

The Northwestern Lutheran

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The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:53

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LOOKING FOR THAT BLESSED HOPE

Titus 2: 13

He may come at the dawn of the morning,
When day bids the night shadows pass.
He may come when the pure pearly dewdrops
Are sparkling like gems on the grass.
He may come in the glow of the noontide,
Or some balmy, bright afternoon.
I know my Belovéd is coming,
And I shall be satisfied soon.

He may come when the sun o'er the hilltops
In glory all-golden has set.
He may come in the calm of the twilight;
His promise He will not forget.
He may come in the hush of the evening,
When stars in their radiance beam.
I know my Belovéd is coming,
And I shall be waiting for Him.

He may come in the stillness of midnight,
To carry His jewels away.
He has asked me to watch and be ready,
And wait for that wonderful day.
They who sleep in the dust shall awaken
When Gabriel's trump rends the air.
I know my Belovéd is coming,
His kingdom and throne I shall share.

He may come when the lilies of springtime
Declare that He rose from the tomb.
He may come when the roses of summer
For Him in their loveliness bloom.
He may come when the fields of the harvest
The prayers of the reapers fulfill.
I know my Belovéd is coming,
My heart's every longing^e He'll still.

He may come when the hills and the valleys
Are garbed in a raiment of white.
He may come when the carols of Christmas
The hearts of His people delight.
He may come when the old year is passing,
When sweet pealing bells greet the new;
I know my Belovéd is coming,
My King in His beauty I'll view.

Though I know not the time or the season,
Yet faith's beaming lamp I will trim.
There is joy in the fond expectation
Of patiently watching for Him.
Saved, redeemed by His blood, cleansed, forgiven,
I trust in His Spirit-breathed Word.
I know my Belovéd is coming,
My Savior, my King, and my Lord.

Once He left the bright Home of His Father,
In Bethlehem's manger to lie.
Once He came, as God's Lamb, pure and holy,

For sinners to suffer and die.
He arose, He returned to the glory
To plead for His blood-purchased Own.
I know my Belovéd is coming,
To reign o'er the kingdom He won.

Not until He returns, King of Glory,
Will nations of earth cease to war.
Not until He returns, will creation
In travail and pain groan no more.
Not until He returns will this mortal
The garments immortal put on.
I know my Belovéd is coming,
Immanuel, God's holy Son.

Precious hope, how it comforts in sorrow!
Blest hope, how it eases all pain!
Precious hope, how it strengthens in trial!
Blest hope, giving courage again!
Precious hope, still the pilgrim sustaining!
Blest hope, of all solace the sum!
I know my Belovéd is coming,
Lord Jesus, delay not, but come!

Anna Hoppe.

THE EIGHTY-EIGHTH PSALM

This Psalm stands alone. It is the darkest, the saddest in all the Psalter. It is the only Psalm in which the expression of sorrow, the pouring out of the burdened heart before God, fails to bring relief and consolation. Read it through, and you will find it to be one wail of sorrow from beginning to end. In every other Psalm of mournful prayer, however heavy the gloom, however depressed the spirit of the sufferer, there springs up, in answer to prayer, a gleam of hope, — some cheerful view, — some sustaining prospect; — so that, though a Psalm begins in despondency and gloom, it ends with joy and triumph. Compare, for instance, the 7th, 13th, 42nd, 56th, 59th Psalm and others, and you will find that in all of them prayer and supplication are mingled with comfort, hope and thanksgiving, the darkness of midnight giving way to the brightness of faith's morning-dawn. But in this one there is no confidence expressed that prayer will be heard, no hope uttered, much less any triumph. How strange! Does it not seem as if such a Psalm had missed its purpose, and that it might have been omitted from the sacred Book?

Yet the Book of Psalms would have been incomplete for the use of the children of God or the Christian Church, if there had not been **one** such Psalm in the collection. As the Psalter was designed to be useful

in all ages, and to all classes of people, describing every phase of human experience, it was proper that there be one such Psalm which teaches us to remember that even the truest servants of God may be called upon "to walk in darkness and have no light," that thus they may be the better trained, like a child holding his father's hand in the dark, "to trust in the name of the Lord, to stay themselves upon their God."

Some expositors, like Luther, interpret this Psalm as applying to Christ and His Passion, either in Gethsemane or on the Cross. But even so, it surely describes a condition of despondency even in a pious child of God, as also Luther says of this Psalm: "This is a prayer, as in the person of Christ and of all the saints."

Such distress of soul Job must have experienced, when he complained: "He (God) hath cast me into the mire, and I am become like dust and ashes. I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not. Thou art become cruel unto me: with thy strong hand thou opposeth thyself against me." Job 30:20, 21. And St. Paul must have gone through similar experiences, when, as he says, "there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me." 2 Cor. 12:7, 8.

Certain it is that the author of our Psalm himself has passed through the experiences therein described. Who is the author? The title of the Psalm reads: "A Song or Psalm for the Sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite." It would seem, then, that Heman the Ezrahite is the author. This man was a sage and singer in David's reign, a son of Joel, a grandson of the prophet Samuel, of the Levite family of Korah (1 Chron. 6:33; 15:17; 16:41, 42). He rose to prominence among David's musicians, and was famed for his wisdom. We are told (1 Kings 4:31) that to magnify Solomon's wisdom, he is said to be wiser than Heman and Ethan.

It is this highly cultured and God-fearing man who offers here

A Prayer of a Sorely Distressed Soul

"O Lord God of my salvation, I have cried day and night before thee: Let my prayer come before thee: incline thine ear unto my cry."

The opening words of the Psalm are the only ray of light which struggles through the gloom experienced by its author. There is nothing about him but clouds and darkness; but before he begins his complaint, he addresses God: "O God of my salvation." That this sorely distressed soul can address God by that name is a proof that faith and hope are not dead within him. Bad as things were, he looked up to God for deliver-

ance and salvation, and, therefore, directed his prayer to Him alone. What else should he do? What else **could** he do? Scriptures pronounce Heman, the author of this Song, a very wise man. Should he be satisfied with the wealth of his wisdom, and by its means try to deliver himself from his misery? Could that offer him any help, any comfort? Was his wisdom a panacea for all ills? He knew better. Though being a wise man, yet when plunged into sorrow he has no resources left but such as belong to the humblest child of God. He can plead with God; he can give himself up to prayer and supplication.

And this he does in all earnestness and constancy. "I have cried day and night before thee," he says. He would not be debarred from praying, even though his prayers were not answered. No, the longer they remained unanswered, the more incessantly he would pray. And though there were something which obstructed the way to the throne of grace, as if God turned away His ear, and would not hear, he kept on dealing with God and pressed it hard, saying, "Let my prayer come before thee: incline thine ear unto my cry." There was no shirking with him in prayer. His prayer was determined and incessant. But

What is the Burden of the Sufferer's Complaint?

"For my soul is full of troubles: for my life draweth nigh unto the grave. I am counted with them that go down into the pit; I am as a man that hath no strength: Free among the dead, like the slain that lie in the grave, whom thou rememberest no more; and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah."

We have here a dreary description of the Psalmist's affliction. It is useless to inquire what was his affliction. His language seems to point both to physical and mental troubles. Heman the Singer appears to have been afflicted with sickness of long continuance and ever threatening a fatal termination, while his mind was enveloped in impenetrable darkness, with no comfort. He looked upon himself as a dying man, whose heart was ready to break with sorrow, approaching that state of mind when the soul is separated from the body, when the grave closes over us. It is an awful, an indescribable feeling this suffering man has. It is as if his vital force is ebbing away. "I am as a man that has no strength," he says, no power to guard off death — one who must die.

When, furthermore, the Psalmist continues, "Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy right hand," he evidently does not take "free among the dead" in the sense Job took it speaking of the state of the dead, "then the servant is free from the master, and the weary be at rest" (Job. 3:17, 19).

Rather does he think that that "freedom" is loathsome, not desirable, for it means removal from the stir of life, the heaviest duties and cares of which are better than the torpid freedom from them, which makes the state of the dead a dreary one indeed. They lie stretched out and motionless, are of that ghastly company, whose rotting and perishing nobody takes notice of, or is concerned of; nay, they are even forgotten by Him who remembers all that are, being parted from the guiding and blessing influence of the Hand that upholds all things.

Such is the state of mind in which the Psalmist finds himself. He looks into the gloomy depths of that place of darkness which we call death, and he sees little but gloom. What a trying affliction that must have been to him? Let us not forget that Heman being a man of wisdom had an active mind, always contriving something worthwhile, striving to be of service to the Lord, singing songs of praise in His tabernacle, conducting the musical program, and thus enhancing public worship. And now he sees all this come to a standstill through his utter inability to work and serve. How trying! How excruciating to his mind!

Nor is this all. This poor suffering man traces all his sorrows to God. "Thy wrath lieth hard upon me," he cries, "and thou hast afflicted me with all thy waves. Selah." Is not this the same cry as that of Moses in the 90th Psalm, "For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our days as a tale that is told." Yet while Moses speaks of sin as the cause of all trouble and the source of death, in general terms, this man Heman applies it to himself personally and individually thus confessing that it is sin which has brought upon him such affliction. O how he feels the sting of death which is sin! His anguish of soul is of the very nature, and power, and sting of hell and death.

Lastly, it is by no means the least that is added to his affliction, that his friends deserted him, and made themselves strange to him. When we are in trouble, in trouble of the gravest sort, it is some comfort to have those about us that love us and sympathize with us, but this good man had none such; he was not only bereft of his best friends, but had become an object of abhorrence to them. While he, in no wise, did accuse them, or charge them with ingratitude and inhuman attitude towards him on their part, yet it gives him occasion to complain to God, with an eye to His hand in this part of affliction; "Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them; I am shut up, and I cannot come forth." If our old acquaintance be shy of us, and those we expect kindness from prove unkind, it is

indeed hard to bear. Yet it was Providence which had removed them from Heman in his deepest affliction, or rendered them incapable of being serviceable to him, or alienated their affections from him, and of this he mournfully complains.

The measure of Heman's affliction is complete. He has borne God's terrors till he is distracted. "I am afflicted and ready to die from my youth up; while I suffer thy terrors I am distracted." v. 15. I am so afflicted — so crushed with sorrow and trouble, he complains unto God, that my strength is nearly gone. "From my youth up I am ready to die," that is, for a long time; — so long, that the remembrance of it seems to go back to my very childhood. I can bear it but a little longer.

Heman cannot understand it, why he should suffer to such an extent. It is a mystery to him, and therefore he expostulates with God.

Expostulations with God

"Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee. Lord, why casteth thou off my soul? why hidest thou thy face from me?"

Do we not see a gleam of hope, though faint and far, like faint daylight seen from the innermost recesses of a dark tunnel, shining forth in this prayer of the Psalmist? The very fact that he turns unto God in prayer and supplication proves that he trusts in God, and that there is no reason for supposing that these expostulations are the language of despair, as if he thought God could not help him, or would not. He fully recognizes that his dismal solitude is the work of God's hand, and that though God has made his heart empty of the comfort, it is that He may Himself fill it in due time, perhaps in death, possibly not till after death, with His own sweet and all-compensating presence. And in God's eternal love and care this sufferer is in no wise at a loss. For nearly three thousand years the pious author of this ode has been singing a different song before the throne of the eternal; and his eternity is but just begun.

Brief Application

Is any devout reader free from the troubles and sorrows depicted in this Psalm? Let him be thankful, but not high-minded. Soon they may come on him like an armed man. It is no new thing that pious men have many and great troubles, and there are thousands upon thousands of Christians who suffer in

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similar ways. They pass through affliction upon affliction, are afflicted both bodily and mentally. And of all troubles, soul-troubles are the worst, and most loudly call for compassion from man and loving-kindness from God. At any rate, all, — all, — all Christians must walk through the valley of the shadow of death, and the experiences they make there are of such a nature we who are among the living have no conception of.

It is in such troubles we Christians have reason to pray with Heman: "O Lord God of my salvation, I have cried all day and night before thee: Let my prayer come before thee: incline thine ear unto my cry." And though our prayers be not speedily answered, and our sufferings continue and become nigh unbearable, all the more precious is the lesson that Faith is not to let present experiences limit its conceptions. God is none the less the God of salvation and none the less to be believed to be so, though no consciousness of His saving power blesses the heart at the moment.

J. J.

COMMENTS

Better Still To regulate them, may afford relief; better still it would be not to have them. We read in the Lutheran Herald:

The Reading Conference of the Pennsylvania Lutheran Ministerium at its recent spring convention discussed a startling proposal that the conference lay down the law concerning the number of "conventions, public meetings, banquets, and drives for funds held by various organizations of the church in the name of the church," particular mention being made of the Luther League, the Women's Missionary Society, the synodical Inner Mission Society and other conference organizations holding conventions, banquets, suppers, garden parties, picnics and the like so that "we are finding we have no time for our home affairs." Rev. W. A. Fluck of Reading, who presented the resolution, declared: "There are so many of these bodies and they consume so much time in making it appear they are great organizations, that those at home are suffering. Everyone should have a place without giving either undue emphasis. We have groups in our churches that are convention runners. If the home church is not strong, the organizations are bound to crumble."

After arguing whether the conference had authority to regulate organizations originating with the synod and what to do in regard to a let-up in activities, the conference finally adopted the resolution and appointed a committee of five headed by Pastor Fluck to carry out the project.

The fact that this conference feels compelled to attempt the regulation of the organizations within the church is a practical proof for what we have often said in the columns of The Northwestern Lutheran. Then why have them at all? If such organizations confine themselves to legitimate church work, they should not be necessary at all, for the entire work of the church in all its various branches, including charities, properly concerns every individual Christian. Pastors and other leaders in the church should therefore make it their constant endeavor to enlist the interest of every church member and to educate him to take part in all church work. To organize a group within the congregation or the synod, does not answer this purpose; and, as we see, the activities of a volunteer group may even disturb the work of a congregation. It is likely to over-emphasize its own particular endeavor and to claim for it more time and money than should properly be devoted to it. This means building up one department at the cost of the others.

And there is always danger that an organization of this kind will drift into activities that are foreign to its real purposes and to the mission of the church. The Living Church says: "The Girls' Friendly Society is passing through the dangerous phase that is so great a temptation to many organizations, to forget its own special work and aims and to merge its interests with various others, especially such as are of a political nature. — Organized for the protection of girls in their personal lives, whatever tends to obscure that aim is necessarily a misfortune. Without being especially well informed as to its internal affairs, we have several times had occasion to regret a tendency to ally the organization with one or more secular movements, some of them of a political character, whose aims, sometimes good, sometimes less good, have been wholly foreign to the purpose of the G. F. S."

Then why run chances? And the time, interest and money, consumed by the activities of societies in a church would effect great things if they were applied to the entire congregation, or synod, and its work. J. B.

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"Pay Up" "Pay up," The Watchman-Examiner introduces the following helpful little story:

A young man was baptized in one of our New York churches. For a year he was regular and faithful in the discharge of his church duties. He then removed from the city, and the church heard no more of him for a year or so. He came then to say to his pastor that he had settled permanently in another city and that he desired his church letter. The pastor assured him that the letter would be promptly granted, and urged him to enter heartily into the work of his new church.

As the visitor arose to go, with evident embarrassment he asked the pastor to hand to the trustee a little bundle which he left in the pastor's care. That bundle contained fifty-two church envelopes, and each envelope contained fifty cents! Each Sunday during the year that he had been absent from his church this young man had put his offering in his envelope. When he decided to go to another church, he was anxious to leave a clean record in his old church. It is not always thus!

After persistent and long neglect many apply for church letters and want them granted with unseemly haste. They think it a small matter to leave behind them unpaid pledges and to have neglected to contribute to the support of their church. We tell the story of this young man in order that thoughtful people may contrast it with the all too common habits of indifference and neglect when it comes to money matters in the church.

We are sure this young man attended some church of his denomination during the time he was in the city in which he now intended to establish himself permanently; but it would have been still better if he had notified his pastor before leaving New York and taken with him a letter introducing him to some particular church in that city and bespeaking for him the hospitality of that church for the time being. That would have set his pastor at ease and would have been to his own advantage. There would have been no interruption in his service of the church. But, even so, he at least recognized his duty toward the congregation of which he was still a member and paid up. In our work for Collection for Seminary, Debts, and New Ulm, we often heard the complaint of pastors: We have so and so many communicant members; but a considerable number of them is working or studying in some other city. These young people come home several times a year to attend Holy Communion, but our congregation derives no support whatever from them. — Perhaps the example of this young man will serve to remind our young (and often, old) Lutherans of their duty toward their home church. J. B.

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"Christianity To-day" That is the name of a new periodical which has just recently made its first appearance among the church papers of the land. To judge by appearances it will speak in no uncertain tone and what it stands for will hardly be subject to doubt. In commenting on its appearance The Defender says: "It looks like those evangelical Presbyterian warriors, Machen, Wilson, Macartney, Allis, Crain (and others) mean business. After taking the Princeton Theological Seminary fight through the General Assembly year after year, these men, having failed in their protests, feared that certain new policies adopted by the Seminary were certain evidence of a modernistic invasion. To defend and preserve what they regarded as the pure Presbyterian faith and doctrine, they left the seminary in a body to organize what has already become a thrifty and progressive school — Westminster Seminary, Philadelphia."

The new paper, it seems, owes its origin to the same causes as called the new seminary into being. As to this point The Defender relates: Dr. Samuel G. Craig, for

years editor of "The Presbyterian," was ousted a few months ago because of his persistent editorial policy in standing against changes that were being made in Princeton. After being ousted, he immediately became officially identified with Westminster. Dr. Craig has just become the editor of a new magazine, called "Christianity To-day."

Bearing in mind the splendid showing which the Canadian Presbyterians are making, after refusing to enter on the merger with the Congregationalists and the Methodists, we are inclined to believe that the new periodical will not lack for readers and that what they read will be free from the taint of modernism. G.

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We Do Not "We vote yes," says a writer in The Lutheran Witness. We do not; especially after reading the reason he gives for his "yes":

It was on a Christmas morning, not in our home congregation, and whether two or three years ago, does not matter. The choir stood forth on its balcony, arrayed in all its glory. It was an impressive exhibit of the North American fur-bearing animals. We were able to distinguish raccoon, mink, squirrel, and several varieties of fox. The colors of the garments and head-gear gave a complete spectrum from red to violet, and the soprano who sang the angel's part had four little tin elephants fastened to the side of her hat. The tenor who represented the shepherd wore a scarlet necktie. It was terrible. Shall we have vested choirs?

In the first place we agree with a certain editor who told those who advanced this argument, Place the choir where it belongs, and the habiliments of the members will no more distract the worshiper, this is, unless he cranes his neck seeking distraction.

The scene that shocked his artistic sensibilities lends itself to a very edifying interpretation: See this group, men and women, coming from all the walks of life, rich and poor, ranging in dress from sartorial elegance to a scarlet tie and little tin elephants on the hat, differing widely in almost everything else, — but one in the faith in Christ and singing his praise in sweet harmony! How perfectly in accord with the "which shall be to all people" of the angel's Christmas message!

But, if the choir for this reason must be vested, then let us vest the entire congregation, of which the choir is a part. Or, are we ready to assign the choir a place somewhere between the minister and the congregation? In that case, however, we should start with the members of the church council, who are the immediate aids of the pastor. J. B.

THE AUGSBURG CONFESSION

Article XXVII: Of Monastic Vows

What is taught on our part concerning Monastic Vows, will be better understood if it be remembered what has been the state of the monasteries, and how many things were daily done in those very monasteries, contrary to the Canons. In Augustine's time they were free associations. Afterward, when discipline was corrupted, vows were everywhere added for the purpose of restoring discipline, as in a carefully planned prison.

Gradually, many other observances were added besides vows. And these fetters were laid upon many before the lawful age, contrary to the Canons.

Many also entered into this kind of life through ignorance, being unable to judge their own strength, though they were of sufficient age. Being thus ensnared, they were compelled to remain, even though some could have been freed by the kind provision of the Canons. And this was more the case in convents of women than of monks, although more consideration should have been shown the weaker sex. This rigor displeased many good men before this time, who saw that young men and maidens were thrown into convents for a living. They saw what unfortunate results came of this procedure, and what scandals were created, what snares were cast upon consciences! They were grieved that the authority of the Canons in so momentous a matter was utterly set aside and despised. To these evils was added such a persuasion concerning vows as, it is well known, in former times displeased even those monks who were more considerate. They taught that vows were equal to Baptism; they taught that by this kind of life they merited forgiveness of sins and justification before God. Yea, they added that the monastic life not only merited righteousness before God, but even greater things, because it kept not only the precepts, but also the so-called 'evangelical counsels.'

Thus they made men believe that the profession of monasticism was far better than Baptism, and that the monastic life was more meritorious than that of magistrates, than the life of pastors, and such like, who serve their calling in accordance with God's commands, without any man-made services. None of these things can be denied; for they appear in their own books. [Moreover, a person who has been thus ensnared and has entered a monastery learns little of Christ.]

What, then, came to pass in the monasteries? Aforetime they were schools of theology and other branches, profitable to the Church; and thence pastors and bishops were obtained. Now it is another thing. It is needless to rehearse what is known to all. Aforetime they came together to learn; now they feign that it is a kind of life instituted to merit grace and righteousness; yea, they preach that it is a state of perfection, and they put it far above all other kinds of life ordained of God. These things we have rehearsed without odious exaggeration, to the end that the doctrine of our teachers on this point might be better understood.

First, concerning such as contract matrimony, they teach on our part that it is lawful for all men who are not fitted for single life to contract matrimony, because vows cannot annul the ordinance and commandment of God. But the commandment of God is, 1 Cor. 7:2: To avoid fornication, let every man have his own wife. Nor is it the commandment only, but also the creation and ordinance of God, which forces those to marry who are not excepted by a singular work of God, according to the text Gen. 2:18: It is not good that the man should be alone. Therefore they do not sin who obey this commandment and ordinance of God.

What objection can be raised to this? Let men extol the obligation of a vow as much as they list, yet shall they not bring to pass that the vow annuls the commandment of God. The Canons teach that the right of the superior is excepted in every vow; [that vows are not binding against the decision of the Pope;] much less, therefore, are these vows of force which are against the commandments of God.

Now, if the obligation of vows could not be changed for any cause whatever, the Roman Pontiffs could never have given dispensation; for it is not lawful for man to annul an obligation which is simply divine. But the Roman Pontiffs have prudently judged that leniency is to be observed in this obligation, and therefore we read that many times they have

dispensed from vows. The case of the King of Aragon who was called back from the monastery is well known, and there are also examples in our own times. [Now, if dispensations have been granted for the sake of securing temporal interests, it is much more proper that they be granted on account of the distress of souls.]

In the second place, why do our adversaries exaggerate the obligation or effect of a vow, when, at the same time, they have not a word to say of the nature of the vow itself, that it ought to be in a thing possible, that it ought to be free, and chosen spontaneously and deliberately? But it is unknown to what extent perpetual chastity is in the power of man. And how few are there who have taken the vow spontaneously and deliberately! Young maidens and men, before they are able to judge, are persuaded, and sometimes even compelled, to take the vow. Wherefore it is not fair to insist so rigorously on the obligation, since it is granted by all that it is against the nature of a vow to take it without spontaneous and deliberate action.

Most canonical laws rescind vows made before the age of fifteen; for before that age there does not seem sufficient judgment in a person to decide concerning a perpetual life. Another Canon, granting more to the weakness of man, adds a few years; for it forbids a vow to be made before the age of eighteen. But which of these two Canons shall we follow? The most part have an excuse for leaving the monasteries, because most of them have taken the vows before they reached these ages.

Finally, even though the violation of a vow might be censured, yet it seems not forthwith to follow that the marriages of such persons must be dissolved. For Augustine denies that they ought to be dissolved (XXVII. Quaest. I, Cap. Nuptiarum); and his authority is not lightly to be esteemed, although other men afterwards thought otherwise.

But although it appears that God's command concerning marriage delivers very many from their vows, yet our teachers introduce also another argument concerning vows to show that they are void. For every service of God, ordained and chosen of men without the commandment of God to merit justification and grace, is wicked; as Christ says, Matt. 15:9: In vain do they worship Me with the commandments of men. And Paul teaches everywhere that righteousness is not to be sought from our own observances and acts of worship, devised by men, but that it comes by faith to those who believe that they are received by God into grace for Christ's sake.

But it is evident that monks have taught that services of man's making satisfy for sins and merit grace and justification. What else is this than to detract from the glory of Christ and to obscure and deny the righteousness of faith? It follows, therefore, that the vows thus commonly taken have been wicked services, and, consequently, are void. For a wicked vow, taken against the commandment of God, is not valid; for (as the Canon says) no vow ought to bind men to wickedness.

Paul says, Gal. 5:4: Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from grace. To those, therefore, who want to be justified by their vows Christ is made of no effect, and they fall from grace. For also these who ascribe justification to vows ascribe to their own works that which properly belongs to the glory of Christ.

Nor can it be denied, indeed, that the monks have taught that, by their vows and observances, they were justified, and merited forgiveness of sins, yea, they invented still greater absurdities, saying that they could give others a share in their works. If any one should be inclined to enlarge on these things with evil intent, how many things could he bring together whereof even the monks are now ashamed! Over and above this, they persuaded men that services of man's making were a state of Christian perfection. And is not this assign-

ing justification to works? It is no light offense in the Church to set forth to the people a service devised by men, without the commandment of God, and to teach that such service justifies men. For the righteousness of faith, which chiefly ought to be taught in the Church, is obscured when these wonderful angelic forms of worship, with their show of poverty, humility, and celibacy, are cast before the eyes of men.

Furthermore, the precepts of God and the true service of God are obscured when men hear that only monks are in a state of perfection. For Christian perfection is to fear God from the heart, and yet to conceive great faith, and to trust that For Christ's sake we have a God who has been reconciled, to ask of God, and assuredly to expect His aid in all things that, according to our calling, are to be done; and meanwhile, to be diligent in outward good works, and to serve our calling. In these things consist the true perfection and the true service of God. It does not consist in celibacy, or in begging, or in vile apparel. But the people conceive many pernicious opinions from the false commendations of monastic life. They hear celibacy praised above measure; therefore they lead their married life with offense to their consciences. They hear that only beggars are perfect; therefore they keep their possessions and do business with offense to their consciences. They hear that it is an evangelical counsel not to seek revenge; therefore some in private life are not afraid to take revenge, for they hear that it is but a counsel, and not a commandment. Others judge that the Christian cannot properly hold a civil office or be a magistrate.

There are on record examples of men who, forsaking marriage and the administration of the commonwealth, have hid themselves in monasteries. This they called fleeing from the world, and seeking a kind of life which would be more pleasing to God. Neither did they see that God ought to be served in those commandments which He Himself has given, and not in commandments devised by men. A good and perfect kind of life is that which has for it the commandment of God. It is necessary to admonish men of these things.

And before these times, Gerson rebukes this error of the monks concerning perfection, and testifies that in his day it was a new saying that the monastic life is a state of perfection.

So many wicked opinions are inherent in the vows, namely, that they justify, that they constitute Christian perfection, that they keep the counsels and commandments, that they have works of supererogation. All these things, since they are false and empty, make vows null and void.

Article XXVIII: Of Ecclesiastical Power

There has been great controversy concerning the Power of Bishops, in which some have awkwardly confounded the power of the Church and the power of the sword. And from this confusion very great wars and tumults have resulted, while the Pontiffs, emboldened by the power of the Keys, not only have instituted new services and burdened consciences with reservation of cases and ruthless excommunications, but have also undertaken to transfer the kingdoms of this world, and to take the Empire from the Emperor. These wrongs have long since been rebuked in the Church by learned and godly men. Therefore our teachers, for the comforting of men's consciences, were constrained to show the difference between the power of the Church and the power of the sword, and taught that both of them, because of God's commandment, are to be held in reverence and honor, as the chief blessings of God on earth.

But this is their opinion, that the power of the Keys, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. For with this commandment Christ sends forth His Apostles, John 20:21 sqq.:

As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. Mark 16:15: Go. preach the Gospel to every creature.

This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the Sacraments, as Paul says, Rom. 1:16: The Gospel is the power of God unto salvation to every one that believeth. Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace.

Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission, to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says, John 18:36: My kingdom is not of this world; also, Luke 12:14: Who made Me a judge or a divider over you? Paul also says, Phil. 3:20: Our citizenship is in heaven; 2 Cor. 10:4: The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations.

After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.

If bishops have any power of the sword, that power they have, not as bishops, by the commission of the Gospel, but by human law, having received it of kings and emperors of the civil administration of what is theirs. This, however, is another office than the ministry of the Gospel.

When, therefore, the question is concerning the jurisdiction of bishops, civil authority must be distinguished from ecclesiastical jurisdiction. Again, according to the Gospel, or, as they say, by divine right, there belongs to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the Sacraments, no jurisdiction except to forgive sins, to judge doctrine, to reject doctrine contrary to the Gospel, and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word. Herein the congregations of necessity and by divine right must obey them, according to Luke 10:16: He that heareth you heareth Me. But when they teach or ordain anything against the Gospel, then the congregations have a commandment of God prohibiting obedience, Matt. 7:15: Beware of false prophets; Gal. 1:8: Though an angel from heaven preach any other gospel, let him be accursed; 2 Cor. 13:8: We can do nothing against the truth, but for the truth. Also: The power which the Lord hath given me to edification, and not to destruction. So, also, the Canonical Laws command (II. Q. VII. Cap. Sacerdotes and Cap. Oves). And Augustine (Contra Petilianum Epistolam): Neither must we submit to Catholic bishops if they chance to err, or hold anything contrary to the Canonical Scriptures of God.

If they have any other power or jurisdiction, in hearing and judging certain cases, as of matrimony or of tithes, etc.,

they have it by human right, in which matters princes are bound, even against their will, when the ordinaries fail, to dispense justice to their subjects for the maintenance of peace.

Moreover, it is disputed whether bishops or pastors have the right to introduce ceremonies in the Church, and to make laws concerning meats, holy-days, and grades, that is, orders of ministers, etc. They that give this right to the bishops refer to this testimony, John 16, 12:13: I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth. They also refer to the example of the Apostles, who commanded to abstain from blood and from things strangled, Acts 15:29. They refer to the Sabbath-day as having been changed into the Lord's Day, contrary to the Decalog, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath-day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments.

But concerning this question it is taught on our part (as has been shown above) that bishops have no power to decree anything against the Gospel. The Canonical Laws teach the same thing (Dist. IX). Now, it is against Scripture to establish or require the observance of any traditions, to the end that by such observance we may make satisfaction for sins, or merit grace and righteousness. For the glory of Christ's merit suffers injury when, by such observances, we undertake to merit justification. But it is manifest that, by such belief, traditions have almost infinitely multiplied in the Church, the doctrine concerning faith and the righteousness of faith being meanwhile suppressed. For gradually more holy-days were made, fasts appointed, new ceremonies and services in honor of saints instituted, because the authors of such things thought that by these works they were meriting grace. Thus in times past the Penitential Canons increased, whereof we still see some traces in the satisfactions.

Again, the authors of traditions do contrary to the command of God when they find matters of sin in foods, in days, and like things, and burden the Church with bondage of the law, as if there ought to be among Christians, in order to merit justification, a service like the Levitical, the arrangement of which God had committed to the Apostles and bishops. For thus some of them write; and the Pontiffs in some measure seem to be misled by the example of the law of Moses. Hence are such burdens, as that they make it mortal sin, even without offense to others, to do manual labor on holy-days, a mortal sin to omit the Canonical Hours, that certain foods defile the conscience, that fastings are works which appease God, that sin in a reserved case cannot be forgiven but by the authority of him who reserved it; whereas the Canons themselves speak only of the reserving of the ecclesiastical penalty, and not of the reserving of the guilt.

Whence have the bishops the right to lay these traditions upon the Church for the ensnaring of consciences, when Peter, Acts 15:10, forbids to put a yoke upon the neck of the disciples, and Paul says, 2 Cor. 13:10, that the power given him was to edification, not to destruction? Why, therefore, do they increase sins by these traditions?

But there are clear testimonies which prohibit the making of such traditions, as though they merited grace or were necessary to salvation. Paul says, Col. 2:16-23: Let no man judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days. If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not, which all are to perish with the using) after the commandments and doctrines of men? which things have indeed a show of wisdom. Also in Titus 1:14 he openly forbids

traditions: Not giving heed to Jewish fables and commandments of men that turn from the truth.

And Christ, Matt. 15:14, 13, says of those who require traditions: Let them alone; they be blind leaders of the blind; and He rejects such services: Every plant which My heavenly Father hath not planted shall be plucked up.

If bishops have the right to burden churches with infinite traditions, and to ensnare consciences, why does Scripture so often prohibit to make, and to listen to, traditions? Why does it call them "doctrines of devils?" 1 Tim. 4:1. Did the Holy Ghost in vain forewarn of these things?

Since, therefore, ordinances instituted as things necessary, or with an opinion of meriting grace, are contrary to the Gospel, it follows that it is not lawful for any bishop to institute or exact such services. For it is necessary that the doctrine of Christian liberty be preserved in the churches, namely, that the bondage of the Law is not necessary to justification, as it is written in the Epistle to the Galatians, 5:1: Be not entangled again with the yoke of bondage. It is necessary that the chief article of the Gospel be preserved, to wit, that we obtain grace freely by faith in Christ, and not for certain observances or acts of worship devised by men.

What, then, are we to think of the Sunday and like rites in the house of God? To this we answer that it is lawful for bishops or pastors to make ordinances that things be done orderly in the Church, not that thereby we should merit grace or make satisfaction for sins, or that consciences be bound to judge them necessary services, and to think that it is a sin to break them without offense to others. So Paul ordains, 1 Cor. 11:5, that women should cover their heads in the congregation, 1 Cor. 14:30, that interpreters be heard in order in the church, etc.

It is proper that the churches should keep such ordinances for the sake of love and tranquillity, so far that one do not offend another, that all things be done in the churches in order, and without confusion. 1 Cor. 14:40; comp. Phil. 2:14; but so that consciences be not burdened to think that they are necessary to salvation, or to judge that they sin when they break them without offense to others; as no one will say that a woman sins who goes out in public with her head uncovered, provided only that no offense be given.

Of this kind is the observance of the Lord's Day, Easter, Pentecost, and like holy-days and rites. For those who judge that by the authority of the Church the observance of the Lord's Day instead of the Sabbath-day was ordained as a thing necessary, do greatly err. Scripture has abrogated the Sabbath-day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted. And yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church designated the Lord's Day for this purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty, and might know that the keeping neither of the Sabbath nor of any other day is necessary.

There are monstrous disputations concerning the changing of the law, the ceremonies of the new law, the changing of the Sabbath-day, which all have sprung from the false belief that there must needs be in the Church a service like to the Levitical, and that Christ had given commission to the Apostles and bishops to devise new ceremonies as necessary to salvation. These errors crept into the Church when the righteousness of faith was not taught clearly enough. Some dispute that the keeping of the Lord's Day is not indeed of divine right, but in a manner so. They prescribe concerning holy-days, how far it is lawful to work. What else are such disputations than snares of consciences? For although they endeavor to modify

the traditions, yet the mitigation can never be perceived as long as the opinion remains that they are necessary, which must needs remain where the righteousness of faith and Christian liberty are not known.

The Apostles commanded Acts 15:30 to abstain from blood. Who does now observe it? And yet they that do it not sin not; for not even the Apostles themselves wanted to burden consciences with such bondage; but they forbade it for a time, to avoid offense. For in this decree we must perpetually consider what the aim of the Gospel is.

Scarcely any Canons are kept with exactness, and from day to day many go out of use even among those who are the most zealous advocates of traditions. Neither can due regard be paid to consciences unless this mitigation be observed, that we know that the Canons are kept without holding them to be necessary, and that no harm is done consciences, even though traditions go out of use.

But the bishops might easily retain the lawful obedience of the people if they would not insist upon the observance of such traditions as cannot be kept with a good conscience. Now they command celibacy; they admit none unless they swear that they will not teach the pure doctrine of the Gospel. The churches do not ask that the bishops should restore concord at the expense of their honor; which, nevertheless, it would be proper for good pastors to do. They ask only that they would release unjust burdens which are new and have been received contrary to the custom of the Church Catholic. It may be that in the beginning there were plausible reasons for some of these ordinances; and yet they are not adapted to later times. It is also evident that some were adopted through erroneous conceptions. Therefore it would be befitting the clemency of the Pontiffs to mitigate them now, because such a modification does not shake the unity of the Church. For many human traditions have been changed in process of time, as the Canons themselves show. But if it be impossible to obtain a mitigation of such observances as cannot be kept without sin, we are bound to follow the apostolic rule, Acts 5:29, which commands us to obey God rather than men.

Peter, 1 Pet. 5:3, forbids bishops to be lords, and to rule over the churches. It is not our design now to wrest the government from the bishops; but this one thing is asked, namely, that they allow the Gospel to be purely taught, and that they relax some few observances which cannot be kept without sin. But if they make no concession, it is for them to see how they shall give account to God for furnishing, by their obstinacy, a cause for schism.

Conclusion

These are the chief articles which seem to be in controversy. For although we might have spoken of more abuses yet, to avoid undue length, we have set forth the chief points, from which the rest may be readily judged. There have been great complaints concerning indulgences, pilgrimages, and the abuse of excommunications. The parishes have been vexed in many ways by the dealers in indulgences. There were endless contentions between the pastors and the monks concerning the parochial right, confessions, burials, sermons on extraordinary occasions, and innumerable other things. Issues of this sort we have passed over, so that the chief points in this matter, having been briefly set forth, might be the more readily understood. Nor has anything been here said or adduced to the reproach of any one. Only those things have been recounted whereof we thought that it was necessary to speak, in order that it might be understood that in doctrine and ceremonies nothing has been received on our part against Scripture or the Church Catholic. For it is manifest that we have taken most diligent care that no new and ungodly doctrine should creep into our churches.

The above articles we desire to present in accordance with the edict of Your Imperial Majesty, in order to exhibit our Confession and let men see a summary of the doctrine of our teachers. If there is anything that any one might desire in this Confession, we are ready, God willing, to present ampler information according to the Scriptures.

Your Imperial Majesty's faithful subjects:

John, Duke of Saxony, Elector.
George, Margrave of Brandenburg.
Ernest, Duke of Lueneburg.
Philip, Landgrave of Hesse.
John Frederick, Duke of Saxony.
Francis, Duke of Lueneburg.
Wolfgang, Prince of Anhalt.
Senate and Magistracy of Nuremberg.
Senate of Reutlingen.

RELIGIOUS BOOKS

"If religious books are not widely circulated among the masses of this country and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the Gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end." —Daniel Webster.

MOHAMMEDAN CELEBRATION

Abraham's two sons, Ishmael and Isaac, became famous. Isaac became the ancestor of the Israelites. He was the younger of the two sons — the son of Sarah, Abraham's wife. Ishmael, a son of Hagar, the Egyptian bond-woman, became the ancestor of the Arabians. When fourteen years of age, Ishmael with his mother was driven into the wilderness to become the first Sheik of Arabia.

Ishmael married an Egyptian woman and begot twelve sons who became ancestors of the Nomad tribes around Palestine and the desert regions, from whom the Arabians descended.

As Isaac is to the Jews, so Ishmael is to the Mohammedans. Mohammed professed to trace his ancestry back to Ishmael. Though hatred has always existed between the sons of Isaac and the sons of Ishmael, many of their traditions are similar. Both Jew and Mohammedan make much of Abraham's miraculously finding a ram to be offered in sacrifice instead of Isaac.

Sacred to the heart of every Mohammedan is their "Festival of the Sacrifice" — (Id-al-adha). They slay animals and give donations to the poor at that season of the year. The "Festival" was observed last month.

With astonishment it was learned that in New York City alone 18,000 Moslems observed the "Festival." New

York's Mohammedans are made up of Polish Tartars, Albanians, Turks, Hindus, Arabs, Malays, and Filipinos. Here is another evidence that America is the world's "melting-pot." America had better Christianize these groups or some day they will paganize America.

—The Defender.

THE BLOOD OF CHRIST

An old herdsman in England was taken to a London hospital to die. His grandchild would go and read to him. One day she was reading in the first chapter of the First Epistle of John and came to the words: "And the blood of Jesus Christ, His Son, cleanseth us from all sin." The old man raised himself up and stopped the little girl, saying with earnestness:

"Is that there, my dear?"

"Yes, Grandpa."

"Then read it to me again — I never heard it before."

She read it again: "The blood of Jesus Christ, His Son, cleanseth us from all sin."

"You are quite sure that it is there?"

"Yes, quite sure, Grandpa."

"Then take my hand and lay my finger on the passage, for I want to feel it."

So she took the old blind man's hand and placed his bony finger on the verse, when he said:

"Now read it to me again."

With a soft, sweet voice she read: "And the blood of Jesus Christ, His Son, cleanseth us from all sin."

"You are quite sure that it is there?"

"Yes, quite sure, Grandpa."

"Then, if any should ask how I died, tell them I died in the faith of these words: 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'"

With that the old man withdrew his hands, his head fell softly back on the pillow, and he silently passed into the presence of Him whose blood cleanseth from all sin.

—Testimonies.

TWO KINDS OF REVENGE

In South Africa two Kaffirs lived at enmity with each other. They were in the habit of spying upon each other for the purpose of finding an opportunity to revenge themselves. One day one of them met the daughter of his enemy, a little girl, while she was picking berries in the forest. Seizing her, he cut off both her hands and, crying triumphantly, "Now I'm revenged," sent her home.

Many years passed; the girl had grown to womanhood and had moved into another community with her father. One day a gray-haired beggar came to her door begging for food. She immediately recognized her father's enemy, who had so cruelly mutilated her. Going into the hut she bade her servant take as much bread and milk to the poor wretch as he was to eat. She watched him as he ate ravenously of the proffered food. When he

was satisfied, she dropped the cloth which covered the stumps of her arms and said to him, "Now I am revenged."

She would not gloat over his discomfiture, for she had become a Christian. Humbled and conquered the beggar stood before her. She had not only committed Romans 12:20 to memory, but had prayed for grace to act in keeping with it. This had been granted to her. She counted it an honor to do as her King had done and is doing daily.

— E. H. — L. W.

HICKMAN'S CONFESSION

It was W. E. Hickmann, the brutal murderer of a little girl in Los Angeles, who said in his last confession: "A young man who tries to build character without truth is like a house built on the sands. It is very dangerous for young men to neglect their spiritual welfare. During high school I took an interest in evolution and atheism and denied Christian faith. Therefore I became susceptible to worse errors and finally took up crime and murder. I beg young people to keep a close watch over their morals. Cling to Christian faith and practise it. Then you will have a solid foundation upon which to build a good life. Persevere in prayer and Bible study."

"ONLY MAN IS VILE"

Readers of the *Missionary Review of the World* have followed with interest a series of "Travel Letters" from the editor-in-chief, Delevan L. Pierson, who is making a tour of the major mission fields. In the June issue is a communication written from India, from which we quote the following:

"We were present at the 'Khumb Mela' at Allahabad, on the greatest day of the bathing festival, when it was reported that four million pilgrims were present to bathe in the twice sacred waters where the Jumna and Ganges meet. These pilgrims came seeking cleansing from sin, not as we have been taught to understand sin of disobedience to God's moral and spiritual laws, but such 'sins' as touching a corpse of one's child, helping an outcast, neglecting a sacred cow, or eating food handled by an untouchable. The sad sight and plight of Hinduism was seen in the thousands of priest and sadhus (holy men) who feed like parasites on the superstitions of the common people. Some of these priests and sadhus are doubtless earnest and seek to help the people, but the vast majority of them are reported to be vile in life and selfish in motive.

"Over five hundred of these sadhus marched by in absolute nudity except for a thin coating of cow dung and ashes. They looked low in intelligence and in morals. Unsavory tales were current as to how they had spent their previous night. They seemed to be doped and more animal than human. But women lined the path of the procession and rushed forward to pick up the dust trodden upon by these holy (?) men, put it on their forehead.

breasts and even in their mouths. Our hearts went out to these 'sheep without a shepherd,' men and women for whom Christ died, and on whom He has compassion as on the multitude in Galilee.

"An Indian student in a government university, who was acting as a guard, remarked to us: 'This disgusting exhibition should be stopped by the British. They could do it. These naked sadhus and their like are a curse to the country. Their lives are vile and lazy and they feed on the superstition of the people.' We said 'Amen,' but our hearts went out in pity to the multitudes who seek but have not found."

PRAYER

In all your praying be specific. Shun generalities: they chill the heart and reduce prayer to a monotonous formality. Do not confess sins in general, but particular sins, and not sins committed years ago, but sins which are yet fresh in your mind. Ask forgiveness for the latest cruel word, for the last hateful thought, and for the most recent mean act. It is only when one picks up some one particular sin and looks it squarely in the face in the presence of God that one becomes either sorry or ashamed or repentant. Thanksgiving should also be specific. It is not enough to thank God for his goodness in general or his mercies en masse. Pick out the blessing which has made you glad, and thank Him for that. Name it. It will become more real when you name it. Lay it before God all by itself. It will become more beautiful when you separate it from the great mass of his mercies. Gratitude becomes keener when one gets his eyes and his tongue on some good thing which has given particular pleasure recently.

Having spoken, keep silence. Prayer is a dialogue. There are two persons engaged in it. When you have uttered your mind, then listen. Give God a chance to speak to you. His words are not like ours. He speaks in light and freedom and calm; in strength and hope and joy. — C. E. Jefferson in *The Presbyterian Magazine*.

AUGSBURG CONFESSION CELEBRATION

The congregations at Henry, Clark, Willow Lake, Hague, and Raymond, South Dakota, commemorated the 400th anniversary of the publication and presentation of the Augsburg Confession in a joint service June 29 in the school auditorium at Clark. Prof. E. Sauer of New Ulm preached in the morning and Prof. F. Traub in the afternoon. The order of service was printed in 500 copies and the same number of copies of the Augsburg Confession and the tracts, "What Must I Do to be Saved" and "The Chief Doctrines of the Lutheran Church" were distributed to the assemblies. Several friends from the congregation at Grover attended as guests. The proceeds were given to the Northwestern Lutheran Academy at Mobridge. May we all have learned anew to love and cherish this great Confession of our dear Lutheran Church.

A. W. Fuerstenau.

LUTHERAN HIGH SCHOOL AT MILWAUKEE, WISCONSIN

Bulletin

With the 19th of June another year's work of our Lutheran High School has been brought to a close. Sixty-six boys and girls were graduated and have now become a living representation of what Christian higher education does for our youth. They will henceforth be the greatest argument for or against Christian higher education. Teachers and parents are confident that the training received will bear its good fruit, even as it has done with classes that have gone before. "A good tree bringeth forth good fruit"; the good tree has been planted, cultivated, and nourished, good fruit may be anticipated with confidence.

Such as had the good fortune to be guests at the commencement exercises were impressed with the spirit pervading the evening, the spirit of sound understanding, and knowing Christianity; the spirit of a commencement exercise is always a reflection of the spirit that obtains in the school. Therefore, parents, teachers, and pastors, weigh well the question — "To what extent should I support the cause of Christian higher education in this city, a city which has become a stronghold of Lutheran teaching?" There can be only one answer — "I will support this cause to the limit of my ability. I will show my faith in it by speaking for it and giving to it, by sending my own children to the Lutheran High School, and by helping the children of others to the same opportunity.

Often we meet with parents who would gladly send their children to the Lutheran High School, but know they cannot afford the cost. We would call the attention of such to the indigent student fund. From this fund the tuition of needy students is paid till they are graduated. After such students are on an earning basis, they are expected to return the loan to the fund on the installment plan. Several students were so assisted during the past year. The fund now has \$1,004.90.

Collector Eggert's work is bearing its fruit. More congregations are signifying their intention of joining the High School Conference. We are glad to hear this. The greater the number participating, the more efficiently this great work can be carried out.

Condensed Report

Treasurer's Report: Income, \$2,230.08; Disbursements, \$3,065.90; Deficit, \$835.82. During the past month the deficit has grown. The indigent student fund has a balance of \$1,084.90.

New Professor: June 2 the board met to call a professor for the school who is to enter upon his work next September. Teacher W. F. Manthey, principal of the Lutheran High School, Kenosha, was called. Mr. Manthey was highly recommended, and it is hoped that he will be led to follow the call.

THE PUBLICITY COMMITTEE.

FROM OUR CHURCH CIRCLES

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.

Central Delegate Conference

The Central Conference (pastors, professors, teachers, and lay-delegates) will meet on Tuesday and Wednesday, July 29 and 30 in the congregation of Rev. M. Raasch at Lake Mills, Wis.

Opening session on Tuesday morning at 9 o'clock and services on Tuesday evening.

Sermon: Schumacher, Lorenz.

Confessional Address: Janke, Paetz.

Papers to be read: Die Nebenprodukte des Religionsunterrichts in der Gemeindeschule, by Pastor E. Rein; Welchen Segen hat die Gemeinde davon, dass sie mit einer Synode verbunden ist? by Pastor W. Eggert.

Kindly announce before July 25; all later announcements cannot be considered. Also state whether night-lodging is desired.

H. Geiger, Sec'y.

Northern Conference of Michigan District

The Northern Conference of the Michigan District meets at Frankenmuth, Mich. (Rev. F. Cares), on the 26th and 27th of August.

Papers: Was ist das Reich Gottes? by Meyer; Die Tempelreinigung mit Ruecksicht auf "suppers" im Kirchenbasement, by Kehrberg; Das letzte Passahmahl nach Joh. 13:1; 13:19; 18:28; 19:14 und Luk. 22:7-15, by Zink; Eine Reihe von Texten und Dispositionen fuer die Passionszeit, by G. Wacker; English Sermon, by Voss; Die Taufe des Johannes, by Hueschen; Die Goettlichkeit des Berufs, by Krause; Redemption with Reference to the Types in the Old Testament, by Schaller; The Chronological Sequence of the New Testament Books, by Weissgerber.

Sermon: A. Hueschen, A. Kehrberg.

Confessional Address: G. Wacker, A. Voss.

Sermon Texts: Luke 7:36-50; Mark 9:43-50; Philippians 2:12-13.

Confessional Text: Rom. 8:16.

Otto J. Eckert, Sec'y.

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.

Notice!

The General Peace Committee (The Committee of Eight), appointed by Joint Synod, will meet, God willing, in the assembly room of St. John's School, Milwaukee, Wisconsin, on Tuesday, July 22, 1930.

The sessions will be open and will begin at 2 P. M.
W. J. Schulze, Sec'y.

Announcement

The Michigan District, at its session held at Owosso, Mich., unanimously resolved that the President's action, taken in the case of Rev. G. Ruediger, is approved by the District as Rev. G. Ruediger in his own writings expressly identifies himself with all the acts committed by the pastors excommunicated by the West Wisconsin District of our Synod.

By an unanimous vote the President was instructed to publish in our church papers that the name of Rev. G. Ruediger is taken off of the list of our membership, as he is not eligible to be called.

By order of the Michigan District,
J. Gauss, President.

The Lutheran High School of Milwaukee, Wis.

God willing, the new school year of our Milwaukee Lutheran High School will begin on Wednesday, September 3. In the last school year 349 students enjoyed the blessings of a truly Christian training in this institution. To such boys and girls as have been graduated from the eighth grade thorough four-year academic and commercial courses are offered. For further information address the principal,

E. H. Buerger,
Lutheran High School,
621 13th Street, Milwaukee, Wis.

Dr. Martin Luther College

On September 3 the new school year will open in Dr. Martin Luther College, New Ulm, Minn. Our institution offers a four years' high school course for such that desire to enter a full college for the preparation for the ministry, a four years' high school course and a three years' normal course for such that wish to become teachers in Lutheran schools, and a four years' high school course of a general nature for such that desire a high school course given under distinctly Christian influence.

For catalog, application blank, and information apply to

E. R. Bliefernicht,
213 South Jefferson Street,
New Ulm, Minn.

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

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

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

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

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

Acknowledgment and Thanks

Mrs. G. Albrecht of Boyd, Minn., donated to Dr. Martin Luther College, New Ulm, Minn., 1 sack and 16 quarts of pie-plant. Our cordial thanks.

E. R. Bliefertnicht.

Change of Address

Rev. E. Wenk, 1948 Ames St., Saginaw, Mich.

Installation

At the request of President Aug. F. Zich the Rev. Wm. Wojahn was installed by the undersigned on Sunday, the 15th of June, as pastor of St. Paul's Congrega-

tion in the township of Eldorado and of St. Peter's at the village of Eldorado. Rev. W. Pifer and Rev. K. Timmel assisted.

Address: Rev. Wm. Wojahn, R. 2, Fond du Lac, Wis.
J. Schulz.

Organ Dedication

St. Luke's Evangelical Lutheran Congregation of Milwaukee was privileged to dedicate a new \$8,500.00, three-manual, electro-pneumatic, Wangerin pipe-organ to the service of the Lord on June 29. Speaker: Prof. John Meyer.
Ph. H. Koehler.

Memorial Wreath

Memorial wreath established for Richard Dorn who died June 29, 1930: John Boraas, \$1.00; Mrs. J. Vorde, \$1.50; Mrs. Mathilde Hoffman, \$5.00. — Above fund to be used for Church Extension Fund.

Rev. Paul E. Horn.

MISSION FESTIVALS

Exaudi Sunday

Morton, Minn., Zion Church, J. Carl Bast, pastor. Speakers: C. G. Schmidt, R. Heidmann, H. Nitz. Offering: \$242.10.

Trinity Sunday

Hancock, Minn., St. John's Church, E. A. Hempeck, pastor. Speakers: Henry Albrecht, Alfred Martens. Offering: \$193.51.

First Sunday after Trinity

Verdi, Minn., Immanuel Church, Paul W. Spaude, S. T. M., M. A., pastor. Speakers: Carl C. Kuske, Alvin Baer. Offering: \$70.74.

Olivia, Minn., Zion Church, A. W. Blauert, pastor. Speakers: Aug. Sauer, H. Moehring. Offering: \$227.26.

Sawyer, Wis., St. Peter's Church, F. Schumann, pastor. Speakers: Fr. Uetzmann, O. Theobald. Offering: \$107.50.

Second Sunday after Trinity

Lake Benton, Minn., St. John's Church, Paul W. Spaude, S. T. M., M. A., pastor. Speakers: William Lindloff, Alfred Martens. Offering: \$100.00.

Hoskins, Nebr., Trinity Church, Im. P. Frey, pastor. Speakers: W. F. Sprengeler, E. Boelling. Offering: \$386.98.

Hokah, Minn., Zion Church, E. G. Hertler, pastor. Speakers: W. Gutzke, A. Eickmann. Offering: \$105.00.

BOOK REVIEW

Story and Significance of the Augsburg Confession on its Four Hundredth Anniversary. By Dr. J. L. Neve, Professor of History of Doctrine in Hamma Divinity School, Springfield, Ohio. The Lutheran Literary Board, Burlington, Iowa. Price: \$1.35.

In his preface the writer states: "The title of this book calls for a review of the actual history of the Augsburg Confession and also for a discussion of some of its confessional principles." The book fulfills what the title promises. The Doctor does not content himself with presenting his own views and opinions in a way that holds the reader's interest to the end, he furnishes the student a running list of sources which more at length present the matter treated. The book deserves to be widely read.

G.

ITEMS OF INTEREST

THEY THREATEN

"Christian Science is neither Christian nor science. It is a mixture of East Indian philosophy and quackery sprinkled with amateur psychology," wrote the *Brethren Evangelist*. Against this statement the Christian Scientists have taken action, and threaten recourse to law unless that paper publishes certain desired answers of the charge. —The Baptist.

A CRYING NEED

Hollywood-made pictures within the last two months have been thrown out of Canada to the extent of 150. Possibly the United States is going to be forced to get censors from Canada to guarantee decent films. Something should be done, for last year the number who saw unfit pictures increased 15,000,000 per week. The movies in the entertainment field alone handle over 25,000 miles of film every day. —The Baptist.

RECEIPTS FOR SEMINARY AND DEBTS

Month of June, 1930

Rev. Roy B. Gose, Zion, Jacksonport, Wis.....	\$ 50.00
Rev. H. and W. Gieschen, Jerusalem, Milwaukee, Wis.	20.00
Rev. A. C. Bartz, Immanuel, Waukegan, Ill.	50.00
Rev. O. E. Hoffmann, St. John's, Poplar Creek, Wis.	84.75
Rev. P. Monhardt, St. Matthew, So. Ridge, Monroe Co., Wis.	30.40
Rev. W. G. Voigt, Immanuel, Acoma, Minn.....	3.00
Rev. A. W. Blauert, St. Matthew, Danube, Minn....	75.00
Rev. H. Wojahn, Grace, Waukesha, Wis.....	100.00
Rev. J. H. Schwartz, Christus, West Salem, Wis....	10.00
Rev. O. Hoyer, Zion, Town Omro, Wis.....	13.65
Rev. O. Hoyer, St. Paul's, Winneconne, Wis.....	1.25
Rev. E. Ph. Dornfeld, St. Marcus, Milwaukee, Wis...	200.00
Rev. Th. Brenner, St. Petri, Freedom, Wis.....	7.00
Rev. G. Schmeling, St. Paul's, Henry, S. D.....	74.01
Rev. John Jenny, St. Jacobi, Milwaukee, Wis.....	105.75
Rev. Gerhard Fischer, St. Matthew, Savanna, Ill....	5.00
Rev. H. C. Schnitker, St. Paul's, Faith, S. D.....	20.50
Rev. H. S. Schnitker, First English Lutheran, Dupree, South Dakota	30.35
Rev. Imm. P. Boettcher, Grace, Sugar Bush, Wis....	100.00
Rev. Henry Geiger, Friedens, Randolph, Wis.....	10.00

Total \$ 990.66
Previously acknowledged \$624,963.26

Total Collection to date \$625,953.92

Expenses, June, 1930

Postage Stamps	\$ 4.00
Balance for New Ulm, Minn.	\$ 986.66
New Ulm Building Fund	\$161,243.75

Congregations That Made Their Quota In June, 1930

267. Rev. A. W. Blauert, St. Matthew, Danube, Minn.	\$753.37—\$5.49
268. Rev. H. C. Schnitker, St. Paul's, Faith, S. D.....	\$199.00—\$5.68
John Brenner.	

MINNESOTA DISTRICT

June, 1930

PASTORS: R. POLZIN, Alma City, Theological Seminary \$10.00, Dr. Martin Luther College \$50.00, Home for Aged \$10.00, Home Mission \$25.00, General Support \$15.00, Student Support \$7.23, Sufferers in Germany \$9.97; total \$127.20. R. HEIDMANN, Arlington, Dr. Martin Luther College \$70.00, Student Support \$12.00, Memorial Wreath by School Children in Memory

of Jacob Schwintz, General Support \$42.00; total \$124.00. J. E. BADE, Balaton, Ladies' Aid Society for Arizona Orphanage \$35.00. J. E. BADE, Balaton, Indian Mission \$47.65., WM. FRANZMANN, Bayton, Educational Institutions \$13.18, Home Mission \$10.85; total \$24.03. P. E. HORN, Bear Valley, Educational Institutions \$18.68, Missions \$50.00; total \$68.68. C. F. KOCK, Belle Plaine and Blakely, Gen. Admin. \$25.00, Gen. Miss. \$25.00, Gen. Supp. \$5.45; total \$55.45. E. G. HERTLER, Brownsville, General Administration \$4.00. JUL. F. LENZ, Bremen, General Fund \$34.10. W. P. SAUER, Buffalo, General Mission \$20.00, Student Support \$10.00, General Support \$13.51; total \$43.51. G. F. ZIMMERMANN, Cady, Indian Mission \$55.00, Home Mission \$25.00, Negro Mission \$23.81; total \$103.81. R. JESKE, Caledonia, General Institutions \$16.75, Theological Seminary \$20.00, Northwestern College \$20.00, General Mission \$20.20, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$6.50; total \$183.45. OTTO E. KLETT, Centuria, Wis., Home for Aged \$13.50. W. P. SAUER, Crawford's Lake, General Mission \$20.00, Student Support \$10.00, General Support \$15.92; total \$45.92. W. P. SAUER, Crawford's Lake, Dakota-Montana Academy \$9.97. A. W. BLAUERT, Danube, General Institutions \$15.00. A. W. BLAUERT, Danube, General Institutions \$23.52. J. C. A. GEHME, Darfur, General Institutions \$19.70. E. H. BRUNS, Delano, General Administration \$194.46. R. F. SCHROEDER, Dexter, Finance \$22.13. LOUIS W. MEYER, East Farmington, Theological Seminary \$25.00, Northwestern College \$50.60, Dr. Martin Luther College \$25.00; total \$100.60. C. J. SCHRADER, Echo, Student Support \$23.36. M. SCHUETZE, Ellsworth, General Missions \$25.55. F. ZARLING, Emmet, Theological Seminary \$24.00, Northwestern College \$24.00, Dr. Martin Luther College \$24.00, Indian Mission \$15.00, Home Mission \$60.00, Negro Mission \$15.00, Poland Mission \$14.05, Student Support \$18.40; total \$194.45. P. GEDICKE, Essig, Dr. Martin Luther College, \$20.00, Indian Mission \$10.85, Home Mission \$30.00, Negro Mission \$15.00; total \$75.85. F. ZARLING, Flora, Student Support \$4.85. KARL A. NOLTING, Frontenac, General Administration \$15.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, General Missions \$5.00, Indian Mission \$15.00, Home Mission \$79.30, Negro Mission \$20.00, Poland Mission \$10.00, Madison Student Mission \$5.00, Student Support \$5.00, General Support \$5.00; total \$209.30. HY. BOETTCHER, Gibbon, General Institutions \$20.00, General Mission \$17.23; total \$37.23. A. C. KRUEGER, Goodhue, General Fund \$214.05. F. W. WEINDORF, Grace, Goodhue, Theological Seminary \$11.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Dakota-Montana Academy \$10.00; total \$41.00. F. W. WEINDORF, St. John's, Goodhue, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$11.28; total \$51.28. F. W. WEINDORF, Home Mission \$5.00. JUL. F. LENZ, Hammond, General Fund \$20.55. A. JUL. DYSTERHEFT, Helen, General Institutions \$40.00, General Missions \$33.00, Student Support \$200.00 from the Estate of Mrs. Friederick Brinkmann, General Support \$10.00 from Ernst Gruenhagen; total \$283.00. E. G. HERTLER, Hokah, General Administration \$10.00. E. G. HERTLER, Hokah, Indian Mission \$15.00, Home Mission \$40.00, Negro Mission \$15.00, Poland Mission \$10.00, Madison Student Mission \$10.00, Student Support \$8.00; total \$98.00. M. J. WEHAUSEN, Johnson, Dr. Martin Luther College \$1.35, Dakota-Montana Academy \$6.90, Home for Aged \$44.00; total \$52.25. L. F. BRANDES, Jordan, Synodic Administration \$40.00, Student Support \$26.00; total \$66.00. E. G. HERTLER, La Crescent, General Administration \$36.00. T. H. ALBRECHT, Lake City, Synodic Administration \$50.00, Educational Institutions \$50.00, Missions \$49.30; total

\$149.30. KARL J. PLOCHER, Litchfield, General Support \$29.21. W. HAAR, SR., Loretto, General Institutions \$50.00, Church Extension Fund \$80.00, Home Mission \$50.00; total \$180.00. A. ACKERMANN, Mankato, Bethesda Lutheran Home \$24.42 from Lutheran School and Sunday School. P. E. HORN, Mazepa, Educational Institutions \$14.28, Missions \$50.00; total \$64.28. H. A. KUETHER, Morgan, General Administration \$15.00. F. KOEHLER, Nicollet, General Institutions \$73.78. F. KOEHLER, Nicollet, Lutheran Children's Friend Society, Collection at 25th Wedding Anniversary of Mr. and Mrs. Martin Bode \$15.77. A. EICKMANN, Nodine, General Institutions \$72.00, Negro Mission \$9.35, To Retire Bonds \$49.25; total \$130.60. R. C. AVE LALLEMANT, North St. Paul, Synodic Administration \$111.55. R. C. AVE LALLEMANT, North St. Paul, Seminary Building Fund \$186.55. A. W. BLAUERT, Olivia, General Institutions \$11.05, A. W. BLAUERT, Olivia, General Institutions \$14.82. HENRY ALBRECHT, Omro, Negro Mission \$48.00. HENRY ALBRECHT, Omro, Church Extension Fund \$50.00, Home Mission \$50.00; total \$100.00. M. C. KUNDE, Oronoco, To Retire Bonds \$23.25. M. C. KUNDE, Pine Island, To Retire Bonds \$29.07. GEO. W. SCHEITEL, Potsdam, General Administration \$9.04, Indian Mission \$25.00, Home Mission \$75.00, Negro Mission \$50.00, Poland Mission \$25.00, Hospital Mission at Rochester, Minn., Rev. G. Drews \$15.00, Twin City Mission \$10.00, Deaf-Mute Mission \$10.00, Mission in Germany \$15.00; total \$234.04. W. C. NICKELS, Redwood Falls, General Institutions \$29.75. AUG. SAUER, Renville, General Missions \$28.60. J. BAUR, Ridgely, Home Mission \$16.00, Student Support \$11.50, General Support \$14.50, Church Extension \$18.00; total \$60.00. OTTO E. KLETT, Rock Creek, Indian Mission \$8.00, Negro Mission \$8.00; total \$16.00. H. C. NITZ, Rockford, To Retire Bonds \$54.76. A. C. HAASE, St. Paul, Home Mission \$126.37. MRS. H. A. LARSON, Treasurer, Twin City Mission Auxiliary, St. Paul, Trinity \$1.00, Emanuel \$4.00, St. John \$7.00; total \$12.00. THEO. ALBRECHT, St. Peter, Student Support \$16.00. G. R. SCHUETZE, Seaforth, Finance \$22.00, Home Mission \$20.00, Madison Student Mission \$10.00; total \$52.00. O. K. NETZKE, Smith's Mill, Synodic Administration \$12.75. O. K. NETZKE, Smith's Mill, Dr. Martin Luther College \$7.85. O. K. NETZKE, Smith's Mill, Home Mission \$97.00. R. JESKE, Union, General Mission \$5.00, Indian Mission \$5.00, Home Mission \$5.00, Negro Mission \$4.40; total \$19.40. KARL BRICKMANN, Vesta, General Mission \$84.95, Negro Mission \$25.00; total \$109.95. KARL BRICKMANN, Vesta, General Support \$10.58, Dr. Martin Luther College \$25.00; total \$35.58. E. G. FRITZ, Wellington, General Institutions \$50.00, To Retire Bonds \$10.00, China Relief \$1.00; total \$61.00. A. W. SAREMBA, Weston, General Support \$21.24. AUG. SAUER, Winfield, General Mission \$18.80. H. E. LIETZAU, Woodbury, Home Mission \$45.00. P. E. HORN, Zumbrota, Educational Institutions \$79.38, General Missions \$78.50, Church Extension \$21.50; total \$179.38.

Total for Seminary and Debts\$ 186.55
 Total for Synodical and Benevolent Purposes 5,000.97
 Total\$5,187.52

H. R. KURTH, District Treasurer.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, General Administration \$15.00, General Institutions \$50.00, General Missions \$30.00\$ 95.00
 Rev. R. Bittorf, McNeely, General Institutions \$4.03, Home Missions \$2.65 6.68
 Rev. R. Bittorf, Carlock, General Missions 6.50
 Rev. A. Degner, White River, General Administration .. 30.75

Rev. A. Degner, Mission, General Administration 11.79
 Rev. A. Degner, Running Bird School, General Administration 5.48
 Rev. A. Degner, Palleck School, General Administration 5.16
 Rev. Im. P. Frey, Hoskins, Synodic Administration \$25.00, General Institutions \$102.56, Indian \$75.98, Home \$150.00, Negro \$35.00, Poland \$15.00, Students \$16.75 420.30
 Rev. Im. P. Frey, St. Paul's, Stanton, General Administration 2 80
 Rev. L. C. Gruendemann, Pahapesto, General Administration 9.85
 Rev. L. C. Gruendemann, Wood, General Administration 10.22
 Rev. L. C. Gruendemann, Witten, General Administration 4.84
 Rev. Wm. P. Holzhausen, Winner, Church Extension.. 17.14
 Rev. R. C. Horlamus, Broken Bow and Merna, Home.. 11.14
 Rev. E. A. Klaus, Stanton, General Mission \$30.00, Pensions \$28.05 58.05
 Rev. W. A. Krenke, Grafton, Poland 8.60
 Rev. E. F. Hy. Lehmann, General Administration 24.05
 Rev. E. C. Monhardt, Clatonia, Reports \$20.00, Finance \$10.00, General Mission \$38.25, Church Extension \$30.00 98.25
 Rev. A. Schumann, Garrison, Retire Bonds 16.21
 Rev. W. H. Siffing, Brewster, Supervision \$2.75, Finance \$4.00, General Institutions \$5.00, Dakota-Montana Academy \$5.00, General Missions \$5.00, Pension \$1.85 23.60
 Rev. Geo. Tiefel, Hadar, General Administration \$50.00, General Institutions \$75.00, Indian \$100.00, Home \$175.00, Negro \$43.91, Poland \$35.00, Madison Student \$15.00, To Retire Bonds \$35.00, Fremont \$10.00, Lincoln Student \$15.00 553.91
 Rev. R. Vollmers, Geneva, General Mission 69.60
 Rev. V. Winter, Long Valley, Synodic Administration 5.15
 Rev. V. Winter, Batesland, Synodic Administration \$5.91, General Institutions \$4.86 10.77
 Rev. J. Witt, Norfolk, Synodic Administration \$25.00, General Institutions \$25.00, General Missions \$25.00, Students \$25.00, Pensions \$25.00 125.00
 \$1,638.14

Synodic Administration\$ 68.26
 General Administration 169.94
 Supervision 2.75
 Reports 20.00
 Finance 19.00
 To Retire Bonds 51.31
 General Institutions 261.45
 Students 41.76
 Dakota-Montana Academy 5.00
 Indian Mission 175.98
 General Mission 66.50
 Home Mission 476.64
 Church Extension 47.14
 Pensions 54.90
 Fremont 10.00
 Negro Mission 78.91
 Poland Mission 58.60
 Madison Student Mission 15.00
 Lincoln Student Mission 15.00
 \$1,638.14

July 3, 1930.

DR. W. H. SAEGER.

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, Ohagen, 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, Morristown, 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,
Zeeland, North Dakota.

WEST WISCONSIN DISTRICT

May, 1930

Rev. C. E. Berg, Ridgeville\$	51.85
Rev. J. W. Bergholz, Onalaska	17.20
Rev. J. W. Bergholz, La Crosse	200.00
Rev. A. C. Dornfeld, Marshfield	78.35
Rev. G. W. Fischer, Madison	17.40
Rev. Gust. Fischer, Wausau	92.43
Rev. Gust. Fischer, Schofield	127.65
Rev. Gust. Fischer, Ringle	106.57
Rev. P. Froehlke, Winona	161.82
Rev. Henry Geiger, Randolph	27.65
Rev. J. G. Glaeser, Tomah	54.00
Rev. M. Glaeser, Little Black	22.25
Rev. M. Glaeser, Stetsonville	12.50
Rev. I. J. Habeck, Woodruff	39.77
Rev. I. J. Habeck, Minoqua	63.66
Rev. A. Hanke, Whitehall	40.06
Rev. J. F. Henning, Bloomer	147.07
Rev. R. C. Hillemann, Waverly	7.25
Rev. R. C. Hillemann, Eau Galle	78.76
Rev. R. C. Hillemann, Plum City	62.05
Rev. P. Janke, Fort Atkinson	531.11
Rev. H. C. Kirchner, Hillsboro	11.45
Rev. H. C. Kirchner, Wonewoc	86.86
Rev. H. C. Kirchner, Baraboo	445.19
Rev. L. C. Kirst, Beaver Dam	280.70
Rev. J. Klingmann, Watertown	824.08
Rev. H. Kuckhahn, St. Charles	83.65
Rev. C. F. Kurzweg, Rolingstone	72.00
Rev. Wm. F. Lutz, Mauston	76.40
Rev. Wm. F. Lutz, New Lisbon	52.15
Rev. Wm. F. Lutz, T. Summit	17.50
Rev. G. C. Marquardt, Hurley	53.09
Rev. G. C. Marquardt, Mercer	7.50
Rev. J. Mittelstaedt, Menomonie	243.65
Rev. R. W. Mueller, Arcadia	42.44
Rev. G. E. Neumann, Tp. Stettin	24.50
Rev. G. E. Neumann, Tp. Rib Falls	13.25
Rev. G. E. Neumann, Rib Falls	28.00
Rev. M. J. Nommensen, Juneau	304.36

Rev. Aug. Paetz, Dalton	25.00
Rev. Aug. Paetz, Friesland	71.65
Rev. H. A. Pankow, Hustler	36.43
Rev. H. A. Pankow, Indian Creek	62.97
Rev. F. P. Popp, Ableman	53.14
Rev. F. P. Popp, T. Westfield	17.06
Rev. J. M. Raasch, Lake Mills	320.55
Rev. E. C. Reim, Fox Lake	125.00
Rev. H. Schaller, Goodrich	7.23
Rev. J. H. Schwartz, West Salem	5.87
Rev. C. W. Siegler, Portland	17.91
Rev. F. E. Stern, Watertown	257.00
Rev. G. M. Thurow, Waterloo	409.12
Rev. Aug. Vollbrecht, Fountain City	105.21
Rev. E. Zarembo, Norwalk	8.15
Rev. W. E. Zank, T. Deerfield	91.87
Rev. W. E. Zank, Newville	67.84

\$6,288.17

Budgetary	\$6,257.17
Non-Budgetary	31.00

\$6,288.17

H. J. KOCH, Treas.

MICHIGAN DISTRICT

Receipts for May and June, 1930

Rev. J. J. Gauss, Trinity, Jenera, Ohio	\$ 235.89
Rev. H. C. Haase, St. Matthew's, Benton Harbor	220.00
Rev. Paul Schulz, Salem's, Scio	143.00
Rev. C. Binhammer, St. John's, Clare	64.00
Rev. K. F. Krauss, Emanuel's, Lansing	1,174.70
Rev. E. Lochner, St. Paul's, Hopkins	86.82
Rev. E. Lochner, St. Peter's, Dorr	5.87
Rev. W. W. Westendorf, St. John's, Dowagiac	54.63
Rev. H. C. Richter, Ascension, Detroit	58.91
Rev. Geo. N. Luetke, Zion's, Toledo, Ohio	432.73
Rev. A. Lederer, Trinity, Saline	12.25
Rev. H. Wente, Zion's, Crete	62.73
Rev. Edgar Hoenecke, St. Peter's, Plymouth	52.63
Rev. W. C. Voss, St. John's, Hemlock	34.19
Rev. O. R. Sonnemann, St. John's, Sturgis	33.55
Rev. C. H. Schmelzer, St. John's, Riga	305.82
Rev. H. A. Arndt, Mt. Olive, Detroit	75.00
Rev. J. J. Roeckle, St. John's, Allegan	5.00
Rev. E. E. Rupp, St. Paul's, Manistee	49.06
Rev. Oscar Frey, St. John's, Saginaw	20.05
Rev. H. E. Heyn, Jehovah-Zion's, Detroit	80.00
Rev. C. G. Leyrer, Zion's, St. Louis	38.59
Rev. G. A. Schmelzer, New Salem's, Sebewaing	24.50
Rev. A. J. Fischer, St. Matthew's, Freeland	33.14
Rev. J. H. Nicolai, St. Stephen's, Adrian	50.26
Rev. Oscar J. Peter's, St. John's, Wayne	70.00
Rev. R. C. Timmel, St. Paul's, Sodus	21.50
Rev. A. Lederer, Trinity, Saline	53.06
Rev. Oscar Frey, St. John's, Saginaw	13.12
Rev. Otto J. Eckert, Emanuel's, Tawas City	41.60
Rev. R. Koch, St. Jacob's, Munith	15.50
Rev. Walter C. Voss, St. John's, Fremont	15.59
Rev. G. A. Schmelzer, New Salem's, Sebewaing	25.25
Rev. J. J. Roeckle, St. John's, Allegan	32.15
Rev. M. C. Schroeder, Bethel, Bay City	308.55
Rev. J. Gauss, Trinity, Jenera, Ohio	256.67
Rev. David M. Metzger, Zion's, Broomfield	8.55
Rev. David M. Metzger, St. Paul's, Remus	3.25
Rev. G. Ehnis, St. Paul's, Monroe	77.75
Rev. H. Engel, Zion's, Chesaning	37.29
Rev. H. Engel, Christ, Brady	7.85
Rev. Henry F. Zapf, Zion's, Monroe	41.06
Rev. C. J. Kionka, St. Paul's, Mayville	3.00
Rev. C. J. Kionka, Zion's, Silverwood	5.00
Rev. C. J. Kionka, Immanuel's, Greenwood	11.00
Rev. J. F. Zink, Trinity, Bay City	67.70
Rev. Alfred F. Maas, St. John's, Northfield	83.44
Rev. C. Binhammer, Immanuel's, Sanford	9.50
Rev. C. Binhammer, St. John's, Clare	41.70
Rev. Paul Schulz, Salem's, Scio	66.60

Total

\$4,670.00

C. J. SCHULZ, Treas.