

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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THE BLESSEDNESS OF CROSS-BEARING

(Wisconsin Synod German Hymnal 532)

The greater cross, the nearer heaven,
The Lord Who sends it, knows us well.
Amid the scenes of earthly pleasure
We give no thought to death and hell.
How blest are they, whom God befriends
When He in love affliction sends!

The greater cross, the better Christian,
God proves His own through cross and pain.
Our desert hearts become like gardens
When tear-drops fall as dew and rain.
As fiery flame the gold refines,
Thus Christian faith in trial shines.

The greater cross, the greater, stronger
Will faith grow 'neath affliction's heat.
The palm tree grows when heavy-laden;
Crushed grapes pour forth their nectar sweet.
Pearls flourish well in salty flood.
The cross makes brave the child of God.

The greater cross, the purer, deeper
Will love become, when winds arise.
Dark clouds abide but for a moment.
Soon sunbeams burst through darkest skies.
As oil to fire new life bestows,
Love 'neath the cross in fervor grows.

The greater cross, the humbler praying,
Crushed herbs waft forth their fragrance free.
If vessels had no storms to battle,
Would seamen know anxiety?
The glorious psalms by David sung
From out an anguished heart were wrung.

The greater cross, the greater longing
For realms beyond this earthly span.
The upward climb through valleys dreary
Bids pilgrims yearn for Canaan.
Restless as Noah's ark-bound dove,
The Christian longs for rest above.

The greater cross, the calmer dying.
Death brings the sufferer sweet relief.
Free evermore from tribulation.
What joy to bid farewell to grief!
The cross that decks a Christian's tomb
Declares that faith has overcome.

The greater cross, the richer, brighter
Will be the crown that shall adorn
The brow of every saint victorious,
When dawns the Resurrection morn.
Earth's greatest cross cannot compare
With glories that await us There.

O Crucified, increase, I pray Thee,
My fervor for Thy Cross divine,
Let me not in impatience murmur,
But plant within this heart of mine
Abiding faith, and hope, and love,
Until I wear a crown above.

(Translated from the German.)

Anna Hoppe.

PSALM 51: 10-12

The Work of the Holy Ghost

(Continued)

"Create in me a clean heart, O God; and renew a right spirit within me." As indicated in our previous meditation the renewal of man's heart or the work of regeneration is in no manner a work of his own. No moral force in man can produce or effect the conversion of man. As human nature was corrupted by a power that was not inherent in it, but came from an outside source, namely from the evil One, so it must be renewed by a power which is not native to it, but must come from above. Being born of the flesh, and to become spiritual and be renewed to the image of God, we must be born again. So our Savior taught from the beginning. "Verily, verily, I say unto you," He tells us, "except a man be born again, he cannot see the kingdom of God." John 3:5. Without regeneration no man can see God's kingdom nor enjoy the blessings thereof. How can a man see the kingdom of God, how can he enter it and become its citizen, when, in his darkened mind, he perceives not the things spiritual and does not even desire them? By turning away from God through sin the source of all light and love and holiness and blessedness, man's understanding has been darkened, his affections have been corrupted, his will has been perverted, and his whole life has been misguided, setting his affections only upon the fleeting things of this world.

That renewal of our nature, which is called regeneration, God alone can effect, and He does this of His own good will. "Of His own will begot He us by the Word of truth," James 1:18. We could furnish Him no motive or inducement to show us such favor and confer on us such a blessing. We could do nothing to effect it and nothing to merit it. He does this for the great love wherewith He loved us from eternity.

The great and merciful God has purposed to regenerate sinful man even from eternity. Say our Lutheran confessions in Formula of Concord, Concordia

Jan 31
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Triglotta, page 290: "Before the time of the world, before we existed, yea, before the foundation of the world was laid, when, of course, we could do nothing good, we were according to God's purpose chosen by grace in Christ to salvation, Rom. 9: 11-12; 2 Tim. 1: 9. Moreover, all opinions and erroneous doctrines concerning the power of our natural will are thereby overthrown, because God in His counsel, before the time of the world, **decided and ordained that He Himself, by the power of His Holy Ghost, would produce and work in us, through the Word, everything that pertains to our conversion.**"

The renewal of man's heart, which God has designed from eternity, is made possible, of course, only through the redemption of Christ wrought in the fullness of time. Christ having redeemed the lost and condemned sinner from sin, death and the power of the devil through His suffering and death, and having restored the image of God by His perfect righteousness salvation is complete. The sinner is reconciled unto God, and has peace with Him. All has been made good by One who is mighty to save. He has fulfilled all righteousness, and He was chosen of God to do this for us. All that is needed now is to embrace by faith this offer of a free salvation which is effected for all our lost race. "Believe in the Lord Jesus Christ, and thou shalt be saved."

And this is the work of the Holy Ghost. Working on the mind from without through the Gospel He causes the sinner to learn more and more of Christ, to hear the call more and more distinctly. He urges the sinner who is conscious of his sin and guilt, and who would be free from the curse of sin to throw himself on Jesus as the Savior from sin, until the message of God's love and Christ's redemption touches and warms the sinner's heart, and gives him confidence to appropriate the promised blessing. When that moment arrives, the sinner, with blessed certainty, knows himself included in the redemption of Jesus, and that Jesus is not only the true Savior, but his Savior; he now trusts and believes, rejoices and takes comfort, in Christ. That is saving knowledge; and by that saving knowledge which is faith man is converted, regenerated, his heart is renewed. Nothing more is required for the renewal of man's heart or regeneration.

What Our Lutheran Confessions Say On This Point

An authentic description of the work of the Holy Ghost we find in Formula Concordia, page 891 f (Concordia Triglotta): "The Holy Scriptures ascribe conversion, faith in Christ, regeneration, and all that belongs to their efficacious beginning and completion, not to the human powers of the natural free will, neither entirely, nor half, nor in any, even the least or most inconsiderable part, but in solidum, that is,

entirely, solely, to the divine working and the Holy Ghost, as also the **Apology** teaches.

"Reason and free will are able to a certain extent to live an outwardly decent life; but to be born anew and to obtain inwardly another heart, mind, and disposition, this only the Holy Ghost effects. He opens the understanding and heart to understand the Scriptures and to give heed to the Word, as it is written, Luke 24: 45: 'Then opened He their understanding that they might understand the Scriptures.' Also Acts 16: 14: 'Lydia heard us; whose heart the Lord opened that she attended the things which were spoken of Paul.' 'He worketh in us both to will and to do of His own good pleasure,' Phil. 2: 13. He gives repentance, Acts 5: 31; 2 Tim. 2: 25. He works faith, Phil. 1: 29: 'For unto you it is given, in behalf of Christ, not only to believe on Him.' Eph. 2: 8: 'It is the gift of God.' John 6: 29: 'This is the work of God, that ye believe on Him whom He hath sent.' He gives an understanding heart, seeing eyes, and hearing ears, Deut. 29: 4; Matt. 13: 15. He is a Spirit of regeneration and renewal, Tit. 3: 5-6. He takes away the hard heart of stone, and gives a new tender heart of flesh, that we may walk in His commands, Ezek. 11: 19; Deut. 30: 6; Ps. 51: 10. He creates us in Christ Jesus to good works, Eph. 5: 17; Gal. 6: 15. And, in short, 'Every good gift is of God,' Jas. 1: 17. 'No one can come to Christ unless the Father draw Him.' John 6: 44. 'No one knoweth the Father, save Him to whom the Son will reveal Him.' Matt. 11: 2-7. 'No one can call Christ Lord except by the Holy Ghost,' 1 Cor. 12: 3. 'Without me, says Christ, ye can do nothing,' John 15: 5. All 'our sufficiency is of God,' 2 Cor. 3: 5. 'What hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?' 1 Cor. 4: 7. . . .

"This doctrine is founded upon God's Word, and conformable to it is the **Augsburg Confession**, as the following testimony proves.

"In Article XX the Confession says: 'Because through faith the Holy Ghost is given, the heart thus becomes fit for doing good works. For before, because it is without the Holy Ghost, it is too weak to do good works.' . . .

"Again, in the Small Catechism of Dr. Luther it is written: I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me through the Gospel, enlightened me with His gifts, and sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith, etc."

So much for our Lutheran Confessions. They clearly teach that the renewal of man's heart or regeneration is solely the work of the Holy Ghost. Oper-

ating through the Word, the Holy Spirit brings men to faith — and this is conversion or re-birth. It is what Peter expresses in the words: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." 1 Pet. 1:23.

Being born again, however, signifies a great change made in the heart of a sinner by the power of the Holy Spirit. It means that something is done in us, and for us, which we cannot do for ourselves — something to which we were before strangers — some change, whereby we begin to live as we did not live before, yea, as we shall live forever.

The Nature of this Change

"Create in me a clean heart, O God; and renew a right spirit within me." Speaking of a "clean heart" David, of course, means a pure heart, as he says in the Twenty-fourth Psalm, verse 4: "He that hath clean hands, and a pure heart," and as Jesus says, Matt. 5:8: "Blessed are the pure in heart, for they shall see God." It is the necessary condition of communion with God, David here prays for; in other words, it is holiness he most earnestly desires, holiness which involves separation from sin and consecration to God's service. True holiness always implies separation from the service of sin, from the flesh and its lusts, from the world and its sinful pleasures, in short, from the works of the kingdom of darkness; while on the other hand, it implies a consecrated life in the kingdom of God, which freely yields to the service therein.

That, however, means a complete change of the heart. It is more than mere morality, virtue, or the like, which also the heathen may possess in a measure, and which modern religious organizations like masonry and other lodges so often claim for themselves. It is a change from sin to righteousness, from natural impurity to purity of soul, from slavery to liberty, from death to life.

Truly, a great change which makes a man quite the contrary to what he was before, and which makes him look at all things in a different light, especially with reference to God and himself. He now has new thoughts of God. Before, he lived without any true knowledge of God; without any proper regard to God; and was ready to think God "altogether such a one as himself." But now he sees God in His holiness, in His purity, righteousness and justice who is greatly to be feared. Now he knows that God's eye is always upon him, and that if He were to enter into judgment with him, he could never stand. But he learns also, from the Gospel, that God in Christ is full of grace, and loving-kindness, that in the Savior He is his dear Father, who is greatly to be loved, and in whom he may trust with all boldness and cheerfulness.

Again, the man whose heart has been changed by the Holy Spirit has very different thoughts concerning

himself. He once acted as his own master, following his own evil will, and was ready to excuse his worst actions, thinking lightly of his sins, perhaps glorying in his shame. Now he sees the evil of his former ways; what was once his pleasure he now deploras with sincere regret, and wonders at the patience of God in not calling him off with some sudden stroke of His judgment. Ranking himself among the chief of sinners, he cries out with David, "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions." Ps. 51:1.

We might also show how these new views of him who has been renewed by the Holy Spirit are attended with new affections: he loves what before he hated; he hates what before he loved. How once he loved the world and its pleasures! They were his only portion. To enjoy them he would sacrifice everything. But now he takes no true delight in them; his portion is the Lord and His kingdom, and he can truly say:

"What is the world to me,
And all its wanton pleasure,
When Thou, and Thou alone,
Lord Jesus, art my treasure!
Thou only, dearest Lord,
My soul's delight shalt be,
Thou art my Peace, my Rest —
What is the world to me!"

Such wonderful change in the views and affections of a regenerated person is also attended with a firm spirit. "Renew a right spirit within me," says the Psalmist. A right spirit is a steadfast spirit, one that is firm in faith, not easily swayed hither and thither through its own weakness or by blasts of temptation, and therefore also firm and constant in obedience toward God and His Word. Oh, to have a right, a constant or firm spirit within us! To be rooted in Him who is our strength! Without that hold-fast we shall be swept away by storms of calamity and by gusts of passions. Without that steadfast spirit within us there will not be solidity enough in our character to withstand the temptations of the world, the flesh and the devil. Nor shall we stand firm against the false spirits of our age which threaten to undermine our faith by false doctrines rampant in the present world. If we are to stand erect, and in that sense to have a right spirit — one that is firm and unbent — we must have a sure footing in God, and have His energy infused into our shrinking limbs. Such a constant and established spirit is given us by the Holy Ghost in His renewal. "It is a good thing that the heart be established with grace." Heb. 13:9.

Finally, such wonderful change in man effected by the work of the Holy Ghost is, according to the words of the divine poet, followed by a free spirit. "Restore

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unto me the joy of salvation; and uphold me with thy free spirit." It is a most glorious and blessed thing to have a free spirit. While before the spirit was under bondage, it has now become free, free from every sort of bondage whether it be that of the law or sin or unsavory service. Being made holy by the Holy Ghost the spirit of man becomes a free spirit, which is also a willing spirit, a spirit which harmonizes almost as by instinctive inward impulse the human will with the divine. Now man obeys God's commandments, not because he must, but because by the grace of God he desires to do them. He is made free by grace to do God's will. The will that by nature was in the service of sin, is now by grace made the servant of righteousness, because it is brought into happy harmony with the will of the Savior, who has fulfilled all righteousness for us and now leads us in ways of obedience and paths of peace and happiness. Thus the new and free spirit becomes a spirit of joy assured of salvation. "Restore unto me the joy of thy salvation: and uphold me with thy free spirit."

J. J.

COMMENTS

"No More A Jealous God" "No more a jealous God," reads the heading of an editorial in which Arthur Brisbane, "the greatest editor and reporter of this time," informs us that the "International commission for the revision of the Bible" has ordered the word jealous in Exodus 20:5 replaced by the words "loving kindness and mercy."

Mr. Brisbane is in full accord, but for consistency's sake suggests further changes, as the threat to visit the iniquity of the fathers upon the children unto the third and fourth generation does not go well with loving kindness and mercy. He asserts that the fact that jealousy is predicated of an omniscient and almighty God has puzzled many "believers."

Mr. Brisbane's explanation for the idea of a jealous God is that it comes from a very primitive conception of

God. All nations had their gods, and every nation wanted its god to be the "high god," better and more powerful than all the other gods. Men fashion their gods very much after themselves, cruel people will have cruel gods, and gentle people, gentle gods. As men's knowledge of the universe increases, their gods, too, will grow. With our present knowledge of the immensity of the universe, the conception of a jealous God, or "one anxious to prove his superiority to poor Job, all covered with boils," is entirely out of date.

The Bible says: "The fool hath said in his heart, there is no god." A fool, indeed, the atheist, but he is at least frank and outspoken. But what shall we say of one who apparently believes in the existence of a god, even toying with Biblical expressions, and yet ventures with the calm assurance of a superior to tell that god just what kind of a god he ought to be?

Either the Bible is the revelation of the true God, or it is not. If it is not, why take the trouble to amend it? If it is, as it is, his revelation must stand, in its every word, the supreme authority for man. Eliminate the "jealousy" of God from the Bible, and you have eliminated God Himself. To the believer the "jealousy" of God, His holiness and righteousness are not in the least offensive. A decent citizen does not want a mayor who is for a "wide-open town." A believer does not want a God who is tolerant of evil, of wickedness, and of devilry itself. There is a sinful jealousy, born of self-love, and the expression of it. There is a noble jealousy, jealousy for that which is good and true.

The believer who has found grace and forgiveness at the mercy seat, who has tasted of the love of God who gave His Son to die for the ungodly to save them, knows his Father and loves Him just as He is according to His own revelation. It is the unbeliever who is puzzled by this conception of God.

And incidentally, that is the conception that all believing Jews had of God. While it is true that all the other nations fashioned gods to suit themselves, the Jews had their knowledge by the revelations of the true God. There is simply no comparison between the Old Testament and the contemporaneous religious writings of other nations. There is a difference as between day and night. It would be rather difficult for those who hold the theory expressed by Mr. Brisbane to explain just why this one people was able in its conception of God to rise so high above all the other nations of its day, not excluding those who share its descent from Shem.

The Bible is the revelation of the true God; God is just as the Bible presents Him; and believers with their whole heart trust Him and love Him as He is.

Yes, even when God in the theocratic state of Israel commands, "Thou shalt not suffer a witch to live," which command Mr. Brisbane calls dreadful, quoting a former university professor that these eight words have caused more needless suffering than any other words ever written.

Such critics of God Paul rebukes: "Nay but, O man, who art thou that repliest against God?" It would be presumption to attempt to defend God; but it is perfectly proper to show the critic of God where his thinking is faulty.

Are there any witches? Mr. Brisbane says, No; God says, Yes; and the Bible tells us of such instances of the practice of witchcraft. Witchcraft is the battle of the powers of hell against God and against the soul of man. The sorcerers of those days as agents of Satan threatened the very life of Israel, not only its life as a nation, but chiefly its life as the chosen people of God. Their status in Israel was about that of a traitor in an army in time of war. And even in our "humane" age, we do not hesitate to hang a traitor.

The abuse of this command, and it is its abuse to which Mr. Brisbane refers, does not in the least reflect on the holiness and the justice of the command.

We are not living in a theocratic state. Church and state are separated from each other in our country. The Church God has commanded to preach the Word. As a witness of God it testifies against witchcraft in every form. When members are found in this sin and, after due admonition, remain impenitent, the Church excommunicates them and in the name of God delivers them unto the devil, whom they are serving. There it stops. It does not invoke on them punishment by the civil authorities. The state maintains external order and discipline. It is not charged with the care of the soul of man. It grants every citizen full freedom of conscience. Still our authorities from time to time find it necessary for the peace of the community to arrest and punish fortune-tellers, etc., because of the harm, their practices inflict on other citizens. A recent occurrence in an eastern state shows plainly that superstitious practices may easily lead to crime against the life of a citizen. Now, if a crime of this kind could be traced directly to the superstitious practices of some person, who would deny that it is the duty of the civil authorities to arraign him for complicity in murder and, if he is convicted, to inflict on him the full penalty of the law?

But, it's the old story, "The woman whom thou gavest to be with me, etc."; when man does wrong, he tries to fix the blame on God.

J. B.

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"Promises" "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." This is the promise which John the Baptist uttered, moved by the Spirit of God. For his own guidance John had received an assurance, as he confesses: "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." The other

John bears witness of the fulfillment when he says of his namesake: "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I saw and bare record that this is the Son of God." John the Baptist did not testify in vain. "And the two disciples heard him speak, and they followed Jesus."

Shortly before ascending on high Jesus Himself repeated the promise: "Ye shall be baptized with the Holy Ghost not many days hence." Nor did He fail to mention the great task for which they were thus to be fitted: "Ye shall receive power, after that the Holy Ghost is come upon you: and shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." How the promise was fulfilled in the coming of the Comforter, that was the burden of the message which the recent festival of Pentecost brought to the whole world. In this year this festival had for us mortals an added significance in that it rounded out the nineteenth century of the Church's New Testament activity: the Church of the New Dispensation is nineteen hundred years old. That suggests birthday thoughts.

When we come to a milestone on our journey we like to pause a moment and look backward. A look in this direction is bound to move our hearts to thanksgiving for the great mercies and the wonderful guidance which God by the Holy Spirit has granted to them which He has pleased to call His Own. The first Pentecost Day was only the beginning: into all the world did the witnesses for Jesus go forth and great is the victory which the Church has achieved. For nineteen centuries the words with which Mark closes his Gospel have continued true, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." It was not that the way was easy, for the Church's foes were many, and they were mighty: it was that God was greater than the power of their hatred and the malice of their schemes. Zion's tears and sighs in all this long period have been of man's making, her joy and increase were of the Lord. The means for protection as well as advancement was as Jesus promised: Ye shall know the truth and the Comforter shall guide you into and in all truth. This is brought home to us and emphasized by the other festival which it is our privilege to celebrate at this time, the Quadricentennial of the Augsburg Confession. The more you wonder about and ponder on this wonderful document the more you realize how deeply, how humbly we should rejoice in the fact that God has kept His promise: The Comforter will come, He will not forsake you, He will free you and keep you free — by the truth.

What matter then if in some respects the present should offer great problems, be rife with difficulties and dangers! God has not forsaken us. Jesus' promise, John 15, has not become obsolete, "I am the vine, ye are the branches: He that abideth in me, and I in him, the

same bringeth forth much fruit: for without me ye can do nothing. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." When we take credit to ourselves for wisdom and strength we are weakest and most foolish. Vanity and human pride have ever been a fruitful source of trouble for the church. Let us not forget that He promised St. Paul, "My strength is made perfect in weakness."

This gives us the right courage of heart to look calmly into the future. We have no right to doubt that persecution and affliction await the church of the future. New enemies and new perils should not, however, mislead us into seeking new remedies for the world's wickedness — new weapons for the church's defense. Our program, as they say to-day, must remain as Jesus stated it, "Ye shall bear witness of me." To adopt another or even to try to supplement this one would be to forfeit not merely the name church but our very reason and right for existence. Who tries to bring the world to God by any other means than the Gospel of Christ Jesus is not only trying the hopeless — he is obstructing the Gospel by offering a worthless substitute. Not in a world-intriguing program nor in the appeal of great numbers lies our hope to continue and to be a blessed instrument in God's Hands for the salvation of the souls of our fellowmen. Let us therefore with humble gratitude for what is past look with calm faith to the future: we have His promise with which Matthew closes his Gospel: "Lo, I am with you always, even unto the end of the world."

G.

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Worldliness in the Church The Rev. Dr. Samuel Trexler, president of the United Lutheran Synod of New York asks the question: "What does the life of a congregation express?" and goes on to answer this question by stating that the church is to express Christ in the richness and completeness of His personality. This expression of Christ's personality Dr. Trexler finds blurred in a great many congregations. The reason for this he sees "in the entrance into the Church of a spirit of worldliness which leaves the congregation with a character not differing much from a score of secular organizations about it."

"The immediate occasion for this lies in two causes. In too many congregations financial obligations have been incurred which are a burden to the congregation. All types of cheap devices for gathering moneys are used and the congregation presents a sorry spectacle. It might be wiser for some congregations to enter upon large building projects only as they are spiritually ready to do so."

We think the strictures of Dr. Trexler to be just. They might well apply to our conditions in many cases. The cases develop something on this order. The old church building is not large enough or not up-to-date enough. A new building is decided upon. It costs, let

us say, a hundred thousand dollars. The congregation has exerted itself to the utmost in raising half of this amount. That leaves a large debt, the interest for which must be raised and added to the annual expenses. Nearly at their wits end and pressed sorely, such a congregation will welcome almost any means to raise money. Retrenchments also may be tried, such as cutting off the collections for synodical and missionary purposes, reducing the force of teachers in the parochial school, or allowing it to die altogether, thus not fulfilling the real purpose of the church in preaching the Gospel. And so, keeping above water financially by fair means or foul, may mean the spiritual bankruptcy of the congregation. Greed for money in the church carries its own punishment. Z.

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Our Report Our report to the Districts is ready and will be mailed to the presidents in time for the meeting. Every District will learn just how much every one of its congregations has contributed for Seminary, Debts, and New Ulm. The Districts have a right to know; in fact, it is their duty to inquire.

Reports are very useful, but they have their limitations. They offer cold figures, but ignore the life behind these figures. They state bare facts, but leave us in the dark as to a possible explanation of these facts.

We have tried to supply this deficiency. Opposite the name of every congregation a Roman numeral, referring to a "key" sent the presidents, has been placed to indicate this congregation's attitude toward our collection as we have learned it from the letters and cards received. But even this is not perfectly satisfactory. It will not enable any one really to understand the situation. The report does not show why a certain congregation declares that it is not able to contribute its share, or at least not at the present time.

Nor should the reader be hasty to judge the ministers as to their zeal in this matter. Some whose former charges had a very low standing on our books have accepted calls to congregations that under the predecessor has already collected the full quota; others, who had done very effective work in their former congregation are now in their new charge facing a collection hardly begun. And, besides, we know of ministers who have worked heroically, but whose congregations did not respond to their appeals.

A report can be compared to a tool. Very much depends upon how it is used. Used in pride it works harm to all concerned; in the hands of love, it becomes an instrument for good. It can be employed to embitter the brother, or to correct, encourage and better him.

It does not want to flatter and make complacent the members of churches that have been very successful in their work; it would, rather, remind them of the grace to which they owe their success and lead them to pray for and seek a still more abundant measure of that grace. It wants to prick the conscience of those who have been

grossly neglectful, to hurt them that they might seek and find healing. Perhaps they who have grown faint and despaired of their ability to complete the work will compare the conditions in their church with those in others who have done their share and ask themselves whether the reasons they advanced for not continuing to collect are after all as compelling as they had thought them to be.

We are sending the reports to the Districts in order that at their meeting Christian brother-love may admonish, comfort and cheer, teach and advise the brethren according to their various needs for their good and for that of the whole body of our synod. We feel assured that there will be great results.

As for ourselves, we have these days and nights spent hours and hours in going through our books and the formidable pile of letters and cards in order to get out our report. This work again brought us into close touch with the brethren near and far, and we want to say that this contact afforded us great pleasure. Most of the communications we received breathe a fine spirit of brotherliness and of zeal for the cause of the Lord. And the figures we compiled have, we are glad to say, encouraged us greatly and confirmed us in the hope of final success. We believe that there has never in the history of our synod been so general a response to an appeal for donations for the common cause.

True, there is a group of silent churches that neither reply nor remit, though some of them contributed in the beginning. Our work is to arouse these to action, and we hope most sincerely that this will be done through the discussion of our collection at the District meetings. Then it will be an easy matter to finish the collection before the next meeting of the synod.

We are aware that the times are not any too good. There is much unemployment and much complaint on the part of the merchants. But about the worst thing we could do in a time like this is to starve the work of the Lord. By that work sinners are called to repentance and turned back in faith to him from Whom all blessings flow. Malachi 3, the Lord says to the Jews: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.

J. B.

THE AUGSBURG CONFESSION

Article XX: Of Good Works

Our teachers are falsely accused of forbidding Good Works. For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holy-days, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries,

monasticism, and such like. Since our adversaries have been admonished of these things, they are now unlearning them, and do not preach these unprofitable works as heretofore. Besides, they begin to mention faith, of which there was heretofore marvelous silence. They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

Forasmuch, therefore as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows:—

First, that our works cannot reconcile God or merit forgiveness of sins, grace, and justification, but that we obtain this only by faith, when we believe that we are received into favor for Christ's sake, who alone has been set forth the Mediator and Propitiation, 1 Tim. 2: 5, in order that the Father may be reconciled through Him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of Himself: I am the Way, the Truth, and the Life. John 14: 6.

This doctrine concerning faith is everywhere treated by Paul, Eph. 2: 8: By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, etc.

And lest any one should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimonies of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium* he says as follows: Redemption by the blood of Christ would become of little value, neither would the preeminence of man's works be superseded by the mercy of God, if justification, which is wrought through grace, were due to the merits going before, so as to be, not the free gift of a donor, but the reward due to the laborer.

But, although this doctrine is despised by the inexperienced, nevertheless God-fearing and anxious consciences find by experience that it brings the greatest consolation, because consciences cannot be set at rest through any works, but only by faith, when they take the sure ground that for Christ's sake they have a reconciled God. As Paul teaches Rom. 5: 1: Being justified by faith, we have peace with God. This whole doctrine is to be referred to that conflict of the terrified conscience; neither can it be understood apart from that conflict. Therefore inexperienced and profane men judge ill concerning this matter, who dream that Christian righteousness is nothing but civil and philosophical righteousness.

Heretofore consciences were plagued with the doctrine of works; they did not hear the consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries, hoping there to merit grace, by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. Hence there was very great need to treat of, and renew, this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation, but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ.

Men are also admonished that here the term "faith" does not signify merely the knowledge of the history, such as is in the ungodly and in the devil, but signifies a faith which believes, not merely the history, but also the effect of the history

— namely, this article: the forgiveness of sins, to wit, that we have grace, righteousness, and forgiveness of sins through Christ.

Now he that knows that he has a Father gracious to him through Christ, truly knows God; he knows also that God cares for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this article: the forgiveness of sins. Hence, they hate God as an enemy, call not upon Him and expect no good from Him. Augustine also admonishes his readers concerning the word "faith," and teaches that the term "faith" is accepted in the Scriptures, not for knowledge such as is in the ungodly, but for confidence which consoles and encourages the terrified mind.

Furthermore, it is taught on our part that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins is apprehended, and that, for nothing. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works. For Ambrose says: Faith is the mother of a good will and right doing. For man's powers without the Holy Ghost are full of ungodly affections in God's sight. Besides, they are in the power of the devil, who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life, could not succeed, but were defiled with many open crimes. Such is the feebleness of man when he is without faith and without the Holy Ghost, and governs himself only by human strength.

Hence it may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended, because it shows how we are enabled to do good works. For without faith human nature can in no wise do the works of the First or of the Second Commandment. Without faith it does not call upon God, nor expect anything from God, nor bear the cross, but seeks, and trusts in, man's help. And thus, when there is no faith and trust in God, all manner of lusts and human devices rule in the heart. Wherefore Christ said, John 15:5: Without Me ye can do nothing; and the Church sings:—

Lacking Thy divine favor,
There is nothing found in man,
Naught in him is harmless.

It is not only Rome that charges that the Lutheran doctrine of justification by grace through faith in Jesus Christ makes man careless of good works. This doctrine is an offense to the natural reason of man. Where this reason speaks, whether openly as human reason or veiled in phrases borrowed from the Gospel, it repeats the charge then raised against the Lutheran Church. Men become impatient with us for not lending ourselves to reform movements and they resent our testimony against the endeavors of individuals and organizations to uplift the young and the old by appeal to the powers inherent in them.

Nothing needs be added to our Article, which sets forth very clearly what the Scriptures say on this subject; but we must not forget that only the penitent sinner is able to receive this divine truth. To the impenitent it remains a secret. The believer knows that a life in sin is incompatible with faith in Jesus Christ. "How shall we, that are dead to sin, live any longer therein?

Therefore we are buried with Christ by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." — "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The Lutheran who in truth celebrates the four hundredth anniversary of the Augsburg Confession will not, cannot, be unmindful of the words of Jesus: "Ye are the light of the world." — Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.

Article XXI: Of the Worship of the Saints

Of the Worship of Saints they teach that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling, as the Emperor may follow the example of David in making war to drive away the Turk from his country. For both are kings. But the Scripture teaches not the invocation of saints, or to ask help of saints, since it sets before us the one Christ as the Mediator, Propitiation, High Priest, and Intercessor. He is to be prayed to, and has promised that He will hear our prayer; and this worship He approves above all, to wit, that in all afflictions He be called upon, 1 John 2:1: If any man sin, we have an Advocate with the Father, etc.

The Apology of the Augsburg Confession says: "Our Confession approves honors to the saints. For here a threefold honor is to be approved. The first is thanksgiving. For we ought to give thanks to God because he has shown examples of mercy; because he has given teachers or other gifts to the Church. And these gifts, as they are the greatest, should be amplified, and the saints themselves should be praised who have faithfully used these gifts, just as Christ praises business men. Matt. 25:21.23. The second service is the strengthening of our faith: when we see the denial forgiven Peter, we also are encouraged to believe the more that grace truly superabounds over sin. Rom. 5:20.

The third honor is the imitation first of faith, then of the other virtues, which every one should imitate according to his calling. These true honors the adversaries do not require: they dispute only concerning invocation."

Dr. Loy adds:

"When our Confession, always concerned for the interests of truth and righteousness consents that saints should be honored, it does not and cannot mean all the real and imaginary saints whom popes have canonized and thus declared worthy of invocation and adoration. Why, some of these saints cannot be historically proved ever to have existed, and some of them can be proved not have been better than they ought to have been, and all certainly came short of the glory of God under the law and had nothing to boast of under the Gospel. When our Confession concedes that we may honor the sainted dead, as all Christians are disposed to do where honor is merited, it takes pains to guard against making the impression that it honors worthy men because the pope has canonized

them or that this honor means the adoration or invocation of acknowledged saints, all of whom are poor sinners saved by grace through faith in Christ Jesus."

* * * * *

This is about the Sum of our Doctrine, in which, as can be seen, there is nothing that varies from the Scriptures, or from the Church Catholic, or from the Church of Rome as known from its writers. This being the case, they judge harshly who insist that our teachers be regarded as heretics. There is, however, disagreement on certain Abuses, which have crept into the Church without rightful authority. And even in these, if there were some difference, there should be proper lenity on the part of bishops to bear with us by reason of the Confession which we have now reviewed; because even the Canons are not so severe as to demand the same rites everywhere, neither, at any time, have the rites of all churches been the same; although, among us, in large part, the ancient rites are diligently observed. For it is a false and malicious charge that all the ceremonies, all the things instituted of old, are abolished in our churches. But it has been a common complaint that some abuses were connected with the ordinary rites. These, inasmuch as they could not be approved with a good conscience, have been to some extent corrected.

* * * * *

Catholics boast that their church is the oldest, and uninformed Lutherans are sometimes impressed by this claim. He who carefully studies the Augsburg Confession and compares its teachings with Holy Scripture will learn that the Lutheran Church is not a sect that has broken away from the Church of Christ, but that it is at one with the inspired witnesses of God, the prophets, evangelists, and apostles.

J. B.

Those who accept His invitation, "Come unto Me," shall never hear Him say, "Depart from Me." Workers of iniquity may now come to the Savior for mercy; but if they set up a hope of their own, and ignore the Savior, He will bid them depart to endure the rigors of His justice. Is it not striking that preachers, casters out of devils, and doers of wonders, may yet be workers of iniquity? They may work miracles in Christ's name, and yet have neither part nor lot in Him. —*Spurgeon.*

AUGSBURG ANNIVERSARY

The year 1929 will live in the memory of Lutherans as a year of anniversary celebrations. There was, in the first place, the observance of the fact that four hundred years had elapsed since Martin Luther published his Small Catechism, a tiny booklet which has stood the test of centuries and is regarded even to-day as the greatest little textbook on Christianity. In addition we commemorated the occasion when four hundred years ago Lutheran princes and cities solemnly and courageously protested against the edict of the Diet of Spire by which a Romanist majority attempted to compel the Lutheran minority to undo whatever had been achieved up to that time in the glorious cause of cleansing Christendom from gross and palpable errors.

It so happened that the year 1930 also brings an anniversary of importance. All things considered the event which is commemorated this year is of greater im-

portance than any in the history of the Lutheran Church at large. For it is the fourth centennial of the Augsburg Confession, the first public and official statement of the Lutheran Church as a church. This declaration of faith gives the reasons why Lutherans were Lutherans, why they opposed the pernicious errors which vitiated the very life blood of the Church at the time. These reasons are supported and upheld in every particular by plain, lucid, incontrovertible proof from the infallible utterances of God Himself as given in the Bible. For this reason they are as true and acceptable after four hundred years as when they were first made. And after four hundred years all genuine Lutherans staunchly uphold Augsburg Confession, because it is a true and correct exhibition of Christian and Apostolic truth. What their spiritual forefathers opposed as contrary to God's clear word, what they declared to be the teaching of the Bible in the matters touched upon, is still opposed by all true Lutherans, is still taught as unchangeable truth by all who rightfully call themselves after the great Reformer. The Augsburg Confession is the oldest declaration of faith still acknowledged and in force to-day, not only among Protestant bodies, but is older even than the statement of teachings now in force among the Roman Catholics.

In view of all this it is not surprising to find that Lutherans throughout the world are preparing to observe the four hundredth anniversary of the reading of this confession at the Diet of Augsburg, that Lutherans will on this occasion let the world know that the evangelical truths of the Augsburg Confession are still the pure and unadulterated truth of God and that they are willing and eager to uphold and defend them at any and all costs. Also in our own district and congregations this anniversary shall be observed. —*The Evangelist.*

The sun makes day before it actually rises, and continues day some time after it is set; so doth Christ, who is the same yesterday, to-day, and forever. The virtue of His Blood reached back as far as Adam, and reaches forward to the end of the world; and will be as efficacious then as the day it was shed. —*Flavel.*

ADDRESS OF THE REV. AUG. F. ZICH, PRESIDENT OF THE NORTH WISCONSIN DISTRICT OF THE WISCONSIN SYNOD AT THE QUADRICENTENNIAL OF THE AUGSBURG CONFESSION, AUDITORIUM, JUNE 8

Psalm 119: 41-46

Four hundred years ago our fathers in Christ gave to the world their confession of faith before assembled princes, kings, bishops, and other notables of the church and state at Augsburg, Germany. We are met to-day not only to do honor to the courage and foresight of these our forefathers, but to seek inspiration from their gallant stand for the liberty of consciences for our present needs and problems.

The rulers of church and state that emperor Charles V called together were assembled to compose the differences between the newly risen church headed by the monk Luther, and the papal hierarchy. Here in this confession, now called the Augustana, did this fearless monk and intrepid leader speak out before all the world his convictions on the truths of salvation. It was his protest not merely against the abuses of the ruling church, but more especially against the false teachings obtaining in that church. Let us not forget that it was Luther who spoke in this confession. The truths here enunciated were those that our Luther found in the Bible and for which he stood ready to lay down his life. Here was the real birthplace of the Lutheran Church. Here Luther insisted on religious liberty of conscience. In this confession Luther elevated the laity as people of God, priests of God, giving them the right to rule, to decide in matters of faith; freeing them from the erroneous notion that only the priests, monks, nuns, bishops were spiritual,—the rest secular. As he wrote from his safe hiding place, the Coburg, to his followers at Augsburg: Who has a right to decide in religious matters? Anyone, — but let him decide according to the Word of God. The staunch and simple faith of Luther speaks out of every line of this clean-cut confession.

No less bold and staunch were the spirits that brought this confession before a hostile emperor and yet more hostile clergy. They would have stopped the reading of this confession gladly. It was in answer to the incessant pleadings in prayer to God that these fearless men were permitted to thus bear witness to the truth so that all the world might hear. The elector of Saxony and those with him knew but one consideration at this momentous occasion, they were guided by but one rule: Conscience our only guide, the Bible our only rule. Chancellor Frauentraut said to Charles V: "It is better to fall into the most cruel necessity than to incur the anger of God." It was the plea of the writer of our psalm all over again: Ps. 119:41-44. Whence came this stress on conscience, sense of sin, fear of God in His Word? How came they to regard this Word of God as of greater consequence than anything in this life, and hence the steadfast courage to defend it with their goods, their honor, and their lives, if need be? It was the great hunger for grace, the word of salvation by grace; it was the long, slow starvation for life that came by insisting upon the demands of the law, pointing to works as a means of salvation. And now the Bible had been opened unto them, the true message of the Bible; Salvation by grace through faith alone. This was all new to them, this fell like rain on parched land, this satisfied the hunger, the urgent need of terrified conscience. This way of life, which Luther had again opened to men, was the most precious thing that these confessors possessed. Rather than lose this they would lose all else.

That is why this Augsburg Confession is of such far-

reaching consequence. They builded better than they knew, these forefathers of ours. In clear simple, straightforward language they set forth the truths of salvation, so that the man of the street could read and understand. Now for the first time the errors of doctrine in the papacy stood publicly corrected, now for the first time after many centuries of darkness and doubt the way of salvation stood forth clearly, now men hungering for salvation by grace alone found firm grounds for their hope of heaven. And the truths so clearly stated here stand for all time. This confession has been elaborated, defended, but never changed or retracted. It stands to-day, as it stood then, a landmark in the history of the church, that cannot be ignored and shall never be uprooted, because it is founded on the immutable Word of God. Under this ensign as a rallying point the church has fought and won its victories. This is the Magna Charta of our religious liberties. The right of any man to judge for himself of the truth unto salvation is forever established.

We are to-day enjoying the blessings of this confession. What have we done, what can we do to merit these blessings and above all to keep them? We have fallen on evil days. Confessionalism is decried on every hand. Unionism is rampant. To uphold a confession of the church is now to be narrow-minded, to be an obstacle in the way of religious union and progress. Where are the men to-day that dare to face the world with the firm declaration that there is but one truth to salvation and all other teachings not agreeing with that truth are arrant falsehoods, more dangerous to life and limb, to the peace of the state and above all to the eternal welfare of the soul than all the weapons of the Prince of lies for the destruction of mankind? Where are the bold spirits that will risk and dare all to profess and uphold this truths? Our days are days of ease in more days than one. For lack of interest in this truth unto salvation we cry peace, peace, where is no peace. Are we not in need of confessors to-day who will regard all else on earth but as dross, gladly tossed away, if need be, to keep our most precious jewel: the Gospel of salvation? We need the heart and courage, the joyful faith of our forefathers in confessing and defending our faith.

Let us learn to-day to regain this staunch confidence in God and His Word. Let us see to-day that while we boast of our being rich and strong we are yet in so many respects pitifully weak and poor. What was the source of the mighty zeal for the way of life? Was it not the newly opened Bible? The Bible has been an open book for many centuries now. Let us study it with new interest and vigor, draw from it new strength and joy. When the present-day world has reaped more and more what it is sowing now in its license, false liberty from dictates of conscience, in utter disregard of God's Word, when its harvest of disintegration of family, home, state, law and order shall ripen more and more — then may the Lutheran Church, in conscience bound to the Word of

God, and under the banner of its glorious confession in the Augustana, be found ready and equal to the task of holding high the banner of true and faithful adherence to the Word of God, lead men back to salvation which is in Christ Jesus.

COLD FACT, AND HARD

Branding the boast of the Soviet Government of religious freedom in Russia as "a lie without equal in the world," a correspondent from the Crimea, for obvious reasons unnamed, has written the central committee of the Gustave Adolphus Society of Germany at considerable length concerning the exact nature of the persecutions of Lutherans throughout his section of the U. S. S. R. There are some 50,000 Lutherans at present in the Crimea divided into five church parishes, each cared for by one pastor, although the Djelal parish is at the present time vacant. These parishes are combined in one synodical district, of which Dr. Ferdinand Hoerschelmann of Neusatz is president. Pres. Hoerschelmann was during the 1921-1922 period one of the committeemen of the National Lutheran Council for relief in Crimea who through efficient and statesmanlike aid assisted in saving many precious lives in the times of famine and pestilence.

The Russian correspondent points out that last winter between December and February all of the Crimean pastors were arrested and thrown into the much overcrowded jails. On December 20, 1929, Rev. F. Hoerschelmann, Jr., of Neusatz, son of the district president, was arrested and without trial sentenced by the all-powerful political state police to ten years banishment on the Devil's Island, "Solovki," in the Arctic Sea. The charge was that in an age of enlightenment and materialism he as pastor dared to "confuse the minds of the people with religious fusel oil." His father, Pres. Hoerschelmann, was arrested and accused of counter-revolutionary and anti-Jewish activities, and after a two-day court trial at Simferopol was sentenced to six years' solitary confinement. The "counter-revolutionary activities" consisted of Dr. Hoerschelmann's inability to deliver 4,000 pounds of grain and seed to the government. It should be noted that the pastor is 76 years of age, is not engaged in farming, and receives from his congregation barely enough to live on. That he would be unable to comply with the demand was clear to everyone. The agents of the government confiscated his household goods and sold them at auction at a ridiculously low price, forcing the aged pastor to sleep on the floor since not even a bed was left to him. The two tons of grain still being undelivered, he was sentenced to imprisonment on the ground that in refusing the government's demand he was setting a bad example to all of the farmers in the Crimea.

His "anti-Jewish activities" consisted, according to his accuser, in that in preaching a sermon on a text from the Old Testament he mentioned present as well as past history of the people of Israel.

On February 28, 1930, Rev. Arthur Hansen of Byten was arrested and thrown into jail in Simferopol on the charge of an unnamed accuser while an unnamed crime is being "investigated." There is no such thing in that land of "enlightenment and materialism" as a writ of habeas corpus! On March 24 Mrs. Hansen, who is suffering from gallstones, and the pastor's two daughters were arrested, given one hour to pack their most necessary things, transferred at night to Simferopol, where they were loaded into freight cars and sent to an unknown destination in the North. That these women would probably die of hunger and cold was not taken into consideration. The correspondent says: "Heartrending! The father languishing in prison in Simferopol. The sick wife and the daughters exiled to the distant cold North. Can anyone imagine anything more cruel?"

Rev. Johann Seydlitz of Zurichtal was arrested with his wife on February 4, he being imprisoned at Simferopol and she in a prison camp at Theodosia. Eleven days later, on February 15, Rev. Gustav Witt of Naiman-Hochheim was arrested and placed in a prison built for 400, but housing 2,500 political prisoners. It became evident that the authorities in Simferopol wanted to demonstrate to the governments and peoples abroad that all pastors enjoyed freedom except those engaged in "counterrevolutionary activities." It was predicted by the Lutherans that one or more of the pastors would be freed after a short imprisonment in order to give weight to the fiction that there is no religious persecution. After three weeks' imprisonment Pastor Witt was set free; after five weeks imprisonment, Pastor Seydlitz. It is pointed out that the fact that both are sons of poor German farmers is a very important one to the government. Whether these pastors will be able to continue in the Gospel ministry is a question. Many signs indicate the contrary. Pastor Witt has had placed upon him a special tax of \$1,500. His annual income is not more than \$800. Already his household goods and personal property, even including beds and underwear, have been confiscated and are to be sold at auction by the government at the usual ridiculously low prices. The amount thus obtained will be insufficient to pay the tax imposed upon him. Consequently, it is expected he will be declared a malicious debtor and thrown into jail for an indeterminate period. During his first imprisonment flour, grain, and fodder for chickens and pigs were taken from him by force without recompense.

The correspondent of the Gustave Adolphus Society makes an appeal to the Lutherans in other countries on the following ground: "Each time I place my hands on the clothing you sent us in 1922 at the time of the great famine, a great gratitude wells up in my heart for your friendly love and help. Nearly nine years have elapsed since that time. During this time there have been occasions when it seemed as if conditions were changing to a more normal course. Unfortunately this never happened.

Severe religious persecution of pastors began in the fall of 1928. Perhaps later books can be written about it, but not yet." He winds up his report on conditions on a note of despair: "Is there no possibility of giving us help in this deplorable situation?"

PANTS AND BUDGETS

The other day I saw a boy who had outgrown his pants considerably. There are some points of comparison between an overgrown boy with small pants and a big healthy church which has not enough money to cover its running expenses.

First. Boys grow because they eat the daily bread which God gives; and churches grow, by "every word that proceedeth out of the mouth of God." To think that churches grow and expand because they have a great deal of money is as foolish as believing that boys' pants make the boys grow, or that big pants make big boys.

Second. Though a boy grows by God's work and power, his pants do not grow with him, but must be supplied by the work of men who make pants. A church growing by God's power must not expect that God automatically will supply the means of support and extension. Christian men and women must raise the necessary money for this purpose. Pants and financial means of churches are not the direct work of God but of men.

Third. As a boy grows the size of his pants must be increased, generally a size or two in advance to take care of future growth. Parents have more sense than most churches, who just barely have enough money to meet present, or even (shame on them) past needs.

Fourth. Inversely: Churches who try to retard and slack up a God-made growth because of a lack of money (and there are such churches), are much more bone-headed than a father (if there is such a fiend) who will stop feeding his boy in order to keep him inside his present pair of pants.

Fifth. Boys wear pants on the one hand to cover up their nakedness and on the other for the purpose of keeping warm and healthy. A church with not enough money to cover its running expenses is a pitiful and pitiable sight.

Sixth. Too much pants on the other hand is not good for boys either. It retards freedom of action and at the same time filters out too much of the precious ultra violet ray so necessary for normal development. Too much money has a similar effect upon churches. The periods of greatest power and health in the church (though not the greatest show) have always been periods in which its followers could honestly say: "Silver and gold have I none." Too much money robs churches of their independence over against the world, and their trust over against God, both things utterly essential for thrifty growth and development.

Seventh. About this latter part we need not worry so much, for a great big overgrown, robust two and one-

half million dollar boy of a church with barely two million dollars worth of pants to cover it up, is such a sorry sight (especially since we have the wherewithall to supply respectable clothing) that any benefits of spiritual health, accruing from such nakedness is not worth mentioning.

—The Evangelist.

THE INFIDEL'S DAUGHTER

An infidel was one day troubled in his mind as he sat in his room alone while his little girl was away at Sunday School. He had often said, "There is no God"; but he could not satisfy himself with his skepticism. To quiet his troublesome thoughts he took some large cards and printed on each of them, "God is nowhere," and hung them up in his study.

His little daughter soon came home, and began to talk about her heavenly Father. The infidel pointed her to one of the cards and said: "Read that." She climbed to a chair and began eagerly to spell it out: "G-o-d, God; i-s, is; n-o-w, now; h-e-r-e, here; God is now here. Isn't that right, papa? I know it is right — God is now here."

The father's heart was touched, and his infidelity was banished by the faith of his little one.

—"The Light Bearer."

"We have now heard something of the theologians, Luther and Melancthon, Bugenhagen and Jonas, as authors of the Augsburg Confession. Yet the men who submitted that confession to the National Convention at Augsburg were not the theologians, but the laymen. A layman read the document to the assembly. Laymen risked their lives and fortunes in adopting this confession as their own."—Theo Graebner, "The Story of the Augsburg Confession."

FROM OUR CHURCH CIRCLES

Notice

The Committee of Five with the old and new seminary board will meet in open session in matters of our seminary on Tuesday, July 22, at 10 A. M., at St. John's Lutheran School, Milwaukee, Wis.

John Brenner, Chairman,
W. F. Sauer, Secretary.

Synodical Conference Convention

The Synodical Conference will meet, D. v., at Quincy, Ill., August 6 to 11. All delegates will kindly conform with the regulations of Synodical Conference and procure a three-fold copy of their credentials, signed by the president and secretary of their synod or district synod, and mail one to the president, Dr. L. Fuerbringer, 801 De Mun Ave., St. Louis, Mo., one to the secretary of the housing Committee, Mr. Theo. Wilder, 1529 Ohio St., Quincy, Ill., and one to the undersigned assistant secretary. Arrangements that must be made by the president

for the convention require the credentials to be sent in as soon as possible. Applications for quarters must be in the hands of the housing committee no later than July 15.

Herm. Gieschen, Assistant Secretary,
497 4th Ave., Wauwatosa, Wis.

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.

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.

ITEMS OF INTEREST

STRENGTH IN SEPARATION

Church union in Canada was also church division. That portion of the Presbyterian church that remained outside the combination seems to be prospering greatly. It comprises 1,300 congregations with 180,000 members and 120,000 children in Sunday School. In four years it has added 505 congregations and built or purchased over 200 churches and manses. In 1928 the total revenue was \$4,668,064, or \$161,430 more than the undivided Presbyterian church raised in 1910.

—Sunday School Times.

THREE WOMEN MARTYRED

The *Reval Messenger*, Reval, Esthonia, under recent date announced the martyrdom of three Lutheran noblewomen in Russia. Imprisoned for their faith together with many others, they were subjected to cruel and inhuman treatment which led to apoplexy and concussion of the brain. Baroness Nina Rosen, age 47, instructor in violin, died December 6, 1929, at Novotcherkosk of concussion of the brain. Her sister, Baroness Constance Rosen, age 48, died of the same disease December 22, 1929, in Gelendsik after release from prison. February 6, 1930, the mother, Baroness Anna Rosen, age 81, died of apoplexy in Gelendsik. For her loyalty to her Christian faith another daughter, Baroness Maria Rosen, has been imprisoned since last October.

PROPAGANDA FOR CHILDREN

In propaganda for the Society of the Godless of Russia, officials of that organization have opened in Leningrad a "university" where school children will be given a course of seven months intensive training. The purpose of the course is to provide the children with arguments to use in an attempt to secure other child members for this group of organized atheists. The 240 school children registered for the course are meantime excused from their regular school duties.

FORCED TO AUCTION TREASURES

Hard times have hit the Lutheran Church at Nagysleben, Transylvania, Rumania, with such force, according to the *Hungarian Lutheran Press Service*, that it has been necessary for the congregation to offer at auction the historic treasures which have been accumulated throughout several centuries. Without the support of the state the congregation finds it impossible to raise enough money privately to maintain its schools, teachers, and inner mission activities.

Among the antiques put up for sale are rugs, altar paintings, bells, communion cups and ecclesiastical garments richly brocaded in gold, all dating back many years and highly treasured for their historic significance. Experts declared that the vestments were made in Florence during the fifteenth century and were brought to Nagysleben by the Saxonians in Transylvania who at that time maintained active business relations with northern Italy. At the time of the Reformation these Roman Catholic vestments were not put in museums as was customary in some lands, but were reserved by the church for use on important festival days, this custom being maintained until the close of the nineteenth century.

BAR PRO-CATHOLIC TEXT

Because of "objectionable passages" the Board of Superintendents has barred from the public schools of New York City after seven years' use, "Modern History" by Prof. Carleton J. H. Hayes and Associate Prof. Parker Thomas Moon of Columbia University. The complaint was registered by Dr. L. M. A. Haughwout, rector of an Episcopal Church on Staten Island, that the book is "anti-patriotic, radical, and pro-Catholic." Citing numerous specific passages offering a distorted view of Luther and the Protestant Reformation, including the private cynical opinion of the author, Dr. Haughwout claimed that the religious question was "of such intense partisanship that it cannot but stir up prejudices and bad feeling, and fair-minded Roman Catholic sectarians may well deplore the author's lack of restraint." Other passages are cited on political and economical questions, which the board of superintendents agree are dangerously partisan.

Dr. Harold G. Campbell, acting superintendent of schools, stated that if the publishers cared to issue a revised edition of the book eliminating objectionable passages, its return to the schools would be considered.

PUBLISHES AUGSBURG CONFESSION AS SERIAL

The *Ansgar Lutheran*, English language weekly of the United Danish Lutheran Church in America, has undertaken to publish serially each week the various articles of the Augsburg Confession. Boxed in a quarter page space, the excerpts appear headed by a cut of Luther's coat-of-arms and the explanation: "Many speak of the Augsburg Confession; few know it intimately. Each week a very short portion of that important document will appear in this paper. Study it carefully; keep it for future reference."

VALPARAISO UNIVERSITY

Valparaiso University, Valparaiso, Ind., has selected as its new president Rev. Oscar C. Kreinheder, pastor of Christ Lutheran Church, Detroit, Mich., and former president of the English District of the Lutheran Synod of Missouri. The new president was born in Buffalo in 1877 and has served congregations at East St. Louis, Ill., and St. Paul, Minn. Valparaiso University, founded in 1873, was acquired by the Lutherans in 1926.

Valparaiso University has received a gift of \$100,000 for the endowment fund from a friend who desires to remain anonymous. The donor stated that he made the gift because of Valparaiso's fine record under Missouri Lutheran control and its stand as a definitely Christian institution, adding "I believe that Christianity is and should be a vital force in education."

MISSOURI PLANS FOR QUADRICENTENNIAL

The Missouri Synod committee on the celebration of the Augsburg Confession quadricentennial has recommended that congregations should celebrate on June 25 or the Sunday nearest, and that mass celebrations if they have not already been held in May or June, should be scheduled between September 22, which was the date of presentation of the Apology of the Augsburg Confession, and Reformation Day, October 31. Copies of programs and advertising literature of these events have been requested for filing with the Concordia Historical Institute, which made a similar collection last year of documents relating to the Catechism celebration.

A big mass meeting celebration in which ninety Missouri Synod congregations and missions participated was held at the Michigan State Fair Grounds, with 20,000 present from Ohio, Michigan, and Indiana, May 25, with the service broadcast from Detroit and St. Louis. The Detroit committee issued a memorial medal which was widely distributed. The Missouri Synod committee has also issued a medal sold at \$4 in silver, \$8 in gold finish, and \$20 in solid gold.

A large and valuable collection of Reformation jubilee medals, some dating to the seventeenth and eighteenth centuries, is on exhibit at Concordia Seminary, St. Louis, in custody of the Concordia Historical Institute.

MINNESOTA DISTRICT

May, 1930

PASTORS: W. G. VOIGT, Acoma, Indian Mission \$20.00, Home Mission \$20.00, Negro Mission \$20.00, Poland Mission \$17.85, Madison Student Mission \$10.00, Dr. Martin Luther College, New Building, \$3.00; total \$90.85. O. P. MEDENWALD, Amery, Wis., Home Mission \$52.25. J. E. BADE, Balaton, Home Mission \$36.45. C. F. KOCK, Belle Plaine and Blakeley, Student Support, Memory Wreath in memory of Friedrick Sielaff from Ladies' Aid \$5.00, from Mrs. Sielaff \$2.00; total \$7.00, General Support from Blakeley \$3.27; total \$10.27. E. G. HERTLER, Brownsville, Indian Mission \$3.30. W. P. SAUER, Buffalo, General Administration \$18.00, Northwestern College \$50.00, Dakota-Montana Academy \$5.93; total \$73.93. G. F. ZIMMERMANN, Cady, Wis., General Administration \$15.00, General Institutions \$15.30; total \$30.30. WM. PETZKE, Cedar Mills, General Missions \$10.00. OTTO E. KLETT, Centuria, Wis., Indian Mission \$20.00, Negro Mission \$20.00; total \$40.00. J. C. A. GEHM, Darfur, General Institutions \$23.20. E. H. BRUNS, Delano, General Administration \$158.55. R. F. SCHROEDER, Dexter, Finance \$34.25. R. F. SCHROEDER, Dexter, Finance \$31.85. H. A. SCHERF, Eden, Northwestern College \$15.00, Dr. Martin Luther College \$25.00, Dakota-Montana Academy \$10.00, Home Mission \$50.00; total \$100.00. G. F. ZIMMERMANN, Elmwood, Wis., General Administration \$15.36. P. GEDICKE, Essig, Home Mission \$6.10. F. ZARLING, Emmet, Student Support \$8.25, General Support \$16.00; total \$24.25. F. ZARLING, Flora, Student Support \$1.75, General Support \$7.60; total \$8.75. IM. F. ALBRECHT, Fairfax, General Institutions \$60.00, Indian Mis-

sion \$10.00, Home Mission \$60.00, Negro Mission from N. N. \$5.00, Church Extension \$18.00; total \$153.00. KARL A. NOLTING, Frontenac, Synodic Administration \$20.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Indian Mission \$5.30, Home Mission \$30.00, Negro Mission \$15.00, Poland Mission \$5.00, Madison Student Mission \$5.00, Lutheran Children's Friend Society from St. John's Sunday School \$4.30; total \$104.60. F. W. WEINDORF, Grace, Goodhue, General Mission \$69.50. F. W. WEINDORF, St. John's, Goodhue, General Mission \$94.17. M. J. WEHAUSEN, Vacancy, Graceville, Home Mission \$12.55. E. G. HERTLER, Hokah, Indian Mission \$10.00. W. J. SCHULZE, Hutchinson, General Institutions \$101.40, Student Support \$83.21; total \$184.61. W. J. WEHAUSEN, Johnson, Dr. Martin Luther College \$4.00, Michigan Lutheran Seminary \$25.00, Dakota-Montana Academy \$26.63; total \$55.63. L. F. Brandes, Jordan, Memorial Wreath in memory of F. H. Juergens from Mr. and Mrs. C. J. Heller and Miss E. R. Juergens \$10.00, and from H. F. Thoelke \$5.00 for Negro Mission \$15.00, from H. T. Morlock and family \$10.00 and from F. H. Morlock and family \$10.00 for Lutheran Children's Friend Society, \$20.00; total \$35.00. E. G. HERTLER, La Crescent, Indian Mission \$31.50. PAUL W. SPAUDE, Lake Benton, Theological Seminary \$10.00, Michigan Lutheran Seminary \$8.00; total \$18.00. PAUL W. SPAUDE, Lake Benton, Dakota-Montana Academy \$14.28. T. H. ALBRECHT, Lake City, Synodical Administration \$50.00, General Institutions \$50.00, Indian Mission \$50.00, Home Mission \$50.00; total \$250.00. H. E. KELM, Lanesburg, General Missions \$8.53, Negro Mission \$40.00; total \$48.53. KARL J. PLOCHER, Litchfield, Finance \$30.16. W. FRANK, Lynn, General Mission \$24.13, Indian Mission \$16.59, Poland Mission \$17.14; total \$57.86. A. ACKERMANN, Mankato, Home for Aged, Memory Wreath Mrs. Frieda Monich \$6.00, Negro Mission, Memory Wreath Mrs. Wm. Pehling \$3.00; total \$9.00. A. ACKERMANN, Mankato, Deaf Mute Institute, Detroit, Building Fund from Ladies' Auxiliary \$50.00. C. A. HINZ, Mason City, Iowa, Home Mission \$46.40. PAUL C. DOWIDAT, Minneapolis, Home Mission \$500.00. A. C. KRUEGER, Minneola, Synodic Administration \$55.15. GUSTAVE C. HAASE, Monticello, General Administration \$17.50. H. A. KUETHER, Morgan, General Administration \$10.00, Dr. Martin Luther College \$10.00, Home for Aged \$5.00, General Missions \$10.00, General Support \$5.00; total \$40.00. J. CARL BAST, Morton, Home Mission \$45.00, Poland Mission \$20.00; total \$65.00. G. HINNENTHAL, New Ulm, Synodic Administration \$100.00, Educational Institutions \$500.00, Missions \$200.00, General Support \$66.75; total \$866.75. G. HINNENTHAL, New Ulm, Educational Institutions \$400.00, General Missions \$306.60; total \$706.60. A. EICKMANN, Nodine, General Missions \$80.00. W. P. HAAR, North Mankato, General Institutions \$20.00, Home Mission \$21.71; total \$41.71. HENRY ALBRECHT, Omro, Michigan Lutheran Seminary \$54.00. L. W. MEYER, Osceola, Wis., To Retire Bonds \$105.91. CARL C. KUSKE, Oshkosh, Northwestern College \$4.80, Dr. Martin Luther College \$7.00; total \$11.80. J. WEISS, Pelican Lake, General Fund \$62.51. M. C. Kunde, Pine Island, Indian Mission \$14.91, Negro Mission \$20.00, Poland Mission \$10.00; total \$34.91. E. W. PENK, Prescott, Wis., Missions \$26.55. W. C. NICKELS, Redwood Falls, General Support \$27.53. AUG. SAUER, Renville, General Institutions \$29.60. OTTO E. KLETT, Rock Creek, Wis., Home for the Aged \$20.00, General Support \$11.34; total \$31.34. H. C. NITZ, Rockford, Supervision and P. and P. \$11.94. H. C. NITZ, Rockford, China Famine Relief \$22.16. H. C. NITZ, Rockford, To Retire Bonds \$9.15. G. E. FRITZKE, St. Clair, General Administration \$15.00, Home Mission \$16.00; total \$31.00. G. A. ERNST, St. Paul, Synodic Administration \$62.48, Educational Institutions \$100.00, Missions \$100.00, Student Support \$3.00; total \$265.48. J. PLOCHER, St. Paul, General Institutions \$164.52. MRS. H. A. LARSON, Treas., St. Paul Mission Auxiliary, Trinity \$6.00, Emanuel \$6.00; total \$12.00. G. THEO. ALBRECHT, St. Peter, General Mission \$94.00. REINH. SCHIERENBECK, Sanborn, To Retire Bonds \$66.00. G. R. SCHUETZE, Seaforth, Theological Seminary \$8.20. WM. C. ALBRECHT, Sleepy Eye, Home Mission \$79.00, To Retire Bonds \$59.05; total \$138.05. J. W. F. PIEPER, Stillwater, General Administration \$106.45, General Institutions \$54.00. A. MARTENS, Tyler-Burchard, General Support \$3.85. A. MARTENS, Tyler-Burchard, Indian Mission \$15.00, Home Mission \$5.55, Negro Mission \$5.00, Poland Mission \$5.00, Madison Student Mission \$5.00; total \$35.55. PAUL W. SPAUDE, Verdi, Theological Seminary \$15.70. KARL BRICKMANN, Vesta, General Missions \$25.00, General Support \$8.41; total \$33.41. E. R. BAUMANN, Wabasso, Indian Mission \$5.00, Home Mission \$17.00, Negro Mission \$5.00; total \$27.00. E. G. FRITZ, Wellington, Negro Mission \$8.00, To Retire Bonds \$43.00; total

\$43.80. KARL A. NOLTING, West Florence, Synodic Administration \$5.00, General Institutions \$2.07, Theological Seminary \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, General Mission \$5.00, Indian Mission \$5.00, Home Mission \$20.00, Negro Mission \$10.00, Poland Mission \$5.00, Madison Student Mission \$5.00; total \$97.07. C. W. A. KUEHNER, Winthrop, General Institutions \$46.26. H. E. LIETZAU, Woodbury, Home Mission \$70.00. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$26.34; total \$76.34. CARL G. SCHMIDT, Wood Lake, Michigan Lutheran Seminary \$20.00, Dakota-Montana Academy \$7.31, Indian Mission \$10.00, Home Mission \$20.00; total \$57.31. CARL G. SCHMIDT, Wood Lake, Indian Mission \$30.00, Home Mission \$30.00, Negro Mission \$14.45; total \$74.45. M. C. MICHAELS, Woodville, Home Mission \$25.05, Poland Mission \$5.00; total \$30.05.

H. R. KURTH,
District Treasurer.

MICHIGAN DISTRICT

Receipts for March and April, 1930

Rev. C. H. Schmelzer, St. John's, Riga	\$ 6.71
Rev. A. Lederer, Trinity, Saline	1.00
Rev. A. W. Hueschen, Salem's, Owosso	18.82
Rev. A. J. Fisher, St. Matthew's, Freeland	45.52
Rev. G. A. Schmelzer, New Salem's, Sebawaing	13.10
Rev. G. A. Schmelzer, St. John's, Sebawaing	8.74
Rev. O. Eckert, St. Paul's, Saginaw	18.02
Rev. H. Engel, Zion's, Chesaning	27.32
Rev. Otto J. Eckert, Emanuel's, Tawas City	100.00
Rev. A. Lederer, Trinity, Saline	1.90
Rev. Henry F. Zapf, Zion's, Monroe	27.73
Rev. E. F. Beyer, St. Peters, Plymouth	42.21
Rev. W. Weissgerber, Zion's, Lansing	8.30
Rev. B. J. Westendorf, Emanuel's, Flint	84.62
Rev. O. J. Peters, St. Paul's, Livonia Center	39.05
Treas. Adolph Nitschke, Bartholomew's, Kawkawlin ..	19.60
Rev. H. C. Haase, St. Matthew, Benton Harbor	100.00
Rev. Oscar Frey, St. John's, Saginaw	12.50
Rev. A. W. Hueschen, Salem's, Owosso	10.00
Rev. R. C. Timmel, St. Paul's, Sodus	19.30
Treas. John H. Sprechen, Grace Lutheran, Muskegon Hights	17.20
Rev. H. Engel, Christ, Brady	30.65
Rev. Otto J. Eckert, Emanuel's, Tawas City	105.00
Rev. R. C. Timmel, St. Paul's, Sodus	39.00
Rev. O. Frey, St. John's, Saginaw	66.33
Rev. M. A. Haase, St. Paul's, So. Haven	44.60
Rev. J. F. Zink, Trinity, Bay City	177.56
Rev. A. J. Fisher, St. Matthew's, Freeland	57.56
Rev. A. Lederer, Trinity, Saline	96.77
Rev. G. Ehnis, St. Paul's, Monroe, R. 3	100.00
Rev. E. E. Rupp, St. Paul's, Manistee	65.50
Rev. E. E. Rupp, Emanuel's, Batcheller	41.42
Rev. G. Schmelzer, St. John's, Sebawaing	14.73
Rev. G. Schmelzer, New Salem's, Sebawaing	32.84
Rev. J. F. Zink, Trinity, Bay City	10.00
Rev. E. Wenk, Apostle, Toledo, Ohio	221.50
Rev. J. H. Nicolai, St. Stephen's, Adrian	171.07
Rev. J. J. Roekle, St. John's, Allegan	55.90
Rev. Carl J. Kionka, St. Paul's, Mayville	6.00
Rev. Carl J. Kionka, Zion's, Silverwood	9.00
Rev. Carl J. Kionka, Emanuel's, Greenwood	29.00
Rev. Otto Eckert, St. Paul's, Saginaw	8.15
Rev. C. G. Leyrer, Zion's, St. Louis	22.10
Rev. Louis G. Meyer, St. John's, Sterling	11.73
Rev. Alfred F. Maas, St. John's, Northfield	121.35
Rev. Henry F. Zapf, Zion's, Monroe	681.80
Rev. G. F. Wacker, St. John's, Pigeon	157.79
Rev. Franz Cares, St. John's, Frankenmuth	63.70
Rev. W. Weissgerber, Zion's, Lansing	13.05
Rev. D. Metzger, St. Paul's, Remus	7.75
Rev. D. Metzger, Zion's, Broomfield	14.36
Rev. A. Kehrborg, St. John's, Zilwaukee	81.00
Rev. A. Lederer, Trinity, Saline	173.75
Rev. R. Koch, St. Jacob's, Munnith	80.60
Rev. A. W. Hueschen, Salem's, Owosso	200.00
Rev. Oscar J. Peters, St. John's, Wayne	120.67
Total	3,753.87

C. J. SCHULZ, Treasurer.

NEBRASKA DISTRICT

Rev. R. Bittorf, Carlock, General Administration \$3.50, Home Mission \$10.00	\$ 13.50
Rev. R. Bittorf, McNeely, General Institutions	2.97
Rev. Im. P. Frey, Hoskins, General Institutions \$22.81, Indian Mission \$5.95, Home Mission \$18.00, General Support \$21.40	68.16
Rev. Wm. P. Holzhausen, Winner and Hamill, General Institutions \$25.00, Church Extension \$31.57	56.57
Rev. E. F. Hy. Lehmann, Firth, General Administration	133.96
Rev. E. C. Monhardt, Clatonia, General Institutions \$80.00, General Missions \$86.00	166.00
Rev. G. L. Press, Sioux City, General Institutions	22.30
Rev. Geo. Tiefel, Hadar, General Institutions \$75.00, Gen- eral Support \$10.70	85.70
Rev. J. Witt, Norfolk, Synodic Administration \$75.00, General Institutions \$50.00	75.00
	\$ 624.16
Synodic Administration	\$ 25.00
General Administration	137.46
General Institutions	278.08
Indian Mission	5.95
Home Mission	28.00
General Mission	86.00
Church Extension	31.57
General Support	32.10
	\$ 624.16

June 4, 1930.

DR. W. H. SAEGER, Norfolk, Nebr.

DAKOTA-MONTANA DISTRICT

May, 1930

Rev. G. J. Schlegel, Hazelton, N. Dak.	\$ 35.20
Rev. H. C. Schnitker, Faith, S. Dak.	47.86
Rev. Wm. Lindloff, Elkton, So. Dak.	65.55
Rev. Wm. Lindloff, Ward, S. Dak.	41.45
Rev. A. H. Baer, Bruce, S. Dak.	4.50
Rev. R. F. Gamm, Ipswich, S. Dak.	16.62
Rev. R. F. Gamm, Loyalton, S. Dak.	13.05
Rev. R. F. Gamm, Onaka, S. Dak.	13.05
Rev. L. G. Lehmann, Tolstoy, S. Dak.	55.10
Rev. L. G. Lehmann, Tolstoy, S. Dak.	10.00
Rev. W. R. Krueger, Drew, S. Dak.	7.00
Rev. W. R. Krueger, Hettinger, N. Dak.	13.00
Rev. W. R. Krueger, White Butte, S. Dak.	3.50
Rev. W. R. Krueger, Hettinger, N. Dak.	8.50
Rev. W. R. Krueger, White Butte, S. Dak.	5.50
Rev. W. R. Krueger, Drew, S. Dak.	5.00
Rev. D. F. Rossin, Lemmon, S. Dak.	35.50
Rev. W. F. Sprengeler, Grover, S. Dak.	1.00
Rev. Theodor Sauer, Akaska, S. Dak.	72.07
Rev. J. P. Scherf, Roscoe, S. Dak.	59.00
Rev. Herbert Lau, Goodwin, S. Dak.	29.20
Rev. Herbert Lau, Gary, S. Dak.	15.00
Rev. Herbert Lau, Altamont, S. Dak.	39.35
Rev. E. A. Birkholz, Milroy, Minn.	35.22
Rev. E. A. Birkholz, Marshall, Minn.	107.86
Rev. F. Wittfaut, Wolf Point, Mont.	2.98
Rev. F. Wittfaut, Crow Rock, Mont.	5.73
Rev. F. Wittfaut, Volt, Mont.	2.82
Rev. G. Schmeling, Clark, S. Dak.	9.15
Rev. Paul Kuske, Cohagen, Mont.	10.74
Rev. Paul Kuske, Watkins, Mont.	15.32
Rev. E. Schaller, Gale, S. Dak.	8.82
Rev. E. Schaller, Mound City, S. Dak.	30.03
Rev. W. T. Meier, Watertown, S. Dak.	235.00
Rev. A. H. Baer, Aurora, S. Dak.	9.75
Rev. Theo. Bauer, Eales, S. Dak.	15.63
Rev. P. G. Albrecht, Bowdle, S. Dak.	80.00
Rev. H. J. Schaar, Morrystown, S. Dak.	9.36
Rev. H. J. Schaar, Watauga, S. Dak.	15.00
Rev. W. F. Sprengeler, Grover, S. Dak.	1.00
Rev. A. H. Birner, Hendricks, Minn.	65.00
Rev. J. B. Erhart, Ranville, S. Dak.	6.00
Rev. J. J. Wendland, Paradise, S. Dak.	37.36
Rev. J. J. Wendland, Walker, S. Dak.	10.29

Rev. J. J. Wendland, McIntosh, S. Dak.	15.56
Rev. H. C. Sprengeler, White, S. Dak.	40.50
Rev. R. C. Sprengeler, Argo Twp.	49.00
Rev. E. R. Gamm, Mobridge, S. Dak.	31.00
Rev. E. R. Gamm, Glenham, S. Dak.	15.75

\$1,456.17

ADAM J. HEZEL, Treasurer,
Zealand, North Dakota.

RECEIPTS FOR SEMINARY AND DEBTS

Month of May, 1930

Rev. G. Gundlach, Salem, W. Granville, Wis.	\$ 160.25
Rev. C. W. Siegler, Portland, Wis.	2.00
Rev. O. Nommensen, Zion, So. Milwaukee, Wis.	25.00
Rev. H. Gieschen, Jerusalem, Milwaukee, Wis.	20.00
Rev. W. A. Hoenecke, Bethel, Milwaukee, Wis.	21.00
Rev. A. H. Baer, Mission, Bruce, So. Dak.	8.00
Rev. H. Gieschen, Jerusalem, Milwaukee, Wis.	20.00
Rev. R. F. Gamm, First Ev. Luth., Faulkton, So. Dak.	23.50
Rev. W. G. Voigt, Immanuel, Acoma, Minn.	15.00
Rev. Carl C. Kuske, Bethlehem, Taunton, Minn.	5.00
Rev. Paul W. Spaude, Immanuel, Verdi, Minn.	4.15
Rev. Franz Cares, St. John's, Frankenmuth, Mich. ..	11.35
Rev. M. A. Haase, St. Paul's, So. Haven, Mich.	24.75
Rev. M. A. Haase, St. Paul's, So. Haven, Mich.	29.70
Rev. Henry F. Zapf, Zion, Monroe, Mich.	34.50
Rev. Henry F. Zapf, Zion, Monroe, Mich.	643.00
Rev. Henry F. Zapf, Zion, Monroe, Mich.	187.00
Rev. Henry F. Zapf, Zion, Monroe, Mich.	29.00
Rev. Oscar Frey, St. John's, Saginaw, Mich.	5.00
Rev. E. Zimmermann, St. Paul's, Palouse, Wash.	5.00
Rev. E. Kirst, St. John's, Clarkston, Wash.	3.50
Rev. E. Kirst, St. John's, Clarkston, Wash.	4.00
Rev. R. Bittorf, Friedens, Carlock, So. Dak.	4.88
Rev. W. H. Siffring, St. John's, Brewster, Nebr.	11.90
Rev. W. H. Siffring, St. John's, Brewster, Nebr.	1.00
Rev. R. Bittorf, Friedens, Carlock, So. Dak.	7.26
Rev. John Witt, St. Paul's, Norfolk, Nebr.	34.72
Rev. Wm. Lindloff, Trinity, Elkton, So. Dak.	45.00
Rev. L. M. Voss, St. Peter's, Town Greenfield, Wis.	5.00
Rev. H. Sprenger, Zion, White, So. Dak.	20.00
Rev. P. Th. Oehlert, Trinity, Kaukauna, Wis.	18.74
Rev. W. Reinemann, Friedens, Elkhorn, Wis.	5.00
Rev. O. Kuhlowl, St. John's, Jefferson, Wis.	100.00

Total

Previously acknowledged

Total Collection to date

Congregations That Made Their Quota In May, 1930

266. Rev. Wm. Lindloff, Trinity, Elkton, So. Dak. \$895.03—\$5.42

Special for Seminary Furniture and Grounds

Rev. G. L. Press, Morningside Lutheran Aid Society, Sioux City, Ia., Grace Kirkpatrick	1.00
Dwight Nagele	1.00
Betty Jo and Dolores Smith	1.00
Mr. E. A. Grabouski, Escanaba, Mich.	30.00
Rev. H. Koch, St. John's Ladies' Aid, Reedsville, Wis.	25.00
Total	\$58.00

Correction

Rev. P. Monhard, St. Matthew's, So. Ridge, Monroe Co.,
Wis., April, \$36.50, not \$36.05.

JOHN BRENNER.