat, we must hasten to stem the tide before it is too late. Better forever renounce prosperity than to sink into Technocracy.

E. S.

### SAYINGS OF LUTHER

One ought not despise the home from which the well-being of the state springs. If the homes have peace then the state and entire kingdom will have it also.

I could wish that all singular, extraordinary and rebellious individuals might rule for two years. They would soon knock off their horns.

There is no sin which one commits, which another cannot commit also. He fell yesterday, I can fall to-day.

The sicker the child, the more the mother attends to it. So Christ has done for sinners.

The more people despise me the nearer I ought to be to Christ.

We are not the ones who can preserve the Church; our ancestors were not the ones; our descendants will also not be able to do it, He it has been, is still, and will be who says: "I am with you always, even unto the end of the world."

— Glaube und Heimat.

† PASTOR OTTO H. KOCH †

On Septuagesima Sunday Pastor Otto H. Koch, for many years a faithful and zealous servant of the Lord Jesus within our Synod, entered upon his eternal rest. Though dead he will continue to live long in the hearts of many Christians. Not only will the members of his two congregations at Lewiston, Minnesota, and at Columbus, Wisconsin, gratefully remember the many spiritual blessings that became theirs through his untiring efforts, but also among his brethren in the ministry he shall long be remembered as a faithful and loyal coworker. For many years he was chairman and visitor of the Central Conference. His Synod he served in the capacity of vice president and later as chairman of the Board of Indian Mission. In this connection it should be mentioned that it was Pastor Koch, who together with the sainted Pastor Hartwig, first went to Arizona to study the possibilities of mission work among the Apache Indians. Upon recommendation of these two courageous pioneers that work, which since has been so greatly blessed, was taken up by our Synod. Further information of this pioneer work may be found in a little booklet written by Pastor Koch and printed at our Northwestern Publishing House: *Jubilaeumsbuechlein zum 25jaehrigen Jubilaemum der Ev.-Lutherischen Indianer-Mission etc.*"

Funeral services were held Wednesday, February 15. Pastor J. Klingmann conducted the services at the home at 10 A. M. and at Zion's Church at 2 P. M. He preached the German sermon on: "O thou good and faithful servant." President G. E. Bergemann preached the English sermon using as his text the 93. Psalm, and also officiated at the burial in the Hillside Cemetery, Columbus. Many friends came from far and near to pay their last respects to their faithful pastor and father and brother.

Otto H. Koch, son of Gottlieb Koch and Regina née Darwitz, was born on September 21, 1854, in Ramenslow, in Province of Pomerania, Germany. When he was one year old his parents came to this country and settled at Watertown, Wisconsin, moving to Town of Leeds six years later. Here the departed was instructed in the Christian doctrine and renewed his Baptismal vow in confirmation. As he had the ardent desire to serve his Lord in the holy ministry, he entered Northwestern College at Watertown, and completed his studies at Concordia Seminary, Springfield, Illinois.

In 1878 he was ordained to the holy ministry in Lewiston, Minnesota, where he served for six year. In 1884 he accepted a call to Zion's Congregation at Columbus, where he labored faithfully for 36 years until 1920, when he retired from the active ministry. Zion congregation in love and loyalty to their pastor made it possible for him to remain in their midst by continuing him on their salary roll.

He was united in marriage to Bertha née Sander on October 10, 1880, at Fond du Lac, Wisconsin. Their

union was blessed with five children all of whom are still living.

He fell asleep peacefully in the faith in his Savior on Sunday evening, February 12, at the age of 78 years, 4 months, and 22 days. His wife, three sons, 2 daughters, 12 grandchildren, one sister, and other relatives survive to mourn his departure.

He is at rest — the Master's servant true,

His faithful toil is o'er.

Earth's pain, and grief, and care he bade adieu;

To Salem's glory shore

His ransomed spirit hath ascended.

The prison bars of earth are rended.

He is at rest.

G. W. F.

### FROM OUR CHURCH CIRCLES

#### Joint Mississippi and Southwest Conference

The Joint Mississippi and Southwest Conference will meet Wednesday and Thursday, May 3 and 4, at Bangor, Wis., with Rev. C. W. Siegler, 10 A. M. Wednesday.

Confessional Address: Rich. Mueller, E. H. Palechek.

Sermon: Theo. Mueller, H. A. Pankow.

Papers: P. Froehlke, Exeg. Col. 1; W. C. Limpert, Homilet. Exeg. of other Epistels or Gospels of the following Sunday (Jubilate); C. W. Siegler: Ist es schriftgemass, Pastoren und Lehrerkandidaten in den Dienst der Kirche zu stellen? Rich. Siegler, Augustana, Art. 28, part 2.

Announcements are to be in hands of Pastor loci two week before conference, also stating whether night-lodging is required. Service, Wednesday evening.

G. Vater, Sec'y.

#### Mixed Winnebago Pastoral Conference

The Mixed Winnebago Pastoral Conference will meet, D. v., May 9 and 10 at Manchester, Wisconsin, Pastor W. Wadzinski. Opening session Tuesday morning at 9 A. M. English services Tuesday evening.

Papers: 1. Exegesis of Genesis 11: F. Weyland; 2. Exegesis of Romans 7: W. Hartwig; 3. Sermon for criticism: O. Messerschmidt; 4. Interchurch-relationship: P. Lueders; 5. How far do we differ from the A. L. C. and the U. L. C. in doctrine and practice? H. Kleinhans.

Sermon: P. Lueders, English (E. Messerschmidt, substitute).

Kindly announce early per reply-card.

O. Hoyer, Sec'y.

#### Concordia Teachers College Summer School

A summer school at River Forest, Ill., as was conducted in the vacation weeks of last year, is being planned for the coming summer. River Forest is favorably known to many of our readers, especially to the number of teachers and pastors who last year took advantage of the summer course offered them in a thoroughly Lutheran

environment. Why attend summer school at other colleges and universities when greater advantages are offered here in more favorable surroundings? Circulars, announcing the projected summer course have been sent out, but, we understand, that they could not be directed to our lady teachers and pastors. To these, as well as to all others who are contemplating taking a summer course, we suggest that they apply for a circular of the River Forest Course before applying elsewhere. You will be gladly furnished with all necessary information if you address W. O. Kraeft, Dean, 7400 Augusta Blvd., River Forest, Illinois. G.

**Winnebago Teachers' Conference**

The Winnebago Teachers' Conference will meet April 10 to 12, Monday 2 P. M. till Wednesday noon at Algoma, Wis., Teacher L. Serrahn.

**A. Theoretical**

1. Welchen Anteil hat der Lehrer an der Vorbereitung der Konfirmanden?.....H. Braun
2. School Library.....G. Wachter
3. Die Pflege des Gemuets (Ger. or Engl.).....M. Leyhe
4. Parent-Teacher Meetings. Round Table discussion led by.....E. Leitzke
5. Results of the Reformation upon Education.....W. Hellermann
6. Physical Exercises in School.....M. Hoffmann

**B. Practical**

**TUESDAY A. M.**

*Primary Grades*

1. Birth of Moses (1st and 2nd grade).....Miss S. Sauer  
Substitute: Pentecost (1st and 2nd grade).....Irma Krause
2. Reading Recitation and Assignment where local teacher left off (1st and 2nd grade).....Miss Geiger  
Substitute: Lesson in Geography (3rd and 4th grade).....Ethel Giziewski

**TUESDAY P. M.**

*Intermediate Grades*

1. Division of Decimals (6th grade).....J. Harmening  
Substitute: A Lesson in History (Any Topic — 5th grade).....M. Busse
2. Hymn 290 (5th grade).....E. R. Schneider  
Substitute: The 8th Commandment (6th grade).....A. E. Doering

**WEDNESDAY A. M.**

*Upper Grades*

1. Luther at the Diet of Worms (7th grade).....E. Blauert  
Substitute: A Lesson in Singing (7th and 8th grades).....by Local Teacher
  2. Life of Job (Lesson 57) 8th grade.....A. A. Moskop  
Substitute: Peter and Judas (Repentance) 7th and 8th grades.....V. Albrecht
  3. Lesson in History (7th grade).....E. Schultz  
Substitute: Reading: Introducing Ichabod Crane (7th and 8th grades).....E. Sandersfeldt
- N. B. On Tuesday evening there shall be four part choral rehearsal.

Remarks: Address your request for quarters in due time to Mr. L. Serrahn, Algoma, Wis.

A. F. Pape, Sec'y.

**Letter of Thanks from Apacheland**

Whiteriver, Ariz., March 6, 1933.

Your two missionaries at Whiteriver were just about to set up the list of Christmas donors for this station, when the one said: "Why this waste of space in our

church papers in these days of bankruptcy? Why not rather have it used for the publication of something that will be of spiritual benefit for our people in these trying times. Furthermore, all of our donors have already received letters of acknowledgement and thanks from us so what good purpose can this dry tabulation really serve?" The other readily agreed, and we hope that those loyal mission friends whose names make up our list will view the matter in the same light we do.

We will let Eliza Perry, who is one of the recipients of their generosity thank them publicly:

Whiteriver, Arizona, Indian School,

January 13, 1933.

Dear Mission Friends:

I just want to thank you for your nice Christmas gift. We sure have a nice Christmas holiday and enjoyed ourselves. I hope you children had a nice time as much as we did.

We were so happy to get our Christmas presents from you children back East. You children never seen us before and still you sent us things we Apache children appreciated very much.

We go to Bible Class Wednesday evening and I sure like to go to Bible studies because I learned about Christ Jesus who died for our greatest sin of this world. I thank my dear Heavenly Father in the highest heaven, thank Him for He sent His only begotten Son to die for us.

I hope you children will always stay faithful to Our Christ Jesus and thank Him for all the things He giveth unto you.

Our missionary ask us one time what he should teach us about. The most thing I would like to study about is in the Old and New Testament.

I have been taught since I entered this school. I have been taught about the Bible and yet I want to study it all through my life and I hope I always stay with the truth, and be near to Jesus always.

I hope the rest of the Apache boys and girls feel the same way. I like to go to Sunday school too.

I hope you Mission children will stay on the right side with our brother Jesus.

We thank you for your nice gift. I hope you will be glad to hear from me.

I am a girl in the eighth grade. I am glad that you children back East always think about us at Christ time.

It will be nice to get a letter from you some time.

Enclosed herewith best Wishes and Happiness. "May God bless you and keep you."

Yours truly,

Eliza Perry.

**Map of Arizona Mission Field**

A map of the Arizona Mission Field has been prepared and would no doubt be of interest to all the friends of the cause. The map can be obtained postpaid for 10 cents by addressing The Apache Scout, Whiteriver, Arizona. G.

### Notice

In view of the abrupt change in the financial situation of our country the emergency "Resolution Pertaining to Synodical Collections," adopted by the Executive Committee of the Board of Trustees on February 20, 1933, and published in the Gemeindeblatt and Northwestern Lutheran, no longer obtains. The method of procedure in remitting moneys collected for Synod is left to the judgment of the remitter.

Milwaukee, Wis. E. G. HUBB,  
March 20, 1933. Secretary of Board of Trustees.

### Memorial Wreaths

In memory of Ernest Schramm, who departed this life on January 31, Rev. J. Zink and family and Miss Rosa Kuehn donated \$2.00 for widows and orphans support.  
E. Wenk.

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In memory of Pastor O. H. Koch, who died February 12, 1933, the following donations were made: For Church Extension Fund: Trustees of St. Paul's Congregation at Lake Mills, \$3.00; St. Stephan's Congregation, Fountain Prairie, \$7.00; for Synod's Treasury: Rev. A. L. Menicke and his mother \$2.00; for Indian Mission: Children of Zion's School, Columbus, Wis., \$10.00, Men's Club, Zion's Congregation, Columbus, \$5.00, the family, \$15.00.  
Wm. Nommensen.

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In memory of the late Adolph C. Borkenhagen of Hutchinson, Minn., who died February 18, 1933, Mr. and Mrs. Otto Wells and Mr. Julius Borkenhagen of Nicollet, Minn., donated \$2.00 for the Home for the Aged at Belle Plaine, Minn., and Rev. and Mrs. W. J. Schulze \$1.00 for Synod's Church Extension Fund.

W. J. Schulze.

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In memory of Mrs. Adele Neumann of Burlington, Wis., who died January 21, 1933, \$5.00 were donated for Indian Mission by Rev. Martin Sauer and children.

Mart. F. Sauer.

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In memory of the Rev. O. Koch, Columbus, Wis., the Central Conference dedicated a Memorial Wreath of \$20.00 for Indian Mission.

W. E. Eggert, Treasurer.

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In memory of Mrs. Mary Schultz, who died at Jefferson, Wis., February 12, 1933, the faculty of St. John's school donated \$3.50 for Negro Mission.

O. Kuhlow.

### BOOK REVIEW

**Of Things Which Soon Must Come to Pass.** A Commentary on the Book of Revelation. By Philip Mauro. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price: \$3.00.

The author, Mr. Philip Mauro, is a lawyer and not a regularly trained theologian, we take it. His exposition of this book of prophecy is fairly sober and shows devoted Bible study. There is one danger besetting any one who essays to interpret the book of Revelations, as well as the visions of Daniel, and that is the commentator will be tempted to set the time in the world's history when these visions and prophecies have come to pass or are imminent. This author tries to differentiate between the things "that were to come to pass on both sides of the veil, Hebr. 6:19, the heavenly and the earthly." The line drawn in this way may be a matter of private opinion. The present world confusion may or may not be the fulfilment of the vision of the four horsemen or the seven vials.

The author pursues the laudable purpose of preparing us for the second coming of our Lord. It will easily be granted him that these are the last times, the times when we are to "look up, for your redemption draweth nigh." Luke 21:28. But when we are inclined to set the time of this second coming we are confronted with our Lord's declaration: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36.

The book closes with a full chapter on the millennium. In this chapter the author discourages the views of the pre- and post-millennialists, who believe in a coming golden age on earth, as not being borne out by Rev. 20:1-8. He places the thousand years in the realm of spiritual realities, trying to reconcile the views of all shades of millennialists, page 622. Altogether a readable book and full of interest, although we may not concur in all of its conclusions. Z.

**Home Support of the School**, by A. C. Stelhorn. Published under the auspices of the Board of Christian Education of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. 1933. Concordia Publishing House, St. Louis, Mo. Tract 119. Price: 5 cents; dozen, 24 cents; 100, \$1.00.

A little tract, but teeming with good advice. G.

**The Four Horsemen of the Apocalypse.** Prefiguring the Major Influences that have Shaped the Course and Determined the Character of Civilization During the Christian Era. By Philip Mauro. Price: 30 cents. Wm. B. Eerdmans Publishing Co., 234 Pearl St., Grand Rapids, Mich.

The writer tells us in the introduction that this booklet is a reprint (with some unimportant changes and additions) of part of another work recently published by him, entitled "Of Things Which Soon Must Come To Pass." This larger book is reviewed in this number, yet we would devote a few lines to this reprint.

The reason for a reprint so soon after the appearance of the book itself is stated in the words, "This extract is published separately because the matters therein are of deepest concern to all mankind at this time of unparalleled 'distress of nations.' There is no doubt but that many to-day, under the stress of the times, are turning from the frothy pen-products of our day to books written in a more serious vein. This ranks with the best we have yet read on the subject; it is positively refreshing to one who has just waded through Wm. E. Blackstone's 'Jesus Is Coming' and the vaporings of Russell and Rutherford.

In weighing what Philip Mauro here writes, let us keep in mind that he himself says (p. 25), "The Apocalypse is written mainly in the sign language, and that sign language is just as much inspired as all the rest of the Bible." We would add, yes, and a sign language has its multiplied difficulties of interpretation. We heartily commend the writer's attitude of

mind as it stands revealed to us in his closing words: "For it means that things are not going at present and have not in the past gone, hap-hazard in the world; and it means also that if the powers of evil have been allowed wide scope, it is by His permission, and because the conditions resulting therefrom are precisely those that best suit His wise and holy purposes during the day of grace, wherein He is visiting the nations of the earth to take out of them a people for His name." G.

**Thesen zur kurzen Darlegung der Lehrstellung der Missouri-synode.**

**Brief Statement of the Doctrinal Position of the Missouri Synod.** Price: 10 cents. Concordia Publishing House, St. Louis, Mo.

This Statement was drawn up by order of the Synod and is the work of a committee. The German and English texts run opposite one another through the pamphlet. The language is simple, the form short and concise. It is just the book for our people. G.

**Men and Missions.** Edited by L. Fuerbringer. No. 10.—Bartholomaeus Ziegenbalg. By H. M. Zorn. Price: 50 cents. Concordia Publishing House, St. Louis, Mo.

"All the books in the Men and Missions series have found recognition and are being used by schools and missionary societies as informative material on missionary work in general and on specific phases of that work in particular." This biography of Ziegenbalg is written by one who himself was born not far from Tranquebar, the son of a missionary sent out by the Leipzig Mission. Two of his sons are now active in the mission fields of South India. Rev. Zorn has given us a very interesting story of the trials, disappointments and sufferings of this pioneer mission worker in the Far East. G.

**MINNESOTA DISTRICT**

January, 1933

Rev. W. G. Voigt, Acoma, Theological Seminary, \$14.57, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Every-Member Canvass \$7.00; total .....	51.57
Rev. R. Polzin, Alma City, General Fund .....	17.09
Rev. O. P. Medenwald, Amery, Home for Aged \$10.00, General Support \$31.24; total .....	41.24
Rev. R. Heidmann, Arlington, Home for Aged \$25.00, Lutheran Children's Friend Society \$2.00; total .....	27.00
Rev. R. Heidmann, Arlington, General Institutions .....	32.00
Rev. J. E. Bade, Balaton, Lutheran Children's Friend Society .....	25.65
Rev. Wm. Franzmann, Baytown, Home for Aged .....	12.00
Rev. Theo. Haar, Bear Valley, General Administration \$5.00, Educational Institutions \$15.00, Church Extension Operation \$5.00; total .....	25.00
Rev. C. F. Kock, Belle Plaine, Finance .....	25.88
Rev. Jul. F. Lenz, Bremen, Theological Seminary \$5.00, Dr. Martin Luther College \$5.00, Missions \$10.00, Student Support \$6.40, General Support \$5.00, Lutheran Children's Friend Society \$6.00; total .....	37.40
Rev. Benj. Borgschatz, Brighton, General Missions .....	2.38
Rev. E. G. Hertler, Brownsville, Dr. Martin Luther College .....	1.55
Rev. W. P. Sauer, Buffalo, General Missions \$20.00, Indian Mission \$20.00, Negro Mission \$15.00, Home Mission \$10.00, Poland Mission \$1.75; total .....	66.75
Rev. G. F. Zimmermann, Cady, Bethesda .....	7.50
Rev. R. Jeske, Educational Institutions \$87.90, Home for Aged \$10.00, General Support \$15.00, Lutheran Children's Friends Society \$14.75; total .....	127.65
Rev. A. C. Krueger, Cedar Mills, Lutheran Children's Friend Society \$14.50, Wheatridge \$2.50; total .....	17.00
Rev. A. W. Blauert, Danube, General Administration \$18.39, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$20.00..	58.39
Rev. J. C. A. Gehm, Darfur, Student Support .....	2.03
Rev. J. C. A. Gehm, Darfur, Home Mission .....	10.20
Rev. E. H. Bruns, Every-Member Canvass .....	10.00
Rev. E. H. Bruns, Delano, General Missions .....	56.65
Rev. R. F. Schroeder, Dexter, Finance .....	17.85
Rev. Louis W. Meyer, E. Farmington, Finance \$10.00,	

General Institutions \$30.00, Home for Aged \$10.00, General Missions \$42.26, Every-Member Canvass \$24.00; total .....	116.26
Rev. C. J. Schrader, Echo, Indian Mission \$10.00, Home Mission \$20.00, Negro Mission \$3.00, Twin City Mission \$5.00; total .....	38.00
Rev. Carl C. Kuske, Emmet, Dakota-Montana Academy .....	11.00
Rev. M. Schuetze, Ellsworth, Northwestern College \$26.00, General Support \$10.00, Every-Member Canvass \$10.00; total .....	46.00
Rev. G. F. Zimmermann, Elmwood, Home for Aged .....	4.00
Rev. P. Gedicks, Essig, Dr. Martin Luther College \$5.00, Home for Aged \$2.50, Home Mission \$5.00, Lutheran Children's Friend Society \$2.50, Wheatridge \$2.50; total .....	17.50
Rev. Carl C. Kuske, Flora, Northwestern College \$2.05, Dakota-Montana Academy \$4.46; total .....	6.51
Rev. Karl A. Nolting, Frontenac, Indian Mission \$7.50, Home Mission \$15.00, Negro Mission \$7.50, Lutheran Children's Friend Society; total .....	35.00
Rev. Karl Nolting, Frontenac, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Indian Mission \$5.00, Home Mission \$10.19, Negro Mission \$5.00, Poland Mission \$5.00, Lutheran Children's Friend Society \$4.00; total .....	54.19
Rev. Hy. Boettcher, Gibbon, Synodic Administration \$20.00, General Institutions \$25.00, Indian Mission \$15.00, Home Mission \$25.00, Negro Mission \$10.00, Student Support \$6.17, General Support \$8.35, Twin City Mission \$10.00; total .....	119.52
Rev. T. E. Kock, Goodhue, Home for Aged \$10.00, Indian Mission \$5.33, Negro Mission \$10.00, Home Mission \$5.00; total .....	75.33
Rev. F. W. Weindorf, Grace, Goodhue, General Missions .....	27.13
Rev. F. W. Weindorf, St. John's, Goodhue, General Missions .....	50.06
Rev. Im. F. Lenz, Graceville, Theological Seminary \$8.26, General Mission \$10.00, Indian Mission \$10.00; total .....	28.26
Rev. Wm. Franzmann, Grant, Educational Institutions \$20.00, General Support \$6.50; total .....	26.50
Rev. Jul. F. Lenz, Hammond, Home for Aged \$3.00, Missions \$3.20, Wheatridge \$6.00; total .....	12.20
Rev. A. H. Baer, Hastings, General Missions .....	14.00
Rev. A. Jul. Dysterheft, Helen, Educational Institutions \$20.00, Home for Aged \$25.00, Indian Mission \$20.00; total .....	65.00
Rev. E. G. Hertler, Hokah, Dr. Martin Luther College \$5.60, Bethesda \$2.00, Lutheran Children's Friend Society \$2.25; total .....	9.85
Rev. W. J. Schulze, Hutchinson, Home Mission, Minnesota District .....	51.70
Rev. A. Martens, Island Lake, General Administration ..	8.00
Rev. M. J. Wehausen, Johnson, Synodic Administration ..	40.86
Rev. L. F. Brandes, Jordan, General Institutions \$80.00, General Missions \$30.00, Negro Mission \$5.00, Lutheran Children's Friend Society \$10.00; total .....	125.00
Rev. E. G. Hertler, LaCrescent, Northwestern College \$22.00, Every-Member Canvass \$19.00, Bethesda \$6.00, Lutheran Children's Friend Society \$5.75; total .....	52.75
Rev. Paul W. Spaude, Lake Benton, Student Support \$19.00, Home for Aged \$7.23; total .....	26.23
Rev. H. E. Kelm, Lanesburg, Lutheran Children's Friend Society .....	16.15
Rev. Karl J. Plocher, Litchfield, Synodic Administration \$100.00, Home for Aged \$15.73; total .....	115.73
Rev. W. P. Haar, Loretto, Church Extension Operation .....	2.00
Rev. W. P. Haar, Loretto, Church Extension Operation ..	1.00
Rev. O. K. Netzke, Madison Lake, Home for Aged .....	3.15
Rev. M. J. Wehausen, Malta, Synodic Administration ..	4.85
Rev. A. Ackermann, Mankato, General Administration \$10.00, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Home for Aged \$27.19, Indian Mission \$25.00, Negro Mission \$25.00, Home Mission \$10.00, Poland Mission \$10.00, Student Support \$10.00, Church Extension Operation \$10.00, General Support \$10.28, Every-Member Canvass \$88.65; total .....	306.12
Rev. A. Ackermann, Mankato, Lutheran Children's Friend Society \$23.74, Orphanage, Whiteriver, \$6.50; total .....	30.24
Rev. C. A. Hinz, Mason City, Home Mission .....	13.39

Rev. Theo. Haar, Mazepa, General Administration \$9.00, Educational Institutions \$30.00, Church Extension Operation \$10.00; total .....	49.00
Rev. Paul T. Bast, Minneapolis, Home Mission .....	50.00
Rev. Alvin Leerssen, Montrose, General Missions .....	19.13
Rev. Alvin Leerssen, Montrose, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, Home Mission \$8.20; total .....	28.20
Rev. W. Frank, Morgan, General Missions \$21.91, Indian Mission \$10.00; total .....	31.91
Rev. E. A. Hempeck, Morris, General Administration \$9.65, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, To Retire Debts \$20.00; total ..	49.65
Rev. J. Carl Bast, Morton, General Support \$20.45, Lutheran Children's Friend Society \$12.70; total ..	33.15
Rev. F. Koehler, Nicollet, General Administration \$35.05, General Institutions \$58.21, Home Mission \$47.17, General Support \$1.00; total .....	141.43
Rev. Arnold Eickmann, Nodine, Negro Mission \$1.35, Every Member Canvass \$27.50, Lutheran Children's Friend Society \$21.65, Wheatridge \$12.11; total ..	62.61
Rev. A. Eickmann, Nodine, General Institutions .....	77.00
Rev. R. C. Ave Lallemand, No. St. Paul, Dr. Martin Luther College \$55.00, Home Mission \$60.00; total ..	115.00
Rev. A. Langendorff, Nye, Home Mission .....	20.00
Rev. A. W. Blauert, Olivia, Home for Aged \$18.30, Student Support \$20.00, General Support \$20.00, Lutheran Children's Friend Society \$5.00, Bethesda \$5.00; total .....	68.30
Rev. A. W. Blauert, Olivia, General Administration \$10.53, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$20.00, Dakota-Montana Academy \$10.00; total .....	60.53
Rev. M. C. Kunde, Oronoco, Home for Aged \$5.00, Student Support \$5.00, General Support \$10.85, Every Member Canvass \$1.00; total .....	21.85
Rev. M. C. Kunde, Pine Island, Home for Aged \$10.00, Student Support \$5.00, General Support \$10.93, Lutheran Children's Friend Society \$7.00; total .....	26.93
Rev. M. C. Kunde, Pine Island, Church Extension Operation .....	24.25
Rev. Geo. W. Scheitel, Potsdam, General Institutions \$8.79, Dakota-Montana Academy \$10.21, Home for Aged \$15.00, Home Mission \$20.00; total .....	54.00
Rev. E. W. Penk, Prescott, Every-Member Canvass ..	31.00
Rev. E. W. Penk, Prescott, General Fund .....	8.65
Rev. Edw. A. Birkholz, Redwood Falls, Educational Institutions \$25.24, Missions \$21.06, Lutheran Children's Friend Society \$8.10; total .....	54.40
Rev. Aug. Sauer, Renville, Indian Mission \$10.00, Negro Mission \$9.00, Home Mission \$10.00, Every-Member Canvass \$8.00; total .....	37.00
Rev. H. C. Nitz, Rockford, Home for Aged \$20.00, Student Support \$17.08, Twin City Mission \$25.00; total ..	62.08
Rev. A. H. Nitz, Rockford, General Support .....	8.00
Rev. J. Plocher, St. Paul, Educational Institutions \$50.00, Home Mission \$61.77; total .....	111.77
Rev. J. Plocher, St. Paul, Every-Member Canvass .....	500.00
Rev. J. Plocher, St. Paul, Student Support \$8.35, Lutheran Children's Friend Society \$18.39, Twin City Mission \$75.13; total .....	101.87
Rev. A. C. Haase, St. Paul, Indian Mission \$40.00, Home Mission \$30.79, General Support \$85.23, Every-Member Canvass \$270.02, Twin City Mission \$5.00; total ..	431.04
Mrs. Ernest W. Carlson, Treasurer, Lutheran Mission Auxiliary, Membership dues from Trinity for Twin City Mission .....	5.00
Rev. R. Schierenbeck, Sanborn, General Administration \$20.00, Supervision, Pro. and Pub. \$10.00, Dr. Martin Luther College \$40.00, Home for Aged \$40.00, Indian Mission (Christmas Gift from Ladies' Aid) \$15.00, Student Support \$40.00, General Support \$50.00; total .....	215.00
Rev. O. K. Netzke, Smith's Mill, Educational Institutions ..	14.10
Rev. J. W. F. Pieper, Somerset, General Fund .....	6.25
Rev. J. W. F. Pieper, Stillwater, General Administration \$50.00, General Institutions \$26.00; total .....	76.00
Rev. A. Martens, Tyler, General Support .....	7.00
Rev. R. Jeske, Union, General Institutions .....	31.50
Rev. Paul W. Spaude, Verdi, General Support \$8.80, Home for Aged \$5.39; total .....	14.19
Rev. E. R. Baumann, Wabasso, Synodic Reports .....	2.50
Rev. E. G. Fritz, Wellington, General Institutions \$24.00, Home for Aged \$6.00, Poland Mission \$20.00, Lutheran Children's Friend Society \$6.00; total .....	56.00

Rev. Karl A. Nolting, West Florence, Synodic Administration \$5.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Indian Mission \$5.00, Home Mission \$20.00, Negro Mission \$5.00, Poland Mission \$5.00, Madison Student Mission \$3.50, Student Support \$2.50, General Support \$2.50; total ..	73.50
Rev. A. W. Saremba, Weston, Every-Member Canvass ..	5.00
Rev. A. W. Saremba, Weston, General Administration \$40.00, Lutheran Children's Friend Society \$5.50; total .....	45.50
Rev. Aug. Sauer, Winfield, Dr. Martin Luther College ..	12.65
Rev. Aug. Sauer, Winfield, Indian Mission (Indian Boy from Ladies' Aid) .....	25.00
Rev. C. Wm. A. Kuehner, Winthrop, Twin City Mission (Memorial Wreath from Ladies' Guild for Mrs. Chas. Bauermeister) .....	.....
Rev. H. E. Lietzau, Woodbury, Home for Aged \$12.00, Home Mission \$20.00, Student Support \$12.00, General Support \$12.00; total .....	56.00
Rev. Carl G. Schmidt, Wood Lake, Northwestern College \$25.57, Every-Member Canvass \$6.20, Indian Mission \$25.00, Home Mission \$28.70; total .....	85.47
Rev. M. C. Michaels, Woodville, Home Mission .....	13.00
Rev. P. E. Horn, Zumbrota, Educational Institutions \$50.00, Missions \$50.00, To Retire Bonds \$16.13, Church Extension Fund \$18.50, Bethesda (John Albers) \$5.00; total .....	139.63
Total .....	\$5,394.31

**Summary**

Budgetary .....	\$3,997.57
Non-Budgetary .....	389.37
Every-Member Canvass .....	1,007.37
Total .....	\$5,394.31

H. R. KURTH, District Treasurer.

**TREASURER'S STATEMENTS**

January 31, 1933 — 7 Months

**Cash Account**

**Accretions**

Cash Balance July 1, 1932 .....	\$ 17,683.31
Coll. for Budget (regular) .....	142,539.56
Coll. for Budget (Brenner) .....	806.52
Coll. for Budget (E.M.C.) .....	76,544.81
Revenues .....	29,286.65
	<u>\$266,860.85</u>
Church Ext. Accts. paid .....	\$ 1,816.65
Church Ext. Revenues ..	501.98
Trust Fds. Prev. reported ..	1,808.00
Memorial Wreaths .....	10.16
Sem. Bldg. Com. ....	779.59
Accts. Receivable paid....	104.41
	<u>5,019.79</u>

**Liabilities**

Accts. Payable made ....	\$ 24,980.31
Accts. Payable paid .....	15,000.00
Plus .....	\$ 9,980.31
Notes Payable made ....	\$ 11,356.86
Notes Payable paid .....	29,270.43
Minus .....	*\$17,913.57
Non-Budgetary Recd. ...	\$ 1,715.73
Non-Budgetary paid .....	1,414.16
Plus .....	\$ 301.51
	<u>*7,631.69</u>
Total Net Cash Available .....	\$264,248.95
Budget Disbursements ..	\$226,539.76
Church Ext. Loans .....	3,508.85
Annuities Paid .....	350.00
Moratorium .....	932.57
Notes Receivable .....	939.50
Bonds for Trust Fund ...	196.00
	<u>232,466.68</u>

Cash on hand Feb. 1, 1933

\$ 31,782.27

THEO. H. BUUCK, Treasurer.

**TREASURER'S REPORT**

January 31, 1933 — 7 Months

Receipts Distributed and Allotments		Allotments	Arrears
Collections			
Pacific Northwest .....	\$ 385.42	\$ 1,162.56	
Nebraska .....	5,160.70	5,347.30	
Michigan .....	14,045.28	18,028.85	
Dakota-Montana .....	5,160.41	6,530.93	
Minnesota .....	26,455.19	37,072.14	
North Wisconsin .....	32,510.71	46,393.06	
West Wisconsin .....	31,438.95	45,272.85	
South East Wisconsin .....	25,627.05	51,550.24	
Total from Districts .....	\$140,783.71	\$211,357.93	\$ 70,574.22
Direct Sources .....	1,755.85		
	\$142,539.56		\$ 68,818.37
Rev. Brenner .....	806.52		806.52
	\$143,346.08		\$ 68,011.85
Revenues .....	29,286.65	46,666.66	17,380.01
	\$172,632.73	\$258,024.59	\$ 85,391.86
Budget Disbursements ..	226,539.76	226,539.76	*31,484.83
Deficit .....	\$ 53,907.03		\$ 53,907.03
Unappropriated .....		\$ 31,484.83	
<b>Every-Member Canvass</b>			
June 30, 1932 .....			\$175,021.93
July, 1932 .....	\$ 32,844.79		207,866.72
August, 1932 .....	16,617.94		224,484.66

September, 1932 .....	6,751.63	231,236.29
October, 1932 .....	8,907.85	239,334.14
November, 1932 .....	5,607.52	244,941.66
December, 1932 .....	3,369.80	248,311.46
January, 1933 .....	3,255.28	251,566.74
E. M. C. Coll. to January 31, 1933 .....		\$251,566.74
Debt on Dec. 31, 1931 .....	\$752,649.69	
Debt on Jan. 31, 1933 .....	605,168.13	
		147,481.56
		\$104,085.18
1931-1932 Deficit paid .....	\$ 40,187.63	
7/1/32-1/31/33 Deficit paid .....	53,907.03	
		94,094.66
E. M. C. Cash .....		\$ 9,991.52
Cash Bal. January 31, 1933 .....		17,683.31
Other Cash on hand .....		4,107.44
Total Cash on hand .....		\$ 31,782.22

We wish to acknowledge with thanks the following donations:

In memory of Fred Riemer who died January 2, 1933, at Manchester, Wis., Mrs. Fred Riemer donated the sum of \$3.66 for Apache Indian Mission.

Memorial Wreath from Rev. Theo. Eggers, Lebanon, Wis., in memory of Mr. Albert Manthey, for Northwestern College.

Memorial Wreath from North Wisconsin District \$4.50.

THEO. H. BUUCK, Treasurer.

**TREASURER'S REPORT**

January 31, 1933 — 7 Months

Receipts and Disbursements

Department	Receipts	Disbursed	Capital Investments	Operation	Maintenance
General Administration .....	\$ 37,442.73	\$ 24,827.43		\$ 24,827.43	
Educational Institutions .....	17,000.15				
Theological Seminary .....	3,079.51	11,329.06	368.00	10,739.23	221.83
Northwestern College .....	3,659.70	28,046.93		24,905.92	3,141.01
Dr. Martin Luther College .....	2,284.46	24,571.37	1,467.35	22,393.35	710.67
Michigan Lutheran Seminary .....	1,203.40	6,792.91	44.71	6,440.89	307.31
Northwestern Lutheran Academy .....	329.49	4,278.99	7.90	4,229.68	41.41
Home for Aged .....	1,451.51	3,169.59		3,073.24	96.35
Missions, General .....	34,675.66	816.77		816.77	
Indian Mission .....	7,588.95	14,851.76		14,320.41	531.35
Negro Mission .....	4,950.66	31,084.06		31,084.06	
Home Mission .....	17,767.47	54,551.79		54,551.79	
Poland Mission .....	2,702.82	5,107.10		5,107.10	
Madison Student Mission .....	334.74	1,530.50		1,530.50	
General Support .....	5,451.15	11,359.00		11,359.00	
Indigent Students .....	1,601.83	4,222.50		4,222.50	
Church Extension .....	761.13				
To Retire Debt .....	248.20				
	\$142,539.56	\$226,539.76	\$ 1,887.96	\$219,601.87	\$ 6,049.93
Coll. Rev. Brenner .....	806.52				
	\$143,346.08				
Revenues .....	29,286.65				
	\$172,632.73				
Every-Member Canvass .....	76,544.81				
	\$249,177.54				
Less Every-Member Canvass .....	76,544.81				
	\$172,632.73	\$172,632.73			
Deficit .....		\$ 53,907.03			

**Debts**

July 1, 1932 .....	\$612,799.82
Debts made since .....	38,052.90
	\$650,852.72
Debts paid .....	45,684.59
	\$605,168.13
Debt on January 31, 1933 .....	\$605,168.13
Decrease .....	\$ 7,631.69

THEO. H. BUUCK, Treasurer.

## Lithographed Easter and Lenten Offering Envelopes

Beautifully lithographed in five colors — designed in the feeling of the world's religious masterpieces of art — created to conform with the spirit and meaning of the respective Church Holidays — the appeal of beauty through the use of these Envelopes and their religious sentiment will bring members of the congregation to a greater realization of their duty to the Church through larger contributions.

**PRICES**

	1,000	500	100
Large Size — 3-1/16×5½ — Nos. 305, 311 and 142 .....	\$ 4.00	\$ 2.50	\$ .75
Small Size — 2¾×3⅝ — Nos. 18 and 265.....	3.50	1.85	.40

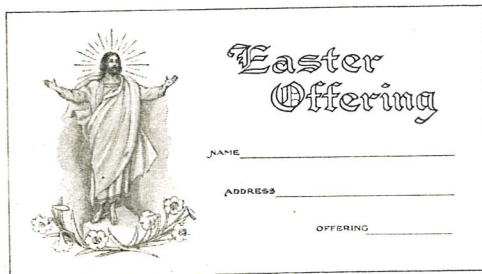
Postage Extra



No. 18 — Small Size 2¾×3⅝



No. 305 — Size 3-1/16×5½



No. 311 — Size 3-1/16×5½



No. 265 — Size 2¾×3⅝



No. 142 — Large Size 3-1/16×5½

### Slot or Daily Offering Envelope



No. 162 — 3-1/16×5½

No. 162

Price: \$2.00 per 100



No. 1002 Easter

Size 3⅝×2¾ inches

Price: Per 100, 40c; per 1,000, \$3.50

## A Delightful New Offering Box Series



### Lenten

#### Daily Offering Box

A beautiful offering box to be used during the Lenten Season. The famous Plockhorst picture of Christ in the Garden of Gethsemane is used as the central design, around which are grouped the forty days of Lent.

Special spaces are provided for recording the daily contributions. This box will double your Lenten offerings.



#### Easter Offering Box

For the Easter offerings. The design represents the women visiting the tomb. Inscription, "He is not here — He is risen."



#### Missionary Offering Box

A unique design, appropriate for Missionary Societies or special Missionary Collections. The inscription is "Go ye in to all the world and preach the Gospel to every Creature."

Uniform size 2×2½ in.

5c each, 50c dozen, postpaid; \$3.50 per 100, delivery extra