

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.

Vol. 18.

Milwaukee, Wis., May 24th, 1931.

No. 11.

PENTECOST

Come, O come, Thou quick'ning Spirit,
True God from eternity!
Let us Thy blest grace inherit,
And our souls be filled with Thee;
Then shall spirit, life, and light
Drive away our inner night.

Grant our hearts Thy heavenly treasure:
Wisdom, counsel, purity;
That in naught we may take pleasure
Save in that which pleaseth Thee.
Let Thy knowledge spread and grow,
Working error's overthrow.

Lead us to our soul's salvation,
Keep us in the paths of grace,
Shield us from the world's temptation
That might foil us in the race;
When we stumble, hear our call,
Work repentance for the fall.

Let us trust Thy witness wholly
That we children are of God,
Who rely upon Him solely,
When they pass beneath the rod;
For the Father's chastenings
Bless above all earthly things.

Prompt us, that we come before Him
Joyously with hope in view,
Sigh in us, when we implore Him,
Ever plead for us anew;
Then our prayer shall not be vain,
And our faith new strength shall gain.

If our soul for comfort languish,
And despondency grow strong,
That the heart must cry in anguish:
"O my God, my God, how long!"
Comfort then the aching breast,
Grant us courage, patience, rest.

Mighty Spirit of reliance,
Sure Defense in all our need!
When the foe bids us defiance,
Bid Thy work in us Godspeed!
Grant us weapons for the strife,
And with victory crown our life.

Guard, O God, our faith forever;
Let not Satan, death or shame
Ever part us from our Savior;
Lord, our Refuge is Thy name.
Though our flesh would fain say Nay,
Be Thy Word to us still Yea.

And when death life's thread is rending,
Then assure us yet the more,
As the heirs of life unending,
Of the glory there in store
Which can never be expressed,
But with which we shall be blessed.

Joachim Neander, 1679.

PENTECOST

"And they were all filled with the Holy Ghost"

Acts 2:4

They — men like you and I; here on earth; while they were living in the flesh, their outward life with its labors and battles, its successes and failures, its joys and sorrows, not at all different from that of other men; frail creatures, dust that returns to the dust.

They — men like you and I; conceived and born in sin; guilty before God and an abomination in His sight; without spiritual life by nature and under the power of the prince of darkness; men under the judgment of eternal death.

And — . This event did not come to them unexpectedly." When the day of Pentecost was fully come, they were all with one accord in one place." With one accord they were waiting and praying for "the promise of the Father which" Jesus, their Master, had said, "ye have heard of me."

When preparing His disciples for the coming events, His death and resurrection, Jesus had told them: "It is expedient for you that I go away; for if I do not go away, the Comforter will not come unto you; but if I depart, I will send him to you."

Without the "going away" of Jesus, there would never have been a Pentecost. God-estranged men cannot be given the "promise of the Father." But Jesus had gone, gone as the sin-bearer through the agony of Gethsemane, through the torments of hell, through His sacrificial death on Golgotha to reconcile the world to the Father by His atoning blood. Risen from the tomb on the third day, Jesus was able to bring to His disciples, yea, to all men, the gracious greeting of the Father, "Peace be unto you!" Ascended into heaven and sitting at the right hand of God the Father, He is now fulfilling His promise: "Ye shall be baptized with the Holy Ghost, not many days hence."

The Holy Ghost: who in the beginning moved upon the face of the waters," Gen. 1:2; who "strove" with men in the days before the flood, Gen. 6:3; of

whom David said: "The Spirit of the Lord spake by me, and his word was in my tongue," 2 Sam. 23:2; whom, Isaiah 63:8-10, vexed Israelites when they rebelled against their God; whom the seraphim praise with the Father and the Son, "Holy, holy, holy, is the Lord of hosts," Is. 6:3; in whose name the children of Israel were blessed: "The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace," Numbers 6:24-26; who, Matt. 4, like a dove descended upon the Son of God at his baptism; in whose name all men are to be baptized, Matt. 28, as they are to be baptized in the name of the Father and the Son; one with the Father and the Son in the work of grace: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all," Gal. 13:13.

They were **filled with** the Holy Ghost. The Holy Ghost, a person, the third person of Holy Trinity, came to them. He entered their souls and took possession of them. An actual indwelling of God in man. Paul says, 1 Cor. 6:19: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Mortal man, sinful man, the habitation of the infinite, holy God!

They were **filled with** the Holy Ghost. The Holy Ghost had been in the hearts of these men before Pentecost, for, "No man can say that Jesus is the Lord, but by the Holy Ghost"; and they had known and confessed, "Thou art the Christ, the Son of the living God." But now they received the gracious gift of the Holy Ghost in the abundance promised for the days of the New Testament, Joel 3, and He began to work in them mightily, striving to overcome what was in their heart by nature and to build up in it the life that comes to man from God.

How the Holy Ghost works in the heart of a man no one knows; His gracious operations will always remain a blessed mystery. But there can be no doubt as to the grace and the gifts He brings to the soul of man.

The very names Jesus Himself gives him tell us: "The spirit of your Father, the Spirit of truth, the Comforter." And this is what He says of the work of the Holy Ghost: "He will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have many things to say unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and

shall show it unto you. All things that the Father hath are mine: therefore said I that he shall take of mine, and shall show it unto you." And again: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

How these promises were fulfilled; how the Holy Ghost revealed the truth of God to them, glorifying Jesus, assuring them of the peace of God, dispelling all their fears and doubts, filling them with supreme joy; how He made them fearless witnesses of the Crucified Lord and endued them with gifts for this ministry; how He renewed their hearts to love God and the brethren, sanctifying their lives to the Lord that they had favor with all people; how He promised and emboldened them to ask the Father for all good things in the name of Jesus: the inspired story of the first Pentecost, Acts 2, tells us, revealing to us what the Holy Ghost works in the heart of man and how greatly blessed they are who are filled with the Holy Ghost.

"They were **all filled with** the Holy Ghost." Trusting in the promise of the Lord, they had asked for this gift and every one of them received it. No one was denied the "promise of the Father."

But the promise of the Father was not to those few men only. "It shall come to pass," we read in Joel, "in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out, in those days, of my Spirit; and they shall prophesy. . . . And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved."

The promise is yours. Pray. Your prayer will not be denied. Jesus says: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

J. B.

COMMENTS

You Must Obey Me! So, according to news reports as found in the Chicago Tribune, says the Pope Pius XI to Fascist Italy. The dispute arose over the activities of the Azione Cattolica, a church organization with thousands of Italian members. The charges were made by the Fascists that the organizers of the Azione Cattolica were not confining themselves to strictly religious and moral welfare but were, in fact, attempting to organize working men into Catholic syndicates in rivalry to

Fascism's system, which claims a monopoly, and so were opposing the corporative state.

The Fascist claims were that the Azione Cattolica leaders were covertly trying to organize the old Populist, or Catholic party, and to set up a rival labor organization which, in the event of any emergency, could be substituted for that which has been elaborated upon by Fascism.

Pope Pius makes a direct reply to Secretary Guiriati's speech in a letter to Cardinal Schuster, archbishop of Milan, published in a late issue of *Osservatore Romano*, Vatican organ. The pontiff deplores Guiriati's speech and challenges Fascism's sole right to the instruction of youth, and its claims to the right to determine in what way lay organizations may assist the church.

"All supernatural," said the pope, "moral, and religious matters are in the total competency of the church, and the state must recognize this, since it has established Catholicism as a state religion under the Italo-Vatican concordat. It is evident that the church has a right to direct the work of the Azione Cattolica and to look after the good of the working men, not in order to oppose the work of the syndicate state, but to safeguard and enhance the good of souls. There cannot be a conflict because the corporative state's function is to regulate the relations of capital and labor, while the Azione Cattolica's field is purely spiritual.

"Difficulties may arise on account of the attitude of the Fascist state and regime as such. But since the Fascist state maintains that it is Catholic, it becomes plain that it must obey the church and its head if it wishes to be truly Catholic, and accept what the pope and the church say about the Azione Cattolica as part of its duty to the church and faith in its support."

Unmistakable language this, from the head of a church which has ever striven for supremacy not only on the field of religion, morals and conscience, but also in the realm of the state. It was this power that the pope had in mind when he contended for the establishment by law of the Catholic church as the state church of Italy. This is what he bargained for in the Italo-Vatican concordat, and obtained. The clash of authority between the church and the state thus bound to the church could not be unforeseen. In such a clash of claims for authority the pope must always endeavor to rivet his power a little more tightly upon the state. The misery that such a wedding of church and state has always entailed upon the populace, as taught by all history, cannot move the Catholic hierarchy from its designs upon the liberties, civil and religious, of the people. Its greed for power has remained unchanged through the centuries. It is bound to rule.

The lesson for us in this little disagreement between the pope and the Fascist rulers of Italy is plain

enough. Let us ever be on our watch against all manifestations of that lust to rule as betrayed ever and anon by the Romish sect in this country. Let us also not forget to thank our God that we escaped the doubtful blessings of state religion in our beloved land. State rule and church rule must remain apart.

Z.

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Walk With God The more intimately a man walks with his God, the greater will be the calm and fearlessness which he will display in the very face of harm and danger. The opposite is true also, the more God-less a man the more will he be open to foolish superstition, the use of charms and amulets, and other practices of devil-worship. An Associated Press report from St. Louis relates an interesting instance where this is illustrated most forcibly.

Carmelo Fresino was prominent among the bad men of our time, he was a notorious killer, extortionist, and bootlegger. His dark record of cruel and lawless deeds, spread over the long period of ten years, no doubt filled him with misgivings as to whether he would not too die with his boots on, like some of the other hurriedly deceased notoriety of this fast decade. Well, he died just shortly and the two bullets found in the back of his head led the coroner strongly to suspect that he had died a violent death, said violence being applied by the hand or hands of other parties unknown. In fact the official leaned so strongly toward this explanation of Mr. Fresina's sudden demise, that he made it his explanation of why he thought the erstwhile gunman was entitled to the rite of being buried. Now that was nothing unusual, neither the life nor the death of this distinguished foreigner were so remarkable as to cause great excitement here or in Sicily. It was something else which drew more attention than lies in a sigh of relief from the orderly people of the South as they accustomed themselves to the thought that Carmelo Fresina was filling a grave and that he was doing it ably and well: The killer left something behind, in his pocket-book in fact, which stimulated the thought uttered at the beginning of this short item: It was a prayer! His purse was found to contain a prayer such as superstitious soldiers have been said to carry in order to shield them from harm. Written on yellow paper with a lead pencil, the prayer set forth that the bearer was safeguarded from "all sorts of weapons and arms, projectiles and guns, long or short swords or knives, daggers, carbines, halberds and all sharp, cutting and pointed weapons, from lancets and spears, short or long rifles, muskets wrought and forged, of all kinds of metal, be they of steel or iron, brass or lead." The gangster evidently feared death; he looked upon death as a loss, in fact as the end of everything. There is only one way to change this:

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3rd, 1917, authorized Aug. 26th, 1918.

Address all news items to Rev. F. Graeber, 3815 W. Michigan St., Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

Walk with God, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

G.

Pensions for Retired Clergymen of the Protestant Episcopal Church will be \$1,000 a year, as a minimum, which is an increase of \$400 a year over the minimum heretofore. This announcement was made at the offices of the Church Pension Fund, 14 Wall Street, New York, as the New York Times reports.

This is indeed gratifying news for the superannuated and retired ministers of the Episcopalian persuasion. How about our retired ministers of the Wisconsin Synod? We are aware that we are treading on dangerous ground and touching a sore spot, when we speak of the support that our synod gives to these men and their widows and orphans. The mere pittance that is allowed them after their days of laboring in the Lord's vineyard are over is so infinitesimal that it were laughable were it not so sad. Our sister synod of Missouri has recognized its duty to these worn out workers by creating a large fund for their support. What have we done? Nothing. We are still going on in the old time-honored way of doling out a few dollars to these worthy ones and often insulting them by calling it a dole, a gift of charity. Our excuse is that the state of our finances will not allow greater freedom in caring for these people in a manner worthy of their merit and responding to our ability. But how valid is this excuse. Will it stand before God and men?

We all know that the salaries paid to our church workers during the years of their productivity are so low, that only in rare cases is it at all possible for a minister to save anything from that salary for his old age, when even this meager and modest stipend stops, leaving him or his family to shift for himself as best he may. Is it not time for the church to realize its duty in the matter and come to some arrangement by

which our retired pastors, teachers and their widows shall not be in want?

We are not now arguing for any special plan, but would like to call attention to the way others have to meet this duty. Bishop Lawrence, announcing the action of the board of trustees, made the following statement:

"This substantial increase in pension allowances to the clergy of our church who have been retired upon reaching the age of 68 has been made possible because of the success with which the Church Pension Fund has been supported and administered since its inception on March 1, 1917. It is the third step that has been taken to liberalize pension grants under the fund or to enlarge their size and usefulness as contemplated when we appealed to the laity of the entire church in 1916 for the \$5,000,000 fund with which to inaugurate this service.

The fund is based upon the requisite that every parish and other organization comprising the church shall pay for pension purposes a sum equivalent to 7.5 per cent of the salary paid to any clergyman. At the present time our records show that 99.6 per cent of the parishes and other organizations in every diocese and missionary district have met the obligations in paying the designated quota in support of the fund."

We have frequently met uninformed members of our parishes, who assumed that we had such a fund for the support of our superannuated and retired ministers. We have not. Nor as yet have we made any serious attempt at creating such a fund. It may be debatable whether such a fund is the proper solution, or whether such a fund could be created by the help of our church members. At any rate, we have not tried it. We have been so busy extending our lines through missionary endeavors, building up our colleges and seminaries, that we have entirely overlooked the welfare of the necessary workers for these projects. We have lost sight of the human equation. It is eminently true that the Lord will provide, also for these broken-down ministers and the fatherless, for so has He solemnly promised, and our Lord always keeps His word. But let us remember that the Lord helps and blesses us by the use of the natural means which He puts in our hands and that no one who wilfully neglects these means may hope to survive. We cannot blame the Lord, for all the means necessary for our upkeep have been given us plentifully. It is just that we have not called for them, because we naturally cling to our old ramshackle ways.

Let every one among us ponder these things. Z.

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Is It New? Here is something which, at least in its outward manifestation bears the stamp of newness: it is called anorexia nervosa, if that means anything to you. We come to a knowledge of it by

the Milwaukee Journal, which in turn quotes Dr. Langdon as speaking before a recent meeting of the Medical Society of Individual Psychology at London. Young women of the later teens (16 to 20) seem most easily to fall victim to this nervous trouble. The article interested us all the more because we had just recently heard a case of the kind described — though in this instance, we are bound to say that the victim was well out of her teens. The doctor traces the disease back to “a feeling of rebellion against authority” and goes on to say “the chief symptom of it is a morbid refusal to eat.” The victim, according to the doctor’s further explanation, pretends, not only to others but also to herself, that her inability to eat is due to some real disease or to a desire to be slim or to religious or humanitarian scruples. The field of selection for the cause, you will perceive, is very wide: the results narrow down most startlingly when the doctor declares that in his observation he has known cases to terminate in “starving to death.”

In the discussion which followed the scientist’s presentation the London experts were agreed that the real cause of the disorder was a profound mental revolt against something that is being forced on the young woman by her family or by circumstances. Sometimes, Dr. Brown argued, the revolt is merely against the idea of growing up and of being compelled to stand on her own feet in the world instead of depending on her parents to settle all her problems for her. In confirmation of this special type of manifestation he instances that victims of this variety of the disease may develop an actual childish appearance, as though they were trying to be little girls again. Be this latter as it may, it does not take a very keen observer to note that we are living in an age of revolt. Whole countries become hotbeds of revolution because the inhabitants taken individually are potential revolutionists: comes along a leader, away goes the mob. Action along this line is prompted not by a desire for a higher and more perfect order, but by hatred of all restraint. Baldly stated, self-seeking and self-sufficiency are pronounced traits of the moral degeneracy of our age. Carried beyond a certain point this diseased condition of mind may lead to the most extravagant and even suicidal results.

Treatment of the disorder mentioned above, the doctors were agreed, must be directed toward removing the feeling of revolt against authority or circumstance. That is true, if you begin at the right point. The beginning must be made within the patient himself or herself. “The fear of the Lord is the instruction of wisdom; and before honor is humility.” Where a people bend their efforts toward a fulfillment of the First Commandment, a serious attempt at obedience of the other nine will follow as a matter of course. No cajolery, nor an elaborate system of re-

wards, nor masked appeal to ambition and jealousy will lead the coming generation upward and onward, but the fear of the Lord. We cannot begin too early to instill it nor be too insistent and patient in seeking the fruits. G.

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Spiritism Received A Body Blow Under the heading, “Spiritism received a body blow,” the Lutheran Witness says:

Spiritism received a body blow when the newspapers were given an interview with Nino Pecararo, “mystic,” who, the late Sir Arthur Conan Doyle admitted, won him over to Spiritualism. Declaring that “people want to be fooled,” Pecararo now admits that the famous demonstrations which made a Spiritist of Doyle “were all a fake.” Addressing an Associated Press reporter, he said, April 8: “I’ve never seen a ghost and don’t believe any one else ever has. I’m sick and tired of giving *séances* and having Spiritualism reap the profit. When ‘ghosts’ appear at my *séances*, they are Nino Pecararo in the flesh.”

The interview occurred in the apartment of Joseph Dunninger, chairman of a committee named by a magazine to expose fake Spiritualists. Dunninger said, “Conan Doyle had implicit faith in Nino and wrote that Spiritualism rises or falls by him.”

Pecararo refused to divulge just how he performed the feats which have made him generally accepted as one of the best mediums in the world. All his magic he performed behind a curtain, with only his hands appearing at intervals as he perpetrated a new feat. He had himself securely bound and then freed himself and wrote two messages. One purported to be from Doyle, the other from Harry Houdini. The handwriting compared favorably with authentic originals of the two men.

“Eleven years ago, when I told people I was a Spiritualist, they didn’t believe me,” he said. “Now I’m trying to convince them I’m not, and they won’t believe me.”

We are not yet ready to give up the thesis presented in our *Spiritism*, published when the Spiritualistic craze was at its height (after the war), that there are genuine cases of mediumship involving the employment of evil spirits. But if we estimated the fakes at 99 per cent ten years ago, we are now approaching the famous 99.44. So much is true that every medium when scientifically tested either was revealed as an impostor or voluntarily confessed himself or herself an impostor after the scientific test had failed to show them up.

And do you know that there are Lutherans who have given up their Church and are today spending their money on *séances*, the dupes of skilful deceivers who have as little to do with the spirits or with ghosts as the person reading this has with the Pharaoh who built the big pyramid?

We agree with the writer that there are genuine cases “of mediumship involving the employment of evil spirits. The damsel at Philippi, Acts 16, was, according to the inspired report of Luke, possessed with a spirit of divination. Paul commanded the spirit to come out of her. “And he came out the same hour,” and whatever powers she had possessed left her as the spirit departed, for her masters say “that the hope of their gains was gone.”

Exposing mediums as fakes, brings no spiritual gain. A man is saved from superstition only when he has through Christ learned to call upon the name of

God in every trouble, to pray, to praise and to give thanks, recognizing all superstition as unbelief that profanes the holy name of God and abhorring every form of superstition as a soul-destroying sin. J. B.

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Prussian Concordat An Associated Press report states that a tentative agreement between the Prussian State and the Protestant church in Prussia has been reached after many months of negotiation. The agreement arrived at and signed on May 11 still requires the ratification of the state council, by which it will become binding. The chief feature of this new agreement is stated as a complete separation of church and state. The movement which looks to this result began two years ago when an understanding between the Prussian state and the Vatican came about. When this agreement was consummated the Protestants, numerically again as strong as the Catholics, complained that their interests had been sacrificed on the altar of political expediency. The state subsidy to the Protestant church was fixed at 4,950,000 marks (about \$1,188,000) compared with 2,800,000 marks to the Catholic church. If you take into consideration the great numbers who are said to have drifted away from the church entirely and who, far from being friendly to the church have adopted a position of outspoken enmity, it seems probable that the so desirable separation of church and state will at length become assured. With the ground thus cleared of incumbrances and obstructions the Protestant church, emerging from the haze which has long to its harm enveloped it, may come to a new seed-time and harvest. We hope and pray that God may bless this movement to the salvation of many souls.

G.

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An Alibi According to almost all reports Russia might well change its name for a somewhat shorter but more descriptive one. If an old-time printer with his antiquated equipment of type were to attempt to set up an article descriptive of this land, employing this new name, repeated mention of the new name might bring on a shortage of one letter in the font — the letter I. This new designation for Russia is so appropriate because the land stands avowedly for enmity against God and everything that savors of God.

Of course there has been no lack of such as try to explain Russia's extreme attitude. Here the Jew had no hope of immunity. History shows that he has been made the scapegoat for almost anything horrible, from a supposed ritual murder performed in secret to the holocaust of the World War. "The Jews with their money-power and their secret world-enmeshing combine are seeking the downfall of all Christian civilization," that was the verdict of some biased observ-

ers. We are able to bring to notice what seems to establish a complete alibi for this much-accused people by quoting the following from *The Friend of Zion*:

A refutation of the belief that Jews dominate the government of Soviet Russia has been made by Ivy Lee, famous publicity man. In an address delivered over a nation-wide radio hookup for *Collier's Magazine*, Lee reviewed the personnel and structure of the Russian State, and emphasized that "there is only one Jew in the Soviet cabinet, and that is Maxim Litvinoff, Commisar of Foreign Affairs."

That the Jewish people, far from exulting over present conditions in Russia are themselves groaning under the burden of oppression imposed by the present order, or disorder, in this benighted land, is plainly emphasized by a report of William Zukerman, correspondent of the *Jewish Morning Journal* and the *Seven Arts Feature Syndicate*. He refers to a letter received from a high Jewish authority in Soviet Russia explaining why in Kiev not a single synagogue is open for worship. According to a ruling of the government, in order for any church or synagogue to remain open it is necessary that fifty congregants register their desire to that effect. The Jews, fearful of an additional burden of taxation that might be imposed, have not obtained the needed fifty signatures. One hundred and forty thousand Jews live in Kiev.

So not even fifty out of one hundred and forty thousand have the courage to insist that their house of worship be open to them. This does not appear to reveal a situation where the Jew is dominant. No, we rather think this land has become what it frankly purports to be: the land of the God-less, Hell would be its most appropriate name.

Why all this? The time of depression which has come upon us and has affected both high and low has opened the avenue of speculation as to remedy. It were folly to deny that many of the impoverished in our land have looked upon the Russian experiment as a possible solution of our own national difficulties. The time will come when we will look upon the Russian experiment as an example of despairing self-help. We Christians know that an experiment of this kind can arrive at but one end: failure.

Our country is experimenting both locally and nationally: let us be far-seeing enough that the Church may not over-reach itself and suffer in the final disentanglement; then we would not need to look for an alibi. G.

OUR CHRISTIAN FAITH

This Article Will Be of Interest to Everybody, But Is of Special Interest to Young People Who Are First Facing the Problems of Life

From the Tri-Parish Monthly Caller

Before offering Caller readers more anecdotes pertaining to the doctrines of our Catechism, the editor deems it advisable to give a summary of our Christian

Faith in a lengthy sermonette. The anecdotes following in future issues should then be understood more readily. This sermonette is, however, appearing in the form of a letter, as it was recently written by the editor to one of his nieces. This particular niece entered training in a hospital at Ann Arbor, the "Varsity City" of Michigan. The people of this city have their troubles, their sorrows, and their griefs, as well as people of any other city. They have their joys and their pleasures likewise. They have their opinions, their ideas, their notions, and their beliefs, each one according to his or her liking. They have their political squabbles, and seem to get along in spite of them. And, judging from appearances the city of Ann Arbor is about as religious as many other city.

But it was here that the editor's niece (born and reared on a farm near the little country town of Saline, in fact, in the same house in which the editor himself first saw the light of day) received a shock for her Christian faith. It was a shock that "set her athinking" — to use her own words. And, where is the young, inexperienced Christian of today that is not receiving similar shocks? Statements such as: "The Bible is an old book over 2,000 years old, and can, therefore, not be considered a guide for present-day conditions," "There is no hereafter. Death ends all." "Had I known on the Day of Confirmation what I know now, I would not have been confirmed," are enough to set any young person athinking, especially if such cursed arguments flow from a mouth whose owner may have the honor of being highly favored in this life. To anyone doubting or wavering in the faith these words may be enlightening, encouraging and comforting. It is for their benefit that this letter is being published.

My dear Florence:

From your letter I note that a number of your young friends have a case of, — let us call it "spiritual indigestion." And, it "set you athinking?" We heard something of science, evolution, and similar teachings, and we're almost ready to throw Christianity overboard! Well, Florence, that is not always as serious as it may appear at first glance. Where is the Christian that has not been set athinking? The devil seeks to devour whom he can. His chief aim and ambition is to destroy the faith of the young, the coming generation. He tempts them in various ways, that they should doubt God's holy and infallible Word. And who would not doubt God's Word at times, when this subtle tempter makes his deceitful onslaughts? Who would not waver? Yea, who would not fall? Greater personalities than you or your friends or I have fallen. Think of Jonah. Abraham wavered. Sarah laughed. Job cursed his day. David! What a disgrace did he not bring upon himself! Peter denied his Master! What about

Adam and Eve! So do not be surprised if you find Christians doubting or wavering at times. How can it be otherwise? The Bible speaks of so many "impossibilities." The Lord gives us such great promises. It's just too much for our reasoning power to accept as truth. We actually wonder: 'Can the Bible be telling us the Truth?' Let us consider the matter carefully. I cannot write a sermon, but shall give you a little tonic that may also be of benefit to your friends.

It is said that the Bible is an old book, over 2,000 years old. No Christian will deny that. But, does its age in any way prove that it is unreliable? Does its age prove that it cannot contain the truth? And, do the "impossibilities" mentioned therein prove that it cannot be true? For me, the **age** of the Book is the sign of reliability. It has been handed down to us from generation to generation throughout the ages. It has stood the test of time. Thousands have fought with all their power and wealth to destroy the Book, but it is still with us. All its enemies in the world have not been able to eradicate it from the face of the earth. Thanks be to God for that! When thoughts of doubt come over me, I cannot help but come with the question: "What else is one to place faith in, if not in the Bible, God's infallible Word? Is there any other book that is reliable? Could I depend on opinions offered in books published by men that are not reliable?" The only thing left for me to do is to return to the Bible — the only reliable standby — the Book proclaiming the full TRUTH pertaining to **man's origin, life, death, and hereafter**. No, the age of the Bible is not a point against, but a point in its favor.

"The Bible mentions certain **impossibilities**." But who dare speak of "impossibilities" in these modern times. Methinks a person talking about impossibilities in these times must be about 2,000 years behind the times. Think of what **man** can produce. Think of the steamship, railroad, automobile, aeroplane, zeppelin, wireless radio, machine guns, Big Berthas, the many things done with electricity — time and space would not permit me to enumerate all the "impossibilities" of our modern era. For it is only a few years ago that people considered many of these great, yet simple things, "impossibilities." If your grandfathers would come out of their graves to take a look at our modern way of living they would gaze with astonishment. Now, if these things are possible to man, why should the Creator of man not be able to do even greater things? Why should it be impossible for Him to permit Balaam's ass to speak? Why should it be impossible for Him to make the day longer for Joshua's sake? Why should it be impossible for Him to have Jonah carried back to shore in the belly of a large fish? Yes, why should anything mentioned

in the Bible be considered impossible? If God, the Creator, could not do greater things than man, well, He wouldn't be much of a God' that's all.

Life itself is an impossibility — with man. Where is the man that is able to create life? The stork! The physician! And yet the world is teeming with millions of living creatures. Man can make statues, dummies, robots, etc., but man is not able to create life. That is one power the Lord God has retained for Himself. Yes, He is pleased to use human creatures as instruments to create life, but no man has the power of himself to become father of a child. No woman can claim the power of motherhood to herself. But what is impossible with man is by no means impossible with God. Jacob cannot give Rachel, his Beloved, a son. God did. Elkanah found it impossible to produce a son for his wife, Hannah. God gave her a Samuel. Abraham and Sarah were forced to wait years before God gave them the child of promise. Yes, life is an impossibility with man, still there is plenty of life in this world. Impossibilities? With man — but not with God.

Now if God must give His power to create children to-day, why should He not have been the One that created the earth and everything it contained in the Beginning, as the Old Book so clearly and plainly tells us? Who else should have created it? Would you rather believe that this great Universe came into existence from itself? Is that not a great impossibility? In whom can we place our faith in regards to these things, if not in the infallible Word of God? Should we place our trust in the theories of our half-baked scientists, that have not reliable foundation for their teachings? One writes this, another writes that, and still others have still other opinions and notions. Nay, I cannot give myself to the teachings of our modern scientists, in spite of their educational titles. They must bring me better proof for their theories before I can be expected to accept them.

No hereafter? Many seem to find pleasure in making themselves believe that death ends all. But can anyone prove to me that there is no hereafter? Can anyone prove to me that death ends all? Can anyone prove to me that there is no heaven and that there is no hell? The argument that none has ever returned from the grave to tell us about eternity is not a sound argument. And if death ends all, why trouble ourselves in this world of miseries and woes! Why bother with the sick and suffering! Why not end their pains with a bullet! Why train for nursing — just for the money or the honor there may be in it! If death actually ends all, then why not end it all as thousands are doing it that have seriously studied the "brilliant" ideas of Satan's scientists. Yes, why not commit suicide, if there is no hereafter in which an

account must be given for the deeds of this life? I demand proof.

But — death is not the end. There is a hereafter. I can prove it. The Bible, which so many are ridiculing, the Bible — the old reliable standby — gives proof aplenty. Jesus, God's only begotten Son, bears witness of the Truth. In fact, He is the TRUTH. He cannot lie. He was not a deceiver. He died. He was truly dead, for a spear had been thrust through His heart. His friends laid Him in a tomb. But, He did not remain in the grave. He arose again from the dead, as He had promised His disciples. On the third day He came forth from the grave — in spite of the sealed rock. He came forth from the grave — in spite of the Roman guards. Nay, death is not the end. For as He arose from the dead, so shall all human beings arise from their graves on the Day of Judgment. No one will be exempt, not even those whose ashes have been fed to the winds.

And then? Well, who is going to give the correct, infallible answer? This is too important a matter to be satisfied with any haphazard notion. Here we must have positive facts. What should, what can a person place his faith in? Here, again, the Old Book must come to the rescue. I could not trust any other. And the Bible tells us that forty days after His Resurrection, Jesus assembled with His followers on Mt. Olive. Here He spoke words of departure. He gave His last command. He said "Go ye into all the world and preach the Gospel." And pray, tell me what for? He gives the reason Himself. He says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." There is no heaven? There is no hell and damnation? Who would dare gainsay the Lord's testimony without expecting terrible results? Can you blame the Lord for damning scoffers and unbelievers? Can you blame Him for damning such that call Him a liar to the face? Again and again He bears witness to the fact, that there is a life after this life and that death does not end all. Again and again He testifies that the true believers shall enter eternal glory and bliss, whereas the unbelievers shall be cast into outer darkness where there is weeping and gnashing of teeth. Read Matthew 25 and all doubts must disappear. Verily, no unbeliever has foundation for his unbelief. And, it is just this cursed unbelief that brings eternal destruction on him.

But what must we do to be saved? What must we do to escape the punishment imposed on the damned? What must we do to earn forgiveness of sin? What must we do to earn the love and favor of God? What must we do to earn eternal life? Here again the Bible offers the only correct answer. It assures us that forgiveness of sins, God's love, and heaven **cannot** be **earned** by man. Try to **do** what man pleases, he **cannot** **earn** heaven. And what is more, we do not

have to earn these priceless treasures. They have already been earned. Our sins are forgiven. God does love us. Heaven is our home. The many mansions are prepared. Jesus, our Savior, has accomplished this great impossibility for us. He is the Lamb of God that taketh away the sins of the world. His Blood cleanseth us from all sin. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. When He spoke that blessed Word from the cross: "It is finished," everything that would in any way prevent our salvation had been set aside. The gates of heaven were opened unto us. We are assured that we are God's children through His Son, Jesus. Being God's children we shall inherit that which He has in store for us, heaven, our eternal rest. Yes, and the gates of hell cannot prevail against this statement. We need do nothing to earn heaven, for it is ours. Christ has earned it for us with His bitter suffering, death and resurrection. This has been proven by His ascension. Do you believe this?

"Well, yes," you may argue, "but don't we have to go to church, read in the Bible, pray, give for missions, and help the poor, the needy, and the sick? Don't we have to avoid sin? Doesn't the Bible tell us to flee fornication, to hate evil, to crucify the flesh, and to live unto righteousness? Can we expect the Lord to take sinners into heaven?"

Have to go to church? Have to read in the Bible? Have to pray? Have to give for missions? Have to shun unrighteousness? For a true Christian there is no **have to** about it. He simply does it, because he finds pleasure in serving the Lord. He attends services on the Sabbath, because he finds pleasure in hearing, again and again, what the Lord has done for him. He also wishes to hear of an opportunity where he can be of service to Him who died for us. Does a betrothed **have to** see her lover? Isn't she only too anxious to be with him? Isn't she only too anxious to have him put his arms around her — hold her tight — tell her that he truly loves her — that he must have her as his wife, if he is to be happy? Isn't she only too anxious to have him prove it all by sealing it with the kiss of love? **Have to read in the Bible?** Does the little dame **have to** read that letter of love? Can she leave it unopened? If we believe in the Lord and His great love for us sinful beings, verily, we'll be only too glad to search the Scriptures. We will not despise God's love — letter to man.

Have to give for church work and for missions? Does the young man **have to** give his sweetheart a diamond ring, bouquet of flowers, set of ivory, furs, gloves, silks, or anything else a young lady's heart may crave for? She certainly would not appreciate these things from him, if she felt that he gave them, because he felt that he **had to**. Nay, the young lover

will buy his beloved one gifts, because he finds pleasure in doing it. So does the Christian bring his offerings unto the Lord with a cheerful heart. It actually makes him happy to have the opportunity. Think of the widow who brought her mite! Think of Mary who anointed Jesus' feet with costly spikenard!

Have to refrain from the filthy dance of to-day? Have to stop drinking booze? Have to avoid the unchaste necking and petting so common among the present generation? Have to stop gambling, cursing, consulting fortune-tellers, stealing, cheating, slandering, hating, envying, and coveting? Have to? I'll guarantee you that the young man that truly loves his wife would not want to offend her in any way. Nor would the wife that has true love wish to offend her husband. Nothing would grieve them more than if they have in any way offended each other. Nor will a Christian want to do anything that would in any way offend his God and Lord. With Joseph he will say: "How can I commit this great wickedness and sin against God?" On the other hand, the Christian will also avoid sin for he knows the terrible consequences of sin. He knows that sin ruins health, robs wealth, and leaves man in disgrace. Have you ever stopped to think what the consequences might have been, had Joseph gone in to lie with the subtle serpent?

This last paragraph may cause you some trouble. Your conscience may cry out and say: "But I have sinned. I have sinned by thought, word, and deed daily. I often have reasons to feel so ashamed of myself. I feel sorry that I am so silly and foolish. My dear mother has often had reasons to worry about me, also. Oh, I wish I were better. I wish I were perfect. I wish no one would ever be able to find any fault with me." Do you really wish that? I know you do. And here comes your holy Comforter in the Bible to give you that sacred, blessed consolation: "Be comforted my daughter, thy sins are forgiven thee. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." That is your consolation every time you come to Him in true repentance and if its 70 times 7,000 times. You will find that in this life no man is absolutely perfect. No man is absolutely free from sin. No, even the saintliest must complain of sin. St. Paul must cry out, even after his conversion: "O wretched man that I am! who shall deliver me from the body of this death?" Luther, Wesley, Knox, and others, realized the necessity of the daily prayer: "Forgive us our trespasses." The Lord has reasons for permitting it to be thus. It is to fill our hearts with humility before Him, that we daily sigh a "Lord, be merciful to me, a sinner." The other reason is that we should **not despise any** of our fellow men, not even the ungodliest. No one has rea-

son to have that "better than thou" spirit, for we all have sinned and come short of the glory of God. Our aim and ambition in this life is to teach our fellowmen the only soul saving Gospel, the Gospel of Jesus, the Christ.

From all these foregoing facts, you can readily see that our prime intention of church-going should not be that of "making ourselves better." Certainly, anyone attending a true Christian service and paying attention cannot help but make up his mind to improve his sinful life, but that is not the prime reason for a Christian to attend services. The foremost reason for a true Christian to attend divine service is to learn to know more about Jesus, so that his faith may be strengthened in Him. True faith compels the Christian to love his Lord and Savior. True love for Christ will fill the heart with a holy desire to serve Him. Christ is served thereby that we keep His commandments. His commandments are: "Love one another. Yea, love your enemy. For if a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

The false conception so many have of true Christianity is astonishing. Do not many of our Lutheran Christians attend services simply because it is customary, or because they happen to be paying members of a certain congregation, or other reasons just as absurd? Their hearts are like the wayside, or the stony soil, or the weedy soil. They will not accept Christ as their Savior. They will not live Him and serve Him. They will not take interest in God's word and His Kingdom. Their hearts are filled with a desire for earthly things. They despise the Truth. For that reason they shall also be rejected.

The day of final Retribution is nigh at hand. The Lord may make His appearance in the heavens at any time, according to His promise. All signs foretelling the coming of this event are fulfilled as never before in the history of the world. We have wars. Preparations for future wars are constantly being made, in spite of peace talk. Murders, thefts, divorce cases, grafts, earthquakes, pestilence, famines, droughts, floods, are our daily news. Crime is not only being committed by members of the underworld, but also by public officials who are neglecting their duty in enforcing the laws of the nation. Unbelief and unrighteousness are increasing steadily but most certainly. The homes are being undermined by a feeling of indifference found in the hearts of the individual members toward one another. True love is as rare as the most costly gem. Every one seeketh his own. Verily, the Sodomites and Gomorrites will fare better on that Day, than the present generation, for had they heard and seen the things that our present generation

has the opportunity to hear and see, they would have repented sincerely in sackcloth and ashes.

Many Christians seem to think of the coming of Doomsday with fear and dread. Do working children fear, when a kind and loving brother comes to get them home from their work? Nay, they rejoice and run to meet him, for it is quitting time and they are to go home to enjoy their well-earned rest. So may the true Christian also rejoice at the thought that the heavenly Brother is coming — coming soon — to take us home to our eternal rest. But in the meantime it is for us to "occupy till He come." We are to be of service to one another for His sake. On that Day He shall then say: "Come ye blessed of my Father, inherit the Kingdom that has been prepared for you from the foundation of the world." And we shall enter into the Kingdom of eternal bliss. Oh, who would not long to be there!

May the heavenly Father grant you His Holy Spirit that He may keep you in the faith unto the end that you may also receive the crown of life, held in store for those that love Jesus.

With sincere love,

Your Uncle Ed.

TRIBUTE TO DIRECTOR DREWES

By Miss Rosa Young

The demise of Director Drewes has brought to the Colored Mission profound sorrow. We colored people realize that we have lost a friend true and tried.

Director Drewes dearly loved the colored people. He loved them like a dear father. He was always praying, writing, traveling, and lecturing in the interest of the colored people.

He had the patience with us. Regardless of our blunders, he had patience with us. At many a time, when we failed to manifest the proper gratitude for him for his ever faithful service, he still had patience and would put the best construction on it. In many a case where he could have used authority to have things done or not done, he would exercise patience and use entreatment instead of authority. Oh, what a man of patience!

Director Drewes had a moderate tone of voice. He always carried a slight smile on his face. He was easy to approach. A little child could stop him. No one had any grounds to feel afraid or ashamed to approach him on any subject.

He was ever ready and willing to give a hearing to our appeals and requests and, whenever it was possible or they were in reason would grant them to us. We colored people feel the loss of Director Drewes, and that very keenly. For we have lost a friend true and tried.

His wife has lost a dear husband, his children a most loving father. His church has lost one of her

greatest men, a preacher of righteousness, a soldier of the Cross and a follower of the Lamb. The schools have lost a great teacher, the press a great writer, the Missionary Board a great Counselor. The Missouri Synod and the Synodical Conference of North America have lost a great man of invincible courage, a sagacious leader, and a great theologian. His country has lost one of her ideal citizens.

Director Drewes is no more. He has gone all the ways of the earth. The days which God had numbered for him have come to an end. The bounds which God had set for him has been reached. This world could afford him a home no longer for his time has been reached. This world could afford him a home no longer for his time here was out, and his soul had to seek another building for the present one had given away. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5:1.

Director Drewes sleeps with his fathers. He is still. He is silent. His voice is hushed. His faculties are inactive. His body is motionless. To-day we are here lamenting his loss, still battling with life and Director Drewes is in heaven. "To-day shalt thou be with me in Paradise."

He is with Jesus. Yes, the Christ of whom Moses and Prophets wrote. Jesus, that blessed Savior to whom we pray, and whom we love and serve; of whom we read and have heard so much, the Jesus upon whom our hopes of heaven depend. "Where I am there shall also my servant be."

It is now all over with him. Director Drewes has laid his Bible and hymn book down to take them no more. He has closed all of his correspondence to write no more. He has laid aside all his papers, his records, ledgers and journals, and has handed back to the church the honorable position to which he was elected and gone to answer in judgment for his stewardship.

Director Drewes is now at rest and will rest on. We cannot disturb him. We cannot disquiet him to bring him up. He is at rest. "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit that they may rest from their labors and their works do follow them."

He is quietly at rest. He cannot be disturbed any more. No matter what may befall us, we cannot disturb him with it. No matter how badly our mission work, churches, schools, synod, or conference may need his counsel, we cannot lay our troubles before him. He is ignorant of us. He does not know us any more. "Though Abraham be ignorant of us and Israel acknowledge us not." Isaiah 63:16.

Director Drewes is no more. He is gone and left us in the hands of God our Father who created us, in

the hands of God the Son, our Savior who redeemed us, in the hands of God the Holy Ghost who sanctified us. He has deceased.

Director Drewes, art thou dead? No, thou art not dead, but sleepeth. Sleep on Director Drewes and take your rest. For lo, these many years you have suffered and toiled in the interest of my race. So now, sleep until the general resurrection. — Rosa J. Young in Tri-Parish Monthly Caller.

WHY SERMONS FAIL

Sometimes it is the preacher's fault, and sometimes it is the hearers' fault.

At Nazareth, upon one occasion, Jesus preached an absolutely perfect sermon. What followed that sermon? The Scripture reports: "When they heard these things, they were filled with wrath and rose up and thrust Him out of the city and led Him unto the brow of a hill whereon their city was built that they might cast Him down headlong."

When the apostles preached miraculous sermons on Pentecost Day, many who heard them mocked and said: "These men are full of new wine."

When Paul preached in Athens a sermon which no one has been able to improve upon, the result was that some said, "What will this babbling say?" and others mocked. In all these cases these wonderful sermons failed of their purpose; but in none of these cases was it the preacher's fault. It was the hearers' fault.

Years ago some one said: "No one man can make a good sermon. It takes two, the man who preaches the sermon and the man who hears it. It is significant that the Lord never said to His disciples: 'Take heed how ye preach.' What He did say to them and to the people over and over again was, 'Take heed how ye hear.'"

But it is true that some sermons fail because it is the preacher's fault. We speak of that at other times, and pastors admonish one another concerning such defects. But let all hearers beware lest the failure of any sermon be caused by their own lack of appreciation of divine truth. If we truly hunger and thirst after righteousness, then Christ, the Bread of Life and the Water of Life, will taste good to us, even though the preacher of it lacks perfect delivery.

There is too much hunger and thirst after gold, after temporal glory, and after earthly success, and there is too little hunger and thirst after righteousness.

— S. in Ev.-Luth. Herald.

BIBLE READING IN THE UNITED STATES PUBLIC SCHOOLS

Under the title, "Legal Status of Bible Reading and Religious Instruction," the Department of the Interior at Washington, D. C., issued Bulletin Number 14, 1930. Its contents were taken from a thesis written by Ward W. Keesecker, Associate Specialist in School Legislation. Dr.

Keesecker obtained his data from "constitutions and statutes of various states of the Union and Supreme Courts' interpretations of them as they were pleaded in trials as they originated under different situations." The legality of Bible reading is classified into four groups.

Under "Law Requires Bible Reading," we find that the following states are listed: Alabama, Delaware, District of Columbia (by board's order), Florida, Georgia, Idaho, Kentucky, Maine, Massachusetts, New Jersey, Pennsylvania and Tennessee.

Under "Bible Reading Prohibited" are found: Arizona, California, Illinois, Louisiana, Nevada, New Mexico, New York (New York City's charter specifies reading), South Dakota, Utah, Washington, Wisconsin, Wyoming.

Under "Specifically Permits Bible Reading": Indiana, Iowa, Kansas, Mississippi, North Dakota and Oklahoma.

"Bible Reading Impliedly Permitted" includes Arizona, Colorado, Connecticut, Maryland, Michigan, Minnesota, Mississippi, Missouri, Montana, Nebraska, New Hampshire, North and South Carolina, Ohio, Oregon, Rhode Island, Texas, Vermont, Virginia and West Virginia.

Twelve states have Supreme Court decisions favorable to Bible reading, namely, Colorado, Georgia, Iowa, Kansas, Kentucky, Maine, Massachusetts, Michigan, Minnesota, Nebraska, Ohio and Texas, while Illinois, Louisiana, South Dakota and Wisconsin have adverse court decisions.

State courts, attorneys general, state and local school boards have authority in different states; but where the school boards, local or State, have special control in the State, the courts seem not to assume jurisdiction.

Generally it is the practice of the states to prohibit the use of public funds for religious education, including sometimes the reading of the Bible. The court cases have largely risen in those states where the Bible reading is under the "implied" sanction, which seems to mean that constitutions or State statutes say nothing definite on the reading project.

It is nearly general practice that pupils are not compelled to participate in the reading or worship activities, though there are decisions which appear to make a board's rule to read the Bible and say the Lord's Prayer not technically teaching religion or worship.

Bible reading, without comment, or sectarian bias, teaching denominational doctrines, etc., is a general rule. The King James version of the Bible has been declared to be not sectarian, since a book is not sectarian; and used as a source of religious, moral or good citizenship purposes, it is not an unlawful act.

As between the United States Government and States control of Bible reading, the jurisdiction resides in the State, and not in the United States Government. Twenty states have no definite legislation on the subject; they are the states which come under the "impliedly permitted" heading; and they have produced many of the legal conflicts on the Bible reading issue.

Under the column heading, "Present Practice Relating to Bible Reading," one finds a considerable variety of practices. Of course, the states requiring, and those prohibiting, the reading and instruction are self-explanatory.

The "specifically permitted" states are approximately on a footing with the definitely fixed State policies. But among these there are notes indicating the prevailing practice, such as: "Read in some schools; Optional with the teacher; Read in few schools; Read with comment."

Other notations are: "Studied as literature used in devotional exercises; Read in some districts; Little if any Bible Reading; Usually read; Widely read; Practically none; Optional with teacher or board."

In some states the Ten Commandments are on charts in every room of the school, or of school districts. The Ten Commandments, the Psalms and the Lord's Prayer are sometimes specified for school use.

—The Lutheran.

† MRS. W. SPRENGELER †

It became our sad duty to lay the wife of our beloved brother Walter Sprengeler, Grover, S. D., to rest on our cemetery. Mrs. W. Sprengeler, née Margaret Huenerberg, daughter of Mr. and Mrs. John Huenerberg of Gibbon, Minn., was born June 17, 1898. In the year 1912, the 12th of March, she was united in holy wedlock with Rev. Walter Sprengeler of Burt, N. D. They lived here until the year 1924, moved then to Hancock, Minn., where they were until 1928, when they moved to Grover, S. D. She died May 1 in the Hospital at Watertown, S. D., after giving birth to a baby boy.

May 3 a funeral service was held in the Grover church. The following ministers officiated: Rev. J. Erhard in the house, Rev. S. Schmeling in church. Sermons: German, Luke 11:2 by Walter T. Meier; English, S. Baer, Text Matt. 11:28.

On Monday, May 3, the interment was made at Gibbon, Minn. By request of the departed her former minister Hy. Boettcher of Gibbon took charge of the services. He was assisted by Rev. J. Bode, who made the English address on the comforting words of Job: I know that my Redeemer liveth. Rev. H. Boettcher's text was Isa. 26:19.

She attained the age of 32 years, 10 months, 14 days. She is mourned by her husband, three children, Ruth, 8, Vernon, 4, Merlin, 11 days, and her aged parents, one brother and one sister.

Blessed are the dead which die in the Lord.

H. Boettcher.

FROM OUR CHURCH CIRCLES

Joint Synod

God willing, the 21st meeting of the Evangelical Lutheran Joint Synod of Wisconsin and other States will be held in the gymnasium of Northwestern College at Watertown, Wisconsin, from August 12 to 18, 1931. Organi-

zation at ten o'clock in the morning on August 12. Opening services in the evening of that day.

Those desiring quarters will please notify Mr. J. A. Rohde, c. o. Northwestern College, not later than August 1. Meals will be served in the college dining hall at the cost of \$1.00 a day.

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

H. J. Diehl, Secretary.

Lake Geneva, Wis., May 11, 1931.

**DELEGATES TO THE JOINT SYNOD
MINNESOTA DISTRICT**

Crow River Conference:

Rev. H. Bruns (Rev. H. Nitz).

Congregation at Hutchinson, Minn. (Johnson, Minn.).

Mankato Conference:

Rev. H. E. Kelm (Rev. E. Birkholz).

Congregation at St. Clair, Minn. (Belle Plaine, Minn.).

Red Wing Conference:

Rev. P. Horn (Rev. F. Weindorf).

Congregation at T. Bremen, Minn. (T. Poplar Grove, Minn.).

St. Croix River Conference:

Rev. A. E. Frey (Rev. P. Bast).

Rev. C. Bolle (Rev. A. Koehler).

Congregation at E. Farmington, Wis. (Osceola, Wis.).

Congregation at South St. Paul, Minn. (Pilgrim, Minneapolis, Minn.).

New Ulm Conference:

Rev. F. Koehler (Rev. E. Baumann).

Congregation at Morgan, Minn. (Balaton, St. Peter, New Ulm, Minn.).

Redwood Falls Conference:

Rev. W. C. Nickels (Rev. C. G. Schmidt).

Congregation at T. Wellington, Minn. (Renville, Minn.).

Teachers:

Geo. C. Maahs (Theo. Schultz).

Theo. Pelzl (H. Sitz).

At Large:

Rev. Aug Sauer (Rev. Henry Albrecht).

Prof. C. Schweppe (Prof. A. C. Stindt).

Congregation at Gibbon, Minn. (Wood Lake, Minn.).

Congregation at Sanborn, Minn. (Lake Benton, Minn.).

Richard J. Janke, Sec'y.

General or Joint Committee

The Joint Committee will meet on the 27th day of May at 9:00 A. M. in St. John's School in Milwaukee, Wis. Conjointly with this meeting the Committee on Assignment of Calls will hold its sessions.

All memorials and reports to Synod must be in my hands by June 5. Later copies can not be incorporated. Printed form will be mailed June 15.

G. E. Bergemann, President of Synod.

Joint Mission Board

The General or Joint Mission Board is to convene in the Republican House, Milwaukee, Wis., on May 25 and 26, first session beginning at 10:00 A. M.

Julius W. Bergholz, Sec'y.

One Day Red Wing Delegate Conference

The Red Wing Delegate Conference meets at Minneola, Minn., Rev. T. E. Kock (Goodhue, Minn.), pastor, on June 2, 1931. Sessions begin at 9:00 A. M. Each congregation of the Conference is to be represented by at least two delegates.

E. G. Hertler, Sec'y.

**Delegate Conference of
Eastern Dakota-Montana District**

Delegate Conference of the Eastern Dakota-Montana District meets, God willing, at Grover, So. Dak., Rev. W. Sprengeler, pastor, from 2:00 P. M., June 16 to June 18.

Rev. Paul W. Spaude is to conclude his paper on "A Biographical Study of Martin Luther's Play Spirit."

Rev. W. Lindloff is to deliver a paper on "Boy Scouts and their Relation to our Lutheran Doctrine." Rev. A. H. Birner is to deliver an "Explanation of Church Liturgy and Church Etiquette."

Sermon: A. Lenz; Alternate, W. Fuerstenau.

Confession: L. Lehmann; Alternate, M. Keturakat.

Please announce your intended absence or presence to Rev. W. Sprengeler, Route 1, Hazel, South Dakota, in due time. State also if you desire lodging.

J. B. Erhart, Sec'y.

Eastern Pastoral Conference

The Eastern Pastoral Conference will meet June 2 and 3 in Pastor H. Shiley's congregation at Milwaukee, 89th and National or Lincoln Avenues. First session on Tuesday at 10 o'clock. English evening service with Holy Communion.

Sermon: P. Brockmann, E. Ebert.

Papers: Exegesis of Col. 2, 20 ff, P. Kneiske, G. Hoenecke; and of 2 Tim. 2: 20 ff, H. Wojahn, M. Rische. Other papers by J. Ruege, A. Petermann, H. Monhardt, and H. Shiley.

Note: Out National Ave. (Highway 14) to Lincoln and 89th Aves., then one block north of Lincoln Ave.

E. W. Tacke, Secretary.

Arizona Conference

The Arizona Conference will convene at East Fork June 2 to 5.

P. A. Behn, Secretary.

**Fox River Valley Pastoral-Teachers and
Delegate Conference**

This body will convene at Bonduel, Wis., Rev. A. Habermann, on July 21-22, 1931.

Papers: Work and Life of Paul, G. A. Dettmann; What is the gift of the Holy Ghost according to Acts?, R. Gose; Ex. Hom. Treatise on Matt. 14: 22-23, V. J. Siegler; The difference between excommunication and suspension, W. Pankow; Scripture proof of our doctrine of a divine call, G. E. Boettcher; The essential

parts of a funeral sermon, E. Redlin; Exegetical Treatise on Matt. 18:15-22, T. Sauer.

Sermon: G. A. Dettmann—R. Gose (German).

Confessional Address: J. Reuschel—E. Schoenecke (German).

Remarks: In your announcement please state the number of delegates that will attend. First day Delegate Conference. F. A. Reier, Sec'y.

Southeast Wisconsin Pastoral Conference

The Pastoral Conference of the South-East Wisconsin District will meet on June 23 and 24 at St. Luke's Church, Kinnickinnic and Dover Sts., Milwaukee, Wis. (Pastor Ph. Koehler). First Session: 10 A. M.

Everyone is to provide for his own lodging.

W. Keibel, Secretary.

St. Croix Delegate Conference

The St. Croix Delegate Conference meets at Prescott, Wis., June 16 to 17. First session at 10 A. M.

Papers: The Proper Application of Our Christian Liberty, A. E. Frey; Prerequisites of a Good Church Member, P. Dowidat; The Purpose and Meaning of the Common Order of Service, H. Lietzau.

Sermon: H. Lietzau (O. Medenwald).

Confessional Address: P. Bast (R. Ave-Lallemant).

Please register with Pastor E. Penk.

H. E. Lietzau.

Lake Superior Sunday School Teachers' Conference

The Lake Superior Sunday School Teachers' Convention will be held at Menominee, Mich., Theo. Thurow, pastor, June 14, from 9 A. M. to 4 P. M. Please announce the number in your party to the local pastor.

Melvin W. Croll, Chairman.

Lake Superior Delegate Conference

The Lake Superior Delegate Conference will meet at Rapid River, Mich., Th. Hoffmann, pastor, June 25, from 9 A. M. to 5 P. M. Kindly announce to pastor loci.

Melvin W. Croll, Secretary.

Crow River Valley Delegate Conference

The Crow River Valley Delegate Conference will meet June 2 to 4 at Johnson, Minn. First session on Tuesday at 2 P. M.

Papers have been assigned to the Pastors Schulze, Bruns, Hempeck, Schuetze, Sauer and to Delegate R. Albrecht.

Confessional Address: E. Bruns, W. Frank.

Sermon: J. Weiss, M. Schuetze.

Announcement is desired.

W. Frank, Secretary.

Board of Dr. Martin Luther College

The College Board of Dr. Martin Luther College herewith calls for a list of candidates to fill a vacancy in the faculty. The man to be called is to teach German, Eng-

lish, and geometry in the High School Department, and he is to have charge of the physical education of the pupils in all departments. The names and the information about the candidates should reach the undersigned before June 1.

Herbert A. Sitz, Secretary.

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The College Board of Dr. Martin Luther College at New Ulm, Minnesota, has called Professor Edwin Sauer as inspector of the boys' dormitory. We are glad to announce that Professor Sauer has accepted the call and will take up his new duties with the beginning of the new school year.

Herbert A. Sitz, Secretary.

Theological Seminary

The school year of our Theological Seminary at Thiensville, Wis., will come to a close on June 5, 1931. The closing services will be held in the seminary chapel at 10 A. M. You are cordially invited to attend.

F. Brenner, Sec'y.

Michigan Lutheran Seminary

The present, the twenty-first school year at Michigan Lutheran Seminary, Saginaw, Michigan, ends June 17. The total enrollment this year has been 80, 45 boys and 35 girls. The graduating class numbers 17, 10 boys and 7 girls.

The commencement exercises will be held in the school hall of the Ev. Luth Cross Congregation at 7:45 P. M. As usual the morning and afternoon of commencement day will be given over to athletic events on our beautiful campus. All friends of our institution are cordially invited to spend the day with us.

The Michigan Lutheran Seminary Club meets for its annual meeting in the Recitation Hall, immediately after the graduation exercises.

Otto J. R. Hoenecke:

Silver Jubilee

On April 10, 1906, nine Lutheran men in the neighborhood of Rockford, Minn., organized Cross Ev. Luth. Congregation in the village of Rockford. Faith in the Lord and love for the Gospel made them bold to assume a fairly large mortgage in purchasing the then unused church of the Christian Adventists.

The twenty-fifth anniversary of this event was observed by Cross Church in three festival services on the first Sunday in May. Pleasant weather and large congregations helped to make the day one of joyful jubilee.

Dir. E. R. Bliefernicht of New Ulm delivered a forceful message of thanksgiving and repentance, based on Amos 8:11-12, in the German morning service. Pastor F. Zarling, Iron Ridge, Wis., the congregation's first resident pastor, exhorted to praise and further effort in an English sermon in the afternoon service, preaching on Ps. 86:11-13. The evening service, also in English, was a confirmation class reunion, at which the undersigned preached a sermon based on John 6:66-69. Pastor Zar-

ling also addressed his former pupils, and congratulatory messages from former pastors were read.

A mixed quartet and the church choir sang at all the services. The ladies of the church provided meals for the visitors.

The old frame church was replaced with a dignified new brick church last summer. The present parsonage was bought in 1912. The congregation became self-supporting in 1914.

Rev. Theo. Engel founded the congregation and served it for about one year. He was succeeded by the following pastors: J. Blumenkranz (1907-1910), H. Bruns (1910-1911), F. Zarling (1911-1919), Wm. F. Pankow (1919-1926), H. Meibohm (1927-1928), H. C. Nitz (since January, 1929).

The following ministerial acts have been performed in the quarter of a century just closed: 200 baptisms, 174 confirmations, 47 marriages, 51 burials, 5,849 communions.

The congregation now numbers 231 communicants and 79 voting members.

A thankoffering was brought on the day of the jubilee and designated for the Church Extension Fund and for the Pension Fund of our Synod. H. C. Nitz.

Golden Wedding Anniversaries

On March 11, 1931, Mr. and Mrs. Fred Ewald of Grace Church, Sioux City, Iowa, celebrated their golden wedding anniversary. The pastor addressed them at the public celebration on Isa. 46:4. An offering of \$24.09 was taken up. G. L. Press.

On the 25th of April Mr. and Mrs. Fred Voight of Sawyer, Wis., celebrated their golden wedding anniversary in the midst of their children and grand-children. The undersigned delivered an address appropriate for the occasion. Fred. Schumann.

Installation

Authorized by President Wm. Nommensen the undersigned installed the Rev. Philipp Lehmann as pastor of St. John's Congregation at Abelman, Wis., and of St. Paul's Congregation at Town Westfield, Wis., on Sunday Quasimodogeniti.

Address: Rev. Phillip Lehmann, Abelman, Wis.
H. C. Kirchner.

Acknowledgment and Thanks

From the estate of the late J. J. Hadler, Goodhue, Minn., Dr. Martin Luther College, New Ulm, Minn., received the sum of \$4,000.00. This amount has been sent to the treasurer of Synod, who, in turn, is to turn over the money to the Joint Synod's Fund Committee. This committee is to loan the amount to the Joint Synod and the interest on this amount is to go toward Dr. Martin Luther College Library. The amount is to be known as the J. J. Hadler Memorial Fund. E. R. Bliefernicht.

Memorial Wreath

In memory of Mrs. Bertha Blank, born April 12, 1863, died April 10, 1931, the Ladies' Aid of St. Paul's Congregation devoted \$5.00 for missions. Ph. Martin.

In memory for Mrs. W. Sprengeler for Church Extension Fund from her husband, Rev. W. Sprengeler, \$10.00; from Ladies' Aid of Gibbon, Minn., \$5.00; from Mr. and Mrs. H. Bode, \$5.00; from Mr. and Mrs. Otto Kaustermeier, \$2.00; for Home of Children's Friend from brothers and sisters, \$15.00; from Agathe Penk, \$1.00.

Change of Address

Rev. A. H. Baer, 209 W. 7th St., Hastings, Minn.
Rev. E. C. Rupp, 213 S. Maple St., Manistique, Mich.

MICHIGAN DISTRICT

March and April, 1931

Rev. G. Wacker, Pigeon (Estate: Mrs. H. W. Meyer)	\$ 50.00
Rev. H. Zapf, Zion's, Monroe	31.96
Rev. H. Hoenecke, St. John's, Sturgis	25.77
Rev. W. Hueschen, Y. P. S., Salem's, Owosso	25.44
Rev. J. Zink, Y. P. S., Trinity, Bay City	27.00
Rev. G. Wacker, St. John's, Pigeon	6.65
Rev. H. Engel, Zion's, Chesaning	5.00
Rev. O. Peters, St. John's, Wayne	12.50
Rev. D. Rohda, Grace, Flint	7.50
Rev. O. Frey, St. John's, Saginaw	16.20
Rev. J. Roeckle, St. John's, Allegan	5.00
Rev. J. Zink, Trinity, Bay City	67.63
Rev. O. Eckert and O. J. Eckert, St. Paul's, Saginaw	150.39
Rev. E. Hoenecke, St. Peter's, Plymouth	27.00
Rev. O. Frey, St. John's, Saginaw	20.90
Rev. O. Peters, St. John's, Wayne	67.92
Rev. E. C. Leyrer, Immanuel's, Greenwood	11.20
Rev. E. C. Leyrer, St. Paul's, Mayville	2.60
Rev. E. C. Leyrer, Zion's, Silverwood	3.81
Rev. A. Lederer, Trinity, Saline	82.59
Rev. H. Wente, Zion's, Crete, Ill.	70.25
Rev. H. Engel, Christ, Brady	38.82
Rev. M. Haase, St. Paul's, South Haven	60.55
Rev. A. Kehrberg, St. John's, Zilwaukee	20.75
Rev. O. Frey, St. John's, Saginaw	56.25
Rev. A. Maas, St. John's, Northfield	72.45
Rev. G. Schmelzer, New Salem's, Sebawaing	66.70
Rev. G. Schmelzer, St. John's, Sebawaing	17.08
Rev. H. Zapf, Zion's, Monroe	60.73
Rev. P. Schulz, Salem's, Scio	136.12
Rev. R. Koch, St. Jacob's, Waterloo	57.26
Rev. W. Voss, Emmanuel's, Tawas City	196.03
Rev. J. Zink, Trinity, Bay City	184.05
Rev. W. Weissgerber, Zion's, Lansing	14.05
Rev. G. Ehnis, St. Paul's, Monroe	85.00
Rev. G. Wacker, St. John's, Pigeon	141.57
Rev. G. Wacker, Trinity, Elkton	13.95
Rev. F. Cares, St. John's, Frankenmuth	22.45
Rev. E. Rupp, St. Paul's, Manistee	64.29
Rev. E. Rupp, Emmanuel's, Batcheller	23.21
Rev. W. Westendorf, St. John's, Dowagiac	62.75
Rev. C. Kionka, Christ, Swan Creek	25.00
Rev. C. Kionka, St. John's, Fremont Twp.	20.00
Rev. J. Gaus, Trinity, Jenera, Ohio	192.53
Rev. F. and K. Krauss, Immanuel's, Lansing	1,105.27
Rev. C. Binhammer, St. John's, Clare	54.11
Rev. C. Leyrer, Zion's, St. Louis	51.26
Rev. O. Peters, St. Paul's, Livonia	48.96
Rev. A. Maas, Emmanuel's, South Lyon	15.00
Rev. A. W. Hueschen, Salem's, Owosso	130.00
Rev. G. Luetke, Zion's, Toledo, Ohio	350.00
Rev. J. Nicolai, St. Stephen's, Adrian	153.30
Rev. O. and O. J. Eckert, St. Paul's, Saginaw	164.03
Rev. H. Haase, St. Matthew's, Benton Harbor	138.00
Rev. O. Sonnemann, St. Paul's, Sodus	30.50
Rev. A. Hoenecke, Grace, Muskegon Heights	28.35

Rev. H. Zapf, Zion's, Monroe.....	519.25
Rev. J. Roeckle, St. John's, Allegan.....	53.41
Rev. H. Hoenecke, St. John's, Sturgis.....	114.08
Rev. D. Metzger, Zion's, Broomfield.....	12.50
Rev. H. Richter, Ascension, Detroit.....	45.29
Rev. O. Peters, St. John's, Wayne.....	41.69
Rev. O. Lochner, St. Paul's, Hopkins.....	60.00
Rev. E. Lochner, St. Peter's, Dorr.....	21.31
Rev. H. Engel, Zion's, Chesaning.....	45.00
Total	\$5,530.21

E. WENK, Treasurer.

DAKOTA-MONTANA DISTRICT

April, 1930

Rev. F. Wittfaut, Benrud, Mont.	\$ 4.69
Rev. F. Wittfaut, Crow Rock, Mont.	4.91
Rev. F. Wittfaut, Terry, Mont.90
Rev. R. F. Gamm, Ipswich, So. Dak.	5.75
Rev. P. Kuske, Brockway, Mont.	19.89
Rev. P. Kuske, Watkins, Mont.	5.81
Rev. P. Kuske, Cohagen, Mont.	14.62
Rev. W. Lindloff, Ward, So. Dak.	19.20
Rev. W. Lindloff, Elkton, So. Dak.	63.81
Rev. W. J. Schmidt, Flasher, No. Dak.	24.35
Rev. W. J. Schmidt, Lark, No. Dak.	16.15
Rev. W. J. Schmidt, Carson, No. Dak.	17.32
Rev. W. R. Krueger, Reeder, No. Dak.	9.00
Rev. W. R. Krueger, Hettinger, No. Dak.	6.00
Rev. G. J. Schlegel, Hazelton, No. Dak.	20.30
Rev. F. E. Blume, Loyalton, So. Dak.	9.45
Rev. F. E. Blume, Mt. Olive, So. Dak.	8.42
Rev. F. E. Blume, Tolstoy, So. Dak.	57.65
Rev. P. G. Albrecht, Theodore, So. Dak.	34.74
Rev. P. G. Albrecht, Bowdle, So. Dak.	87.00
Rev. E. A. Birkholz, Hilroy, Minn.	23.54
Rev. E. A. Birkholz, Marshall, Minn.	106.64
Rev. Herbert Lau, Goodwin, So. Dak.	4.25
Rev. A. W. Fuerstenau, Raymond, So. Dak.	75.00
Rev. H. J. Schaar, Watauga, So. Dak.	20.00
Rev. J. B. Erhart, Rauville, So. Dak.	63.12
Rev. Herbert Lau, Gary, So. Dak.	12.05
Rev. M. Cowalsky, Timber Lake, So. Dak.	75.00
Rev. J. P. Scherf, Roscoe, So. Dak.	87.36
Rev. H. C. Schnitker, Dupree, So. Dak.	21.80
Rev. H. C. Schnitker, Faith, So. Dak.	34.10
Rev. W. F. Sprengeler, Grover, So. Dak.	153.50
Rev. J. J. Wendland, Paradise, So. Dak.	24.81
Rev. J. J. Wendland, McIntosh, So. Dak.	24.00
Rev. J. J. Wendland, Walker, So. Dak.	17.00
Rev. D. F. Rossin, Shadehill, So. Dak.	7.00
Rev. D. F. Rossin, White Butte, So. Dak.	11.00
Rev. D. F. Rossin, Lemmon, So. Dak.	29.00
Rev. E. R. Gamm, Glenham, So. Dak.	27.00
Rev. E. R. Gamm, Mobridge, So. Dak.	43.00
Rev. Herbert Lau, Goodwin, So. Dak.	10.00
Rev. Herbert Lau, Altamont, So. Dak.	15.00
Rev. A. H. Baer, Bruce, So. Dak.	15.00
Rev. A. H. Baer, Aurora, So. Dak.	17.50
Rev. E. Schaller, Gale, So. Dak.	16.65
Rev. E. Schaller, Gale, So. Dak.	17.25
Rev. W. T. Meier, Watertown, So. Dak.	315.26
Rev. S. Baer, Hague, No. Dak.	10.46
Rev. S. Baer, Zeeland, No. Dak.	43.27
Rev. J. B. Erhart, Rauville, So. Dak.	8.49
Rev. W. C. Hellbusch, Castlewood, So. Dak.	2.58
Rev. W. C. Hellbusch, Estelline, So. Dak.	7.10

\$1,777.69

Zeeland, No. Dak. ADAM J. HEZEL, Treasurer.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, General Administration \$25.00, General Institution \$100.00, Indian Mission \$15.00, Home Mission \$75.00, Negro Mission \$10.00, From N. N. for Home Mission \$5.00, Students \$5.00, Milwaukee City Mission \$10.00	\$ 245.00
Rev. R. F. Bittorf, McNeely, Watertown \$7.01, Mobridge \$7.00, General Mission \$4.51.	18.52

Rev. M. A. Braun, Herrick, Thiensville \$10.00, Home Mission \$6.74	16.74
Rev. A. Degner, Runningbird School, General Administration	3.08
Rev. A. Degner, Palleck School, General Administration	7.04
Rev. A. Degner, White River, General Institutions \$11.41, General Mission \$6.94	18.35
Rev. Im. Frey, Hoskins, General Institutions \$145.17, Home for Aged \$4.50, Negro Mission \$23.57....	173.24
Rev. Im. Frey, St. Paul, Stanton Co., General Institutions	11.52
Rev. H. Hackbarth, Schemm's School, General Administration	12.00
Rev. H. Hackbarth, Mission, General Administration ..	66.13
Rev. E. J. Hahn, Naper, Synodic Administration \$22.53, General Institutions \$13.83	36.36
Rev. E. A. Klaus, Stanton, General Missions	66.05
Rev. A. B. Korns, Gresham, Church Extension \$8.75, Indian \$21.25, Home \$50.00	80.00
Rev. E. F. Hy, Lehmann, Firth, Synodic Administration \$19.20, General Administration \$58.60, General Support \$10.00, Fremont \$10.00	97.80
Rev. E. C. Monhardt, Clatonia, Supervision \$20.00, General Mission \$100.00, New Ulm \$63.	183.00
Rev. G. L. Press, Sioux City, General Institutions \$24.09, General Mission \$23.45	47.54
Rev. A. Schumann, Garrison, General Institutions \$34.79, Belle Plaine \$5.00, Poland Mission \$10.00, Madison Student Mission \$5.00, Students \$10.00	64.79
Rev. W. H. Siffring, Mary, General Mission	2.75
Rev. W. H. Siffring, Brewster, Supervision \$2.61, General Institutions \$10.00, General Mission \$10.00, Students \$8.00, Debts \$10.00	40.51
Rev. L. A. Tessmer, Burke, Supervision	17.16
Rev. L. A. Tessmer, Carlock, Supervision	11.00
Rev. Geo. Tiefel, Hader, General Institutions \$50.00, Negro Mission \$23.07, Poland Mission \$20.00,	93.07
Rev. R. Vollmers, Geneva, General Mission	72.86
Rev. W. F. Wietzke, Shickley, General Institutions \$10.00, Home for Aged \$9.50, Indian Mission \$21.00, Home Mission \$30.50, Negro Mission \$21.00	92.00
Rev. V. Winter, Long Valley, Synodical Administration ..	4.16
Rev. V. Winter, Batesland, Synodical Administration ..	7.80
Rev. V. Winter, Martin, Synodical Administration \$7.77, General Mission \$15.95	23.72
Rev. J. Witt, Norfolk, Synodical Administration \$25.00, General Institutions \$75.00, General Mission \$75.00, Church Extension \$25.00	200.00
Mr. J. C. Fisher, Treasurer, Colome, Home Mission ...	21.67
.....	\$1,733.86
Synodical Administration	\$ 86.46
General Administration	171.85
Supervision ..	50.67
Debts ..	10.00
General Institutions ..	485.81
Thiensville ..	10.00
Students ..	23.00
Watertown ..	7.01
New Ulm Building ..	63.00
Mobridge ..	7.00
Belle Plaine ..	19.00
Indian Mission ..	57.25
General Mission ..	377.51
Home Mission ..	188.91
Church Extension ..	33.75
Pensions ..	10.00
Fremont ..	10.00
Negro Mission ..	77.64
Milwaukee City Mission ..	10.00
Madison Student Mission ..	5.00
Poland Mission ..	30.00

\$1,733.86

DR. W. H. SAEGER.

Norfolk, Nebr., May 6, 1931.