

The Northwestern Lutheran

Jan 31
Rev C Buenger
5026 19th Ave

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. 17.

Milwaukee, Wis., June 8th, 1930.

No. 12.

30 PENTECOST 1930

1530 Augsburg Confession 1930

Blest Comforter, divine and holy One,
Proceeding from the Father and the Son,
One with the Godhead in Thy Majesty,
Embraced within the Holy Trinity,
This is Thy Day! Let all who hear Thy voice,
With grateful hearts adore Thee, and rejoice.

Creation's dawn saw Thee in holy love
O'er peaceful, calm, untroubled waters move.
Down through the ages holy men have heard
Thy heav'nly voice declare Jehovah's Word.
Inspired by Thee, the Holy

Volume stands,
Eternal, pure, unstained by
mortal hands.

Thy Presence blessed the
pure baptismal flood,
When Jordan's stream car-
essed the Lamb of God.
Love bade Thee come with
tongues of heav'nly flame
The blest Evangel message to
proclaim,
That all the world in its ex-
pansions wide,
May find redemption in the
Crucified.

Thou dwellest still in each
believing heart,
Faith to sustain, and solace to
impart,
Faith in the ris'n, ascended,
coming One.

Our Advocate, Christ Jesus, God's dear Son,
And solace through the merits of His Blood,
Life everlasting, pardon, peace with God.

Forgive us when we grieve Thee, Precious One.
Complete the glorious work by Thee begun,
On things above our hearts' affections place,
As Heaven-bound, our pilgrim path we trace.
Illume the God-breathed Word with holy light,
And by its beams put error's shades to flight.

Thou heav'nly Dove, brood o'er us with Thy peace,
And by Thy might bid earthborn striving cease.
Transform us to the likeness of our Lord.
And sanctify us through the precious Word,
Till safely borne across the Great Divide,
We reach our Home, perfected, glorified.

The days are dark, and love is waxing cold,
The Prince of Darkness strives his fort to hold.

While hellish fiends his every call obey
Strife, godlessness, and unbelief hold sway.
The blood of martyrs unto Heaven cries;
Thy anguished Zion in affliction sighs.

O warm our hearts with Thy celestial fire,
And by Thy wooing love our zeal inspire,
That love may glow in fervor all divine,
That as reflections of Thy Light we shine.
Armed with Thy Sword, girt with the Shield of Faith,
Grant us the vict'ry, vict'ry e'en in death.

Far spent the day, the night is drawing nigh,
Soon shall we meet the Bridegroom in the sky.

Friend of the Bridegroom, with the Church abide,

Like Eliezer, leading Home
the Bride,
Till dawns the day that eager
hearts expect,
The glorious bridal of the
Lord's Elect.

Thou wilt remain, O lovely
Paraclete,
Till all the Church is gath-
ered Home complete,
Till in God's Temple every
living stone,
Reveals Thy perfect work
forever done.
Blest crowning day, when all
the blood-washed throng
Shall sing redemption's mighty
triumph song.

Refresh the Church with
streams of "latter rain"
(Zech. 10:1)
Her every heart-throb by Thy
might sustain,

Then will her harvest-fields no drought disclose,
The wilderness will blossom as the rose!
At eventide her blest Companion be,
Until the day breaks, and the shadows flee!

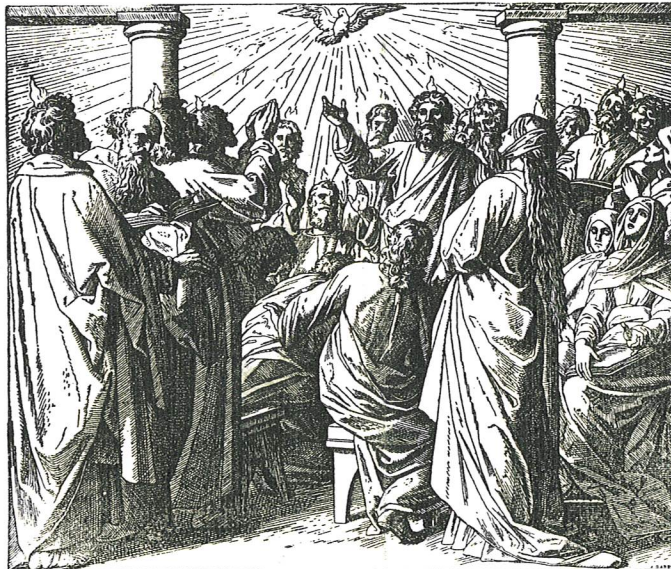
(Solomon's Song 2:17).

Anna Hoppe.

Happy are they who can truly say, "The Lord of hosts
is with us!" His presence counts for more than all pos-
sible human equipment and resources. The unconquer-
able are those with whom He abides. — Selected.

All government — in the home, the school, the state
— is only an aid to self-government. Nothing else really
controls. No one is truly law abiding until he has learned
to rule himself and to obey the voice from within.

— Selected.



CREATE IN ME A CLEAN HEART, O GOD; AND RENEW A RIGHT SPIRIT WITHIN ME. CAST ME NOT AWAY FROM THY PRESENCE; AND TAKE NOT THY HOLY SPIRIT FROM ME. RESTORE UNTO ME THE JOY OF THY SALVATION; AND UPHOLD ME WITH THY FREE SPIRIT." PSALM 51:10-12

The Holy Ghost

"I believe in the Holy Ghost," we confess with all Christendom in the words of "The Apostles' Creed." And "I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets," is the public confession of the Christian Church according to "The Nicene Creed."

The Holy Ghost is a wonderful personality. He is called the Holy Spirit, the Spirit of the living God, the Spirit of the Son, the Spirit of Christ, the eternal Spirit, the Spirit of truth, the Spirit of prophecy, the Spirit of revelation, of counsel and wisdom, of knowledge, of grace and prayer, of peace and strength, the Comforter, Advocate, Friend, Helper; above all, He is called God. Acts 5:4; 28:25; 1 Cor. 3:16; 6:19; 2 Cor. 3:3; Rom. 8:9; Gal. 6; Is. 11:2; Eph. 1:17; John 14:26; 16:13, etc., etc.

The Holy Ghost is not merely an attribute of God or His power and influence, or the immanence of God and His immediate presence in our lives and in the world, as modernists would have it. What pantheistic views these have concerning the Holy Spirit! In their mind the Holy Ghost is an impersonal being; at most, a power and influence of God, or the controlling force of the universe, the living principle in nature, the physical, mental and spiritual potentiality in man. In his "Modern Use of the Bible" Fosdick says, page 264: "With us the most prevalent and characteristic way of thinking we have had since the middle of the nineteenth century involves the immanence of God and his immediate presence in our lives and in his world. Our poets and prophets for years have been singing and preaching to us that, wherever else God is, he is here. After the sterile frigidity of eighteenth century deism which put God in exile far from the interests and affairs of men, there came in the nineteenth century a renaissance of life and thought whose most typical intellectual expression is the doctrine of the immanence of God. This upwelling of reliance on and joy in an indwelling, spiritual presence, this rebirth of confidence in the rights of immediate experience to be considered a revelation of eternal reality, was so wide-spread, so deep-seated, so truly a Zeitgeist that no realm of thought and life in the nineteenth century escaped it; — and in evangelical Christianity the fresh insistence on the Holy Spirit as the agent of regeneration reveals the same drift."

But no, the Holy Spirit is a real personality; He is true God with the Father and the Son, the third person in the One Godhead. Viewed in detail, the evidence for the Deity of the Holy Spirit is overwhelming. "God spake by the prophets," says Heb. 1:1. And Peter declares that the prophets "spake as they were moved by the Holy Ghost." 2 Pet. 1:21. No interpretation of this passage can make the Spirit a mere influence or attribute of God. The very attributes of God are ascribed to Him. He is omnipresent and omniscient, Ps. 139:2-9. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Furthermore, as to His omniscience, Paul says, 1 Cor. 2:10: "The Spirit searches all things, yea, the deep things of God."

And so also the works of God are attributed to Him. To the Holy Ghost by way of preeminence is ascribed the work of sanctification, which, in this wide sense, is the act of divine grace by which men are cleansed from sin and consecrated to God, converted, sanctified, made new creatures. Indeed, without the operation of the Holy Ghost conversion, sanctification, re-birth of man would be impossible. "No man can say that Jesus is the Lord, but by the Holy Ghost," says Paul, 1 Cor. 12:3; furthermore, God has saved us by the washing of regeneration, and renewing of the Holy Ghost," Tit. 3:5; "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:11.

"I believe in the Holy Ghost." This was the confession even of the saints living under the Old Testament dispensation. Speaking for the Messiah the prophet Isaias says in his book of prophecies, chapter 61:1: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good things unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives," etc. The prophet furthermore says, chapter 11:2, "The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." What a glorious confession of his belief in the Holy Ghost the prophet here makes! He presents the Holy Spirit as the Fountain and Treasury of all grace to believers. What He is to make known to the children of men concerning God, and His mind and will, He shall Himself be acquainted with and apprised of. He shall know how to administer the spiritual kingdom in all the branches of it, so as effectually to answer the two great missions of it, the salvation of the children of men, and the glory of God.

Again, we have David's confession of his belief in the Holy Ghost in his farewell address to the people of Israel. 2 Sam. 23:1, 2, we read: "David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue." The King of Israel and its psalmist plainly avows his belief in the Holy Spirit, claiming that his Psalter was inspired by Him, even as Peter, on the day of Pentecost, did but declare the confession of the Church and the mind of God, when he said, "This Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake," etc. Acts 1:16, and our Savior Himself teaches that in the hundred and tenth Psalm David spoke by the Holy Ghost, and that "David in Spirit called him Lord."

In passing, we might aver here David's belief in a function peculiar to the Holy Ghost. It is the inspiration of the sacred writings in Israel by the Holy Spirit. It is He who inspired them, and **only these**, as well as the canonical books of the New Testament. He did not, for instance, inspire the great literary works of antiquity among the Gentiles, He did not inspire Homer's *Odyssey* or *Iliad*, nor Plato's *Republic* or his *Dissertation on the Immortality of the Soul*, nor Vergil's *Aeneid*, nor Seneca's works, even though the latter author, for instance, in one of his discourses, makes such remarkable statements as this one: "God is nigh to you, he is with you, he is in you: I tell you, O Lucilius, a holy Spirit resides within us, an observer and guardian of our good and our bad things, who, as he has been dealt with by us, so he deals with us: there is no good man without God." Remarkable as many statements are which we find in ancient classics they are not inspired by the Holy Ghost, nor are the great literary products of latter centuries. They are but human products. The only writings inspired by the Holy Ghost are the canonical books of the Old and New Testaments. Of these St. Paul says, "All Scriptures is given by inspiration of God," 2 Tim. 3:16, and Peter says, "holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21. But this only in passing.

A most distinctive confession of David's belief in the Holy Ghost we find in the words of the fifty-first Psalm, quoted at the head of this meditation. They contain

A Pentecostal Prayer for the Gift of the Holy Ghost

"Renew a right spirit within me. . . . And take not away Thy Holy Spirit from me. . . . And uphold me with thy free spirit." This is a three-fold prayer, and in each David makes mention of spirit, — a right spirit, Thy Holy Spirit, a free spirit. It is to be observed,

however, that of these three gifts the central alone is spoken of as God's Spirit or the Holy Ghost. That is the essential and fundamental gift asked for in this Pentecostal prayer, from which gift there flow the other two. For God's Holy Spirit given to man makes the human spirit holy, and then makes it "right" and "free."

So, then, the fundamental petition of David is, "Take not Thy Holy Spirit from me." Whether such a prayer on the lips of David meant all that it means now to a Christian, whether he had a full conception of the New Testament teaching of a personal comforter, the Spirit whom Christ reveals and sends, is hardly probable; for not till Jesus was glorified was the Spirit given in all His light and power, in all His quickening, sanctifying grace, as we see from the outpouring of the Holy Ghost on the apostles on the Day of Pentecost.

One thing, however, is certain that David here avows his belief in the Holy Ghost, and that, too, as a Divine person. And what is most remarkable, he can conceive no greater calamity befalling him than that the Holy Spirit should depart from him. Undoubtedly he well remembers the sad example of his royal predecessor. Saul had been chosen by God; had been for a while guided and upheld by God's Spirit. But, as is well known, he had forsaken God by rejecting His Word, and the solemn words are recorded concerning him, that "the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." 1 Sam. 16:14. The blessed influence of God's Spirit had left Saul, and he stood God-forsaken because he forsook God. And so David, having fallen into gross sins himself, and feeling the terrible guilt thereof, looks back to that sad, gigantic figure, remembered so well and loved by him so truly — the great king who had sinned away his soul, and bled out his life on the heights of Gilboa. He sees in his terrible doom the picture of what he himself will come to, if the Lord's Spirit be taken from him, and trembling as he remembers the fate of his predecessor, he prays with every fibre of his heart, "O God, take not Thy Holy Spirit from me!" He knew that if the Holy Spirit would depart from him, he would be rejected by God and abandoned to despair, as he prays here, "Cast me not away from thy presence," that is, do not reject me or cast me off entirely, but rather let thy Holy Spirit remain with me. It is by Thy Spirit alone that my heart, blood-stained as it is, can be renewed.

David sees the all-important and all-absorbing necessity of the gift of the Holy Ghost, and therefore he desires nothing so intently as this gift. He knows that if his heart is to be renewed, it is to be done by the Holy Spirit only. Hence the Pentecostal prayer: "Create in me a clean heart, O God."

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 Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all news items to Rev. F. Graeber, 3753 Michigan St., Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. John Jenny, 632 Mitchell St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

The Renewal of the Heart or Regeneration — the Work of the Holy Ghost

The word rendered "create" here is always used strictly of the creative power of God. It is the same word as used in Gen. 1:1 — "In the beginning God created the heaven and the earth," and which is properly employed to denote an act of causing something to exist where there was nothing before. In this sense David evidently uses the word "create," when he prays for the creation of a clean heart in him; not, however, that a new substance might be brought into being to which the name "a clean heart" might be given, but that his heart which was impure might be made pure, and which was totally corrupt through sin might be renewed, and that this could be done by the creative power of God alone.

What David prays for here is essentially the same that God has promised His people through the prophet Ezekiel, chapter 26:26: "A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

The renewal of man's naturally corrupt heart wrought by the Holy Ghost is the most wonderful creation. It is a greater and more marvelous work than even the creation of the world. It required only a word for God to create all things. He spoke, and they were there. "Through faith we understand that the worlds were framed by the Word of God." Heb. 11:3. Not so with the regeneration of man. That required an eternally devised plan which was executed in the fullness of time.

J. J.

(To be continued)

COMMENTS

Of Covetousness Canon Donaldson in a sermon at Westminster Abbey delivered himself as follows: "The Church of to-day is guilty because she either is silent or speaks so faintly her Master's teaching that men do not know that this striving for an ac-

cumulation of riches is a deadly sin — covetousness. St. Francis Xavier said that men had confessed before him all sins he knew of and some he had never thought of, but none had ever of his own accord confessed that he was covetous.

"The speculation in commerce which brought about the terrific crash in the U. S. A. with the ruin of thousands of homes in that nation and with repercussions throughout the world, the Hatry smash in Britain, is rooted in the same evil passion — wealth without work.

"This absorbing passion bids fair to pollute the whole modern life. Nor is even the Church immune. A church in one of our cities is to raise money for its funds by a 'sweep on the Derby.' One of the priests is acting as secretary and has enlisted the young men of the parish as ticket sellers.

"What is the passion for wealth without work but paganism, naked and unashamed — the bane of all noble striving and the pollution of our civic and national life! we have discarded God for Mammon — the God of Gold."

The severe rebuke of the canon is well merited, even by the Church. We are all apt to put the soft pedal on the exposing of this vice. Money is so much in demand, we see so many trying to-get-rich schemes and very often succeeding, we have become so accustomed to many luxuries and have become softened by them, that money by hook or by crook is our one essential need and ruler.

The church and its ministers are not immune from this odious sin. There is the congregation ready and willing to raise money for a new building or for running expenses by all sorts of questionable ways and means, running from suppers to gambling devices. How many of the ministers have not taken "a flier" in some highly speculative stock that promised from ten to fifty per cent profit on the investment. But few will tell of their losses and not many boast of their gains. Money-madness, such as afflicted our people in the last gambling-in-stocks crash, is not an epidemic merely, but a chronic lingering disease with many people. It is a disease that is deeply rooted in the hearts of all men and brings in its train untold misery and death. It can be cured only by a stern regard for the Word of God who so solemnly forbade covetousness in his commandments and warned us through St. Paul that the love of money is the root of all evil, 1 Tim. 6:10, where you may also read of the horrible consequences of this sin. It is our solemn duty to keep ourselves free from this loathsome disease and to help cure it in others by speaking out most plainly in meeting against it.

Z.

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Surgery and God Dr. William Mayo of the world famous Mayo Brothers of Rochester, Minn., in an interview freely confessed his faith in God. "I know," he said in the course of this interview, "there are many to whom I cannot demonstrate the ex-

istence of God and the human soul as I can demonstrate some point in surgery to a class. But in my own heart I know there is a God, and I know there is a human soul. Call it by any name you want, there is something in humanity that is above and beyond any material calculation of science.

"I have seen patients that were dead by all medical standards. We knew they could not live. But something touched some immortal spark in them and in defiance of medical knowledge and materialistic common sense, they lived."

This is but another proof of the fact that the real scientist cannot help but recognize even from his experience with men that there is a God. When sanity returns after the debauchery of false science, will not many be ashamed?
Z.

* * * * *

Persecution Jesus assured His disciples in His parting admonitions: They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. His little band of followers had not long to wait for the fulfillment of His word. When the storm of persecution broke over the church, the Christians did what Jesus had commanded them to do: ye also shall bear witness. They bore witness in the spirit of patient faith which He said the Comforter would work in them: These things have I spoken unto you, that ye should not be offended; and again: These things have I told you, that when the time shall come, ye may remember that I told you of them.

If the world hate you, ye know that it hated me before it hated you. Hatred against Jesus has not died out of the world. On the contrary we must expect it to grow as the end draws nearer. The vanquished foe does not relish the prospect of his final and utter subjection; what liberty is left to him he would employ in an insane riot of impotent blasphemy against everything that savors of religion and of God. If you bear this in mind the spectacle which the Russia of to-day is offering the world will not seem so entirely incomprehensible. The devil is loose there. To what insane nonsense he inspires his tools we can see, for instance, in Matt. 12: 24-27. Viewed in this light the following little item will not seem so strange:

Warsaw.—Eleven rabbis have been arrested in the Charkov District of the Ukraine charged with sedition because of alleged contemptuous remarks to soviet officials, according to information here to-day.

The remarks were made, it was said, when the rabbis were asked by soviet officials to sign statements denying religious persecution was taking place in Russia.

It was also reported that eight German Evangelical preachers had been jailed in the Odessa District for alleged non-payment of taxes.
—Wis. News.

This is the victory that overcometh the world, even our faith. The ragings of Satan may not cause our faith to waver. Jesus says: These things have I spoken unto you, that ye should not be offended. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Conditions which seem adverse to Him and His cause in the world of to-day are not a proof that His power is waning but, on the contrary, that His word is true. "Let not your heart be troubled."
John 14: 1. G.

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Centennial of Theological Seminary On May 13th, the Lutheran Joint Synod of Ohio celebrated the centennial of its theological seminary at Columbus, Ohio. This school was founded in 1830 at Canton, Ohio. It consisted of but one professor and two students. Prof. William Schmidt was the founder and first teacher. In 1832 the school was removed to Columbus. In 1845 the work of the school was suspended for a brief time, however resuming its work vigorously from 1847, when Prof. W. Lehmann was placed in charge. Among the professors who taught at this seminary, Dr. M. Loy, Dr. C. H. L. Schuette and Prof. F. W. Stellhorn, are, perhaps, the most generally known. About 1,177 students have been graduated between the years 1830 and 1930.

In August of this year the Ohio Synod will merge with the Synods of Iowa and Buffalo, and Capital University, with the seminary, will become the property of the new church body, the American Lutheran Church.
J. B.

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A Visit To Our Seminary A visit to our seminary at Thiensville will repay you well for your trouble. The trees and shrubs have burst into leaf, and it is even now easily possible to visualize the grounds as they will appear in five or ten years. A double row of spruce has been planted along the western line as a wind-break for the protection of the main buildings. West of the professors' dwellings, groups of spruce and other trees were put in to enhance the beauty of the grounds and to shelter the residences, for it cannot be denied that we have very effective ventilation on seminary hill.

The professors, the students, and the steward as well, have put in very much time and effort on the grounds to the great benefit of their physical health and of the appearance of the seminary property. The slope north of the main building has been seeded and portions of the banks of the creek sodded. There still remains much work to be done, and many more trees and shrubs will be required. However, a good start has been made.

Our Collection We have not said much about our collection of late, but we have not gone out of business. At present, we are busy getting out a report for the Districts. Every District will be sent a complete record of its congregations. Our hope is that the matter of our collection will be given due attention at the meetings, and that the Districts will ask their Visitors to take the matter of the collection up with the congregations that have not yet completed the work. The second year of this biennium ought to see the completion of the Collection for Seminary, Debts and New Ulm. After these reports are out, we will again devote ourselves to our correspondence. Meanwhile we beg the brethren to have patience with us.

J. B.

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An Anniversary On April 6th of this year, an anniversary was celebrated that is not without interest to our readers, the one hundredth anniversary of the founding of Mormonism or the Church of the Latter Day Saints.

The founder, Joseph Smith, was born in Vermont on December 23, 1805. In his twenty-fifth year he began to claim to have had visions, during one of which the angel Moroni appeared to him with a call from God that Smith restore the Gospel in its fulness in preparation for the second coming of Christ. The angel, Smith declared, had directed him to the hill Cumorah in Northern New York, where he would find written records of the former inhabitants of North America. Smith claimed to have found these records and to have translated the unsealed portion of them by means of the two stones Urim and Thummim. This translation is called the Book of Mormon.

The church was organized at Fayette, Seneca Co., New York, Smith himself having been ordained to the Aaronitic priesthood by John the Baptist and to the apostleship by the Apostles Peter, James and John.

In 1831 some of the members removed to Kirtland, Ohio, others to Jackson Co., Missouri, where they planned to build the city of Zion. Driven out of Missouri in 1838, they founded the city of Nauvoo in Illinois. Joseph Smith and his brother Hiram were killed at Carthage in 1844. Smith was succeeded by Brigham Young, under whose leadership they finally made their way to the valley of the Great Salt Lake. They founded Salt Lake City and set up a provisional government, the State of Deseret.

In 1850 the Territory of Utah was created and Brigham Young appointed governor. There was friction between the Mormons and the Federal Government till 1858, when peaceable relations were established. Young died in 1877, mourned by seventeen wives and fifty-six children, having been a husband to twenty-five women in all.

Polygamy had been introduced in a special revelation received by Joseph Smith. We reprint the following explanation of this feature of Mormonism from *The Concordia Cyclopaedia*:

The polygamy practised by them for about half a century was made more plausible by the claim that, as a result, many more faithful would get to heaven. It was stated that a woman could have the full benefit of salvation only, if, according to the patriarchal ordinance, she were "sealed" to one of the faithful, thereby becoming his "spiritual wife." The rites practised in this connection as well as others of a similar kind took place in the "temples" of the Mormons, to which no outsider could gain admittance.

In 1871 Congress declared polygamy a criminal offense, and the Mormons finally had to accommodate themselves to the laws of the land.

Monson in his book *The Difference* tells the following story of the origin of the Book of Mormon:

One Solomon Spaulding (died 1816), amused himself, after retiring from the ministry, by writing a book, in Biblical style, purporting to be the history of the people of America by the ten lost tribes of Israel.

This manuscript Joseph Smith secured, and, after altering a little here and there (without, however, improving its style, for he was very poorly educated) he published it in 1830 under the name of *The Book of Mormon*, and proclaimed it to be of equal authority with the Bible. But the real author's name does not appear on its pages. Instead it purports to be a revelation.

This Book of Mormon they declare to be the Word of God, their chief doctrinal book being *The Book of Doctrine and Covenants*.

A few of the thirteen Articles of Faith will suffice to show the Christian the true spirit of Mormonism:

2. We believe that men will be punished for their own sin and not for Adam's transgression.
3. We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.
4. We believe that these ordinances are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.
6. We believe in the same organization that existed in the primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
9. We believe all that God has revealed, all that he does now reveal, and that He will yet reveal many great and important things pertaining to the kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisiacal glory.

The Christian certainly will not surrender the firm foundation of God's Holy Word for the quagmire of

Mormon visions and prophecies, nor the Scriptural way of salvation, by grace through faith in Jesus Christ, for that which Mormonism offers him. The Church of Jesus Christ of Latter-Day Saints numbers between 400,000 and 500,000 members. It displays great missionary zeal, sending out its missionaries by twos also into foreign countries. J. B.

THE AUGSBURG CONFESSION

Article XV: Of Ecclesiastical Usages

Of Usages in the Church they teach that those ought to be observed which may be observed without sin, and in which are profitable unto tranquillity and good order in the Church, as particular holy-days, festivals, and the like.

Nevertheless, concerning such things men are admonished, that consciences are not to be burdened, as though such observance was necessary to salvation.

They are admonished also that human traditions instituted to propitiate God, to merit grace, and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

In the New Testament we have no ceremonial law. The Church is free to establish forms and adopt usages that are conducive to tranquillity and good order. Such forms and usages are not a matter of conscience, nor "is it necessary that human traditions, rites, or ceremonies, instituted by men, should be everywhere alike."

Col. 2:8-23; Eph. 4:5,6; Rom. 14:17.

The Christian free in Christ, willingly submits to such ordinances for the sake of good order and exercises his freedom in love toward the brethren. Rom. 14; 1 Cor. 12; 1 Cor. 14:40.

To make human ordinances binding upon the conscience of a man and to teach that their observance merits grace, is a denial of the Gospel. Col. 2; Gal. 2.

Article XVI: Of Civil Affairs

Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishment, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.

They condemn the Anabaptists, who forbid these civil offices to Christians.

They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices; for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practised in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws, save only when commanded to sin; for then they ought to obey God rather than men. Acts 5:29.

Against Rome's claim of supremacy over all civil government, and against the false spirituality of both Rome (monasticism) and the Anabaptists, the Augsburg

Confession here sets forth from Holy Scriptures that a Christian's citizenship in the spiritual kingdom of God does not bar him from taking part in civil affairs, but, rather, fits him for good citizenship under any government on earth. The Christian remains a good citizen even when he, Acts 5:29, is compelled to refuse his government obedience to a command contrary to the Word of God. Rom. 13:1-10; 1 Peter 2:9-25.

This Scripture truth makes for sane, sound, balanced judgment in civil affairs; and it were well if many of our fellow-citizens would give this article careful study. But it must not be forgotten that only he can arrive at this understanding who has been made free inwardly by the Gospel of justification by grace through faith.

Article XVII: Or Christ's Return to Judgment

Also they teach that at the Consummation of the World Christ will appear for judgment, and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

They condemn also others, who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed.

Matt. 25:31-46; Acts 17:31; John 5:28,29.

There will be no end to the punishments of condemned men and devils. Dan. 12:2; Luke 16:23-25; Rev. 20:10; Is. 66:24; Matt. 25:46; Rev. 14:10,11; Mark 9:43,45,48.

With these "Jewish opinions" all Chiliastic speculations are condemned. Luke 17:21; John 18:36; Rom. 14:17; Matt. 24:36; 7 Thess. 4:16; John 14:3.

Article XVIII: Of Free Will

Of Free Will they teach that man's will has some liberty to choose civil righteousness, and to work things subject to reason. But it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God, 1 Cor. 2, 14; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word. These things are said in as many words by Augustine in his Hypognosticon, Book III: We grant that all men have a free will, free, inasmuch as it has the judgment of reason; not that it is thereby capable, without God, either to begin, or, at least, to complete aught in things pertaining to God, but only in works of this life, whether good or evil. "Good" I call those works which spring from the good in nature, such as, willing to labor in the field, to eat and drink, to have a friend, to clothe oneself, to build a house, to marry a wife, to raise cattle, to learn divers useful arts, or whatsoever good pertains to this life. For all of these things are not without dependence on the providence of God; yea, of Him and through Him they are and have their beginning. "Evil" I call such works as willing to worship an idol, to commit murder, etc.

They condemn the Pelagians and others, who teach that without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the command-

ments of God as touching "the substance of the act." For, although nature is able in a manner to do the outward work, (for it is able to keep the hands from theft and murder,) yet it cannot produce the inward motions, such as the fear of God, trust in God, chastity, patience, etc.

Natural man still has freedom of will in the things external. He can, too, choose between good and evil external acts, achieving civil righteousness. He is even able to practise piety and religious worship.

But natural man is not able to choose or to accomplish anything that is truly spiritual and acceptable to God. Jesus says: "Without me ye can do nothing." 2 Cor. 3:5; Eph. 5:8; Rom. 8:1-10; Phil. 2:13.

Pelagius was a British monk, living in the beginning of the fifth century. He and his followers taught that man's free will is not at all impaired. St. Augustine opposed him, and the Church condemned Pelagianism. Semi-Pelagianism admits that the will of man has been partially impaired, so that the aid of grace is required for a man's salvation.

There is now nobody that bears the name of Pelagius, but the error he taught is still deceiving men outside of the Church and also in Christian churches.

Article XIX: Of the Cause of Sin

Of the Cause of Sin they teach that, although God does create and preserve nature, yet the cause of sin is the will of the wicked, that is, of the devil and ungodly men; which will, unaided of God, turns itself from God, as Christ says John 8:44: When he speaketh a lie, he speaketh of his own.

The Confession does not attempt to explain to human reason how it was possible for sin to enter into the world. It merely states two facts:

1, that God is not the cause of sin, Gen. 1:31; Ps. 5:5; James 1:13, 14;

2, that the will of the devil and the wicked is the cause of sin, Gen. 3; 1 John 3:8; John 8:44; Rom. 5:12.

LESSONS FROM FACT

The following paragraphs from an editorial "Some Lessons From a Book of Facts" appearing in the *Lutheran Herald* of May 3 have a vital significance as a study of the meaning of the U. S. Religious Census and its comparison of denominations:

Are Lutherans Really Divisive?

"We often hear the Lutherans of America criticized for their 'divisiveness.' The critics point with scorn at the long list of Lutheran divisions: no less than 17! A little study, and a little insight into America's denominational history will soon convince anyone that, except in a few isolated instances, doctrinal differences have not caused the divisions in the Lutheran church of America; it was rather the national European background that has given us our numerous divisions; sometimes these idiosyncrasies were unduly magnified, particularly when the gentlemen who were conducting the discussions lived in a state of — let us call it 'isolation.' In general, it may

be stated that Lutherans in America are a remarkably solid unit in affirming those principles for which the fathers of their church stood. Such unity certainly does not exist among the Baptists, or Methodists, or Presbyterians, or Congregationalists. It would be easy to show that by far the largest number of divisions in the denominations round about us has been caused by more or less serious differences in doctrines and practice.

"But let us look once more. We discovered seventeen divisions of Lutherans. We admit it. But here are no less than eighteen divisions of Baptists. Here are sixteen Mennonite divisions (the total number of Mennonites in this country is only 87,164). Here are nineteen kinds of Methodists, and there are nine kinds of Presbyterians. Even if we would grant, for the sake of the argument, that the Lutheran divisions had their origin in similar causes as these other numerous divisions, our record would not seem particularly bad. Some of the critics who throw stones live in glass houses.

"Let us take another glance at these figures. In 1906, 24 Lutheran bodies were enumerated; in 1916, 19; in 1926, 17; since 1926 at least one of these 17 groups has disbanded, viz., the Jehovah Conference, and in August this year the number will be diminished by two. In 1906 there were 13 Mennonite bodies, today there are 16. In 1906 the census enumerated 15 Methodist bodies; in 1916, 17; in 1926, no less than 19. In 1906 there were 4 kinds of Plymouth Brethren; now there are 6. Even the Spiritists have suffered division; in 1906 there was one group; in 1916 there were 2; and today there are 3. The Baptists were found in 16 organizations in 1906; ten years later in 17; and in 1926 in 18. It would seem that we Lutherans are realizing by means of external unification the inner unity which exists; at least it seems as though we were making honest efforts in that direction.

Our Church Holds the Men

"Another point that gives occasion for rejoicing is the ratio of men and women found in the Lutheran Church. There is a general complaint throughout our country that men are not interested in the church. All sorts of reasons are advanced why men have lost interest in the church, and why they do not attend church services. All sorts of newfangled remedies are offered, but none of them seems to be effective. We wonder whether one look at the figures will not offer us a clue. For every 100 females the following number of males were found in these denomination: Christian Science, 32, Congregationalists, 61, Northern Baptists, 65, Northern Presbyterians, 68, Disciples, 70, Episcopalians, 74, Southern Presbyterians, 74, Southern Methodists, 75, Southern Baptists, 76, Evangelical Synod of America, 85, Lutherans, 90*). It seems to us that the men disappear in

*) The high rates for the Roman Catholic Church (93) and the Eastern Orthodox Church (151) are explained by the vastly greater number of male immigrants than female immigrants from the dominantly Catholic countries of Europe."

a ratio somewhat similar to the ratio in which the Gospel disappears from preaching, and various substitutes — politics, entertainment, healing, etc. — are put in its place. Conversely.: what builds up normal congregations, corresponding more nearly to the normal proportion of the sexes in the country, is the Gospel as preached by the Lutheran Church.

A Challenge to City Pastors

"We pursued this subject a little more closely and found that in all Lutheran synods the country parishes (i. e., congregations outside of cities having 2,500 inhabitants or more) have a higher percentage of men than the city churches. The differences in this respect are in some instances positively striking. The Synod of Missouri, for instance, in country parishes has 99 males to every 100 females, but in urban parishes only 84 males to 100 females. In the Augustana Synod the ratio drops from 100 in the country to 86 in the cities; in the Norwegian Lutheran Church from 102 to 92; in the Joint Synod of Ohio from 96 to 83; in the Iowa Synod from 99 to 87. This is a serious fact. Figures do not tell lies. They reveal plainly that we are not holding the men in the cities as closely affiliated with the church as we should. We are losing our men in the cities. We are losing, let us state it plainly, from 10 to 15 per cent of the men who live in the city or move to the city. What a tremendous challenge to the pastors in the cities, especially the metropolitan centers! What a challenge to the church to employ every known means to stop these appalling losses! It would seem that no better argument than these plain facts exists for the support of Home Missions in our cities and for establishing centers for Lutheran young men who come to the city to work or to study."

NORTHWESTERN COLLEGE

The Commencement Exercises at Northwestern College will take place at 10 o'clock Thursday morning, June 12. On the invitation of the faculty and the graduating class Professor J. Meyer of our theological seminary will deliver the commencement address. The faculty has selected Gerhard Struck, Manitowoc, for the German oration, Leroy Ristow, Fond du Lac, for the English, and Harold Schulz, Edgar, for the Latin oration. On this day the Alumni Society will hold its annual meeting in connection with a noon luncheon which will be served in the college dining hall. On the evening before Commencement the musical organizations of the college will give their annual spring concert in the college gymnasium.

There are twenty men in this year's graduating class. Seventeen of these have expressed their intention of studying theology, one is undecided, and two have chosen a different career. Of the seventeen, one will study in St. Louis, and four expect to discontinue their studies for a year in order to better their finances before con-

tinuing their studies at Thiensville, so that twelve will definitely enter our seminary this fall.

The enrollment at the close of school was somewhat smaller than it was last year. What the prospects for next year will be it is still too early to forecast, although a half-dozen new students have already been definitely announced. One pastor has sent us a list of ten of his most promising boys who were confirmed this spring, with the request that we join him in trying to win these boys for our school. We suggest that other pastors follow his example, and we will cooperate as best we can in persuading the boys to come to Watertown to continue their studies at our Christian high school.

The year has gone by without any seriously disturbing event either as regards discipline or student health. Just before Christmas all students were required by the city health officer to be vaccinated because of a smallpox scare in the city, but no cases developed in the institution. In general the health of the students was very good, although three students were forced to drop out because of poor health, nervousness in two cases. Among the faculty members there was no illness of sufficient seriousness to interfere in any way with the regular conduct of classes.

The work of the students in classes was in a gratifying number of instances not only very satisfactory but excellent, in some instances the results were of such unsatisfactory nature that there will again be the usual number of failures at the end of the year, and between these two outstanding groups there is the third and largest group of those whose work deserves a passing grade but is not outstanding either for its inferiority or for its excellence. So it is not possible to say in a word of what character the general work in the school was during the year, for where it was excellent in one instance, it was unsatisfactory in another. It was neither uniformly good, nor was it at all uniformly poor. But even in cases where the actual scholastic results have been very poor, it may be that the object of instruction and discipline has nevertheless been achieved, for that object is to bring about a faithful use on the part of the student of those gifts that God has given him, whether they be great or small. The faithful student may not be an excellent scholar, but his work has the Lord's approval and blessing.

Activities outside of the classroom that chiefly occupied the students were athletic competition, musical programs, and literary endeavors, all of which were under the direct supervision of the faculty. In athletic competition the college was represented by football, basketball, and baseball teams. The students maintain a band, an orchestra, a male chorus, a mixed choir, and a quartette. All of the musical organizations join in two concerts each year, one in late winter, and the other just before the close of school. The band has also appeared in Juneau, Hartland, and Milwaukee. In Milwaukee the band gave a Sunday concert early in spring and will play

on the occasion of the large celebration of the anniversary of the Augsburg Confession. The chorus and quartette sang at Fort Atkinson and Madison this spring, and the orchestra has appeared in Hartland, Jefferson, and Neosho. The literary activities were the publication of a monthly college magazine, weekly literary programs during the winter months, and a successful presentation of Molnar's play "The Swan" in the college gymnasium in May.

There will be a few changes in the personnel of the faculty in the coming year. Mr. Martin Franzmann, who served so acceptably as instructor during the past two years, will leave us to continue his studies in the fall. In September the Reverend A. Westendorf will begin his work as professor, taking over classes in German and Greek. Mr. Werner Franzmann could not be persuaded to serve another year as tutor and will enter the ministry. Mr. Harold Zink, who is completing his course at the seminary, has been called to take his place in the dormitory. Mr. Kleinke will remain another year as tutor, assistant to the athletic director, and coach of all the athletic teams.

Several years ago, when the barracks were erected to supply temporarily the most pressing needs for more and larger classroom space, it was recognized that an added building was essential to provide adequate and permanent classrooms, to accommodate our library, to provide an office, a library reading room (which our college has never possessed), and at long last to replace the wholly inadequate and primitive science laboratory. The college board and the synodical committee have decided to present our needs in these respects to the District Synods this summer and eventually to ask the approval of the Joint Synod for the erection of a building which for so many years has been sadly needed. Plans are under way to determine just what facilities a new building should provide, so that the District Synods and the Conferences may have full information a year before the time when final action on the proposal will be taken by the Joint Synod.

On March 4 last the college suffered a distinct loss through the death of Mr. August Breutzmann, an old and faithful servant of the institution. Up to two weeks before his death. Mr. Breutzmann had been on duty, an old ailment then reached a point in its development that made an operation seem necessary, and after the operation pneumonia set in, which was the immediate cause of his death. Mr. Breutzmann served the institution, nominally as janitor, for 28 years, but he was much more than just janitor. He was no more conscientious in the affairs of his own household than in the affairs of the school he served. For many years he was engineer, repair-man and general factotum, all in one, and still was never known to complain. He was a genuine friend of the students, and still never sacrificed the best interests of the school in order to gain popularity for himself; he was genuinely

loyal to the students, the administration, and to the church he was serving at its school. In many an instance he gained the lifelong gratitude of some youngster, just entering the first preparatory year, away from home for the first time, and miserable with homesickness, by his kindly sympathy and comforting words. Such servants as he are rare, and his faithful stewardship was a standing example to all at the school. His service reminds one of Paul's words to the Christian servants in Ephesus: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as under Christ; not with eye-service as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord." E. Kowalke.

FROM OUR CHURCH CIRCLES

North Wisconsin District

As announced heretofore, the same will convene from June 18th to 24th in the St. Paul's Congregation at Algoma, Wis., of which the Rev. K. Toepel is pastor.

The **opening services** will take place at 10 A. M. on Wednesday morning. The delegates are kindly requested to hand their **credentials** to the secretary immediately after the services. These credentials must bear the signature of the chairman and secretary of their congregation.

All requests for **quarters** must be in the hands of the local pastor not later than June 10th. Dinner and supper will be served in the church parlors for 35c and 25c. Lodging and breakfast will be gratis.

For Sunday, June 22nd, a special celebration of the 400th anniversary of the Augsburg Confession has been arranged.

All **memorials** to the Synod must be in the hands of the president of the Synod, the Rev. Aug. F. Zich, by June 1st.

Two **essays** have been prepared to be read at the sessions. One will be given in the German by the Rev. G. A. Dettmann. His theme is: "St. Paul's Life Before His Missionary Activity." The Rev. W. K. Pifer will deliver the English essay. His subject is: "Contending for the Truth Brought to Light Again by the Reformation (Jude 3)."

G. E. Boettcher, Sec'y.

Southeast Wisconsin District

The Southeast Wisconsin District will meet, God willing, in Jerusalem Ev. Luth. Church, Chambers and Holton Streets, June 23-27.

The opening services will be held Monday morning, June 23, at 10 o'clock. After this service the delegates

are requested to deliver their credentials to the district secretary. The credentials are to be signed by the chairman and secretary of the respective congregations.

Essays will be read by Prof. J. Meyer (Augsburg Confession) and Pastor Hy. Gieschen (Luther's Small Catechism).

Pastors, teachers, and delegates are to provide for their own lodging. W. Keibel, Sec'y.

West Wisconsin District

The West Wisconsin District will meet in St. John's Congregation of Baraboo, Wis. (Herbert Kirchner, pastor), from June 24 to 27 inclusive.

The *opening services* will be held at 9:00 A. M. on Tuesday, and *immediately* after the close of the services Synod will go into *session*. The delegates from the various congregations are kindly requested to hand their *credentials*, properly signed by the president and the secretary of their respective congregation, to the secretary of Synod at the close of the opening services.

All standing *committees* of the District are, according to resolution of synod, to meet in Baraboo on *Monday evening*, in order to have their reports in readiness for the session of Tuesday afternoon.

Reservations for *quarters* are to be in the hands of the local pastor not later than *June 10*. Dinner and supper will be served by the congregation for the small cost of 25 cents a meal. Lodging and breakfast will be gratis.

All *memorials* to Synod must be in the hands of the President, Pastor J. G. Glaeser, by *June 1*.

Services combined with the celebration of Holy Communion will be held Thursday evening. Two essays, one in the German and the other in the English language, are to be read. Dr. J. B. Bernthal has consented to read the German Paper. His Theme: "Reason and Cause Why God, Though He Gave It, Will Again Take from a Congregation, Congregations, Synods the Pure Word and Unadulterated Sacraments."

Pastor Wm. Lutz has been requested to read the English essay. F. E. Stern, Sec'y.

Minnesota District

The Minnesota District will meet June 23, 2 P. M., to June 27, 12 A. M., at New Ulm, Minn., in the Auditorium of Dr. Martin Luther College.

Papers: Trost und Segen der Sakramente als Gnadenmittel, Rev. E. G. Fritz; After Confirmation, What?, Rev. A. C. Haase.

Services: Opening services Monday evening at 7:30 in St. Paul's Lutheran Church. Sermon by President Im. Albrecht. Confessional address by Rev. G. E. Fritzke (W. Haar, Sr). Thursday evening at 7:30 in the college auditorium. German Schulpredigt by Rev. Hy. Albrecht (W. Kuehner). English pastoral sermon by Rev. Hy. Boettcher (H. C. Nitz).

Remarks: The Committee on Housing will send return post cards to each pastor. These cards are to be filled in and returned to the secretary of the committee, Prof. H. R. Klatt, before June 10.

R. Janke, English Secretary.

Michigan District

The Michigan District will meet, God willing, June 26—July 1 in Salem Ev. Luth. Church, Rev. A. W. Hueschen.

Lay delegates are requested to bring their credentials. Announcements and requests for quarters are to be made at once. Adolf Sauer, Secretary.

Dakota-Montana District

The Dakota-Montana District will meet at Roscoe, South Dakota, from June 12 to June 17, 1930 (J. P. Scherf, local pastor).

Opening services will be held on June 12 at 10 A. M.

The delegates of the various congregations are requested to bring their credentials, signed by the chairman and secretary of their respective congregations, which should be filed with the secretary immediately after the opening services.

Prof. Joh. Meyer will read an essay on the Augsburg Confession.

Lodging and breakfast will be gratis, for dinner and supper a nominal fee of 25 cents will be charged.

Please announce yourself and delegates to the local pastor, J. P. Scherf. Herbert Lau, Secretary.

Joint Pastoral Conference of Milwaukee and Vicinity

A Special Meeting of the Joint Pastoral Conference of Milwaukee and Vicinity will be held Tuesday, June 10, at 9 A. M. in St. Peter's School, 465 3rd Ave., Milwaukee.

Subject Matter: A discussion of the *Boy Scout Movement* — with Prof. Theo. Graebner. — Essay on "*The American Legion*" by Pastor C. Buenger.

Everyone must provide for his own quarters.

Walter A. Gieschen, Secretary.

Eastern Delegate Conference

The Eastern Delegate Conference of the Southeastern Wisconsin District will meet on June 22nd, at the Fairview Lutheran Church, Milwaukee, Wis., 66th Street, 2 blocks south of Bluemound Road (A. Koelpin, pastor). First session begins at 10:00 A. M. A lecture will be given on our Seminary at Thiensville. A. Koelpin, Sec'y.

Nebraska District

The Nebraska District will meet June 18-23, 1930 in St. Paul's Church, Norfolk, Nebraska, President J. Witt, pastor.

Papers: Die Entstehung der Augustana, Pastor E. C. Monhardt; Offenses, Pastor W. Wietzke.

Announcements: Sunday, June 22, special services will be held in both languages commemorating the quadricentennial of the Augsburg Confession. Thursday evening, June 19, a school service will be held in the German language. President Witt requests the early announcement of all synodicals before Sunday, June 15.

A. B. Korn, Sec'y.

Pacific Northwest District

The Pacific Northwest District will meet June 24-26 at White Bluffs, Wash., L. Krug, pastor.

Rev. F. Soll will read a paper treating of the Augsburg Confession; Rev. Matzke "How can the Sunday School be made a Useful Unit in Our Work?"

Announce your coming with Pastor L. Krug.

Wm. Lueckel, Sec'y.

Fox River Valley Conference

The Fox River Valley Conference will convene July 22 and 23 at Ellington, Wis., Rev. E. Redlin. Beginning 9 A. M.

Papers: F. Uetzmann, Matt. 18:1-14. J. Reuschel, Election. G. A. Dettmann, Life and Work of Paul. F. Brandt, Heb. 5:8. R. Gose, What Is Meant by the Gift of the Holy Ghost in Acts? F. Reier, Titus exegese.

Sermon, English: Theo Brenner, G. A. Dettmann. Confessional, German: J. Reuschel, T. Sauer.

Kindly announce to local pastor.

F. A. Reier, Sec'y.

Assignment of Calls

The Committee on the Assignment of Calls met on May 22, 1930, at Thiensville, Wis. Seventeen candidates from our Theological Seminary, four from Springfield, Ill., and one tutor were available for assignment. Nineteen calls had been issued, although at least six vacancies will have to be supplied within the next weeks; these fields had for various reasons been unable to send in their calls for assignment. Therefore the three candidates who have not yet received their call will no doubt be supplied one in the near future. We also hope that the four candidates, available for school teachers, will have positions by fall. The list of candidates and their assigned calls follows.

C. Albrecht, Kawkawlin, Mich.
 F. Blume, Tolstoy, So. Dak.
 A. Dornfeld, tutor, Mobridge, So. Dak.
 Th. Haar, Mazeppa, Minn.
 G. Hackbarth, Mission, So. Dak.
 I. Lenz, Graceville, Minn.
 A. Loock.
 A. Mittelstaedt, Milwaukee, Wis.
 E. Rupp, Manistique, Mich.

F. Schroeder, Fairburn, Wis.

E. Sprengeler, Bylas, Ariz.

W. Strohschein, Dundee, Wis.

L. Tessmer, Burke, So. Dak.

V. Voecks, tutor, New Ulm, Minn.

H. Wackerfuss, Bison, So. Dak.

H. Zink, tutor, Watertown, Wis.

A. Hellbusch.

W. Franzmann, Coloma, Mich.

M. Braun, Herrick, So. Dak.

H. Kahrs.

W. Steih, Phoenix, Ariz.

H. Wichmann, Ellensburg, Wash.

A. Albrecht, Appleton, Wis.

Mildred Albrecht, Baraboo, Wis.

M. Busse.

W. Busse, Des Plaines, Ill.

Hildegard Bussmann, Hortonville, Wis.

Marie Dysterheft, Goodhue, Minn.

Molly Engel, Bay City, Mich.

A. Fehlauer, Helenville, Wis.

Helen Gabrysh, Kenosha, Wis.

Margeret Klug, Kenosha, Wis.

Emma Loeslin, Reedsville, Wis.

Viola Louis, Colome, So. Dak.

Irma Meier, Kirchhain, Wis.

Arnold Meyer, Milwaukee, Wis.

G. Mundinger, East Fork, Ariz.

E. Nolte.

M. Roehler.

Adele Rudolph, Boyd, Minn.

Lacorda Schimmelpfennig, Hortonville, Wis.

A. Schmidt.

A. Sprengeler.

Irene Zarling, Sebewaing, Mich.

K. G. Sievert, Sec'y.

Announcement of the Opening of the New School Year of the Deaf-Mute Institute

The Ev. Luth. Deaf-Mute Institute, Detroit, Mich., will begin its 58th school year on Wednesday, September 3. All pupils must be present at the school no later than Wednesday morning. Prospective pupils must be deaf or too hard of hearing to profit from a common school, must be of sound mind and capable of being taught. Feeble-minded deaf or such as have a contagious disease cannot be admitted. The cost for tuition and board is \$10 per month for ten months. If parents are not able to pay this amount, it is reduced to meet their circumstances. Poverty should not be a reason not to send the child. At the beginning of the year \$10 must be deposited with the director for the defraying of smaller expenses occurring during the year. The bed complete, towels, and soap are furnished by the Institute. The child brings a tooth and hair brush, tooth paste, comb, and nail file or scissors.

This Institute is our Lutheran Church school for our baptized deaf children. It gives them along secular lines, in a seven years' course, what the state schools give, using the same methods. Besides this, it gives the child what the state school cannot and does not give, namely, instruction in the chief Bible doctrines according to Dr. Luther's Small Catechism, and prepares them for confirmation and communicant membership. The deaf child, more than the hearing, must be *brought up* with the word of God from childhood and be in touch with it daily. THIS can be done *only in a school* with its systematic instruction and education. Parents having the spiritual welfare of their children at heart, will not send them to the state school, where it is lost to the Church in most cases, but to their church school. After a child has finished with us, it ought to be sent to a state school for further and higher education in the secular branches and the trades.

When writing, address all letters to the undersigned and inquire as to what is needed in the line of clothing, and information and an entrance questionnaire will be mailed.

Rev. William Gielow,
6861 E. Nevada Ave.,
Detroit, Michigan.

Ordination and Installation

Authorized by President J. G. Glaeser, Arnold Mennicke, cand. theol., was ordained and installed in the parish Doylestown-Fountain Prairie, Fall River, on Sunday, May 18, by the undersigned. Rev. V. Mennicke assisted.

Address: Rev. A. Mennicke, Doylestown, Wis.
Wm. Nommensen.

Church Dedication

On May 11 St. Matthew's Congregation, Town of Lincoln, Monroe Co., Wis., dedicated its new church. Two years ago the old building, which served them for almost thirty years, was destroyed by lightning. It has been replaced by a modest structure of brick veneer which is well equipped and practical. It was a day of joy to this congregation again to have a place of worship which they can call their own, and many friends from neighboring congregations appeared to share their joy. The speakers for the day, all former pastors, were: J. G. Glaeser, H. Pankow, A. Hanke.

May this church building be a memorial to His name, Who is the Chief Cornerstone of the Church.

A. Hanke.

Commencement Announcement

Commencement exercises in Dr. Martin Luther College, New Ulm, Minn., will take place June 13, 10 A. M. On the preceding evening our college choir will render the customary commencement concert. A cordial invitation is extended to all friends of the school to be present for both occasions.

E. R. Blieferticht.

Golden Wedding

Mr. and Mrs. Ernst Blank, members of St. John's Congregation at Jefferson, Wis., were privileged to celebrate their golden wedding on April 29. At their request the undersigned gave a brief address on 1 Sam. 7:12.

May the Lord continue to be their Shield and Strength!
O. Kuhlow.

Memorial Wreath

Correction of Report of April 27.

Memorial Wreath of \$14.00 in memory of Mrs. Henry Degener, Zumbrota, Minn., by Mr. and Mrs. Herman Runge, Mrs. Agnes Ahnemann, Mr. and Mrs. Ferd. Schulz, Mr. and Mrs. Frank Ahnemann, Mr. and Mrs. Wm. Deters, Mr. and Mrs. Wm. Deters, Mr. and Mrs. Wm. Degener and Mr. and Mrs. Edward Degener. Money to be applied to the Church Extension Fund.

P. E. Horn.

ITEMS OF INTEREST

DISCOVER REFORMATION RELIC

Buried in the archives of a library of Esthonia there has been discovered an interesting relic of the days of the Reformation. Fragments of an Esthonian edition of Luther's Small Catechism dated from the year 1535 were found inside the cover of a book dating to the 16th century. These fragments of the Small Catechism bear the imprint of Hans Lufft, the famous Lutheran printer who in 1534 published Luther's completed translation of the Bible.

This find represents the oldest known printing in the Esthonian language.

LATE FIGURES FROM ALSACE

Statistics for the Lutheran Church of the Augsburg Confession in Alsace-Lorraine for 1929 have just been made public. It is stated that the membership of the Church is now 138,575. During the year there were performed by all pastors 4,436 baptisms, 1,870 marriages, and 3,082 funeral services. There are 449 students attending the college supported by the Church, all Lutherans except for 31 Jews, 21 Roman Catholics, and 4 other Protestants. During the year two outstanding gifts were made by women to the Lutheran hospital at Colmar — one of 300,000 francs, another of 400,000 francs. The Church reports an increase in students of theology and in the attendance at the preparatory normal school for the training of Lutheran teachers.

PALATINE DESCENDANTS CELEBRATE

The 220th anniversary of St. Paul's Lutheran Church at West Branch, near Catskill, N. Y., was celebrated during the week of May 11 to 18. The church was built in 1710 by a group of Palatines who fled from Germany to escape persecution, and received a grant of land in the Palatinate. Former pastors, church officials, and numerous friends of the congregation attended this series of special services continuing throughout the week. The church was established 38 years before the Pennsylvania Ministerium, America's first Lutheran synod, was founded! 65 years before the Declaration of Independence was signed, and 76 years before the synod to which it belongs was established.

The congregation was worshipping in its little log church for a year before Henry Melchior Muhlenberg, patriarch of the Lutheran Church in America, was born in Hanover, Germany.

THE VIEWPOINT OF COURAGE

Faith and hope in the face of adversity is the keynote of a letter of the Rt. Rev. Theodore Meyer of Moscow, bishop of the Lutheran Church of Russia, written on April 26, 1930, to a Lutheran leader in the United States. In describing the reaction of the Church in Russia to conditions imposed from without, Bishop Meyer says in part:

"First of all I wish to express to you my deep gratitude for your promise to provide help not only to me personally, but also to our most needy pastors. In the great need which hangs heavy upon us it is a great consolation to us that you are not growing weary in remembering us in your prayers and supporting us with your gifts. . . . The situation of the Church becomes more difficult with each day. . . . The need of the pastors who are still in service is very great because the congregations are impoverished and in spite of their willingness to help are scarcely able to contribute anything toward the expenses of the Church and the pastors. Further, extremely high taxes have been imposed this year upon a great number of the pastors. Especially in the cities are the congregations unable any longer to guarantee their livelihood. In consequence of this condition in many cities and towns the congregations have united into one district parish but in spite of this they are scarcely able to continue existence. In the villages, too, the state of the congregations and the pastors is very precarious."

SERVES MOHAMMEDAN TERRITORY

The Lutheran Orient Mission, which works among the Mohammedan Kurds in Persia, supports three American missionaries and one native teacher at Soujbulak. In addition to regular preaching at Soujbulak and Kumkalla, and maintaining preaching points for touring evangelism over a territory of many square miles, the Mission provides full support for five orphans, partial support for fifty lepers, provides temporary winter relief for scores of poor families, and maintains a medical dispensary which serves thousands of people every year. The dispensary is in charge of a nurse, while the Mission is searching for an American graduate doctor who is fitted for the work. Fifteen children are given daily religious instruction, and thirty-six are enrolled in the Sunday School at Soujbulak.

The Mission is carried on on a budget of \$15,000 a year provided by friends of the work in various Lutheran general bodies in America.

AUGSBURG OF ALL-PROTESTANT IMPORTANCE

Recognizing the importance of 1930 to the entire Protestant Church as a quadricentennial year of the events at Augsburg which strengthened the Protestant cause in 1530, the *Presbyterian* (Philadelphia), offers the following comment:

"On June 25, 1530, just four hundred years ago, Emperor Charles V, having requested the Protestants to present a brief statement of their distinctive doctrines, was formally handed the document known as the Augsburg Confession, prepared by Melancthon, a statement of faith which has ever remained as a standard of doctrine for the Lutheran Church. The great event of such significance to the cause of religious freedom as well as to the cause of the Reformation itself, is to be celebrated by Lutherans in particular and Protestants in general, during the early summer. If a Romanist were asking to-day for statements of faith which disclose the reasons for the separation from Rome, the Augsburg Confession still exists as an unsurpassed argument for the protest. If one thinks of Luther as an antagonist to powers that frustrate his personal ambitions, he may find in this very conciliatory statement of evangelical belief an evidence that would surprise him. John Calvin felt that the Augsburg

Confession was too lenient in its protest against Rome, and so removed his tent farther from the Roman forces than Luther thought to be necessary. It is most noteworthy to discover how the Augsburg Confession and the Heidelberg Confession and the Westminster Confession all agree upon the utter trustworthiness of the Scriptures and the meaning of the Cross. All stand together on the great points."

AMERICAN DIGS UP TEMPLE BUILT BY NEBUCHADNEZZAR

PHILADELPHIA, Pa. — One of the best preserved temples ever found here has been uncovered, it was reported by the archeological expedition in Mesopotamia, it was announced here.

C. Leonard Woolley, director of the expedition sponsored by the university and the British museum, states that the temple was built by Nebuchadnezzar about 600 B. C., and was added to and restored by Nabonidus 50 years later. It was found in the northern harbor at Ur and was concealed by a mound, excavation of which was undertaken for topographical reasons.

"The walls of the temple stand 20 feet high and the white-wash on them remains in good condition," Mr. Woolley stated.

"In all Iraq there is no other temple so well preserved. Once inside, one obtains an astonishing effect of completeness. It is the only place in Iraq where one can stand in a Babylonian temple and forget for a moment that it is a ruin."

The excavation of this temple marked the final activities of the expedition's eighth season at Ur of the Chaldees. The antiquities found have been divided between the Iraq government and the expedition. — Milwaukee Leader.

TAKING SACRED NAMES IN VAIN

Displaying a strong infusion of common sense, the *Lutheran Companion* has registered a protest against the type of publicity which Lutheran churches have been getting on the sports pages of city dailies. Quoting from the *Chicago Examiner* an article headed "St. Luke's Wins in Lutheran Basket Play," and continuing with such phrases as the following: "Redeemer and St. Luke forged into the lead"; "Jehovah tried doggedly to make up for last week's defeat by keeping pace with Redeemer five"; "Jehovah was conquered"; "St. Luke's downed Pilgrim," and "handing St. Stephen's a 28 to 23 trouncing," the editor of the *Companion* endorsed the statement of a Chicago pastor that "it sounds foolish."

He says: "Not that we wish to criticize young Lutherans for being interested in basketball and enjoying keen contests in the game, but it does sound foolish to use the names 'Redeemer,' 'St. Luke,' 'Jehovah,' etc. in the connection above," and suggests that changing the names of the churches might be helpful to the newspapers if this treatment of sports news is essential: "If the names of our churches are to be used in this way in the public press, had we not better find some names that would adapt themselves better to the 'sport' spirit of the age?"

BOOK REVIEW

A Bird's-Eye View of Our Synod's Work. The booklet bearing the above title is soon to go out of print. The booklet was described in our review of March 30th, page 110. The Price is \$3.75 a hundred plus postage. Sixteen thousand copies have been printed and orders for three thousand more are on hand. **June tenth** will be the last day for ordering. If you are contemplating using the booklet, place your order before June tenth. G.

The Four Hundredth Anniversary of the Augsburg Confession — A World Historic Lutheran State Paper. By William Dallmann, D. D. Reprinted from the Milwaukee Lutheran. Northwestern Publishing House Print. Milwaukee, Wis. Single copy 10c, in larger quantities 5c.

The booklet briefly, but nevertheless clearly, tells those things pertaining to the Augsburg Confession which should be stressed particularly in this the festival year. We recommend it to our readers, especially to such as are best suited with a short concise presentation of facts. G.

Ten Times Ten Contests — For Picnic and Outdoor Programs. Compiled and Arranged by J. E. Potzger. Wartburg Publishing House, 2018-20 Columet Ave., Chicago, Ill. Price 50c.

Amusement or Entertainment Committees for picnics and outdoor reunions will probably welcome this booklet as supplying what they have long sought — new ideas for games and competitions. G.

A Child's Old Testament Bible Stories. By M. P. Athy.

A Child's New Testament Bible Stories. By M. P. Athy.

Lutheran Book Concern, 55-59 East Main St., Columbus, Ohio. Price of each book is 75c.

The stories are re-told in very simple language. A Bible Verse and Catechism Lesson is added to each by way of Memory Work. One or more hymn verses follow and in some instances even a short prayer is appended. The illustrations are the outstanding feature of both books; they are in most cases full-page and beautifully colored. For the sake of the features mentioned we think the books well suited to the purpose for which they are intended — to teach the child. G.

The Good Shepherd. A Book of Devotion for the Christian Home based on the Stories of the Bible. By Wm. Lochner. Concordia Publishing House, St. Louis, Mo. Price, \$3.00.

This book consists of 260 devotions based on Bible stories of the Old and New Testaments primarily intended for Christian families, with smaller children, with a brief prayer and a stanza to each devotion. It is written in plain and simple language which makes it understandable to every member of the family, even to smaller children. We heartily recommend it for use in daily devotions. J. J.

The Story of the Augsburg Confession. By Theodore Graebner. Concordia Publishing House, St. Louis, Mo. Price, \$1.00.

In 13 interesting chapters this book tells the story of how the Augsburg Confession came to be written, how it was presented, and how the confessors proved themselves loyal to their trust. It also contains a reprint of the Augsburg Confession in full. J. J.

A Brief Story of the Augsburg Confession. Told for young people by Theo. Graebner. Concordia Publishing House, St. Louis, Mo. Price, 20 cents per copy; \$1.92 per dozen, and postage; \$14.00 per 100, and postage.

A neat little booklet to be placed into the hands of our Christian Day and Sunday School children.

The Junior High School. By Albert V. Maurer. Concordia Publishing House, St. Louis, Mo. Price, 15 cents.

Concordia Collection of Sacred Choruses and Anthems for more ambitious choral organizations. 14. Underneath the Everlasting Arms. Wm. F. Bertram. Mixed Choir. Price, 15 cents per copy. Concordia Publishing House, St. Louis, Mo.

Sacred Solo. No. 6. Beyond the Skies. Ann Hoppe. Price, 25 cents per copy. No. 6. An Evening Prayer. Ros Voss. Price, 30 cents. Concordia Publishing House, St. Louis, Mo.

Three Concert Numbers for Pipe Organ by Herm. M. Hahn. Price, 40 cents. Concordia Publishing House, St. Louis, Mo.

Augsburg Confession — Medals. Price, 75 cents. Concordia Publishing House, St. Louis, Mo.

Das Grundbekenntnis der evangelische-lutherischen Kirche. Mit einer geschichtlichen Einleitung und Kurzen erklärenden Anmerkungen versehen. Dem lutherische Christen-volk zum 400 jaehrigen Jubilaeum der Augsburgischen Konfession dargeboten von F. Pieper. Price, \$1.00. Concordia Publishing House, St. Louis, Mo.

A good book on the Augsburg Confession written in German, which will be read with much profit by those who purchase it. It also contains a reprint of the Augsburg Confession in German with explanatory notes by the author. J. J.

The Holy Ghost. A monograph on the Person and the Work of the Holy Ghost. By Wm. Dallmann, D. D. Concordia Publishing House. Price, 50 cents.

This booklet of 59 pages is not a treatise on, but a brief compendium of the Person and Work of the Holy Ghost which may serve its purpose, inasmuch as it offers a wealth of Biblical material on the subject. J. J.

WEST WISCONSIN DISTRICT

April, 1930

Rev. C. H. Auerswald, Prairie Farm	\$ 43.90
Rev. C. H. Auerswald, Pine Creek	33.65
Rev. Wm. Baumann, Neillsville	260.67
Rev. A. Berg, Sparta	186.00
Rev. C. E. Berg, Ridgeville	123.65
Rev. J. W. Bergholz, Onalaska	16.32
Rev. Aug. Bergmann, T. Maine	59.19
Rev. J. B. Bernthal, Ixonia	207.38
Rev. J. B. Bernthal, Ixonia	76.43
Rev. L. C. Bernthal, T. Trenton	126.00
Rev. A. C. Dornfeld, Marshfield	8.75
Rev. A. J. Engel, Pardeeville	180.11
Rev. G. W. Fischer, Madison	25.00
Rev. W. Fischer, Merrill	37.60
Rev. E. C. Fredrich, Helenville	128.88
Rev. J. Gamm, La Crosse	204.46
Rev. Hy. Geiger, Randolph	102.35
Rev. J. G. Glaeser, Tomah	250.40
Rev. Walter Gutzke, McMillan	60.00
Rev. Walter Gutzke, March	35.00
Rev. M. J. Hillemann, Marshall	73.77
Rev. O. E. Hoffmann, Poplar Creek	30.00
Rev. O. E. Hoffmann, Iron Creek	39.50
Rev. O. E. Hoffmann, Elk Mound	4.00
Rev. O. E. Hoffmann, Beyer Settlement	55.00
Rev. F. Kammholz, Town Greenwood	13.66
Rev. F. Kammholz, Rib Lake	72.92
Rev. L. C. Kirst, Beaver Dam	96.80
Rev. Theo. Kliefoth, Oak Grove	54.29
Rev. J. Klingmann, Watertown	198.80
Rev. E. E. Kolander, Marathon	99.00
Rev. R. P. Korn, Lewiston	328.50
Rev. G. O. Krause, Prentice	19.15
Rev. G. O. Krause, Tomahawk	9.00
Rev. G. O. Krause, Spirit	8.91
Rev. O. Kuehl, Rozellville	43.00
Rev. O. Kuehl, Green Valley	9.50
Rev. O. Kuhlow, Jefferson	710.30
Rev. C. F. Kurzweg, Rollingstone	65.00
Rev. Theo. H. Mahnke, Cataract	37.11
Rev. G. C. Marquardt, Hurley	17.95
Rev. P. Monhardt, South Ridge	93.00
Rev. Wm. Nommensen, Columbus	1,133.90
Rev. A. W. Paap, Johnson Creek	154.00

Rev. E. H. Palechek, Chaseburg	300.00
Rev. J. W. Paustian, Barre Mills	179.68
Rev. A. W. Sauer, Winona	620.57
Rev. Chr. Sauer, Ixonia	28.63
Rev. H. Schaller, Medford	160.10
Rev. J. H. Schwartz, West Salem	194.13
Rev. F. H. Senger, Bruce	3.00
Rev. C. W. Siegler, Bangor	85.00
Rev. R. Siegler, Personal	10.00
Rev. M. Taras, Fountain Prairie	11.72
Rev. M. Taras, Fall River	3.55
Rev. M. Taras, Doylestown	22.11
Rev. Gust. Vater, North Freedom	27.00
Rev. Adolph Werr, Ridgeway	119.27
Rev. Adolph Werr, Wilson	107.32
Rev. F. Weerts, Cambria	90.00
Rev. L. A. Witte, Cornell	11.00
Rev. H. R. Zimmermann, Cream	39.40
Rev. H. R. Zimmermann, Cochrane	27.40
Rev. H. R. Zimmermann, Buffalo City	9.20
	<hr/>
	\$7,581.88

Budgetary	\$7,580.38
Non-Budgetary	1.50
Total for April	<hr/>
	\$7,581.88

H. J. KOCH, Treasurer.

GENERAL TREASURER'S STATEMENTS

April 30, 1930 — 10 Months

Receipts Distributed and Disbursements

FOR:	Receipts	Disbursements
General Administration	\$ 87,857.81	\$ 37,145.16
Educational Institutions	106,052.10	191,233.41
Home for the Aged	6,338.65	8,554.97
Indian Mission	18,875.67	27,747.05
Negro Mission	10,367.82	13,899.66
Home Mission	73,072.85	95,284.17
Poland Mission	3,479.56	12,404.48
Madison Student's Mission	1,505.42	2,985.42
General Support	10,900.56	16,400.68
Indigent Students	4,238.41	5,827.75
To Retire Debts	3,456.80	
	<hr/>	<hr/>
Collections and Revenues	\$326,145.65	\$411,482.75
To Retire Debts, Rev. Brenner	59,557.81	14,672.82
	<hr/>	<hr/>
	\$385,703.46	\$426,155.57
		385,703.46

Deficit	\$ 40,452.11
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Statement of Collections for Budget, Allotments and Arrears

	Receipts July 1, 1929 to April 30, 1930	Allotments 10 Months	Arrears
Pacific Northwest	\$ 1,198.68		
Nebraska	8,849.77		
Michigan	24,822.51		
Dakota-Montana	11,541.49		
Minnesota	58,269.13		
North Wisconsin	56,984.18		
West Wisconsin	55,443.04		
Southeast Wisconsin	52,249.63		
	<hr/>	<hr/>	<hr/>
	\$269,358.43	\$406,250.00	\$136,891.57
Total Coll. from Dist.	\$269,358.43		\$136,891.57
From Other Sources	1,089.02		1,089.02
Total	<hr/>	<hr/>	<hr/>
	\$270,447.45		\$135,802.55
From Rev. Brenner	59,557.81		59,557.81
	<hr/>	<hr/>	<hr/>
	\$330,005.26		\$ 76,244.74
Altenheim to Bldg. Fd. ..	2,903.15		2,903.15
	<hr/>	<hr/>	<hr/>
	\$332,908.41		\$ 73,341.59
Revenues	52,795.05	72,916.66	20,121.61
Total for Budget	<hr/>	<hr/>	<hr/>
	\$385,703.46	\$479,166.66	\$ 93,463.20

Disbursements	426,155.57	426,155.57	53,011.09
Deficit	*\$40,452.11		*\$40,452.11
Unappropriated		*\$53,011.09	

Debts

July 1, 1929	\$713,188.30
Debts Made Since	81,664.04
	<hr/>
	\$794,852.34
Debts Paid	96,336.86
	<hr/>
Debts on April 30, 1930	\$698,515.48
Decrease	\$ 14,672.82

THEO. H. BUUCK,
Treasurer.

TREASURER'S CASH ACCOUNT

April 30, 1930 — 10 Months

Accretions

Cash Balance July 1, 1929	\$ 29,005.06
Collections for Budget—Dist.	270,447.45
Collections for Budget—Brenner	59,557.81
Revenues—Budget	52,795.05
Church Extension Accounts Paid	6,875.73
Church Extension Revenues	359.00
Trust Funds Previously Reported	6,379.61
Trust Funds — Southeast Wisconsin Col.	3.00
Sale of Assets	15,675.00
From Altenheim Fund	2,903.15
	<hr/>
	\$444,000.86

Liabilities

Notes Payable Issued	\$ 60,672.93
Notes Payable Paid	74,985.00
Minus	<hr/>
	*\$14,222.07
Non-Budgetary Col.	\$ 19,901.11
Non-Budgetary Paid	19,951.86
Minus	<hr/>
	*\$ 50.75
Inmates Deposit Received \$	1,000.00
Inmates Deposit Received	1,400.00
Minus	<hr/>
	\$ 400.00

Minus	<hr/>
	*\$14,672.82
Total Net Cash to Account for	<hr/>
	\$429,328.04

Disbursed Therefrom

Budget Disbursements	\$411,482.75
Church Extension Loans	960.04
Church Extension Expense	144.76
Accounts Receivable	535.00
Institutional Cash Adv.	375.00
1927-1929 Budget Fund Remitted	56.40
1927-1929 Trust Funds Remitted	3,236.40
	<hr/>
	\$416,790.35
Cash on Hand	<hr/>
	\$ 12,537.69

"QUITTUNGEN"

Other Sources

Previously Reported	\$ 1,006.22
Rev. G. Schmeling, So. Dak.	2.80
Julius Hurtienne, Medford, Wis.	3.00
Wm. F. Hertel, Burlington, Wis.	3.00
W. J. Strohm, Burlington, Wis.	5.00
Dr. G. F. Mueller, Milwaukee, Wis. ..	5.00
Geo. Isenberg, Baraboo, Wis.	25.00
Max Buelow, Jefferson, Wis.	10.00
Wm. Radder, Kaukauna, Wis.	4.00
Aug. Dangberg, Wayne, Nebr.	25.00
	<hr/>
	\$ 1,089.02

THEO. H. BUUCK,
Treasurer.