

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., September 27, 1931.

No. 20.

THE BLESSED HOPE

Speed on, ye rolling years,
Bring back my Lord!
Allay earth's anguished fears,
Relief afford.
God's own prophetic scroll
Of Bible truth unroll.
Attain the promised goal,
Fulfill His Word.

Flow on, thou stream of time,
Halt not thy flow.
Bring in the morn sublime
Of radiant glow,
When Christ, for sinners slain,
King of all Kings shall reign,
When Satan's vile domain
He shall o'erthrow.

Creation groans in pain,
Seeking release.
When will the fearful train
Of suff'ring cease?
Wars, famine, floods, distress,
Fill hearts with bitterness.
Abounding lawlessness
Doth still increase.

Watchman on Zion's wall,
Is night soon by?
When will thy trumpet call
Sound through the sky?
Does not an Orient ray
Reveal the break of day,
Bid darkness flee away
And shadows fly?

Just as the Word foretold,
Messiah came,
Leaving the Gates of Gold
To bear my shame.
My sins on Him were laid.
His Blood my ransom paid.
My peace with God is made
In His dear Name.

Just as the Scriptures tell,
In power He'll come.
My blest Immanuel
Will take me Home.
Signs manifold portend
Soon will my Lord descend,
O glory! Then will end
My pilgrim-roam.

Some day His Feet shall stand
On Olive's brow.
Before His sceptered Hand
All knees shall bow!

Some day His Bride so fair
Shall meet Him in the air.
Each day ascends her prayer:
"Come, Lord, come now!"

Unveil, ye curtained skies,
The Christ adored!
Let Hallelujahs rise
In sweet accord!
Ye fleeting hours, speed on,
Bring back the Promised One,
God's own anointed Son,—
Bring back my Lord!

Anna Hoppe.

POST-SYNODICAL REFLECTIONS

After everything else has been said and tried, there is really only one possible source from which money and supplies must flow for the upkeep and upbuilding of Christ's Kingdom; and that source is the grateful hearts of the Christian men and women and children who attend our churches and hear the regular preaching of the Gospel of Salvation.

Lately, and especially since the meeting of our Synod in August, the welfare and active work of our Synod has been very close to our hearts and thoughts. The careless Christian may say: What is the difference how our Synod fares? If it cannot any longer support its work, it will have to disband. That is very easily said, but thoughtlessly spoken. The Synod is our life. In it we justify our name as servants and workers of Christ; for in and by the Synod alone can we carry the Gospel far and wide. Many smaller contributions thrown into one treasury make real mission-work possible, which no congregation can hope to do alone. If the Synod disbands, how can you go and preach the Gospel to every creature? The Synod therefore represents the means whereby we discharge the most vital duty of our earthly life; for, this must be vividly imprinted upon our consciousness, that our other occupations in this world are only secondary. Foremost must stand our faithfulness to the command of our Master: Even as my Father hath sent me, so send I you; namely, to seek and to save that which was lost.

That we as a Synod, in discharging this our obligation, have had to see our expenditures outrun our income, despite the strictest economy, you all know very well. It cannot continue thus indefinitely. It need not, for we know that our contributions have not by far measured up to our real ability to give, in proportion to the blessings received from God. But the problem has always been to strike the true vein in our Christian congregations in

Rev C Buenger Jan 32
5026 19th Ave

order that the gifts for Christ might flow. Much has been tried. Probably too much. It would seem that what has often been stated in our midst is true: A thankful Christian, and only such a one, will carry on the work of Synod in fullest measure. Let us educate ourselves to gratitude for the glorious grace of God in Christ, and mission-work will not suffer. Develop a Synod of grateful people, and you will have a Synod which will not suffer want. In achieving this, the example of a great apostle will prove inspiring. You are invited to consider

Paul's Gratitude for Grace Received

1 Tim. 1:12-16

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

Who was before a blasphemer, and a persecutor, and injurious: but I did obtain mercy, because I did it ignorantly in unbelief.

And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

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.

Howbeit for this cause I obtained mercy, that in me first Christ Jesus might show forth all longsufferings, for a pattern to them which should hereafter believe on him to life everlasting.

I. How did Paul's Gratitude Develop?

Paul gives thanks in our text that Christ has made him able, and given him the necessary qualifications for serving in the vineyard. And it is precisely this thankfulness of which we are speaking, and which must be in the heart of every one of us. How, we ask, did this gratitude develop in Paul? A study of his words will reveal this answer: *Paul worked for Jesus with a thankful heart because he looked back over the paths he had travelled in early life and saw the valleys of sin and the mountains of grace and mercy which lay behind.*

First of all, he speaks of himself as a blasphemer and a persecutor and an injurious man. Those were his valleys of sin. Everyone who knows the history of the great Apostle fully understands what he means. As hard and unpleasant as his personal life oftentimes was in the service of Jesus, it was clear to him that in being called to preach of Christ he had received a privilege of which he was utterly unworthy. For it was he who had once caused the followers of Christ to fear for their very lives. He had spit upon the name of Christ and cursed his memory in true pharisaical style. He had been, if possible, more of a Christ-hater than any one of those who had crucified the Savior. If ever any man plumbed the depths and dregs of sin, of back-biting against God, of malice and wickedness, Paul was that man. And after what he had done, it was impossible for him to look back over his life without recalling in agony of mind the valleys of sin through which he had pushed his oozy way.

Yet from where he stood when writing our text, near the end of his career, the valleys of sin were only a bitter memory. They were hidden by the mountains of grace

up which he had climbed by the outstretched hand of God; the mountains whose summit brought him finally to the gates of heaven. Jesus had called him on the way to Damascus, had stretched forth his powerful hand to save him. Truly there is no arm that can reach so deep or raise so high as the arm of our Savior's mercy. He picked the most unworthy man of all, cleansed him and placed him upon the very pinnacle of the Christian church. He who had destroyed men now received the privilege of saving them. Let us not misunderstand Paul as excusing his past by saying that he did those things in ignorance and unbelief. Sin done in ignorance is sin nevertheless; and no one knew it better than Paul. But sin done in ignorance and unbelief is dissolvable by the blood of Christ. And that this had been done unto him; that in his ignorance he was shown the truth, had been made a follower of Jesus when he might have gone on from valley to valley into hell — that is the source of Paul's gratitude, which he expressed not only in words, but with a life of faithful, sacrificing service.

Why is this same gratitude so slow in welling up in our own hearts? I believe it is because we have forgotten our valleys of sin, and hence do not appreciate the mountains of grace over which we have been and are being led. Simply because we have never had the opportunity to put into practice the evil in which we were born, we find it hard to realize that our condition was no better than that of Paul. Conceived and born in sin, children of wrath as we were, what chance did we have of walking in the ways of God and pleasing Him? Our future at birth was that of the people described by Paul earlier in this chapter: Unholy and profane, murderers of fathers and murderers of mothers, manslayers, whoremongers, men-stealers, liars, perjured persons. Even had we chosen to live, not as racketeers and gunmen, but as respected members of society, in God's sight, covered with secret and hidden sins, we would still be classed with the devil and the rest of his children.

O, why can we not, why do we not, think with dread of how we might and should have walked with Paul in the valleys of blasphemy and warfare against God? Will we not realize how far down the hand of Jesus reached to draw us to him that we might walk in his ways? Did he not wash us clean from the sins of birth, by virtue of his mercy? Is that nothing to us? Even now we are walking the mountains to eternal life, when by rights we should be travelling in the other direction as millions are doing. God would not have been the loser had he left us to go on as we began. Let us recognize this as Paul did and ponder over it. For so develops that gratitude for grace received which filled the heart of the Apostle to overflowing? And the result?

II. To What Conclusions Did Paul's Gratitude Bring Him?

Turn back, read the second-last verse of the text, and value aright the first conclusion to which the thankful Paul came. It appears so simple, yet involves so much.

You hear him speak of the faithful saying that Jesus Christ came into the world to save sinners. That is the message of the Gospel. Paul had been acquainted with this saying for a long time. Even in the days when he persecuted the Church he knew this to be the chief doctrine and belief of the Christians. At the time it had appeared to him like silly babble, certainly nothing for a grown, intelligent man to cling to and even die for. He made a living trying to stamp and root this doctrine out of existence. Yet now he says: It is a faithful saying and worthy of all acceptance. By the Word of the Savior of sinners he had received grace; and it is his gratitude which brought him to this attitude: Truly, the Gospel is very much worth accepting; in fact, it is essential that everyone share its ownership.

Now do you say: We have always known that, that the Gospel is worth accepting? Ah, true; but how empty is that knowledge if you do not put it into practice! Paul took this faithful saying and carried it through the world; he peddled it from door to door. He consecrated his life to the proposition that all must have a chance to accept this acceptable saying. That is the natural fruit of Christian gratitude. Won't you do the same? If our Synod is to prosper in its work, its members must deal with the Gospel as they would with an unsurpassable medicine which has cured their illness; they must spend their money and energy in offering it to the world, certain that it is the cure for what ails this human race. True thankfulness will lead them to this.

But Paul expresses yet another conclusion, in the last verse above. Now certainly God saved Paul for Paul's own sake, first of all. Yet the Apostle can offer another reason for his conversion. He maintains that God picked such a wretch as him, the foremost among the sinners, in order to show the world how powerful the grace of God is. If it can save Paul, no one need despair. Thus Paul becomes and feels himself as a pattern. You are acquainted with the modern method of printing, the type is set and cast into a mold, from which endless copies can be taken. Paul feels himself such a plate, from which copies can be taken. By his example others shall be encouraged to accept the Gospel.

If our Christians were willing to consider themselves living models of the handiwork of God; if they were ready to present themselves as products of the Gospel to their friends and neighbors with the invitation: Come, you can experience the same thing; and if our Christians were in like manner and for the same purpose ready to send others where they themselves cannot go — send missionaries and teachers to be patterns for the heathen in far lands—truly then our Synod would not feel the pinch of lack of funds. Let us then say again what was said in the beginning: that the source of adequate upkeep of our Synod and its work must be the grateful hearts of its members. No blessing can rest upon our work if the support is driven in by force. It must and can come voluntarily,

if we, from what we have experienced in ourselves of our dear Lord's mercy, thankfully consider the Gospel worthy of all acceptance, and ourselves as encouraging patterns for those who have not come to Jesus' arms. May God do another work of mercy in us and awaken in our cold and drizzly hearts true gratitude for grace received. We will then say, in all active earnest:

"He has sent me to declare,
All is ready, all is free;
Why should any soul despair,
When he saved a wretch like me."
Dakota-Montana District Correspondent.

COMMENTS

Bishop Manning Speaks Out In a letter to the Living Church, Milwaukee Episcopal weekly, the bishop, as the Milwaukee Journal reports, has something to say about the proposed canon to liberalize the Episcopal attitude toward divorce and re-marriage. This canon was proposed by the joint commission to be adopted by the whole church later. It proposes the setting up of ecclesiastical courts in the diocese to consider cases of divorced persons who wish to remarry. Where favorable action is taken on such cases, persons will be eligible to re-marriage with regular church ceremonies. The proposed new canon would also establish a court of appeals to which persons turned down at the lower courts might carry their cases.

At present the only divorced persons who may be re-married in the Episcopal church are innocent parties to divorces granted on grounds of adultery. This is the true biblical standard.

In his letter criticising this proposed new canon, Dr. Manning says: "The proposed new canon on marriage and divorce is a sign of the times. If the general convention were to adopt a canon such as this, which rejects the plain teaching of our Lord Himself, the Protestant Episcopal church would be confronted with the greatest crisis in its history.

"This canon proposes a complete departure from the Christian, scriptural and prayer book ideal of marriage. Merciful judgment and tender sympathy the church must always show for all, but does this mean that we may reject the explicit teaching of Jesus Christ?

"Will the spiritual welfare of the parties and the good of the society, of which this canon speaks, be truly served by our abandonment of the Christian ideal?

"I do not for one moment believe that such a proposal, or anything resembling it, will be adopted by the general convention.

"The amazing and shocking thing is that such a canon can be proposed by those who should be the upholders of Christian faith and morals."

Of course, we agree with the bishop heartily. Not long since we remarked in these pages that this proposal of a new canon on marriage and divorce was a significant

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.

sign of the times. The trend of the people led by unscrupulous religious teachers is toward laxness, the loosing of all moral bonds, the letting down of all bars. If the church cannot stand firm in these troublous times, where shall the perturbed people flee for safety? And the church can stand firm only then, when it takes its stand upon the unchangeable Word of God. This is the only Rock of Refuge. Z.

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A Question of Taste The following appeared in the editorial column of the Milwaukee Sentinel; it requires no further comment.

The other day it was a bull fight at a rodeo. Now it is a wedding ceremony announced for an attraction at the Calumet County Fair. The law prohibits the first, but there is no law against making a spectacle out of the marriage rite.

That is, outside of personal taste. If that is no barrier, and the advertised event takes place, we fear that an affront will be perpetrated upon a large number of citizens whose attitude toward wedlock has a sacred flavor.

Weddings have been held in all sorts of sensational surroundings — in the air, in the water, on trains. So far as recorded they have turned out as happily as those more conventionally performed. But it is playing with a solemn institution, making light of something that should be undertaken reverently, seriously.

No doubt the prospective bride and groom will profit richly with presents for making a show of their nuptials, and that is their affair. But the fair management has a responsibility to public taste and policy. That should weigh heavily with them if the reported boycott threat of three clergymen of the county does not. G.

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The Poor Appendix The poor appendix! It has long been declared useless. It has been charged with causing all kinds of disturbances in the human body. In untold instances final judgment has been pronounced upon it and it has fallen under the avenging knife of the surgeon.

And now a prominent surgeon tells us that the removal of the appendix has, at least in two instances, so the papers say, resulted in the moral reformation

of the men operated upon. One has been a book-keeper who was always short in his books. He now holds a very responsible position. The other had been a chronic check forger, but now is cured of forging.

There is a similarity between the offenses committed by these two men; but we are not told that the appendix confines itself to producing this particular criminal tendency. Perhaps its effect on the moral nature of man is general after all. Else applicants for a position should advertise: Accountant. Thirty years. Experienced. Good recommendations. Appendix removed.

But seriously, why publish news items of this kind? Perhaps the item as it appeared does not do justice to the surgeon in question. It would be very unscientific to draw conclusions of this kind from two cases among thousands where an appendix has been removed. And it was not only the surgeon's knife that worked on these patients. Many influences were brought to bear on them during their stay at the hospital. Which of the many causes produced the effects no one can say.

One could argue similarly: Many a man led a godless and ruthless life while he was in health. Then sickness came, and he was changed into a God-fearing, kindly, noble man. Consequently sickness is a cure for criminal tendencies.

We all know that the body has influence over the mind just as the mind has influence over the body. Physical diseases may irritate a man into violence, depress him to the point of despondency, or even bereave him of his reason entirely. We are glad that attention is being given to the physical condition of delinquents.

But the tendency to-day is to make all evil in man purely physical; and it is against this tendency that we would raise our voice. Jesus tells us: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies." And we know that the evil in our heart can be overcome only by the gracious power of the Lord who overcame sin for us, who declares: "Without me ye can do nothing." J. B.

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Schools This is the time of the year when the schools begin their sessions. For all the youth of our land educational facilities have been provided plentifully and multiplied. Schools of every description offer their curricula for the public. But this public is not generally able to critically examine or intelligently choose the right schools for the training of the future generation. Most of the elders, especially in these so-called "hard times," give very little thought to this most important matter. They seem to take it for granted that any school is perfectly all right, especially if it is built up and kept up by the state. It is a curious thing

that parents quietly assume that a public school is the best place for their children, but eye very much askance the parochial day school built up and kept up with so much sacrifice by farsighted Christians. The parochial school may claim that it neglects none of the secular branches, but does most efficient work even in them, it may be able to prove its claim, and yet there are well meaning fathers and mothers who hesitate long to send their children there. It seems to be just another evidence of the power of the Gospel over the hearts of men that parents keep up and fill day schools at all. Where a parent is not imbued with the fervor for his Lord and Savior, but hearkens more to the world and its proffered advancement in gathering money or attaining worldly eminence, there it is nearly impossible to induce these parents to send their children to our beloved parochial schools. Again, when trouble occurs in our schools, as it is bound to occur, because we are all sinners, such trouble or slight misunderstanding is taken much more seriously than much graver upsets occurring in the public schools.

As we are convinced that the Lutheran church is doing a most necessary work for the rising generation not only of our church, but of the whole land, and doing it without regard of honor, glory, or monetary gain, so we are also of the firm opinion that the devil hates nothing so much as a Christian day school. Certainly the obstacles that are placed in the way of these institutions are so many, seem so insuperable to many of us, that it can be only the Prince of darkness who directs his attacks upon it.

All the more must it be our endeavor to hold fast to these training places of our young children that God gave us for the very purpose of bringing them to Him and keeping them with Him for their final salvation. Let not the pastors and the teachers, or the vestrymen and parents become discouraged in this noble work. The harder the devil rages, the greater will be the victory over him granted us by our most faithful Lord, if we remain but faithful to Him.

Z.

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Not Camping On Trail Though it may appear so, we are not camping on the trail of a certain Lutheran church paper. The explanation for our frequent reference to this paper is that it conducts a question box. The questions sent in by readers are questions that will arise in the mind of Lutherans who are truly interested in the teaching and the practice of their church. The answers given are, naturally, of importance to every Lutheran. A correct answer will further Christians in their spiritual knowledge and understanding and will strengthen them in their conversation according to the Word of God. A wrong answer will work confusion, not only within the church body concerned but also beyond its bounds. For this reason we frequently quote with approval what writers not of the Synodical Conference say and, on the other hand, voice our dis-

approval when we believe they have erred. This we do in the spirit of Christian love for the good of the Church.

Here we have another question: "Why is an active lodge member allowed communicant but not church membership?"

And the answer:

This practice obtains in some of our congregations. I suppose you consider it inconsistent, but I am not so sure about that. If we have reason to believe that a fellow-Lutheran is a true disciple of Jesus Christ, we have no right to keep him from the means of grace, because it is through these means that the Spirit of God implants and promotes Christian faith. Therefore he is urged to take an active part in the services of God's house. And if nothing else exists to prevent, he is also cordially invited by most of our pastors to join with the congregation in the celebration of the Lord's Supper. **But in order that the lodge spirit may not get control of the congregation, some of our churches see fit not to give lodge members the right to vote.** (Bold face ours.)

Again, emphatically, we are not denying a person the means of grace when we refuse to admit him to Holy Communion. The use of the Lord's Supper is not **absolutely** necessary for salvation. Let him hear the Gospel preached in our public services, let him come to us for private instruction, until the Spirit of God through such preaching enlightens him to see the error of his way and strengthens him to forsake the Christless altar of the lodge. Then we can truthfully call him a brother and invite him to unite with us at the Lord's altar according to 1 Cor. 10:17: "For we being many, are one bread and one body; for we are all partakers of that one bread." Altar fellowship implies fellowship in the confession of our faith and in the work of the Lord. He who goes to the Lord's Table with us, exercises his spiritual priesthood among us.

Therefore we have never been able to understand the practice to admit lodge members as communicants but to withhold from them the right of vote. The inconsistency of this practice is clearly revealed in the reason given for it, "in order that the lodge spirit may not get control of the congregation." Real Christian fellowship cannot exist between people that do not trust each other. We are not really "one body" with those whose influence we fear as detrimental to the spiritual life of the church.

These congregations cannot have the control of their property in mind, for it would be passing strange to trust a person with our highest possessions, and spiritual gifts we have from God, and to refuse to share with him the control of our material holdings. No, these churches forbid those with whom they "show forth the Lord's death," confess, preach, at the altar to speak in the church, not on account of their sex (1 Cor. 14:34-35) or their immaturity (Fourth Commandment), but on account of their membership in the lodge. At the altar they are declared members of

the Church of Jesus Christ, but they are not permitted to take part in the edification of the Church. They are called priests of God, but are stripped of their priestly functions. They may not take part in the calling of a pastor; they may not protest, for instance, against the unjust excommunication of a fellow-communicant; they may not go out to admonish an erring brother; they may not take part in doctrinal discussions. While the other members are constantly being reminded for their spiritual priesthood and admonished to exercise it for the glory of God and the good of the Church, they are restrained from doing what the Scriptures tell him to do. Does that mean doing justice to one whom at the Altar we call a brother? Can a Christian really be satisfied with a church membership of this kind?

But, someone may answer, we do not deny the lodge member all these rights and privileges. The only thing we deny him is the right to vote in the church. But, what is a vote among brethren? It can decide only in matters not pertaining to conscience, matters in which a minority can cheerfully yield to the opinion of the majority. The "lodge spirit" will never be kept out of a church by vote of a majority. Neither will it be controlled by constitutional provisions. The lodge spirit must be overcome in the heart of a man. Our fight against the lodge is a spiritual battle, a battle for the truth of the Gospel and the salvation of souls.

Imagine a situation which is not at all impossible where this practice is in vogue, thirty voting members and seventy men of age who are only communicant members because they belong to a lodge. Would it be truthful to say the lodge spirit is not controlling the church, though all the voting is done by those who do not belong to a lodge? No, a church is controlled by the lodge spirit to the extent that its individual members belong to lodges or are being weakened in their testimony against the anti-Christian religion of the lodge.

Even if the lodge member remains silent, his very membership in the church, restricted as it may be, will make itself felt. His example will lead the weaker members to feel, if not to say, Mr. is a regular church-goer and communicant and at the same time a member of a lodge. The lodge cannot be so bad after all. The pastor of a church that has many members of this kind may, indeed, continue to witness clearly and fearlessly, but, as he is only human, he will always have to contend with the temptation to tread softly. And, will the voting members when called upon to make a decision, for instance in calling a pastor, always be able to keep themselves free from the weight of the opinion of a large silent, though influential, group within the church?

The editor tells us that "most" of the pastors of his church body follow this practice, indicating that some do not. That must place the latter in a rather embarrassing position. They refuse a lodge member the Lord's Supper on Scriptural grounds and their brother in the ministry accepts him. That is hardly in accord with 1 Cor. 1:10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

No, if a church would save itself from the lodge spirit, let it maintain a clear and decisive testimony against the anti-Christian religion of the lodge to the extent of refusing the Lord's Supper to lodge members. That is Scriptural and, therefore, best for the church as well as for those whom the church wants to save from the lodge.

J. B.

JOINT SYNOD OF 1931

Time and Place. August 12 to 18, in the Gymnasium of Northwestern College, Watertown, Wis. The dormitory and refectory provided lodging and meals at reasonable rates. Special church services were held in St. Mark's Church.

Doctrinal Essay. The essayist for the doctrinal discussion was Rev. E. Reim. His essay dealt with the human nature of Christ. It was highly instructive and edifying.

Elections. Rev. G. E. Bergemann was re-elected President; 1st Vice-President, E. Benj. Schlueter; 2nd Vice-President, J. Witt; Secretaries, W. A. Eggert, W. Nommensen; New Board Members: Seminary, W. Sauer, B. Schlueter, R. Freihube; Dr. Martin Luther College, E. Birkholz, O. Hellermann, F. H. Retzlaff; Northwestern College, Paul Pieper, Harold Schumann, F. Schlueter; Michigan Seminary, O. Frey, F. Fries; Northwestern Lutheran Academy, W. F. Meier, H. Klatt, L. Thomsen; Altenheim, L. F. Brandes, Wm. Kulischek; Northwestern Publishing House, Prof. J. Meyer, John Ungrodt; Board of Support (Michigan), A. Wandersee; Chronologist, J. H. Ott; Statistician, G. E. Boettcher; Railroad Secretary, P. Dowidat; School Board, E. Bliefnicht, J. Plocher, E. Trettin.

Business. As usual, the boards of the various institutions and missions had submitted their reports to the synodical committee in May, and the synodical committee submitted its recommendations regarding these reports. Treasurer Buuck reported the financial condition of Synod to be practically the same as two years ago, the total debt amounting to \$696,916.55. With the utmost regard for economy, the budget as adopted after long discussions, totalled \$1,149,700 for the next two years. The principal items are: Educa-

tional Institutions, \$402,000; Home Mission \$249,599.32; Indian Mission, \$83,198; Debt reduction, \$130,000; General administration, \$110,502; General support, \$42,620. The total amount to be collected in the congregations in the next two years is \$979,700, or \$489,850 per year, or \$40,820.63 per month. In addition, it is hoped that about \$130,000 will come in from delinquent churches for the Seminary Building Fund. The above mentioned present debt represents about 27% of Synod's assets.

In other words, each of the branches of our synodical work will have to manage on practically the same appropriations as before, which has caused many disappointments and may mean serious impairment in many cases. It will also necessitate special efforts on the part of each conference to raise its respective quota in this time of depression.

Special Seminary Report. Two years ago, a special committee of five men was appointed, with the Seminary Board, to settle the trouble then prevailing in the faculty of the seminary. Since it was impossible for them to effect a final settlement in some of the points mentioned in their report, the document was ordered to be placed in the archives for further consideration, particularly for the "Peace Committee" in dealing with possible dissenters.

Report of the Peace Committee. Perhaps the greater part of the time and of the general interest was taken up by discussion of the report of the Peace Committee, which reported its findings concerning the suspensions enacted in the West Wisconsin District a few years ago.

The two guiding principles which were submitted by the committee, thoroughly discussed and accepted by Synod, are: 1) No case of church discipline arising within a congregation may be handed by that congregation to another congregation or church body for final decision. The Synod may be justified in taking up the case and settling it, but its verdict must be submitted to the respective congregation for final action. 2) Human writings, which because of unclear exposition of controversial points are not uniformly interpreted, though the interpreters fully agree in positive doctrine, can not be the deciding factors in questions of the brotherhood of faith. Orthodoxy must be established purely on the basis of Scripture and the Confessional writings.

Thereupon Synod passed the following resolution: Whereas honest and legitimate doubts have arisen concerning the correctness of the resolutions and some acts in the cases of discipline in the West Wisconsin District, we instruct the Peace Committee to report its findings to said district and enter negotiations with the same to settle the entire matter.

Concerning the status of the suspended men, the representatives of the West Wisconsin District declared that the suspensions are not to be regarded as excommunications, because the suspended men had refused further dealings with Synod and thus made it impossible to finish the disciplinary process. Synod thereupon declared that this refusal of further dealing on their part must be regarded as a severance of brotherly relations, precluding pulpit fellowship with them for the time being.

Conclusion. It was one o'clock in the morning, August 19, when the meeting came to an end. Was it worth while? That rests with God. A million dollar appropriation for the work of the church is in itself not a great thing. It is only a mite compared to the appropriations which we have received from God in every year in the past, without any merit of ours. May we learn to appreciate, not what we are doing but the works of God, to humble ourselves in the contemplation of our feebleness and unworthiness, and to abide in faith, love and hope. That is the purpose of this Synod and of all the work of God the Holy Ghost.

O. Hagedorn.

A GLIMPSE AT MINNESOTA LUTHERANS

The Lutheran Church in Minnesota ranks larger in number than either the Roman Catholic Church or the other Protestant bodies combined, according to the last religious census. It is worth while to study the numerical strength of the Lutheran Church in this State in order to have a true picture of its claim.

It frequently happens to us, in our conversation with non-Lutherans as well as with our fellow-believers, that very many of them are still enwrapped in a thick fog of misconception regarding the Lutheran Church.

There are three States of the Union, that are outstanding concerning the number of Lutheran Christians. Pennsylvania takes the first place. It has more than 600,000 Lutherans. Wisconsin comes next. It numbers over 483,000 Lutherans. Minnesota ranks third among the States. It has a thousand less than Wisconsin.

The total membership of the Christian Church in Minnesota is 1,198,350. These figures given here do not agree altogether with the Census Department in Washington. There are several reasons for this disagreement: Several of the religious bodies have been omitted entirely, since some of them are not distinctively Christian anymore; while others are very small and difficult to classify, and, therefore, they are of little significance. Of the total Christian population of Minnesota, 239,320, or 20%, are Protestants outside our denomination; 475,810, or 39.7%, are members of the Romish Church; and 483,310, or 40.3%, belong to the

Lutheran group. Accordingly, the Lutherans form the largest religious body in the State.

We shall have a better picture of the status of the Lutheran Church in Minnesota, by arranging the Lutherans according to synodical groups with their numerical strength in the State.

1. **The Synodical Conference**, consisting of the Evangelical Lutheran Synod of Missouri, Ohio and Other States (in short, Missouri Synod), of the Evangelical Lutheran Joint Synod of Wisconsin and Other States, of the Norwegian Evangelical Lutheran Synod of America, and so forth, has a membership of 138,860, or 11.6%, of the total church membership of Minnesota, and 28.7%, of the Lutheran group. This body has 40,740 members in the State under 13 years of age, or 29%, of its membership. There are 95 men for every 100 women in total membership.

The Missouri Synod has 92,530 members, or 7.7%, of which 27,750 are children, or 30%, below 13 years of age, with 97 men to every 100 women.

The Wisconsin Synod has 43,504 members, or 3.6%, of which 12,300 are under 13 years of age, or 29%. There are 91 men to every 100 women.

The Norwegian Synod totals a membership of 2,817, or 0.2%, 692 are children, or 25%. For every 100 women, there are 96 men.

2. **The American Lutheran Conference**, a recent and strong organization, constituting the Norwegian Evangelical Lutheran Church of America, the American Evangelical Lutheran Church (formerly the Evangelical Lutheran Joint Synod of Ohio and Other States, the Evangelical Lutheran Synod of Iowa and Other States, and the Evangelical Lutheran Synod of Buffalo), the Evangelical Lutheran Augustana Synod, the Evangelical Lutheran Free Church (Norwegian), and the United Danish Evangelical Lutheran Church in America, reports a membership of 307,272, or 25.7%, of the total Christian population of Minnesota, and 63.5%, of the Lutheran Church. This group has 87,087 children under 13 years old, or 28%, of its membership. There are 98 men to every 100 women.

The Norwegian Lutheran Church has 168,622 members, or 14.1%. 50,676 are members under 13 years of age, or 31%. It is evenly divided, with 100 women to every 100 men.

The Augustana Synod has a membership of 82,322, or 6.9%, of which 20,747 are children below the age of 13 years, or 25%, with 94 men to every 100 women.

The American Lutheran Church totals 31,259 members, or 2.6%. 8,930 of these are under 13 years of age, or 29%. There are 96 men to every 100 women.

The Lutheran Free Church ranks next with a membership of 22,259, or 1.9%, of which 5,917 are

children below 13 years, or 27%, with 99 men per 100 women.

The United Danish Lutheran Church has a membership of 2,810, or 0.2%. Of these 817 are children below 13 years, or 29%. There are 86 men to every 100 women.

3. **The United Evangelical Lutheran Church in America** has a small membership in the State. This body numbers 15,476 adherents, or 1.3%, of the Lutheran population of Minnesota. 4,835 of them are children below 13 years, or 31%. There are 80 men to every 100 women.

4. **Several synods are independent**, having no connection with any of the larger Lutheran bodies. They are the Finnish Apostolic Evangelical Lutheran Church of America, the Finnish Evangelical Lutheran National Church, the Finnish Evangelical Lutheran Church (Suomi Synod), the Danish Evangelical Lutheran Church in America, the Icelandic Evangelical Lutheran Synod of North America, the Evangelical Lutheran Church (Eilsen Synod, Norwegian), the Church of the Evangelical Lutheran Brethren, the Evangelical Lutheran Jehovah Conference, and several independent congregations. These bodies have a total membership in Minnesota of 21,703, or 1.8%. 6,490 of the adherents are children below 13 years of age, or 30%. For every 100 women, there are 102 men.

The Finnish Apostolic Lutheran Church numbers about 7,772 members, or 0.6%, of which 2,410 are children, or 31%. There are 108 men per every 100 women.

The Finnish National Lutheran Church totals 2,524 members, or 0.2%. 793 are children below 13 years, or 31%. There are 96 men to every 100 women.

The Suomi Lutheran Synod has 5,820 adherents, or 0.5%, of the total Christian Church membership. Of these 1,761 are below 13 years of age, or 30%. To every 100 women there are 97 men.

The Danish Evangelical Lutheran Church holds 2,767 people, or 0.2%. 743 of which are below 13 years of age, or 28%. There are 103 men to every 100 women.

The Icelandic Lutheran Synod has 505 members, or 0.04%. 115 of these are children under 13 years, or 23%. There are 91 men to every 100 women.

The Eilsen Lutheran Synod numbers 296 adherents, or 0.02%, of which 82 are under the age of 13 years, or 28%. For every 100 women, there are 86 men.

The Lutheran Brethren are represented by 425 members, or 0.03%. 105 are children, or 26%. There are 86 men per every 100 women.

The Independent Lutheran congregation, including the Jehovah Lutheran Conference, have 1,596 in their membership, or 0.1%, of which 480 are young, or 30%. There are 104 men to every 100 women.

There are some rather interesting and surprising facts to be noted here. The Norwegian Evangelical Lutheran Church of America constitutes the largest single group, among the Lutheran Christians in Minnesota. However, it is maintained that there are more Swedish and German Lutherans in the State than Norwegians. The Norwegian Lutheran Church of America constitutes 34% of the Lutheran population of Minnesota. Furthermore, according to nationality, the Icelandic and Swedish Lutherans have a lesser percentage of children than the other Lutheran bodies, namely, 23% and 25% respectively. The Norwegian Lutheran Synod of the Synodical Conference comes next with 25% for children. The English Lutherans of the United Lutheran Church in America seem to be the most prolific, with 31% of children. This body apparently follows the ideals of the late President Roosevelt. The large percentage of children of the United Lutheran Church is explained upon the ground that as a mission church it enlists a large number of children of non-Lutheran parentage into its Sunday School. The Finns and the Germans come next, with 30.6% of children for the former and 29.3%, for the latter. The Danes have 28.5% of children, while the Norwegians, 27.4%. All in all, there are 194,415 Norwegian Lutherans, 167,301 German Lutherans, 82,322 Swedish Lutherans, 16,115 Finnish Lutherans, 15,476 English Lutherans, 5,577 Danish Lutherans, 505 Icelandic Lutherans, and 1,596 independent Lutherans of a mixed national character. Besides the national extractions mentioned, we must include the Polish, Slovak, Dutch, Bohemian, Hungarian, and French Lutherans that are interspersed in the various congregations of all synods.

In a sense, we have no purely English Lutheran Synod in Minnesota, that is, a group of Lutherans whose ancestors have come originally from England. The United Lutheran Church in America is historically and traditionally German. The English Evangelical Lutheran Synod of the Northwest of the United Lutheran Church, which is represented in the State, consists of members who are of German and Scandinavian extraction, with a sprinkling of English descent. We have the same kind of constituency in practically every Lutheran congregation of any synod.

The women show a gain in membership, according to the last census. The figures of the Lutheran population in Minnesota follows the national trend. The number of men in the State in proportion to women is somewhat decreasing. In 1920, there were 109.1 males to every 100 females in the State. In 1930, the number of men per 100 women had dropped to 105.1. The foreign born in Minnesota show far more men per women than the native born. The latter show the ratio of men to women, 101.8 males per 100 females.

The number of men listed as living in Minnesota, at the time of the census last year is 1,316,571, and women, 1,247,382. In our Lutheran Church, the male membership is still in good condition. There is a variation from 80 men to 108 men to 100 women. On the average, there are 97 men to every 100 women. In the Roman Catholic Church, the average is 96 men to every 100 women. With regard to the Protestant denominations outside the Lutheran group is not well known. If we compare an ordinary Reformed congregation with that of the Lutheran Church, the men are meagerly represented. The males per every 100 females are below the ordinary average.

The Rev. Paul W. Spaude, S.T.M., M.A.

(To be continued)

A QUEER KIND OF CHRISTIAN

He has no use for missions — foreign, home, state, city, or any other kind. The sight of an offering plate creates in him a feeling of nausea, and he is quite sure to have a headache on the Sunday when it is known that there is to be a missionary appeal. He is very willing to enjoy all that missionary efforts and endeavors in the past have done to make his own lot safe, enjoyable and happy. He is strong on the point of the blessings of a country where the Gospel is freely preached, and where there is liberty to worship God, but he is not going to do anything to send those blessings to other countries, or to increase their power or scope of operation in his own. Reversing the Master's thought, he is sure that it is more blessed to receive than to give. —Watchman-Examiner.

CHRIST A REFUGE

One day C. Wesley was sitting by an open window looking out over the bright and beautiful fields in summer time. Presently a little bird, flitting about in the sunshine, attracted his attention. Just then a hawk came swooping down toward the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees or the green fields, there was no hiding-place from the fierce grasp of the hawk. But, seeing the open window, and a man sitting by it, the bird flew in its extreme terror, towards it, and with a beating heart and quivering wing found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger, and saved it from a cruel death. Mr. Wesley was at that time suffering from severe trials, and was feeling the need of a refuge in his own time of trouble as much as the trembling little bird did, that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn —

"Jesus, lover of my soul,
Let me to Thy bosom fly."

— R. D. Dickinson.

DEMAND AND SUPPLY

Alarmed lest a proposed reduction in the size of graduating classes at theological seminaries should have a deterring effect upon those who should become leaders of the Church of to-morrow, the "Hollywood Lutheran," Hollywood California, Dr. J. G. Dorn, editor, sounds the following warning:

"A rumor seems about to gain currency that the supply of ministers is in danger of exceeding the demand. If this impression should become general, its disastrous results would seem not only as a discouraging influence upon the graduating classes from our seminaries this year and upon the other men there enrolled, but what is even more deplorable, it would serve as a deterrent to thinking men in college, and to boys in high school, even all the way down into the grades. Long after the present financial depression had been forgotten, the Church would be limping along for lack of leadership, wondering why so few men were offering themselves for the ministry. The mills grind slowly that turn out men adequately trained for leadership in the Church of the world's Redeemer. If at any time during the process, the grist is checked, the output will be noticeably diminished for years. Now that the prayers of the Church for nearly two thousand years for 'laborers in the harvest,' seem to be meeting with cumulative response, it is a time for rejoicing and not for bewilderment!" —News Bulletin.

WESLEY ON INSPIRATION

"I beg leave to give a short, clear, strong argument for the divine inspiration of the Holy Scriptures. The Bible must be the invention of good men or angels, bad men or devils, or of God.

1. It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying, "Thus saith the Lord," when it was their own invention.

2. It could not be the invention of bad men or devils, for they could not make a book which commands all duty, forbids all sins, and condemns their own souls to hell for all eternity.

3. Therefore I draw the conclusion that the Bible must be given by divine inspiration."—John Wesley.

"UNTO THE UTTERMOST PART"

A "lost tribe" of men who live to the ripe age of seven score years and ten and who are descended from the ancient Chaldeans has been found high in the Himalaya Mountains by a young woman investigator from England and have thus heard the Gospel for the first time. Miss Crossley Batt several years ago found an old manuscript in a Buddhist library in Peking which told the story of a lost tribe living in mountain recesses, 13,000 feet above

sea level. She resolved to find them and after repeated failures, succeeded. The tribe numbers 600. Disease is unknown to them, and their average span of life is 140 to 150 years. Miss Batt says: "I saw no sign of disease or debility. They must possess strange secrets very valuable to the Western world. Their language was unintelligible, but I have since discovered that it was Chaldean which I have learned. I am returning there to study longer and try to discover these secrets."

† PASTOR A. B. KORN †

Alexander Bruno Carl Korn, son of the late Rev. Paul Korn and Flora, née Winkler, was born December 23, 1883, in Griva Semgallen, Russia.

In 1887 he emigrated with his parents to America, settling first near Pittsburgh, Penn., later in Slades Corners, Wis.

At the age of 16 years he entered Northwestern College, Watertown, Wis., to prepare for the Holy ministry. He continued his studies at our Theological Seminary, Wauwatosa, Wis., completing his course in 1909. He followed a call to Shickley, Nebr., and served this congregation thirteen years. In the fall of 1922 he accepted a call to St. Paul's Church, near Gresham, Nebr., which he served until his death.

He was united in marriage to Miss Clara Scheel of Globe, Wis., May 17, 1911. This union was blessed with four daughters, Elizabeth, Helen, Petra and Naomi.

For a number of years he held the office of secretary of the Nebraska District, and was also a member of the Mission Board and Finance Committee.

After a brief illness death overtook him in a hospital at Omaha, Nebr., on August 18. He reached the age of 47 years, 7 months and 25 days.

He leaves to mourn their loss, his wife, four daughters, his aged mother, three brothers, Rev. Rudolph Korn, Lewiston, Minn., Theodore, Burlington, Wis., Alfred, Norfolk, Nebr., two sisters, Mrs. Albert Junge, Burlington, Wis., Mrs. Roy Church, Winnebago, Ill., and other relatives.

Funeral services were held August 21 in St. Paul's Lutheran Church near Gresham, Wis. Pastors A. Dommann and E. C. Monhardt officiated. Interment was in St. Paul's Lutheran Cemetery. A. S.

FROM OUR CHURCH CIRCLES

Dodge-Washington Pastoral Conference

The Dodge-Washington Counties Pastoral Conference will meet October 13 and 14, 1931, at West Bend, Wis. (Rev. H. C. Klingbiel). The first session will begin at 9:30 A. M.

Papers: Exegesis on Hebr. 11, Rev. Ad. v. Rohr; Lord's Prayer, Rev. G. Bradtke; Conclusion of the

Ten Commandments, Rev. A. C. Lengling; Augsburg Confession, Art. V, Rev. H. Cares. New papers: The Sin Against the Holy Ghost, Rev. C. Lescow; Exegesis on 1 Tim. 3, Rev. Ph. Martin.

Sermon: Rev. T. C. Voges (Rev. H. Cares).

Confessional Address: Rev. M. F. Stern (Rev. Ph. Martin).

Please announce! Ph. Martin, Sec'y.

Special Michigan Pastoral Conference

The Special Michigan Pastoral Conference will meet at Pigeon, Pastor G. Wacker, R. F. D. 1, October 13 to 14. Evening service October 13.

Confessional Address: E. Lochner (C. Leyrer).

Sermon: A. Maas.

Paper: The True Evangelical Way In Dealing With Lodge Members Who Are Members of Our Congregations, Rev. E. Hoenecke.

Please announce. R. G. Koch, Sec'y.

Western Pastoral Conference of the Dakota-Montana District

The Western Pastoral Conference of the Dakota-Montana District will convene at Faulkton, So. Dak., R. Gamm, pastor, October 6 to 8, the first session beginning at 9:00 A. M.

Papers: Sermon for Discussion, Wendland; Exegesis, 1 Tim. 3, Hermann; 1 Tim. 4, Schnitker; The Difference Between the Heidelberg and the Lutheran Catechism, P. Scherf; What Attitude Should We Take Toward Religious Broadcasting?, Schlegel; I Believe in the Holy Christian Church, the Communion of Saints, Hinderer; Sermon for Discussion, F. Blume.

Sermon: W. Krueger (P. Kuske).

Confessional Address: M. Cowalsky (F. Blume).

An early announcement of your coming will be appreciated. Paul G. Albrecht, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet October 13 and 14, 1931, at Caledonia, Wisconsin (Rev. Martin Buenger).

Sermon: Rev. J. Toepel (Rev. A. C. Bartz).

Confessional Address: Rev. O. Nommensen (Rev. W. Pifer).

Old Papers: W. Pifer, O. Nommensen, A. Lossner.

New Papers: E. R. Blakewell: "An Analysis of 'Disbelieving World.'" L. Baganz: "How Are the Promises of Temporal Blessings in the Bible to Be Understood?" E. Hillmer: "An Examination of Mission Methods."

Let us all make announcement to the local pastor.

Edmund Sponholz, Sec'y.

Lake Superior Pastoral Conference

Time: October 12, 7 P. M., to October 14, noon.

Place: Peshtigo, Wis. (Rev. Kurt Geyer).

Confessional Address: Theo. Hoffmann — H. Kahrs.

Sermon: H. Hopp — R. Marti.

Beside the assigned topics from Proverbs, essays are to be read by the following pastors: Theo. Thurow, C. C. Henning, K. Geyer, H. Hopp.

Please announce early to pastor *loci*.

Paul C. Eggert, Sec'y.

Pastoral Conference of the Eastern District of the Dakota-Montana District

The Pastoral Conference of the Eastern District of the Dakota-Montana District will meet from noon, October 13, to noon October 15, in the Beth. Ev. Luth. Church of Twp. Hague, Clark County, Rev. R. J. Palmer, pastor.

The following pastors should be prepared to read assigned papers: A. Lenz, H. Lau, W. Sprengeler, H. C. Sprenger.

Sermon: Pastor A. Lenz (J. B. Erhart).

Confessional Address: Pastor M. Keturakat (W. Hellbush).

Register as soon as possible.

R. J. Palmer, Sec'y.

Fox River Valley Conference

The Fox River Valley Conference will meet on October 20 and 21, 1931, in Wrightstown, Wis., Rev. F. C. Uetzmann, pastor.

Topics: G. A. Dettmann, Life and Work of Paul; R. Gose, What is the Meaning of the Gift of the Holy Ghost in Acts?; V. J. Siegler, Ex. Hom. Treatise on Matt. 14:22-33; W. Pankow, The Difference Between Excommunication and Suspension; G. E. Boettcher, Scripture Proof for Our Doctrine of a Divine Call; F. Schumann, Ex. Hom. Treatise on John 5:1-9a.

Sermon: R. Gose (A. Habermann).

Confessional Address: E. Schoenecke (F. Schumann).

Remarks: The local pastor requests your announcement. F. A. Reier, Sec'y.

Rosebud Delegate Conference

The Rosebud Delegate Conference will meet at Winner, So. Dak., with Rev. Wm. P. Holzhausen, on October 13 and 14.

Please notify the local pastor of your and your delegate's intended presence or absence.

A. T. Degner, Sec'y.

Wisconsin State Teachers' Conference

The Wisconsin State Teachers' Conference will meet this year in Manitowoc, Wis. In order to obtain the reduced railroad fare we must know whether 100 persons will travel by rail to the place of meeting. If you intend to do so, kindly notify the undersigned before October 1.

J. F. Gawrisch, Sec'y.,
1218 Madison St.,
La Crosse, Wis.

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

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

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

Whether you are pastor, professor, etc.

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

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

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

In which direction is it from your place of residence?

How far is it away?

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

Address your card to

Northwestern Publishing House,
935-937 North Fourth Street,
Milwaukee, Wisconsin.

School Dedication and Installation of Teachers at Rhinelander, Wisconsin

The constant aspiration of the best element in Zion Lutheran Church of Rhinelander, Wisconsin, to link education closer with religion, saw its happy fruition on the fourteenth Sunday after Trinity when a two-class room school was dedicated and two teachers installed into office. Prof. C. Schweppe of Dr. Martin Luther College preached the Word in the morning service setting forth: "Job the Educator," enlarging upon the biblical principle that "the soul of education is the education of the soul." After the sermon the two newly called teachers, Mr. Louis O. Keup and Miss Irmgard Koch approached the altar, giving their hand as a pledge and promised before God and the assembled congregation to faithfully perform the work among the lambs of Christ.

The congregation having convened before the doors of the new school the act of dedication was performed by the undersigned. In the evening service the Rev. Otto Hoffmann of Colby, Wis., occupied the pulpit preaching on the dangers of giving offence to Christ's little ones.

The former church, vacated three years ago, yet in good physical condition, only too small for a growing congregation, was rebuilt and made these two well-proportioned class rooms possible. The appointments are the best available in modern school equipment. Naturally, Zion Lutherans find the greatest appeal in the fact that here is a school in which the one supreme textbook of the ages, without which no man could ever be truly wise — the Bible — is used, loved and learned. Here are two class rooms in which the only Great Teacher, and right Savior, will be heard; in which He will be asked for His teachings and blessings in the prayers of every opening and closing school day.

That the appeal for a Christian education; so much needed, especially in our evil days; was not in vain in our midst became very evident on the first opening day of school, when 107 children crowded the doors of our parish school. Our appointments made allowance for 90 children at the most. Since the School Board and the Church Council, who were called at once to witness our need and God's singular blessings, could not in all conscience agree to send the children away after they had so visibly testified their willingness to come to Christ, a wire was sent out immediately calling for a third teacher. Mr. Edmund Hellmann, a recent graduate of Dr. Martin Luther College of New Ulm answered our Macedonian call at once and is now teaching the fourth and fifth grades in the spacious assembly of our new church.

We are ready to point to our school as a memorial of the littleness of our faith. When we built our school too small we did not believe in those larger measures of Christian training which the Lord wanted us to accept, and we hope that other progressive congregations will profit by our mistake when they plan their Christian day schools. May our members and all our Christian friends think of the need of our school and of God's supporting hand so necessary in the educational work of this newly founded school when they pray: "Thy Kingdom come." P. G. B.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., began September 9. The opening service was attended by the largest number of students in the history of the school and quite a number of friends of our institution. Rev. J. Zink, the

Chairman of our Board, welcomed the students and the new tutors, Harold Zink and Roland Hoenecke. Prof. W. Schaller relieved the Director by addressing the assembly on the theme: "Our pride in our school." — "Our pride is" he showed, "that our school in all its activities, in all its aims, is to further the growth of kingdom of the one great king, Jesus Christ."

The initial enrollment is 81, four more than that of last year. Of the 81 scholars, 29 are girls and 52 boys. We have more students in the dormitory than last year, 12 new boys entered the same.

May the Lord be with us during the new school year as He has been with us in the past.

Otto J. R. Hoenecke.

Golden Jubilee

On July 5 the Christ Church of Greenfield, Sauk Co., Wis., observed its 50th anniversary. Preachers were the former pastors: M. Taras and R. Ave-Lalle-mant. The collection of \$50.00 is for institutional buildings.

G. Gerth.

Ordination

Authorized by President J. Witt, the undersigned ordained Candidate Lee Sabrowsky to the holy ministry in Jordan Ev. Luth. Church of West Allis, Wis., on August 23, 1931, the 12th Sunday after Trinity. Professor Karl Hauser of the Milwaukee Lutheran High School assisted.

Address: Rev. Lee Sabrowsky, Colome, So. Dak.
J. G. Ruege.

Installations

On August 16 Mr. Waldemar Pape was by me duly installed as teacher for the upper grades of St. John's Lutheran School, Lewiston, Minn. May the Lord prosper his labors to the upbuilding of our Christian day school.

Address: Mr. W. A. Pape, Lewiston, Minn.

Rud. P. Korn.

* * * * *

On the 12th Sunday after Trinity, August 23, 1931, Rev. Emil Kasischke was installed as pastor of St. Paul's Ev. Luth. Church at Mayville and Zion's Ev. Luth. Church at Silverwood, Mich., by O. Frey.

Address: Rev. Emil Kasischke, R. 6, Yale, Mich.
O. Frey.

Memorial Wreath

In memory of Herman Goetzke, born July 8, 1874, died August 27, 1931, buried at North St. Paul by Pastor R. C. Ave-Lalle-mant, a bequest of \$5.00 was made by Mrs. Herman Goetzke for Lutheran Mis-sion Society of the Twin Cities.

A. E. Frey.

Change of Address

Mr. G. Schulz, 2017 E. Nock St., Milwaukee, Wis.

ITEMS OF INTEREST

BREAD UPON WATER

Last winter the Metropolitan Lutheran Inner Mission So-ciety, a Missouri Synod project in New York City, maintained a soup kitchen to feed the unemployed and vagrant every Sun-day noon after the morning services in the chapel. The num-ber taken care of averaged about 500 each week. After the kitchen was closed with the advent of spring, more than one hundred of the number continued to come to the chapel each week. On Sunday, July 19, fourteen men and the wife of one of them, members of the group who had been fed during the winter, expressed their gratitude to God for the unemployment relief granted them through professing their faith and joining the Lutheran Church. One was baptized, all were confirmed, by the Rev. Edward J. Kroncke, executive missionary of the society. The confirmation was witnessed by the directors of the mission.

A CENTER OF IRRELIGION

A new center of Soviet propaganda is to be erected in Moscow as a phase of the five-year campaign against religion. The group of buildings which will be erected with funds se-cured by a drive throughout the entire Soviet Union in the year 1932, will consist of an immense central museum, a stage theater, a motion picture theater, library, a printing plant and another university of the Godless. The plan was announced following a conference of representatives of anti-religious museums who thought that in spite of the fact that most of the museums in Russia have for years been arranged in the in-terests of propaganda against religion, yet the present activity is not sufficient to meet the aims of the Society of the Godless. This new museum center is intended to "lead the fight against all religions of the world."

SERVES BLIND DEAF-MUTES

Of all the many great institutions of mercy and charity in Germany the Oberlin House located at Nowawes, which is celebrating its 25th anniversary this year, is the only one which is engaged, in serving the most unfortunate of all the children of men — those who are deaf, dumb and blind. The institution has trained a total of 126 blind deaf-mutes, most of whom have been afflicted from birth and can receive outside impres-sions only through the sense of touch. The remarkable suc-cess with which the work has met has been portrayed in a motion picture film, "Talking Hands," which is now being exhibited in Lutheran circles throughout Germany.

ISLAM AND THE AMERICAN NEGRO

The Ahmadiyya sect was founded by Hazrat Ahmad, who claimed to be the Messiah, reports "The Missionary Review of the World." He was born in 1836 and died in 1908. He was succeeded by Hazrat Morza Bashirud-Din Mahmud Ahmad. This sect claims to represent true Islam and has established missions in London, Chicago, Pittsburgh, Cincinnati, Indian-apolis, Palestine, West Africa, Mauritius, Australia and Malaya. They proclaim racial and social equality and in America they claim many converts, especially among the colored people. From Chicago headquarters is edited a monthly called "The Moslem Sunrise."

ELECT SCHOOL SUPERINTENDENT

Convinced of the necessity for more parochial schools in the Lutheran Churches throughout that state, the Minnesota District of the Missouri Synod, meeting in convention in St. Paul, recently, created the office of district school superintendent at its closing session, electing to that position Rev. J. C. Meyer of St. Paul, who will add the duties of school superintendent to his present task as mission director for the district. The new duties will consist of surveying the school situation for reports at next year's convention and encouraging the development of parochial schools now in operation, and the establishment of new ones. —News Bulletin.

DEPRESSION REFLECTED IN CHURCH CONTRIBUTIONS

Dr. Lewis Seymour Mudge, stated clerk of the General Assembly of the Presbyterian Church in the U. S. A., accounts for the decline in contributions to church causes for the year ending March 31, 1931, as a "reflection of the general financial depression." The Presbyterian Church in the U. S. A. reports a decrease of \$4,876,682 in contributions. Total contributions were \$58,171,381. It was the first time since 1925 that they had fallen below \$60,000,000. The major decrease was that of \$4,079,496 in local congregational receipts.

However, there was an increase in communicant members of 15,023 which at the end of March totaled 1,999,132. The total Sunday School membership was 1,620,496, an increase of 24,466.

All Presbyterian statistics relating to membership, it was pointed out, are based solely on the number of communicants in good standing and not on the Presbyterian population or baptized members.

For the first time since 1928 the number of ministers passed the 10,000 mark, an increase of 27, bringing the number up to 10,014.

The Presbyterian Church in the U. S. A. continues a national body with churches in every state of the Union, grouped in forty-six synods with 293 presbyteries. The ranking order of the ten largest synods remained the same as in 1930, with Pennsylvania, New York and New Jersey leading the list.

—The Am. Issue.

MISSION FESTIVALS

North Freedom, Wis., St. Paul's Church, Gustav Vater, pastor. Speaker: Robert F. F. Wolff. Offering: \$82.70.

Leeds, Wis., Zion Church, H. Geiger, pastor. Speakers: Alf. Engel, Gerv. Fischer. Offering: \$117.08.

Sixth Sunday after Trinity

Bruce, Wis., Bethany Church, F. H. Senger, pastor. Speakers: F. H. Senger, O. E. Hoffmann. Offering: \$15.50.

Seventh Sunday after Trinity

Eau Galle, Wis., Zion Church, R. C. Hillemann, pastor. Speakers: F. Senger, A. W. Saremba. Offering: \$130.77.

Ninth Sunday after Trinity

Plum City, Wis., and Waverly, Wis., Immanuel and Trinity Churches, R. C. Hillemann, pastor. Speakers: M. J. Hillemann, W. Huebner. Offering: \$114.75.

Waupaca, Wis., Immanuel Church, F. A. Reier, pastor. Speakers: Im. Boettcher, F. C. Weyland. Offering: \$62.00.

Wilmot, Wis., Peace Church, S. A. Jedele, pastor. Speakers: J. Klingmann, L. Baganz, E. R. Blakewell. Offering: \$216.68.

Tenth Sunday after Trinity

Indian Creek, Wis., St. Peter's Church, H. A. Pankow, pastor. Speakers: I. Brackebusch, Sr., Theo. Mahnke, Anton Look. Offering: \$140.76.

Riga, Mich., St. John's Church, C. H. Schmelzer, pastor. Speakers: W. Bodamer, H. Zapf. Offering: \$217.87.

North St. Paul, Minn., Christ Church, R. C. Ave-Lalle-mant, pastor. Speakers: Robt. Heidmann, A. C. Haase. Offering: \$279.85.

Eleventh Sunday after Trinity

Libertyville, Ill., St. John's Church, W. H. Lehmann, pastor. Speakers: P. Gerth, W. Pifer. Offering: \$195.30.

Bristol, Wis., Zion Church, Edwin Jaster, pastor. Speakers: A. Schulz, F. Eseman. Offering: \$82.14.

Twelfth Sunday after Trinity

Town Wayne, Wis., Zion Church (vacant). Speakers: H. H. Laabs, G. Bradtke. Offering: \$88.97.

Herrick, So. Dak., St. John's Church, M. A. Braun, pastor. Speakers: R. Muehl, F. W. Kaul. Offering: \$100.00.

Sparta, Wis., St. John's Church, A. Berg, pastor. Speakers: L. Mahnke, P. Lehmann. Offering: \$302.00.

Town Lomira, Wis., St. Paul's Church. Speakers: F. Zarling, F. A. Schwertfeger. Offering: \$122.03.

Town Theresa, Wis., St. Petri Church. Speakers: F. A. Schwertfeger, F. Zarling. Offering: \$38.46.

Morgan, Minn., Zion Church, H. A. Scherf, vacancy pastor. Speakers: Prof. R. Jahnke (German and English), K. Brickmann. Offering: \$61.25.

Waterloo Township, Mich., St. Jacobi Church, R. G. Koch, pastor. Speakers: F. Cares, E. Hoenecke. Offering: \$97.95; Ladies' Aid, \$15.00; Sunday School, \$7.50; total, \$120.45.

Garrison, Nebr., Zion Church, A. Schumann, pastor. Speakers: A. Dommann, A. Merz. Offering: \$96.83.

Tomah, Wis., St. Paul's Church, J. G. Glaeser, pastor. Speakers: Emil Schulz, Anton Look. Offering: \$592.45.

Hoskins, Nebr., Trinity Church, Im. P. Frey, pastor. Speakers: E. C. Monhardt, Geo. Tiefel, E. A. Klaus. Offering: \$340.66.

Fourteenth Sunday after Trinity

Lowell, Wis., Salem Church, O. W. Koch, pastor. Speakers: Walter Zank, Prof. E. E. Kowalke, Enno Duemling. Offering: \$266.50.

Zeeland, No. Dak., Zion Church, S. Baer, pastor. Speakers: H. C. Sprenger, G. Schlegel. Offering: \$201.46.

Hettinger, No. Dak., St. John's Church, W. R. Krueger, pastor. Speakers: H. Schnittker, J. Wendland. Offering: \$38.54.

White Bluffs, Wash., St. Paul's Church, L. C. Krug, pastor. Speaker: H. Wiechmann. Offering: \$31 00.

Merrimac, Wis., Emanuel Church, Greenfield, Wis., Christ Church, Caledonia, Wis., St. Paul's Church, Town Merrimac, Wis., St. John's Church, G. Gerth, pastor. Joint Mission Festival. Speakers: Prof. H. Fleischer, E. G. Schmukal. Offering: \$103.00.

BOOK REVIEW

Manual for the Northwestern Sunday School Lessons, by O. Hagedorn and Chas. G. F. Brenner. Northwestern Publishing House, Milwaukee, Wis. Price: 15 cents.

In directing the attention of our readers, particularly our Sunday School teachers, to this little book we will use the

words of the Preface to define its purpose: "The scope of this book is not to present a Sunday School Manual. The object is merely to explain the plan of the authors of the Northwestern Sunday School Lessons with such hints and recommendations as will aid the teachers to use this system successfully."

We think the booklet is well able to fulfill its mission and therefore recommend it to the workers in our Sunday Schools. G.

Curriculum for the Teaching of Science and Curriculum for the Teaching of Spelling. Both for Lutheran Schools prepared under the Direction of the Curriculum Committee of the Board of Christian Education of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States.

The prospectus relates the following: "Here are two additional sections of the work being done by the Curriculum Committee of the Board of Christian Education. This work was initiated by the former general School Board and is now being carried on under the auspices of the present Board of Christian Education, more directly under that Board's Committee on Schools, which has approved these two sections as well as the first section, which appeared a year ago and covered the subject of German instruction. Mr. J. E. Potzger, M. A., is the author of the section on Science; Messrs. H. A. Mertz and W. A. Siems are the joint authors of the section on Spelling." The section on Spelling is priced at 20 cents; the section on Science, at 50 cents. Print is by the Concordia Publishing House. G.

RECEIPTS FOR SEMINARY AND DEBTS

June, 1931

Rev. W. J. Schulze, Friedens, Hutchinson, Minn...	\$ 286.96
Rev. Hugo H. Hoenecke, St. John's Sturgis, Mich.	25.00
Rev. Henry Gieschen, Jerusalem, Milwaukee, Wis.	24.55
Rev. Im. Brackebusch, Stoddard, Wis.	100.00
Rev. P. Press, Morningside Grace Ev. Luth. Aid Society, Sioux City, Iowa	2.00
Rev. R. C. Timmel, Apostel, Toledo, Ohio	200.00
Rev. P. Monhardt, St. Matthew, So. Ridge, Monroe Co., Wis.	10.00
Rev. O. Hoyer, St. Paul's, Winneconne, Wis.	5.90
Rev. Theo. Mahnke, St. Paul's, Cataract, Wis.	15.00
Rev. J. Mittelstaedt, St. Paul's, Menomonie, Wis.	100.00
Total	\$ 769.41
Previously acknowledged	637,338.99
Total Collections	\$638,108.40

Congregations That Made Their Quota In June, 1931

285. Rev. Wm. J. Schulze, Hutchinson, Minn.	\$3,399.74—\$5.64
286. Rev. R. C. Timmel, Toledo, Ohio	983.00— 5 40
287. Rev. Arth. Gentz, Trinity, Marinette, Wis.	1,963.82— 6 04
New Ulm, Minn., Building Fund	\$173,379.67

July, 1931

Rev. A. J. Fischer, St. Matthew, Freeland, Mich.	\$ 12.50
Rev. C. Lescow, St. John's, Woodland, Wis.	25.00
Rev. E. Hoenecke, St. Peter's, Plymouth, Mich.	30.00
Rev. O. Hagedorn, Milwaukee, Wis.	35.00
Rev. Ph. Martin, St. Paul's, Brownsville, Wis.	26.40
Rev. E. C. Leyrer, St. Paul's, Mayville, Mich.	37.11
Rev. H. Gieschen, Jerusalem, Milwaukee, Wis.	21.46
Rev. R. C. Horlamus, Merna, Nebr.	3.09
Rev. Geo. N. Luetke, Zion, Toledo, Ohio	500.00
Rev. F. Soll, Grace, Yakima, Wash.	18.00
Rev. O. E. Hoffmann, St. John's, Poplar Creek, Wis.	5.00
Rev. G. O. Krause, Stetsonville, Wis.	25.00
Rev. Aug. Vollbrecht, Fountain City, Wis.	48.80

Rev. J. C. A. Gehm, St. John's, Ladies' Aid, Darfur, Minn.	10.00
Rev. J. C. A. Gehm, St. John's, Y. P. S., Darfur, Minn.	15.00
Total	\$ 812.36
Previously acknowledged	638,108.40
Total Collection	\$638,920.76
Expenditures during July, 1931	\$ 8.75
New Ulm, Minn., Building Fund	\$174,183.28

Congregations That Made Their Quota In July, 1931

288. Rev. Ph. Martin, St. Paul's, Brownsville, Wis.	\$1,841 40—\$5.40
289. Rev. G. N. E. Luetke, Zion, Toledo, Ohio	2,479.00— 5 50

August, 1931

Rev. C. Lescow, St. John's, Woodland, Wis.	\$ 11.10
Rev. C. G. Leyrer, Zion, St. Louis, Mich.	5.00
Rev. H. Gieschen, Jerusalem, Milwaukee, Wis.	30.00
Rev. O. Hoyer, Zion, Omro, Wis.	2.00
Rev. Alf. Maas, Northfield, Mich., Memorial Wreath Carl Raddatz by men of St. John's	5.00
Rev. Alf. Maas, Northfield, Mich., Memorial Wreath Fred Danner, by men of St. John's	5.00
Rev. Alf. Maas, Northfield, Mich., Memorial Wreath Carl Raddatz by St. John's Y. P.	5 00
Rev. W. C. Meyer, Milwaukee, Wis., Memorial Wreath Aug Timm	2.00
Total	\$ 65.10
Previously acknowledged	638,920.76
Total Collection	\$638,985.86
New Ulm, Minn., Building Fund	\$174,248.38

Special for Grounds

Rev. John Brenner, Milwaukee, Wis.	\$ 5.00
John Brenner.	

MINNESOTA DISTRICT

August, 1931

PASTORS: R. HEIDMANN, Arlington, General Administration \$41.00. J. E. BADE, Balaton, Negro Mission \$33.60. WM. FRANZMANN, Baytown, Educational Institutions \$10.70, Home for Aged \$13.12; total \$23.82. THEO. HAAR, Bear Valley, Home Mission \$15.00. C. F. KOCK, Belle Plaine, Church Extension \$32.82. E. G. HERTLER, Brownsville, Church Extension \$9.00. A. MARTENS, Burchard, General Mission \$7.30, Home Mission \$7.00; total \$14.30. A. C. KRUEGER, Cedar Mills, Synodic Administration \$25.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$5.00, General Missions \$100.00, Indian Mission \$49.00, Home Mission \$75.00, Negro Mission \$75.00, Poland Mission \$25.00, Madison Student Mission \$10.00, General Support \$25.00; total \$419.00. R. F. SHROEDER, Dexter, Finance \$24.99. R. F. SCHROEDER, Dexter, Finance \$23.29, General Missions \$106.23, Negro Mission \$10.75, from Ladies' Aid; total \$140.27. C. J. SCHRADER, Echo, Indian Mission \$25.00, Home Mission \$25.00, Negro Mission \$25.00, Poland Mission \$10.00, Church Extension \$13.00, Twin City Mission \$15.00; total \$113.00. KARL A. NOLTING, Frontenac, Synodic Administration \$10.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$15.00, Dakota-Montana Academy \$5.00, Indian Mission \$20.00, Home Mission \$32.43, Negro Mission \$20.00, Poland Mission \$15.00, Madison Student Mission \$5.00, Student Support \$5.00, General Support \$5.00, Church Extension Fund for Zebaoth Congregation, Milwaukee, Wis., \$14.05; total \$166.48. T. E. KOCK, Goodhue, General Institutions \$27.79, Church Extension \$10.00; total \$37.79. F. W. WEINDORF, St. John's, Goodhue, General Mission \$177.83. IM. F. LENZ, Graceville, Home Mission \$7.00. A. H. BAER, Hastings, Synodic Administration \$41.65. E. G. HERTLER, Hokah, General Institutions \$20.00, General Missions \$20.00, General Support \$3.00; total \$43.00. W. J. SCULZE, Hutchinson, General Institutions \$75.04, Indian Mission \$74.93, from Young Ladies' Society for Indian Child \$35.00, Negro Mission \$67.87,

Church Extension \$76.95; total \$329.79. A. MARTENS, Island Lake, General Mission \$10.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, Poland Mission \$10.00; total \$50.00. M. J. WEHAUSEN, Johnson, Home for Aged \$4.35, Indian Mission \$48.15; total \$52.50. E. G. HERTLER, La Crescent, General Administration \$20.00, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. Martin Luther College \$15.00, Dakota-Montana Academy \$5.00, Indian Mission \$15.00, Negro Mission \$10.00, Home Mission \$20.00, Poland Mission \$5.00, Madison Student Mission \$10.00; total \$130.00. E. G. HERTLER, LaCrescent, Student Support in memory of Mrs. Fred Otto \$10.00 and in memory of Mr. William Winsky \$10.00; total \$20.00. PAUL W. SPAUDE, Lake Benton, General Support \$11.00. KARL J. PLOCHER, Litchfield, General Support \$39.90. W. P. HAAR, Loretto, General Administration \$36.43, To Retire Bonds \$50.00; total \$86.43. A. ACKERMANN, Mankato, Twin City Mission \$1.00, in memory of Mrs. Julius Boettcher from Ernest Matthews and family. C. A. Hinz, Mason City, Home Mission \$13.35. THEO. HAAR, Mazeppa, Home Mission \$26.00. PAUL C. DOWIDAT, Minneapolis, Theological Seminary \$100.00, Northwestern College \$100.00, Dr. Martin Luther College \$100.00, General Support \$80.00, Twin City Mission \$100.00; total \$480.00. T. E. KOCK, Minneola, General Mission \$85.95. T. E. KOCK, Minneola, Theological Seminary \$21.43. Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Church Extension \$10.00, General Support \$15.00; total \$66.43. GUSTAVE C. HAASE, Monticello, Indian Mission \$15.00, Home Mission \$25.00, Negro Mission \$5.00, Poland Mission \$5.00; total \$50.00. H. A. SCHERF, Morgan, Home Mission \$60.00. A. EICKMANN, Nodine, General Institutions \$48.51. A. EICKMANN, Nodine, Missions \$199.49. JOS. WEISS, Pelican Lake, General Administration \$13.42. H. C. NITZ, Rockford, Indian Mission \$106.00, Home Mission \$100.00; total \$206.00. MRS. H. A. LARSON, St. Paul, Twin City Mission from Emanuel's \$4.00. R. SCHIERENBECK, Sanborn, General Mission \$50.00, Indian Mission \$50.00, Home Mission \$75.00, Negro Mission \$50.00, Poland Mission \$25.00, Madison Student Mission \$25.00, To Retire Bonds \$25.00; total \$300.00. G. R. SCHUETZE, Sheridan, Theological Seminary \$24.70. KARL BRICKMANN, Vesta, Student Support \$35.35. E. G. FRITZ, Wellington, Home Mission \$28.00, Church Extension \$6.00; total \$34.00. KARL A. NOLTING, West Florence, Synodic Administration \$10.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Home for Aged \$2.80, Indian Mission \$10.00, Home Mission \$25.00, Negro Mission \$15.00, Poland Mission \$10.00, Madison Student Mission \$5.00 Student Support \$5.00, General Support \$4.00, Church Extension for Zebaoth Congregation, Milwaukee, \$8.54; total \$135.34. C. G. SCHMIDT, Wood Lake, Dakota-Montana Academy \$9.75; Northwestern College \$14.04; Theological Seminary \$48.85; Dr. Martin Luther College \$31.76; Indian Mission \$50.00, Home Mission \$100.00, Negro Mission \$30.10; total \$180.10. M. C. MICHAELS, Woodville, Wis., Home Mission \$65.00. P. E. HORN, Zumbrota, Synodic Administration \$25.00, Educational Institutions \$200.00, Missions \$100.00, General Support \$25.00, Indian Mission \$25.00, Negro Mission \$23.50, To Retire Bonds \$100.00; total \$498.50.

H. R. KURTH,
District Treasurer.

NEBRASKA DISTRICT

Rev. A. Degner, White River, General Mission	29.96
Rev. Im. P. Frey, Hoskins, General Institutions \$10.00, Indians \$65.00, Negroes \$27.66, Home Missions \$125.00, Poland Mission \$10.00	327.66
Rev. W. F. Wietzke, Shickley, General Institutions \$50.00, Indians \$40.00, Home Missions \$100.00, Negroes \$10.00, Poland \$16.75	216.75
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	\$ 574.37
General Institutions	\$ 150.00
Indian Missions	105.00
General Missions	29.96
Home Missions	225.00
Negro Missions	37.66
Poland Missions	26.75
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	\$ 574.37

Norfolk, Nebr., September 4, 1931.

DR. W. H. SAEGER.

NORTH WISCONSIN DISTRICT

July

Rev. A. Froehлке, Neenah	\$ 313.00
Rev. W. G. Fuhlbrigge, Coleman	77.33
Rev. A. Habermann, Hartland	50.00
Rev. A. Habermann, Angelica	6.90
Rev. Carl C. Henning, Town Grover, St. John's Congregation	197.20
Rev. M. Hensel, Weyauwega	211.02
Rev. Theo. Hoffmann, Gladstone	6.81
Rev. Theo. Hoffmann, Rapid River	4.09
Rev. O. T. Hoyer, Winneconne	106.00
Rev. O. T. Hoyer, Zion	5.15
Rev. G. Kaniess, Kewaskum	56.79
Rev. Harold O. Kleinhans, Oshkosh	30.00
Rev. L. H. Koeninger, Manitowoc	135.86
Rev. W. A. Kuether, Kewskum, St. Peter's Congregation	68.20
Rev. Louis E. Mielke, Shiocton	37.18
Rev. Louis E. Mielke, Deer Creek	7.30
Rev. Paul Th. Oehlert, Kaukauna	69.42
Rev. W. E. Pankow, New London	102.88
Rev. Gerhard Pieper, Fond du Lac	105.00
Rev. Emil Redlin, Ellington	41.25
Rev. Emil Redlin, Stephenville	8.10
Rev. F. Reier, Waupaca	9.10
Rev. Edw. C. Reim, T. Forest, St. Paul's Congregation	198.67
Rev. Edw. C. Reim, T. Forest, St. John's Congregation	27.80
Rev. Martin F. Sauer, Brillion	116.41
Rev. T. J. Sauer, Appleton	356.74
Rev. E. B. Schlueter, Oshkosh	156.15
Rev. A. E. Schneider, Fremont	22.66
Rev. Fr. Schumann, Sawyer	30.65
Rev. V. J. Siegler, Sawyer	6.35
Rev. Ph. Sprengling, Parochie Centerville	81.55
Rev. K. Timmel	129.96
Rev. T. F. Uetzmann, Manitowoc	50.00
Rev. W. F. Zink, Dale	54.00
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	\$2,879.52
Budget	\$1,970.46
Non-Budget	909.06
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	\$2,879.52

Appleton, Wis.

ALBERT VOECKS, Treas.

MICHIGAN DISTRICT

July and August, 1931

Rev. J. Zink, Bay City	\$ 8.00
Rev. E. Hoenecke, Plymouth	31.90
Rev. G. F. Albrecht, Kawkawlin	44.85
Rev. M. Schroeder, Bay City	82.84
Rev. A. Lederer, Saline	49.75
Rev. H. Hoenecke, Sturgis	115.35
Rev. O. Sonnemann, Sodus	25.00
Rev. D. Rohda, Flint	19.70
Rev. A. Lederer, Saline	38.88
Rev. O. Eckert and O. J. Eckert, Saginaw	101.39
Rev. O. Peters, Wayne	83.26
Rev. F. Cares, Frankenmuth	29.67
Rev. G. F. Wacker, Pigeon	214.77
Rev. W. Weissgerber, Lausing	15.29
Rev. G. Ehnis, Monroe	14.75
Rev. J. Roekle, Allegan	12.30
Rev. P. Schulz, Scio	71.77
Rev. M. Haase, South Haven	44.36
Rev. G. Schmelzer (New Salem) Sebewaing	179.17
Rev. A. W. Hueschen, Owosso	14.50
Rev. E. Rupp, Manistee	100.00
Rev. E. Rupp, Batcheller	100.00
Rev. O. Peters, Livonia	46.63
Rev. C. Schmelzer, Riga	217.87
Rev. H. Engel, Chesaning	72.95
Rev. O. Eckert and O. J. Eckert, Saginaw	102.02
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Total	\$1,836.97

E. WENK, District Treasurer.