

The Northwestern Lutheran

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

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HYMN OF PRAISE

Eternal God, we come before Thy throne
With songs of joyful praise.
Thou mighty, everlasting Three in One,
To Thee our thanks we raise
For streams of blessing from above,
For all the bounties of Thy love,
Eternal God.

Down through the years Thy everlasting Word
Has been our Staff and Guide.
Beneath Thy wings, O faithful cov'nant Lord,
Secure we could abide.
And Thy Shekinah glory bright
Has filled our pilgrim-path with light
Down through the year.

We sing Thy praise for Thy paternal care,
O Father of us all.
We sing Thy praise, O Christ, Whose Name we bear
For Thy Evangel's call.
O Comforter, Thou Spirit blest,
For faith-born solace, peace, and rest
We sing Thy praise.

Abide with us, O Triune God, abide, —
Thy Zion's Keeper be,
Cleanse us each day in Calv'ry's crimson tide,
Grant pardon graciously.
Sustain us in the saving faith,
In joy, in grief, in life, in death
Abide with us.

Thy promise stands, — Thy Church shall still endure, —
Its foes shall not prevail.
Thy Word's foundation ever stands secure,
Though gates of hell assail.
Through battle-strife, through storm and stress,
With saints and martyrs we confess
Thy promise stands.

In Heav'n above, when pilgrim days are o'er,
Some day Thy Face we'll see,
And laud Thy Name on yonder Glory-shore
Through all eternity.
What bliss, when earthly strife is past
To share Thy endless rest at last
In Heav'n above!

Anna Hoppe.

MAKE US TIMELY WISE FOR ETERNITY

One boon which the sage of old craved God would not deny him as long as he lived was, "give me neither poverty nor riches." It was not a personal failing, peculiar to himself against which he wished to be guarded with his "feed me with food convenient for me"; no, his father had carried the same plaint to the

mercy-seat with his "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them." It was not a family trait, a smirch on the escutcheon of the house of David, that David and Solomon had in mind as an urge to their pointed prayer: Moses, the greatest leader of men, speaking to God as to his friend, deploras the weakness of a whole race when he asks, "So teach us to number our days, that we may apply our hearts unto wisdom." Neither is it peculiar to the time of the Old Dispensation, the Law, that men were prone to worldly-mindedness; the Savior Himself warns time and again against this position of mind as against a besetting sin of that age when He walked in the flesh: the story of Dives and Lazarus is one of many cases in point. Matters did not change with the spread of the Gospel of Christ crucified. Ananias and Sapphira are dreadful examples of God's wrath upon them who would, impelled by miserliness and greed, cheat the Kingdom of God. Just in passing we would suggest the attentive reading of this story (Acts 5) to some of our well-to-do Christians of to-day who for one reason or another are always lagging behind their brethren in what they contribute for the Kingdom. Those who cry "Legalism" when an orderly apportionment of burdens is suggested, might also find food for thought in a serious contemplation of this Bible story.

In dwelling on the burden of Solomon's prayer we have somehow come down to present day conditions; our meanderings to David and Moses and the Savior and the apostles have clearly shown worldly-mindedness to be one of the sad traits of natural man. Dives (Luke 16:23) is an eloquent exposition of the ultimate condition to which this position of mind is bound to lead.

Let us just for ourselves hark back to Moses' inspired prayer and learn to pray it for our time: "So teach us to number our days, that we may apply our hearts unto wisdom."

It were difficult to find a period of time in the history of mankind when this prayer of old were more fit to be the repeated cry of man's soul than the present. The wildest extravagance and the bitterest need often dwell close together: the proud vaunting of the oppressor mingles with the despairing cry of the op-

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pressed and blended they rise up to heaven to the judgment seat of God. Both sides are denying God. Many of the rich in their selfish pride forget that they are but His stewards; many of the poor violate His name in questioning His justice, His wisdom, His power, — His very Being. Such a time is one of especial danger to the soul; both extremes, pride as well as despair, lead to destruction. Man has learned many things of which his fore-fathers did not even dare to dream. With monstrous strides he has pressed onward on the path of progress, till it seems as if there were no force or power in the universe which he were not finally to bend and yoke to do His will. Yet, if you look closely you will observe that it is all for time and nothing for eternity. Try as he may, man cannot penetrate the gloom which veils all things beyond the grave. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Left to himself he is but of the earth — earthly-minded. The absorption with which he devotes himself to the things of time — work, position, power, possessions, fame, pleasure and so on — is as a barrier keeping the thoughts on eternity from entering his soul.

Yes, the help, the light, the life and hope must come to him from without, from Him who has "been our dwelling place in all generations." Himself eternal, He offers to draw man unto Himself for an eternity of blessedness. Without that He teaches us we are bound to number our days in foolishness. There is no greater folly than to say to the things of time these are "my good things." What a man elevates to this position he is making to be his God. For him the time is bound to come when his soul will be forsaken and desolate, "for we brought nothing into this world, and it is certain we can carry nothing out." How miserable was not Dives' lot when he was separated from his gods! What deep concern he felt lest his five brethren, following the example which he had left them, might also finally arrive at the place of torment! And was nothing suggested that could possibly avert this dreadful eventuality? Dives suggested sending Lazarus as one coming from the dead and preaching repentance. He is told that would not serve the purpose; but there is something which they already have, can use, and will not fall short of the desired effect: "They have Moses and the prophets; let them hear them."

If you therefore to-day seek a way of avoiding the place of torment, if you would be certain of arriving at the eternal rest with God — look for no new method. You pray: So teach us to number our days, that we may apply our hearts to wisdom; God's answer is, "You have Moses and the prophets; hear them."

G.

COMMENTS

"An Honest Debt" "Enclosed find check for Seminary, Debts and New Ulm. We have decided on my initiative to pay the remaining amount of our obligation. This is an honest debt. It must be paid. . . . It will be on the installment plan. . . . We will try to **pay more**, which will cover the interest expense you had because our money was not there." The letter from which we quote breathes the spirit of Pentecost.

Yes, it is an honest debt. The purpose for which the sum we are to raise was spent is an honest, a noble, a God-pleasing purpose. The buildings we erected at Thiensville and at New Ulm serve the cause of Christ. No one forced this burden on us; through our delegates we voted for these building projects, and the men who spent these moneys did this according to the directions we gave them. And even if we had not had a vote in a matter of this kind. Paul calls himself a debtor both to the Greeks and to the barbarians. For the grace he himself was enjoying, he feels himself indebted to Christ for life, yea, for eternity. He will joyously recognize at all times any claim the cause of his Lord will make on him.

And this is by no means an exceptional attitude. Permit the following letter to serve as evidence of this fact: "We have not yet begun to collect in _____ congregation, **which was organized at the beginning of this year.** To do so at this time, would be labor lost. But we intend to collect as soon as the harvest is in. And though we may not raise our share entirely at that time, we do hope and expect to raise the greater share of it and shall continue to collect until the full amount is in your hands."

Now, this congregation was organized eight years after the beginning of our Collection for Seminary, Debts and New Ulm. Yet it does not on these grounds claim exemption from the obligation to do its share. It acknowledges this "honest debt" and will pay it.

These two churches are about 1,500 miles distant from each other. The one is located in a large city, the other in a farm community. Yet they are of one mind. And we are not at a loss for an explanation of this fact. Both are churches in which the blessed Gospel of Christ is preached, the means by which the Spirit of God comes into the hearts of men and works in them. The Holy Ghost is the same everywhere and at all times. When he unites men in Christ through faith he makes them likeminded. That is why we are confident that we shall receive some three hundred more letters of this kind in the near future. We know that the same Spirit of God is at work in these congregations striving to fill the hearts of those who hear the Word with the same love for Christ and His cause. Wherever His gracious work is effective, men will joy-

fully acknowledge their "indebtedness" in the matter of the offering our Committee is seeking from them. Permit us to assure you that neither of the churches of whom their pastors write us is in comfortable circumstances. The one knows from bitter experience what crop failures are, while the other is wrestling with the problem of the present business depression and the unemployment of its members. We venture to say that the majority of the congregations whose final remittance we are daily expecting are in a far better position to collect the balance of their quota than are these two churches.

Let no minister hesitate to bring this collection before his people again and again. The writer of the first letter is right when he says: "God blesses efforts. We must point the way. We must give God's people an opportunity to exercise their faith. Love grows by exercise."

When Lydia, the seller of purple, received the Holy Ghost, she besought the apostles: "If ye have judged me to be faithful to the Lord, come into my house and abide there." And she constrained them.

Let us not doubt the faithfulness of our Christian people of to-day; let us remember that they are filled with the Holy Ghost who works in them the things that are pleasing to God.

J. B.

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The Juniors We ought to take great interest in that little people which we often style the Juniors. Not only that they often give us by reflection some startling revelations which deeply concern our inmost selves (since children are to a high degree imitative), but that they also represent the coming generation and, by God's gracious will, may sometime mature into Seniors themselves.

Above all things should a parent watch with jealous care those influences which professedly are to have a formative effect on the character of the young. This is to be borne in mind not merely to shelter against harmful forces which might bring baneful results in their train, but also with a view of supporting and strengthening the powers for good which lie in the beneficial helps into whose circles of sway the young may come. We have one thing in particular to which we would direct the parent interest with this latter consideration in mind: the Sunday school paper. We know for a fact that some parents not only see to it that it is brought home in a readable condition, but that they themselves take it up and read it. That is worth something, since it shows the child the purpose to which the paper is to be put and encourages the child to do likewise. The benefit would, however, be far greater if the parent were to read the paper with the child, enlarging and explaining wherever occasion offers. Such discussion would not only generally benefit the relation between parent and child (which

in our day leaves much to be desired), but would actually deepen and strengthen the effect of the matter discussed for child and parent. As an example in point we offer you the following article from The Junior Northwestern, entitled "Children's Clubs."

Children's clubs seem to spring up everywhere, they seem to come up like mushrooms, over night. Newspapers, radio stations, health organizations, automobile associations, welfare societies, all are busy organizing and promoting children's clubs. The latest club that came to my notice is the Mickey Mouse Club apparently organized and conducted in the interests of the motion picture industry. Someone once remarked that the Americans are a nation of joiners, and it seems that this trait is now to be developed among the children.

All of these clubs have some object which the promoters try to attain. Join and have fun, better health, safety first, are the slogans of some of the clubs, while others hope to make better and more useful citizens of the boys and girls. There is, however, one motive whether the promoters recognize it or not — to bring boys and girls closer together, irrespective of race, color, and creed.

We shall not discuss the creeds or pledges at this time, we shall not speak of the motives which were parents to these clubs, we shall not study the qualifications of these self-appointed leaders of our boys and girls, but just ask one question, "Is it safe for the welfare of the souls of our boys and girls?"

Christian parents should be very careful in selecting companions for their boys and girls. Christian children avoid such playmates that are filthy in person and speech, such that curse, lie, steal, and use filthy language. There are children who in the eyes of the world are perfect gentlemen and ladies, who are just as dangerous companions for God-fearing children. They may come from homes where Jesus is unknown, where they were reared as scoffers, worshippers of false gods, or taught false religious creeds. Such companions would indeed be dangerous companions for young Lutherans. This danger becomes immensely greater on joining a club with such people.

Every club must demand loyalty, loyalty to the club and loyalty to the members of the club. Above all a club must require loyalty to the leader of the club. Club members sign a pledge or creed, promise obedience to the leaders, and love toward fellow members.

Several of these clubs have local branches. The members meet regularly, they sing, they plan entertainments, in short, the members become one in spirit. They are, as the Bible says, yoked together.

This close companionship tends to break down those barriers which existed before, difference in religion as well as in other things. The individuals are moulded into that kind of better and more useful citizens that the organizer had in view. Young Lutherans become more and more tolerant to the false doctrines and often indifferent to the teachings of the Bible. This is not theory, there are many examples to prove this contention. Your club may have some very fine boys and girls, young people whom you learn to admire and love. Filled with that loyalty toward them you are likely to compromise in questions of faith.

There is another angle to consider. Every official act of your club becomes your own act. If a club gives a play, it is your play, if it gives an entertainment, you are responsible. Few people pause to ponder this phase of club membership. They think if they do not attend some activity of the club which they consider wrong, that they are then free from blame. Indeed not!

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The danger to the soul is so great that God says 2 Cor. 6:14, Be not unequally yoked together with unbelievers. In the first Psalm we read, Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. G.

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10,427 Ministers The Christian Century rejoices that there are in our country "10,427 ministers who absolutely reject war and would refuse personally to take part in any future war as combatants." Mr. Kirby Page reports that a questionnaire had been sent to 53,000 ministers, about one-half of the Protestant clergy of the country. There were 19,372 replies. Out of this total, "10,427 answered Yes to the question: 'Are you personally prepared to state that it is your present purpose not to sanction any future war or participate as an armed combatant?'"

The Christian Century is deeply impressed with the heroism of the men who took this stand, though it, later in the editorial, shows that they are in reality quite safe, for, "Since the Peace Pact by which war for any cause whatever was made illegal throughout the world, the status of the conscientious objector to war has been radically altered. . . . Such a declaration cannot now be considered as a threat directed toward the government; it is a patriotic act in support of the government's honor."

The contention is that the Church has in the past "allowed itself to be drawn into the pagan system of economic privilege, of nationalism, of imperialism, and of militarism," and so has lost its prophetic power.

We quote:

But now the mocking irony of all is haunting the conscience of the Christian leaders. A conformist church, they see, is an impotent church. The words of ethical religion turn to ashes on the lips of preachers who know them to be qualified by advance commitments to the status quo. They know that these commitments must be disavowed before their Gospel can have reality or power. Therefore, in spite of numerous modern tendencies causing the church to become yet more deeply implicated in and therefore bound by the prevailing economic and political order, there is a distinct counter-

tendency to extricate religion from all these conformities and compromises and to establish its own moral sovereignty. The voice of these ten thousand ministers registers that tendency. They propose that their testimony on behalf of the Gospel of Christ shall no longer be obscured and nullified by their subservience to the war system. They therefore definitely disengage themselves, and propose that the church shall fully disengage itself, from the support and sanction of war, so that if war come again it may not expect a blessing at the altars of religion.

We know that, especially in the late war, some churches actually lent themselves to the "support and sanction of war" in such a manner and to such an extent that the Gospel of Jesus Christ suffered. If these churches now repent and earnestly resolve in future to confine themselves to the work the Lord of the Church has commanded us, we can only rejoice. But it is an entirely different matter to "reject war absolutely," declaring it wrong under any circumstances that a government wage war and that a citizen take up arms at its orders. The church has just as little business to "reject" war as it has to support it. That is a thing the Lord has committed to the civil government, of which he says, Rom. 13, "he beareth not the sword in vain." The Church is to instruct the believer in the ways of the Lord and it must teach him: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Nor can the Church be said to be supporting any particular economic system because it does not attack the system but continues to preach Christ to sinners in the situation in which it finds them. The Gospel preached by the church that is really faithful to the Lord has "reality and power" in spite of the most unfavorable environments in which it may be working. We find neither Christ nor His apostles attempting to remedy the economic conditions in their day in order that the Gospel should not be obscured and nullified by them. We fear the writer misunderstands the mission of the Church, which is not to reform the world but to lead it to repentance. As the great majority of men reject the Gospel of Jesus Christ, the Church has no influence over their heart, for its influence is purely of a spiritual nature, and the world will never be transformed into the pattern of Christian ideals. Civil government will ever require the sword to maintain discipline within its country and it may at any time find itself, though honestly seeking peace, forced to draw the sword against the aggression of a foreign nation.

The faithful minister of Christ will not confuse the conscience of his hearers by "rejecting war absolutely." He will confess and teach as follows with the Augsburg Confession:

Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial

and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.

They condemn the Anabaptists who forbid these offices to Christians.

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

Society will be transformed into the pattern of Christian ideals only through the lives of men in whose hearts the Gospel lives, the true Gospel of Christ crucified for the sins of the world, who by his vicarious death justified all men before God. It is a sad fact that this Gospel finds so little favor in the world, even among those who speak much of the ideals of Christ, that it requires true spiritual heroism to preach it and confess it before men. If only all who profess to be ministers of Christ would come out boldly with a declaration against all teaching that denies this Gospel and insist that the Gospel shall no longer be obscured and nullified by the philosophies of man; if only they would fearlessly witness against, for instance, every compromise with false science that ridicules childlike faith and against the Christless religion of the many lodges in our land; if only they would earnestly warn men against selfrighteousness and glorify the cross of Christ! For then they would, indeed, be building the Kingdom of Christ in this world and be doing all that can be done to transform the world into the pattern of Christian ideals.

J. B.

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Spain and the Jesuits Of all the Jesuit-ridden countries in Europe Spain is possibly the best example. For centuries they have controlled the destinies and dictated the policies of this unhappy state. With the recent expulsion of the king and formation of a republican form of government have come the difficulties of that new government with these powerful and rich Jesuits. According to a news dispatch in the Chicago Tribune, the wealth of the Jesuits and other religious orders is estimated to be one-third of the entire country's. "Certain cabinet men claimed the entire campaign of religious troubles for the Spanish republic, obviously against instructions from Rome, was due to the powerful 'company of Jesus,' which practically dominates finance and industry in this country. They demanded a speedy expulsion of the Jesuits."

Rome already has approved of separation of the church and state, "despite certain efforts to make

Spain and the rest of the world believe the contrary," Fernando de Los Rios, minister of justice, declared to-night.

And that same separation of church and state must have been a bitter pill for Rome to swallow. Evidently the "Society of Jesus" is not yet reconciled to this state of affairs and will try everything to keep itself in power. As for expelling them, history has shown, that as a rule where they were thrown out of the front door they sneaked back through the rear entrance. How much sympathy the populace of Spain as a whole has for these plotters cannot well be guaged, even by the recent riots of mobs, which by all accounts burned a number of churches and monasteries. If from all this upheaval a greater freedom for the Protestants should result we can but thank God, the ruler of nations. Z.

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Changing Philosophy William Morton Wheeler, Professor of Biology, Harvard, at the meeting of the American Philosophical Society, delivered himself of the following, as given by the New York Times: "Theology is rapidly succumbing to the inroads not only of the biological and physical sciences, but even to some of its former anthropocentric servant-sciences, history, anthropology and psychology. Its status in the curricula of our higher secular institutions of learning is already that of a vestigial organ, and prophets venture to predict that before the end of the century it will have no more cultural value than astrology.

"Ethics is torn between the conservative old moralists, who hold fast to their supernatural sanctions and injunctions, and a radical, youthful faction insisting that moral codes shall be based on life and not life on moral codes."

All of which learned jargon means just this: There shall be no religion or morality except that which agrees with our mind and which allows us room to do as we please. "Moral codes shall be based on life and not life on moral codes." Illustrations of this formula of living, not so new at that, can be found without going far afield. The Kirkland trial at Valparaiso, Indiana, with its unspeakable filth, is just a case in point. These young men based their moral codes on life and not their life on moral codes. They did just what their fleshly lusts dictated. And shall it be said, that it is only our outmoded moral consciousness, based on outgrown moral laws, that calls these beasts in human form to account at all, even threatening them with death, under these old laws, when, if we had progressed far enough in our moral evolution, we must applaud these fiends for living their life according to their own ways of thinking?

Far fetched you say? What has this horrible crime and others of the same order now so frequent

and customary, that they do not shock our moral sensibilities any more, what have these to do with the learned professor's views on the old theology? Just this, my dear Christian friend and reader, that men are governed by the views held and instilled into them by their leaders of thought, their teachers. In other words these teachers at our seats of higher learning proclaim the general theories, which the submissive pupil understands in practical terms and translates these same high-sounding theories into most ugly actions.

Pull down and cast aside our moral standards, trample in the mire our God-given laws in the hearts of all men, laugh out of court the warnings of conscience heeding these laws, and you blast the very foundations upon which all society of all times and all ages has rested and must rest. "Prophets may venture to predict" that before the end of the century theology, which means all heaven-sent revelations of religion, "will have no more cultural value than astrology" or telling fortunes by the stars, but may we, who lay no claim to the gift of prophecy, yet remind these science-drunk teachers in our higher schools, that, possibly there will be no society at all at the end of this century or, yet more possible, theology based upon God's unchangeable word, will still be taught and held as the one saving knowledge in the world. We are still resting comfortably upon the truth of the second Psalm.

Z.

IS THERE, PERHAPS, ANOTHER WAY?

The suggestion has been made that, because of the great cost of maintaining a school for deaf children, it might be better to discontinue our school, to use the money spent on it for the employment of missionaries, who would dwell in the cities where the large state schools are located and give regular instruction to all of the pupils or, at least, to those of Lutheran confession, contending that a greater number of children could be reached and more good be accomplished. This suggestion has been made seriously, although without enough thought, for it is impossible to teach all children in the state school, because of the fact that these children belong to parents affiliated with every possible church and denomination. This suggestion has also been made very inconsistently, because those who offered it are strong advocates of the church school for the hearing children of the congregation.

Parents having deaf children are sending them to the state public school for the deaf because they have heard that missionaries to the adult deaf visit these schools, instruct the Lutheran children, and, finally, confirm them. These parents do this because they think they are doing the right thing and that their child is as well taken care of spiritually as it would

be in a Christian church and day school. However, very many of these parents also are acting very inconsistently. Their hearing children they send to the day school of the congregation. They would not think of sending them all day to the public school and, after school, to the pastor for an hour's instruction.

What are we to say to these suggestions and to parents acting in their spirit? **Is there, perhaps, another way for the deaf child to get real doctrinal knowledge, real knowledge of the Law, of sin, the Law's wrath, the Gospel of Jesus Christ, and the means of Grace except in a day school under church control? Is there, perhaps, another way whereby the deaf children may be brought up in the nurture and admonition of the Lord, or educated up to the ideas and ideals of the Lord and to apply them to themselves and all they do and regulate themselves into conformity with them — is there another way except in a day school for deaf children under church control?** To these questions we give a most emphatic and ever recurring **no** for an answer. We say: **There is no other way.**

In making this statement, the Deaf Child's Advocate is not espousing, directly, the Ev. Luth. Deaf-Mute Institute of Detroit, Michigan, but is espousing the deaf child itself. In this, this paper is acting true to its name, acting in, and for, the best interest of the deaf child, acting as a true advocate, unselfishly. The Deaf Child's Advocate holds that the only way to give a deaf child true, understandable, abiding instruction in the Word of the Lord and to educate it up to the ideals of Christianity in faith and life is by daily instruction in a church school for deaf children. It holds that it cannot be done on children attending a state public school. Here are our reasons.

The course adopted by the state schools and their daily plans of activities leave no room for religious hours, leaves no time to study the religious material that must be studied and absorbed by the mind, if it is to be the means by which the Holy Spirit calls, enlightens, sanctifies, and keeps in the faith, if it is to be of any spiritual value at all.

The pupils, being under the jurisdiction of the public state school, are out of control of the missionary to a greater or lesser degree, depending on the stand the school's superintendent takes towards our work. The missionary is, so to speak, at the mercy of his pupils. If they wish to come to the instruction class, well and good. If they refuse to come, what manner of discipline is at the command of the missionary to compel attendance and to compel the study at home of the lessons given them? Nothing is more destructive of success in teaching and progress of the pupil than irregular attendance. Either the frequently absent child loses because the teacher will not hold the regular attendants back because of the absentees or

the class loses and, finally, gets nowhere. In a church school the religious instruction is a part and parcel of the curriculum and the daily plan of work, including the study hour in the evening, an all-important hour. Religious instruction in prayers, Bible history, and doctrinal instruction forms an integral part of the course. The only absentees are those who are indisposed. These are exceedingly rare, and the loss of time because of them is negligible. It is impossible to instruct a deaf child in a state school adequately, even if it could be done five days a week (which it cannot). Some pastors have daily instruction classes for children attending the public school of the hearing. Are they satisfied with this arrangement? and with the results achieved? All those who have a day school and the arrangement just now described and with whom the writer has spoken are not. And if this be so with hearing children, how infinitely more so will it be true if the children are deaf, handicapped in a measure unfathomed by us who can hear. We who have worked with the deaf child, in our school, for almost a generation and know the extreme difficulty of the work and how the subject matter must be given drop by drop in order to enable them to digest it, we give it as our candid opinion that the deaf child attending the state school cannot be taught effectually the doctrines of God's Word, while under the jurisdiction of this school.

To these state schools go our missionaries to the deaf, all of them men who are sacrificing a lot daily in giving their lives and energies to the saving of the adult deaf who seem more steeped in worldly-mindedness than the hearing. To the obstacles confronting the instruction in religion in state schools, as described in the preceding paragraph, others are added. One of these is the very limited opportunity our missionaries have to visit the deaf schools and give instruction to such as they may reach. Some may be able to make these visits twice a week, but these cases are rare. Others may be able to go once a week, and some can go monthly once or twice. Granting the maximum of visits, gives a year's total of eighty hours, and stretching this instruction over three or four years looks like a lot of time at the disposal of the teacher. However, it only looks that way. This total time given to one child is cut down immensely by the fact that the missionary has under his tutelage children of all grades of advancement and children in various stages of instruction. It is comparable to the teaching of all grades in a one-room school by one teacher. To do justice to the various grades, each grade must be taken separately. How much time, then, can be given to one grade? If all the children get the same instruction, some will be benefitted; others will receive little or nothing. Such an arrangement, even with hearing children, would be disadvantageous. What

must the results be, if these children are deaf? Contrast with this the systematic step-by-step, grade-by-grade instruction which is possible in a church school, where the subject matter is adjusted to the child's knowledge of language. Contrast this with the time at the disposal of the church school. Beginning with the second grade, fifteen to twenty minutes a day for at least 185 days a year. This increases, in the fourth grade, to forty minutes a day for every day in the school year. In the sixth grade this is increased to an hour and a half a day, thirty minutes being devoted to Bible history and one hour to doctrinal instruction. Some may think that the secular branches suffer by this arrangement. While it is true that some studies, like geography and history, cannot be given so intensively as in a state school, the time spent in religious instruction does more to build the mind of the deaf and make them know and understand language than almost any other study. Even if this smaller intensity in the teaching of geography and history would mean a loss, the spiritual gain of the child far, far surpasses and outweighs it. See Phi. 3:7-8 No layman, or even a teacher not working with the deaf, has an idea of their limitations to receive, digest, and absorb ideas, above all, abstract and religious ideas, to connect these ideas up with words, have the words, again, recall vividly and rapidly the ideas they represent, and to learn to express ideas in correct, grammatical language. **Time** is the one factor you need, if anything is to be accomplished with the deaf child. People expect a hearing child to pass through eight grades before it ought to be confirmed and admitted to Holy Communion. And even with these children, we say, the work has just **begun**. Is it not positive folly to think that a deaf child can be brought to confirmation in less time than a hearing child? Ought common sense not tell us that a deaf child, because of its terrible handicap, ought to have at least 50 per cent more time allowed for instruction in every line than is given a hearing child and what our Ev. Luth. Deaf-Mute Institute is doing in the line of religious instruction and education is but a mere start, the very necessities only, which must be augmented and built up after confirmation?

Thinking over what just has been said, can parents who have deaf children and are zealous for their spiritual knowledge and advancement come to any other conclusion and conviction than the one that their children ought to be in a church school as well as, and even more so than, their hearing children and, acting on this conviction, do the only right thing by the deaf child and send it to their one and only church school at Detroit, even though the way be a little far for some, and thus help to make true the Institute's slogan: "Every Lutheran deaf child a pupil of our Ev. Luth. Deaf-Mute Institute."

—The Deaf Child's Advocate.

THE HOUSE OF GOD IN SUMMER

*"Fair are the meadows,
Fair are the woodlands,
Robed in flowers of blooming spring;
Jesus is fairer,
Jesus is purer,
He makes our sorrowing spirit sing."*

Summer has arrived upon the scene. The lure of the open spaces becomes tempting, especially on Sunday. It is agreed that Sunday affords the only opportunity for the largest number of people to break away from the noise and the hustle of city life. Plans are being made for "Sundaying," at the lake, spending the weekend with friends. Flowers, lakes, and weekends may prove of inestimable value if properly use; such enjoyments lend spice and variety to existence.

To make such journeys pleasant and profitable and of true recreational value, the blessings of God must be guaranteed. This suggests the necessity of making worship in the house of God a definite part of the Sunday program. There would be fewer accidents as well as more consecrated enjoyment if God would be made a real part of Sunday's activities. Following Christ's example should prove an inspiration. "He went into the synagog as was his custom." It was a regular part of His life's program in all seasons.

When you go to the country to visit friends and relatives, make arrangements to meet them at the old country church; when they come to visit you, have the courage to suggest a similar arrangement. Under all circumstances make worship in His holy temple a part of the Sunday's program. The summer, too, can prove spiritually beneficial and a great blessing. Start now and make this the rule throughout the coming summer. Then the sorrowing spirit can sing and rejoice.

—The Pilgrim.

"GIVE YE THEM TO EAT"

Luke 9: 13

The disciples found themselves absolutely helpless when they were confronted with the responsibility of feeding five thousand men out in a desert. They therefore asked the Master to send the multitude away, that they might procure victuals for themselves. But Jesus would not let the people go hungry, so He said to His disciples: "Give ye them to eat." When they surrendered to Him what little of food they had, He caused it by His blessing to suffice for the multitude, and the fragments that were left over amounted to more than the original gift of the disciples.

For some time past, there has been, and there still is much temporal need and suffering among people everywhere. Much is also being done to alleviate this suffering. But there is a need still more universal and far-reaching: The spiritual need! People are try-

ing in many ways to satisfy their souls' hunger, but it is just as impossible now as in former days to find a substitute for the ONE thing which alone is able to satisfy one's soul-hunger — the Bread of Life. "My soul thirsteth for God," says the Psalmist. The Lord who has created man, has also laid deep down in his soul a hunger and a thirst which may be satisfied only when Jesus comes into the heart with all His Grace and Love. But there are vast multitudes right in the midst of Christendom who do not know of "that meat which endureth unto everlasting life" (John 6:27). It is up to each one of us individually to find out if Jesus has really become our ALL, if He is the One our soul loves and clings to.

Now, if there are right in our midst so many to whom the way of life in Jesus is unknown, how much more distressing must be the conditions prevailing among those who have never heard of Jesus or — which is still worse — who have been taught from their very childhood to hate and curse Him. Every true believer knows that those who are strangers to Christ and His salvation are in a most pitiable condition and are heading straight for perdition. Here is where we should take to heart the words of Jesus: "Give ye them to eat!"

There are teeming multitudes of Jews in this country who are being "starved to death" spiritually. More and more they are beginning to find out, especially their rabbis and leaders, that the present spiritual condition of the people is utterly distressing and that modern Judaism can offer no way out of it. Many of them are groping their way to the Christian Church where perchance their soul-hunger may be satisfied. What precious opportunity for a missionary Church!

—The Friend of Zion.

"CONSECRATION" OF THE GODLESS

A Vow of Hate

(Translated from Evangelischer Pressedienst, Berlin)

In a Berlin gymnasium on Palm Sunday about 2,000 children were consecrated to become contenders of the communistic free thinkers movement. These "youth consecrations" which are becoming more popular in the circles of the Free Thinkers are, as is known, an imitation of the churchly rite of confirmation. The height of the ceremony is to be found in the vow which is made by the children. The festival speaker shouted down to the children, "Misery and need is awaiting you. But where need is greatest there God is nearest. (Laughter.) And when you have nothing left to eat, then go into a quiet chamber and pray." (Laughter.) And then with lifted voice, almost shrieking, he said, "Children do you want to suffer more hunger?"

"No," answered the chorus of children's voices.

"Do you want to become the victims of the covetousness of capital?"

"No."

"Is it your desire to be made more stupid and enslaved by instruction in school and church?"

"No."

"Do you wish to be slaughtered for the benefit and advantage of the Imperialists in their strife against the Fatherland of the Industrious, the Soviet Union?"

"No."

"Will you fight with us against all exploitation of the Proletariat?"

"Yes, we will."

"Will you give your life in the conflict in order to free the laboring class? Will you shed your blood for the Soviet Union?"

"Yes."

Consecration of youth is ended. The priest of the communistic Internationals has completed the Godless ceremony. A Godless exhibition and a monstrous puppet show were used to illustrate this ceremony of hate. Poor children who are surrounded by the fanaticism of hate at the bridge which is to carry them from childhood over into mature life: hate against the Fatherland; against millions upon millions of their fellowmen; against piety and morals; against school, teacher and church; against God and the world — with the single exception of the Soviet Union. These 2,000 children according to the judgment of one of the participants have been torn out of their common connection with the German people and have become enemies of Christendom.

— News Bulletin.

Ten thousand talents once I owed
And nothing had to pay;
But Jesus freed me from the load,
And washed my debt away.

Yet since the Lord forgave my sin,
And blotted out my score,
Much more indebted I have been
Than e'er I was before.

The love I owe for sin forgiven,
For power to believe,
For present peace, and promised Heaven,
No Angel can conceive.

Nay more — the poor returns I make
I first from Thee obtain;
And 'tis of grace that Thou wilt take
Such poor returns again.

'Tis well — it shall my glory be
(Let who will boast their store),
In time, and to eternity,
To owe Thee more and more.

— John Newton.

DELEGATES TO THE JOINT SYNOD MINNESOTA DISTRICT

Crow River Conference:

Rev. H. Bruns (Rev. H. Nitz).
Congregation at Hutchinson, Minn. (Johnson, Minn.).

Mankato Conference:

Rev. H. E. Kelm (Rev. E. Birkholz).
Congregation at St. Clair, Minn. (Belle Plaine, Minn.).

Red Wing Conference:

Rev. P. Horn (Rev. F. Weindorf).
Congregation at T. Bremen, Minn. (T. Poplar Grove, Minn.).

St. Croix River Conference:

Rev. A. E. Frey (Rev. P. Bast).
Rev. C. Bolle (Rev. A. Koehler).
Congregation at E. Farmington, Wis. (Osceola, Wis.).
Congregation at South St. Paul, Minn. (Pilgrim, Minneapolis, Minn.).

New Ulm Conference:

Rev. F. Koehler (Rev. E. Baumann).
Congregation at Morgan, Minn. (Balaton, St. Peter, New Ulm, Minn.).

Redwood Falls Conference:

Rev. W. C. Nickels (Rev. C. G. Schmidt).
Congregation at T. Wellington, Minn. (Renville, Minn.).

Teachers:

Geo. C. Maahs (Theo. Schultz).
Theo. Pelzl (H. Sitz).

At Large:

Rev. Aug. Sauer (Rev. Henry Albrecht).
Prof. C. Schweppe (Prof. A. C. Stindt).
Congregation at Gibbon, Minn. (Wood Lake, Minn.).
Congregation at Sanborn, Minn. (Lake Benton, Minn.).
Richard J. Janke, Sec'y.

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NORTH WISCONSIN DISTRICT

Fox River Valley Conference:

Rev. Imm. P. Boettcher (Rev. R. Lederer).
Rev. Walt. Pankow (Rev. K. Toepel).
Rev. Vict. Siegler (Rev. A. Werner).
St. Peter's Congregation at Sawyer, Wis.
St. Paul's Congregation at Algoma, Wis.
Trinity Congregation at Kaukauna, Wis.

Lake Superior Conference:

Rev. Melv. W. Croll (Rev. Arthur Gentz).
Rev. Paul Eggert (Rev. Wm. Roepke).
Christ Congregation at Menominee, Mich.
Trinity Congregation at Coleman, Wis.

Manitowoc Conference.

Rev. Henry Koch (Rev. L. Koeninger).
Rev. Paul Kionka (Rev. Walter Haase).
St. Peter's Congregation at Mishicott, Wis.
Zion's Congregation at Morrison, Wis.

Rhineland Conference:

Rev. H. F. Eggert (Rev. P. G. Bergmann).
Christ Congregation at Eagle River, Wis.

Winnebago Conference:

Rev. A. E. Schneider (Rev. Wm. Wojahn).
Rev. Erdm. Pankow (Rev. H. Kleinhans).
Rev. E. Benj. Schlueter (Rev. K. Timmel).

St. Paul's Congregation at Winneconne, Wis.
 St. John's Congregation at Princeton, Wis.
 Trinity Congregation at Neenah, Wis.

Teachers:

Mr. L. Serrahn (Mr. E. Schulz).
 Mr. V. Albrecht (Mr. M. Dommer).
 G. E. Boettcher, Sec'y.

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WEST WISCONSIN DISTRICT

Wisconsin River Valley Conference:

Rev. H. Schaller (Rev. G. Krause).
 Rev. E. Walther (Rev. G. Neumann).
 Congregation at McMillan (Stetsonville).
 Congregation at Wausau (Hurley).

Chippewa Valley Conference:

Rev. J. F. Henning (Rev. J. Mittelstaedt).
 Congregation at Rice Lake (Iron Creek).

Central Conference:

Rev. L. Bernthal (Rev. F. Loeper).
 Rev. Wm. Eggert (Rev. P. Janke).
 Rev. H. Geiger (Rev. H. Schumacher).
 Rev. W. Zank (Rev. H. Allwardt).
 Congregation at Whitewater.
 Congregation at Leeds.
 Congregation at Ixonia, St. Paul's.

Southwest Conference:

Rev. R. Siegler (Rev. G. Gerth).
 Rev. Herm. Pankow (Rev. H. Kirchner).
 Congregation at Hustler, J. Mueller (Baraboo, Geo. Isenberg).
 Congregation at Tomah, C. B. Drowatsky (Sparta, J. Zahrte).

Mississippi Valley Conference:

Rev. W. C. Limpert (Rev. Rich. Mueller).
 Rev. H. Zimmermann (Rev. Theo. Mueller).
 Congregation at La Crosse, First Lutheran (La Crosse, Immanuel's).

Teachers' Conference:

C. Kelpel (H. Gurgel).
 C. F. Brenner (G. Groth).
 E. Ebert (I. Gawrisch).

Representatives of the Northwestern College Faculty:

Prof. H. Schmeling.
 F. E. Stern, Sec'y.

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MICHIGAN DISTRICT

First District: Rev. Arnold Hoenecke (Rev. E. T. Lochner).
 Second District: Rev. J. Gauss (Rev. G. Ehnis).
 Third District: Rev. H. Hoenecke (Rev. H. Heyn).
 Fourth District: Rev. A. Kehrberg (Rev. O. Eckert).
 Fifth District: Rev. B. Westendorf (Rev. S. D. Rohda).
 Sixth District: Rev. C. Binhammer (Rev. G. Wacker).
 First District: Congregation at South Haven (Muskegon Heights).
 Second District: Congregation at Toledo, Apostle (Jenera).
 Third District: Congregation at Saline (Plymouth).
 Fourth District: Congregation at Owosso (Brady).
 Fifth District: Congregation at Saginaw, St. Paul's (Lansing, Immanuel's).
 Sixth District: Congregation at Tawas City (Bay City, Bethel).

Teachers:

First District: J. Gehm (Karl Mueller).
 Second District: P. Mehnert (F. Bartels).
 Adolf Sauer, Sec'y.

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NEBRASKA DISTRICT

Rev. Wm. P. Holzhausen (Rev. V. H. Winter).
 Rev. E. A. Klaus (Rev. Im. P. Frey).
 Rev. W. Krenke (Rev. H. Vollmers).
 Mr. G. Hofius, Hadar, Neb. (Mr. F. W. Eggers, Norfolk, Neb.).
 Mr. Wm. Gratopp, Shickley, Neb. (and alternate).
 Immanuel Church, Hadar, Neb. (and alternate).
 A. B. Korn, Sec'y.

FROM OUR CHURCH CIRCLES

Joint Synod

God willing, the 21st meeting of the Evangelical Lutheran Joint Synod of Wisconsin and other States will be held in the gymnasium of Northwestern College at Watertown, Wisconsin, from August 12 to 18, 1931. Organization at ten o'clock in the morning on August 12. Opening services in the evening of that day.

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

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

H. J. Diehl, Secretary.

Lake Geneva, Wis., May 11, 1931.

Delegate Conference of
Eastern Dakota-Montana District

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

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

Rev. W. Lindloff is to deliver a paper on "Boy Scouts and their Relation to our Lutheran Doctrine."

Rev. A. H. Birner is to deliver an "Explanation of Church Liturgy and Church Etiquette."

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

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

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

J. B. Erhart, Sec'y.

Fox River Valley Pastoral—Teachers and
Delegate Conference

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

Papers: Work and Life of Paul, G. A. Dettmann; What is the gift of the Holy Ghost according to Acts?, R. Gose; Ex. Hom. Treatise on Matt. 14:22-23, V. J. Siegler; The difference between excommunication and suspension, W. Pankow; Scripture proof of our doctrine of a divine call, G. E. Boettcher; The essential parts of a funeral sermon, E. Redlin; Exegetical Treatise on Matt. 18:15-22, T. Sauer.
Sermon: G. A. Dettmann—R. Gose (German).

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

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

Southeast Wisconsin Pastoral Conference

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

Everyone is to provide for his own lodging.

W. Keibel, Secretary.

St. Croix Delegate Conference

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

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

Sermon: H. Lietzau (O. Medenwald).

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

Please register with Pastor E. Penk.

H. E. Lietzau.

Lake Superior Sunday School Teachers' Conference

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

Melvin W. Croll, Chairman.

Lake Superior Delegate Conference

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

Melvin W. Croll, Secretary.

Pacific Northwest Delegate Conference

The Pacific Northwest Delegate Conference meets in Good Hope Church, Ellensburg, Wash., June 16-18. Sessions begin at noon, June 16. Pastor Sydow will read a paper on the question "Woman Suffrage in the

Church." Delegates to last year's Synod meeting are again delegates to this meeting. Please announce your coming or absence to Pastor Wiechmann at an early date.
Wm. Lueckel, Sec'y.

Chippewa Valley Delegate Conference

The Chippewa Valley Delegate Conference meets at Menomonie, Wis., Rev. J. Mittelstaedt pastor, on July 22, 1931. Sessions begin at 9:00 A. M. Papers to be read by the Pastors J. F. Henning, J. Mittelstaedt, S. Rathke.

Please announce intended presence.

J. F. Henning, Sec'y.

Western Dakota-Montana Delegate Conference

The Western Dakota-Montana Delegate Conference will meet on June 9 and 10, 1931, at Mobridge, South Dakota, in the white school building. First session at 10 A. M. Tuesday.

Papers: P. Albrecht, "Des Christen Verhaeltnis zur Staatsschule"; E. Schaller, "Wie schuetzen wir die confirmierte Jugend gegen die Seelengefahren der Jetztzeit?"; T. Bauer, "Ausschluss an der Gemeinde, wann und wie."

Sermon: J. P. Scherf (Sam Baer).

Confessional Address: F. Blume (W. Schmidt).

Remarks: Meals at 25 cents each. Bring your own blankets, beds provided in the new school building.

Announcement naturally expected!

R. F. Gamm, Sec'y.

Michigan District Pastoral Conference

The Michigan Pastoral Conference will meet at Plymouth, Mich., Rev. E. Hoenecke, from June 30 to July 2.

Speakers: L. Luetke, J. Nicolai.

Confessional Address: L. Meyer, D. Metzger.

Remarks: Pastors are requested to make use of the return cards and to announce themselves no later than June 16.

C. H. Schmelzer, Sec'y.

Dodge-Washington County Delegate Conference

The Dodge-Washington County Delegate Conference will meet at Hartford, Wis., Adolph von Rohr, pastor, June 23 at 9:30 A. M.

Everyone is to provide for his own meal.

Pr. Martin, Sec'y.

Southern Delegate Conference

The Southern Delegate Conference meets at Slades Corner, Kenosha Co., Wis., Ed. Sponholz, pastor, June 28, from 2 to 5 P. M.

W. Reinemann, Sec'y.

New Ulm Delegate Conference

The New Ulm Delegate Conference will meet at New Ulm, Minn., Rev. G. Hinnenthal, pastor, June 23 at 9 A. M. in the parish school. Those who have no quarters for dinner and supper must notify Rev. Hinnenthal at least 8 days previous to the conference.

E. R. Baumann, Sec'y.

Golden Wedding

Fifty years ago on the 4th of April Mr. and Mrs. George Kahl, Sr., members of our St. Paul's Congregation of T. Prairie Farm, Wis., were united in holy matrimony. Special services were conducted in commemoration of the event. A large circle of friends and acquaintances of the aged bridal couple joined with them and the members of St. Paul's returning thanks to God for His gracious and merciful guidance. May God sustain them in faith unto the Wedding Feast of the Lamb.

J. Henning, Jr.

Silver Wedding

On April 19 St. John's Congregation of Goodhue, Minn., gathered at their church to celebrate in a special service the silver wedding anniversary of teacher Theo. Schultz and his wife. Undersigned spoke briefly on 1 Sam. 7:12. A thankoffering for the benefit of Missions was taken up.

F. W. Weindorf.

Mindekrantz

In memory of Mrs. W. R. Sprengeler, born June 17, 1898, died May 1, 1931, for Children's Home, from Ladies' Aid, Grover, So. Dak., \$5.00; Ladies' Aid, Hancock, Minn., \$5.00; Mr. and Mrs. Carl Mischke, Hazel, So. Dak., \$1.00; St. Paul's Congregation, Henry, So. Dak., \$10.00; Various Pastors, \$13.00.

Installation

Authorized by President Im. Albrecht, I installed the Rev. A. H. Baer as pastor of St. John's Congregation at Hastings, Minn., on Sunday Cantate.

Address: Rev. A. H. Baer, 209 W. 7th St., Hastings, Minn.

E. W. Penk.

Commencement

The graduating exercise at Northwestern College will be held on Tuesday, June 16, at 10 o'clock in the morning. A class of twenty will be graduated. A noon luncheon will be served for guests in the college dining hall at a cost of fifty cents per person. The alumni society will meet in the gymnasium at two o'clock in the afternoon of Commencement Day. On Monday evening, June 15, the musical organizations

will give their annual spring concert. We extend a hearty invitation to all to attend the commencement exercises or the concert, or both. E. E. Kowalke.

Michigan Lutheran Seminary

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

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

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

Otto J. R. Hoenecke.

ITEMS OF INTEREST

LARGEST PUBLISHING HOUSE

Claiming to be the largest strictly denominational publishing house in the world, Concordia Publishing House, St. Louis, Mo., of the Lutheran Missouri Synod, reports publishing last year 7,000,000 copies of approximately 225 kinds of publications. The buildings cover 158,868 square feet or 3 7-11 acres of floor space housing 17 presses for printing every imaginable kind of printed matter. During the current year two and a half tons of ink will be used. One pound of ink, it is said, properly distributed on a modern press would print a single sheet of paper half an acre in area.

Started as a \$3,000 organization more than 60 years ago, Concordia Publishing House is now a \$2,000,000 investment. The income accruing to the synod from its operations is \$120,000 annually. For the past 24 years the plant has been in charge of Mr. E. Seul as general manager.

SUBSCRIBERS MUST COOPERATE

The duty of the pastor and lay church members to promote the church periodical is clearly stated by Rev. O. C. Schroeder, editor of "The Deaf Lutheran," monthly publication of the Missouri Synod Board of Deaf Mute Missions, who says: "It is a matter of general regret among the friends of Christian missions that nearly all missionary journals experience difficulties in the endeavor to increase their list of subscribers. Experience has demonstrated the falsity of the assumption that the management or the editorial department of a paper alone are responsible in the matter.

"Increased circulation of religious periodicals requires, not only the constant and persistent efforts of an alert business manager, but the sincere cooperation of all laymen and pastors as well. The latter should keep their members and friends informed upon the subject of Christian missions and should urge upon them their obligation to read missionary papers. Information will remove indifference toward the cause from the heart of every true believer."

BROADCASTING EQUIPMENT IMPROVED

Radio Station KFUE (550 k. c.) St. Louis, Mo., owned and operated by Concordia Lutheran Theological Seminary, has installed new equipment, including crystal control and increased modulation panel, the purpose of which is to improve the quality of its transmission and automatically hold the transmitter on its correct wave length. It is believed that the new apparatus will double the range of the new station, which during a single winter month recently received satisfactory reception reports from Canada, District of Columbia, and 23 states. The power of the station is 500 watts. It shares its channel, the highest in the range, with two other stations of equal power, and four of higher power located in various places from Oregon to New York.

THE NEW CALENDAR

A proposal is before the world for calendar simplification. The idea will not seem new to many of our readers, since much has been said and written about it. We discussed the features of the new plan several years ago, and so will not weary our readers with another lengthy article on the same subject. The proposal is to begin the new calendar January 1, 1933, when that date next falls on Sunday. It is reported by The Defender that Italy has finally rejected the plan after studying "the problem from astronomical, social, commercial, scholastic and religious" view points.

SELLING THE BIBLE BY THOUSANDS

A London department store sold 10,000 copies of a beautifully bound Bible in six weeks. The demand increased so that the store gave an order for 100,000 copies, the biggest single order, we are told, ever placed.

"There is only one book in the world," the managers declare, "of which any business firm would dare to order 100,000 copies."

"At a time when there are so many laments over the decay of Bible reading," comments The Churchman (Episcopal), "it is highly encouraging to get this evidence that the Book of Books still maintains its preeminence."

—The Literary Digest.

BOOK REVIEW

Year Book of Evangelical Lutheran Mission and Churches in India. Published by the Board of Publication of the Federation of Evangelical Lutheran Churches in India. 1931. Vani Press, Bezwada. The book is published to sell for five annas per copy, which is about 10 cents American.

This is the first Year Book to be published locally for this great mission field. It contains a surprising amount of general information and statistics, besides offering its readers a table of Bible lessons covering every day in the year. It will no doubt hold its place among the Year Books of the Church.

Church Membership. Addresses and Prayers at the Meetings of the Ev. Luth. Joint Congregation of St. Louis, Mo., and its Board of Elders by Dr. C. F. W. Walther. Translated from the original German by Rudolph Prange, pastor of St. Paul's Lutheran Church, St. Joseph, Mo. Concordia Publishing House, St. Louis, Mo. Price: \$1.50.

We welcome the book as an old friend, having known and used the German original this many a year. Its prayers are suited to the needs of a very wide variety of occasions. The

Rev. Prange has not only offered us here a fine translation of the original, but has added a table of contents covering thirteen pages, making the book easy of access to the user and greatly enhancing its usability. The book is 5¼x8½ and comprises 261 pages. Type is good; binding plain, evidently serviceable.

G.

MINNESOTA DISTRICT**April**

PASTORS: W. G. VOIGT, Acoma, Theological Seminary \$30.00, Northwestern College \$30.00, Dr. Martin Luther College \$30.00, Michigan Lutheran Seminary \$30.00, Dakota-Montana Academy \$29.75; total \$149.75. W. G. VOIGT, Acoma, General Support \$24.50, Dr. Martin Luther College, New Building Fund, \$3.00, Church Extension \$40.00; total \$67.50. R. POLZIN, Alma City, General Fund \$33.47. R. HEIDMANN, Arlington, Dr. Martin Luther College \$102.00, General Missions \$37.00, Home Mission \$28.00, Negro Mission \$28.00, Twin City Mission (Rev. Frey) \$24.00, Student Support \$32.00, Deaf Mission of Minnesota \$14.00; total \$265.00. J. E. BADE, Balaton, General Missions \$45.80. WM. FRANZMANN, Baytown, Synodic Administration \$7.20, Educational Institutions \$16.48, Missions \$18.34; total \$42.02. WM. FRANZMANN, Baytown, Educational Institutions \$16.69, Missions \$15.00; total \$31.69. THEO. HAAR, Bear Valley, Home Mission \$28.00. C. F. KOCK, Belle Plaine, General Administration \$50.00, Home Mission \$10.00, General Support \$13.90; total \$73.90. C. F. KOCK, Belle Plaine, General Administration \$100.00, Theological Seminary \$20.00, Dr. Martin Luther College \$20.00, Home Mission \$20.00, Student Support \$10.00, General Support \$26.04; total \$196.04. JUL. F. LENZ, Bremen, General Administration \$10.00, Finance \$5.00, Dr. Martin Luther College \$5.00, Student Support \$6.82; total \$26.82. H. AM END, Brighton, Indian Mission \$10.00, Home Mission \$8.00; total \$18.00. A. MARTENS, Burchard, General Administration \$3.40. A. MARTENS, Burchard, General Support \$3.00, Dr. Martin Luther College \$4.00; total \$7.00. G. F. ZIMMERMANN, Cady, Indian Mission \$26.00. R. JESKE, Caledonia, General Institutions \$46.05, General Mission \$25.00, Indian Mission \$25.00, Home Mission \$50.00; total \$146.05. A. C. KRUEGER, Cedar Mills, Synodic Administration \$20.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, General Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, Indian Mission \$10.00, General Support \$7.00; total \$107.00. OTTO E. KLETT, Centuria, Wis., Home for Aged \$15.00, To Retire Bonds \$15.00; total \$30.00. W. P. SAUER, Crawford's Lake, General Institutions \$20.00, General Support \$7.18; total \$27.18. W. P. SAUER, Buffalo, Indian Mission \$30.00, Home Mission \$30.00, Negro Mission \$30.00, Poland Mission \$10.00, General Support \$20.42; total \$120.42. A. W. BLAUERT, Danube, General Administration \$15.70, Theological Seminary \$25.00, Dr. Martin Luther College \$25.00, To Retire Bonds \$50.00; total \$115.70. J. C. A. GEHM, Darfur, Home Mission \$41.60. J. C. A. GEHM, Darfur, Memorial Wreath for Fridline Koenig for Church Extension Fund by St. John's Juveniles \$15.85. E. H. BRUNS, Delano, General Administration \$167.50. EDGAR L. CHRISTGAU, Dexter, Finance \$25.01. LOUIS W. MEYER, Osceola, Wis., General Institutions \$100.00, To Retire Bonds \$36.61; total \$136.61. C. J. SCHRADER, Echo, Northwestern College \$15.60, Home Mission \$22.20, Church Extension \$13.20; total \$51.00. H. A. SCHERF, Eden, Northwestern College \$25.00, Dakota-Montana Academy \$30.00, Home Mission \$50.00; total \$105.00. M. SCHUETZE, Ellsworth, Indian Mission from Mrs. Carl Martens \$5.00. M. SCHUETZE, Ellsworth, Home Mission \$24.00. G. F. ZIMMERMANN, Elmwood, Indian Mission \$13.00. CARL C. KUSKE, Emmet, Theological Seminary \$17.63. CARL C. KUSKE, Emmet, Michigan Lutheran Seminary \$8.24. IM. F. ALBRECHT, Fairfax, General Institutions \$90.00, Indian Mission \$20.00, Home Mission \$50.00, Negro Mission \$20.00, Student Support \$10.00, General Support \$10.00; total \$200.00. CARL C. KUSKE, Flora, Theological Seminary \$7.56. CARL C. KUSKE, Flora, Michigan Lutheran Seminary \$9.41. HY. BOETTCHER, Gibbon, Synodic Administration \$27.94, General Institutions \$25.00, Missions \$25.00, Indian Mission \$10.00, Negro Mission \$10.00, Poland Mission \$5.00, Madison Student Mission \$5.00, Student Support \$10.00, General Support \$10.00; total \$127.94. T. E. KOCK, Goodhue, General Missions \$53.59, General Support \$19.92; total \$73.51. F. W. WEINDORF, Grace, Goodhue, General Institutions \$25.73. F. W. WEINDORF, St. John's, Goodhue, General Institutions \$49.58. IM. F. FREY, Graceville,

General Missions \$10.00, Indian Mission \$2.47, Home Mission \$35.00, General Support \$10.00; total \$57.47. IM. F. FREY, Graceville, General Support \$2.25. WM. FRANZMANN, Grant, Synodic Administration \$10.00, Educational Institutions \$20.00, Missions \$10.00; total \$40.00. JUL. F. LENZ, Hammond, General Administration \$3.00, Theological Seminary \$3.00, Student Support \$3.35; total \$9.35. E. A. HEMPECK, Hancock, General Fund \$25.00, Theological Seminary \$25.00, General Support \$19.43; total \$69.43. A. JUL. DYSTERHEFT, Helen, Educational Institutions \$46.00, General Support from A. J. D. \$5.00; total \$51.00. A. JUL. DYSTERHEFT, Helen, Indian Mission from Mrs. H. Dittmer \$2.00, Home Mission \$43.00, Negro Mission from Ernest Gruenhagen \$2.00, General Support from Mrs. H. Grewe \$5.00; total \$52.00. W. J. SCHULZE, Hutchinson, Educational Institutions \$76.86, General Missions \$79.41; total \$156.27. A. MARTENS, Island Lake, General Administration \$10.40. M. J. WEHAUSEN, Johnson, Dr. Martin Luther College \$50.52. L. F. BRANDES, Jordan, General Missions \$50.00, Indian Mission \$50.00, Negro Mission \$30.00; total \$130.00. L. F. BRANDES, Jordan, Memorial Wreath in memory of Hazel Scott for Twin City Mission from S. S. \$5.00, from W. L. \$5.00, from H. T. Morlock \$5.00, for Indian Mission from Leaguers \$17.00, for Negro Mission from Leaguers \$5.00; total \$37.00. PAUL W. SPAUDE, Lake Benton, Poland Mission \$7.75. PAUL W. SPAUDE, Lake Benton, Deaf Mute Institute, Detroit, \$6.96. T. H. ALBRECHT, Lake City, Synodic Administration \$50.00, General Institutions \$50.00, Indian Mission \$50.00, Negro Mission \$29.02, Home Mission \$50.00, Church Extension Fund \$50.00; total \$279.02. H. E. KELM, Lanesburg, Dr. Martin Luther College \$24.50, Home Mission \$25.00; total \$49.50. H. E. KELM, Lanesburg, Negro Mission \$41.22. KARL J. PLOCHER, Litchfield, Missions \$63.49. W. P. HAAR, Loretto, General Institutions \$125.82, Home Missions \$140.77; total \$266.59. W. FRANK, Lynn, General Mission \$25.00, Indian Mission \$17.30, Poland Mission \$28.66; total \$70.96. M. J. WEHAUSEN, Malta, Dr. Martin Luther College \$10.66. A. ACKERMANN, Mankato, From Frauenverein for Indian Mission \$25.00, for Negro Mission \$25.00; total \$50.00. C. A. HINZ, Mason City, Iowa, Home Mission \$33.51. C. A. HINZ, Mason City, Home Mission \$17.60. THEO. HAAR, Mazeppa, Indian Mission \$15.00, Home Mission \$28.00; total \$43.00. G. C. HAASE, Monticello, Home Mission \$7.00. H. A. SCHERF, Vacancy Pastor, Morgan, Theological Seminary \$5.00, Home Mission \$29.00; total \$34.00. J. CARL BAST, Morton, General Missions \$54.75. F. KOEHLER, Nicollet, General Administration \$75.55, General Institutions \$122.87; total \$198.42. A. EICKMANN, Nodine, General Institutions \$100.00. A. W. BLAUERT, Olivia, General Administration \$28.83, General Institutions \$50.00; total \$78.83. HENRY ALBRECHT, Omro, Indian Mission \$40.00. M. C. KUNDE, Oronoco, Synodic Administration \$22.50, General Institutions \$4.50, Home Mission \$5.98; total \$32.98. J. WEISS, Pelican Lake, General Fund \$5.00, Theological Seminary \$3.00, Northwestern College \$2.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Indian Mission \$1.00, Negro Mission \$1.00, General Fund \$1.00, Student Support \$1.00, Church Extension Fund \$2.45, Deaf Mute Institute \$1.00, Wheatridge, Denver, \$1.00; total \$28.45. M. C. KUNDE, Poplar Grove, Synodic Administration \$26.50, General Institutions \$3.25; total \$29.75. GEO. W. SCHEITEL, Potsdam, Synodic Administration \$25.00, General Institutions \$25.00, Home for Aged \$15.00, General Missions \$25.00; total \$90.00. W. C. NICKELS, Redwood Falls, Synodic Administration \$59.05, Indian Mission \$15.00, Negro Mission \$15.00; total \$89.05. AUG. SAUER, Renville, Theological Seminary \$37.85. AUG. SAUER, Renville, Dr. Martin Luther College \$26.75, Student Support \$16.00; total \$42.75. OTTO E. KLETT, St. Croix Falls, Indian Mission \$13.00, Negro Mission \$12.50; total \$25.50. H. C. NITZ, Rockford, Poland Mission \$78.30. H. C. NITZ, Rockford, Theological Seminary \$15.45, Northwestern College \$12.00, Dr. Martin Luther College \$12.00, Michigan Lutheran Seminary \$12.00, Dakota-Montana Academy \$12.00; total \$63.45. ERNST C. BIRK-HOLZ, St. James, Theological Seminary \$15.00, Northwestern College \$26.00, Dr. Martin Luther College \$21.00; total \$62.00. ERNST C. BIRKHOLZ, St. James, from Ladies' Aid for Drought Relief \$10.00. J. PLOCHER, St. Paul, General Institutions \$175.00, Lutheran Children's Friend Society \$18.33; total \$193.33. A. C. HAASE, St. Paul, Home Mission \$48.89, Educational Institutions \$84.50; total \$133.39. MRS. H. A. LARSEN, Treasurer, St. Paul, Membership Dues Trinity \$3.00, St. John's Church \$27.00; total \$30.00. G. THEO. ALBRECHT, St. Peter, Educational Institutions \$75.00, Missions \$75.00; total \$150.00. G. SCHUETZE, Seaforth, Indian Mission \$5.00, Home Mission \$5.00, Negro Mission \$5.00; total \$15.00. G. SCHUETZE, She-

ridan, Indian Mission \$5.00, Home Mission \$9.60, Negro Mission \$5.00; total \$19.60. J. W. PIEPER, Stillwater, General Administration \$93.00, General Institutions \$47.00; total \$140.00. HENRY ALBRECHT, Taunton, Indian Mission \$11.00. A. MARTENS, Tyler, General Administration \$7.70. A. MARTENS, Tyler, Gen. Supp. \$5.10, Dr. M. Luth. Coll. \$6.00; total \$11.10. R. JESKE, Union, Gen. Institut. \$36.15. PAUL W. SPAUDE, Verdi, Deaf Mute Inst., Detroit, \$6.15. E. G. FRITZ, Wellington, Home Mission \$76.50, General Support \$13.50; total \$90.00. E. G. FRITZ, Wellington, Home for Aged, Golden Wedding Thankoffering Herm. and Mrs. Jul. Dettmann \$10.00, Home Mission \$16.00; total \$26.00. AUG. SAUER, Winfield, General Administration \$21.55. C. W. A. KUEHNER, Winthrop, Negro Mission \$41.44, Memory Wreath for Mrs. J. Busch \$1.00; total \$42.44. H. E. LIETZAU, Woodbury, General Missions \$56.00, Minnesota District Emergency Fund \$5.00; total \$61.00. H. E. LIETZAU, Woodbury, from Mrs. T. Munson for Indian Mission \$9.00, Negro Mission 9.00, Home Mission \$9.00; total \$27.00. H. R. KURTH, District Treasurer.

NORTH WISCONSIN DISTRICT

April

Rev. G. E. Boettcher, Hortonville, (including \$20 from Mr. and Mrs. Carl Diestler)	\$ 58.95
Rev. Imm. P. Boettcher, Sugar Bush	203.45
Rev. Imm. Boettcher, Christ Congregation, Maple Creek	76.67
Rev. Imm. Boettcher, Immanuel Congregation	94.99
Rev. Th. Brenner, Freedom	52.70
Rev. Melvin W. Croll, Florence	11.50
Rev. Christ. A. F. Doehler, Escanaba, Mich.	158.08
Rev. Paul C. Eggert, Abrams, Grace Congregation ...	31.30
Rev. Paul C. Eggert, St. Paul's Congregation	29.00
Rev. Paul C. Eggert, Little Suamico	7.55
Rev. A. Froehke, Neenah	775.00
Rev. W. G. Fuhlbrigge, Coleman	87.82
Rev. W. G. Fuhlbrigge, T. Beaver	99.73
Rev. Kurt R. F. Geyer, Peshtigo	165.34
Rev. Br. Gladosch, Greenleaf	110.50
Rev. Roy B. Gose, Jacksonport	62.00
Rev. W. G. Haase, Two Rivers	265.08
Rev. A. Habermann, Bonduel	25.00
Rev. A. Habermann, Angelica	16.00
Rev. Wm. J. Hartwig, Montello	417.10
Rev. Wm. J. Hartwig, Mecan	244.12
Rev. W. C. Heidtke, Depere	37.40
Rev. Carl Henning, T. Grover	56.00
Rev. Carl J. Henning, Sault St. Marie, Mich.	11.20
Rev. Otto C. Henning, Sevastopol	95.86
Rev. M. Hensel, Weyauwega	220.73
Rev. E. C. Hinnenthal, Forestville	24.73
Rev. Theo. Hoffmann, Gladstone, Mich. Dr.	1.80
Rev. Henry Hopp, Daggett, Mich.	46.20
Rev. A. G. Hoyer, Princeton	218.70
Rev. O. T. Hoyer, Winneconne	22.30
Rev. O. T. Hoyer, Zion	13.50
Rev. H. A. Kahrs, Powers, Mich.	9.60
Rev. H. A. Kahrs, Ford River	4.60
Rev. Gerh. Kanies, Kewaskum	143.65
Rev. L. Kaspar, Greenville	184.34
Rev. L. Kaspar, Clayton	28.00
Rev. E. H. Kionka, T. Newton, St. John's Congregation	133.24
Rev. E. H. Kionka, T. Newton, St. Paul's Congregation	29.35
Rev. P. J. Kionka, Maribel	162.53
Rev. H. Koch, Reedsville	288.32
Rev. W. A. Kuether, Kewaunee	67.60
Rev. W. A. Kuether, Carlton	24.67
Rev. John Masch, Black Creek	65.30
Rev. Louis E. Mielke, Shiocton	74.73
Rev. Louis E. Mielke, Deer Creek	10.93
Rev. Paul Th. Oehlert, Kaukauna	72.32
Rev. E. P. Pankow, Green Lake	60.00
Rev. Gerh. Pieper, Fond du Lac	405.96
Rev. Emil Redlin, Ellington	67.70
Rev. Emil Redlin, Stephenville	16.20
Rev. F. A. Reier, Dale	104.60
Rev. Edw. C. Reim, T. Forest, St. Paul's Congregation	133.29
Rev. Edw. C. Reim, T. Forest, St. John's Congregation	34.14
Rev. W. Roepke, Marquette, Mich.	32.68
Rev. W. Roepke, Bruce's Crossing	23.78
Rev. W. Roepke, Green Garden	55.78
Rev. M. F. Sauer, Brillion	210.58

Rev. T. J. Sauer, Appleton	598.00
Rev. Norman Schlavensky, Eaton	10.95
Rev. Norman Schlavensky, Fontenoy	114.30
Rev. Wm. Schlei, Collins	176.00
Rev. H. A. Schneider, Fremont	39.65
Rev. E. Schoenike, Greenleaf	33.85
Rev. E. Schoenike, Casson	87.33
Rev. J. Schulz, Vandyne	150.50
Rev. Fr. Schumann, Sawyer	27.65
Rev. V. J. Siegler, Nasewaupee	33.20
Rev. Ph. Sprengling, Centerville	50.63
Rev. O. Theobald, Oshkosh	27.89
Rev. K. A. Timmel, North Fond du Lac	166.35
Rev. Karl F. Toepel, Algoma	600.00
Rev. Wm. Wadzinski, Marquette	42.93
Rev. A. H. J. Werner, Center	59.77
Rev. F. C. Weyland, Larsen	16.45
Rev. F. C. Weyland, Readfield	15.00
Rev. F. C. Weyland, Caledonia	9.00
Rev. W. A. Wojahn, Eldorado, St. Paul's Congregation	110.30
Rev. W. A. Wojahn, Eldorado, St. Peter's Congregation	95.87
Rev. Aug. F. Zich, Green Bay	140.74
Rev. Aug. F. Zich, Pine Grove	16.50
Rev. R. E. Ziesemer, Appleton	245.90

\$9,162.93

Budgetary \$8,908.83

Non-Budgetary 254.10

\$9,162.93

ALBERT VOECKS, Cashier,
Appleton, Wis.

SOUTHEAST WISCONSIN DISTRICT

Rev. L. W. Baganz, St. John's Congregation, Burlington, Coll. for General Fund \$100.00, General Institutions \$100.00, Indigent Students \$28.89	\$ 228.89
Rev. P. J. Bergmann, Christ Church, Milwaukee, Coll. during April for General Mission \$100.00, General Support \$37.90	137.90
Rev. E. R. Blakewell, Epiphany Congregation, Racine, Coll. during April for Dakota-Montana Academy \$13.10, Home Mission \$25.00	38.10
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Iron Ridge, Lenten and Easter Offering for General Fund \$25.00, Seminary Thiensville \$25.00, North- western College \$50.00, Home Mission \$25.00, General Support \$20.42	145.42
Rev. John Brenner, St. John's Congregation, Milwaukee, Coll. during April for Northwestern College \$259.00, Lutheran High School, Milwaukee, \$15.50, Lutheran Children's Home \$25.00	299.50
Rev. Martin L. Buenger, Trinity Congregation, Caledonia, Coll. during Lent for General Fund	38.25
Rev. R. O. Buerger, Gethsemane Congregation, Milwaukee, Sunday School Birthday Offerings for Indian Mission \$10.00, Home Mission \$10.00, Negro Mis- sion \$5.00; Sunday School Children Daily Offerings during Lent for Seminary Thiensville \$25.00, North- western College \$25.00, Martin Luther College \$25.00, Indian Mission \$25.00, Home Mission \$25.00, Negro Mission \$11.36; Coll. for Lutheran High School \$50.00, Lutheran City Mission \$50.00	261.36
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Coll. for Lutheran City Mission \$99.00; Lenten Offerings for General Institutions \$300.82	399.82
Rev. H. W. Cares, Immanuel Congregation, Tp. Herman, Easter Offering for Seminary Thiensville \$10.00, Northwestern College \$10.00, Michigan Seminary \$9.45; Zions Congregation, Tp. Theresa, Easter Of- fering for Martin Luther College \$11.14, Dakota- Montana Academy \$10.00	50.59
Rev. E. Ph. Dornfeld, St. Mark's Congregation, Milwau- kee, Coll. for General Fund \$181.00, Lutheran City Mission \$11.31	192.31
Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Lenten Offerings for Home Mission	107.53
Rev. H. H. Ebert, Saron's Congregation, Milwaukee, Easter Offering for General Institutions	144.79

Rev. H. and W. Gieschen, Jerusalem's Congregation, Mil- waukee, Coll. during March for General Institutions \$220.75, Lutheran City Mission \$12.98; from Mis- sion Box for General Mission \$1.00	234.73
Rev. Fred Graeber, Apostel Congregation, Milwaukee, Coll. for General Fund \$100.00, Synodical Reports \$25.00, Finance \$25.00, General Institutions \$100.00, Home for Aged, Belle Plaine, \$10.00, General Mis- sion \$100.00, Indian Students \$20.00, General Sup- port \$20.00, Lutheran High School \$25.00, Lutheran City Mission \$35.00	460.00
Rev. Frank G. Gundlach, Salem's Congregation, W. Granville, Lenten and Easter Offerings for General Fund	68.63
Rev. A. F. Halboth, St. Matthew Congregation, Milwau- kee, Coll. for Lutheran High School \$155.00, Lu- theran City Mission \$200.07	355.07
Rev. Ph. H. Hartwig, Christ Church, Pewaukee, Easter Offering for General Mission	10.00
Rev. E. W. Hillmer, St. Luke's Congregation, Kenosha, Lenten and Easter Offerings for Seminary Thiens- ville \$20.00, Northwestern College \$20.00, Indian Mission \$5.00, Home Mission \$20.00	65.00
Rev. Gerald O. Hoenecke, St. Paul's Congregation, Cudahy, Collection during March, April and May for General Fund	38.70
Rev. W. A. Hoenecke, Bethel Congregation, Milwaukee, Easter Offering for General Mission \$50.00, Semi- nary Thiensville \$63.00, Lutheran City Miss. \$30.00; Pensions, personal \$5.00	148.00
Rev. Raymond W. Huth, Messiah Congregation, Milwau- kee, Coll. during January, February and March for General Institutions \$15.00, General Mission \$20.50; from Sunday School for Indian Mission \$10.00	45.50
Rev. J. G. Jeske, Divine Charity Congregation, Milwau- kee, Coll. for Lutheran City Mission	40.00
Rev. L. F. Karrer, St. Andreas Congregation, Milwaukee, Lenten and Easter Offerings for Seminary Thiens- ville \$10.00, Northwestern College \$10.00, Martin Luther College \$10.00, Home Mission \$6.00, Negro Mission \$5.54	41.54
Rev. P. W. Kneiske, St. John's Congregation, Lannon, Lenten Offering for General Fund \$20.50; Easter Offering for Seminary Thiensville \$10.00, North- western College \$13.02, Indian Mission \$5.00, Home Mission \$15.00	63.32
Rev. H. F. Knuth, Bethesda Congregation, Milwaukee, Coll. for General Fund \$1,233.65; personal gift for Lutheran City Mission \$5.00	1,238.65
Rev. Wm. C. Mahnke, St. John's Congregation, Root Creek, Coll. during January, February and March for General Fund \$64.28; Palm Sunday Offering for Lutheran High School \$39.30	103.58
Rev. Ph. Martin, St. Luke's Congregation, Knowles, Easter Offering for General Institutions \$13.82; St. Paul's Congregation, Brownsville, Easter Offering for General Institutions \$71.40; from the Ladies' Aid as a Memorial Wreath to Mrs. Louis Blank for General Mission \$5.00	90.22
Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Coll. during March for General Fund	200.80
Rev. W. Reinemann, Friedens Congregation, Elkhorn, Lenten and Easter Offering for General Fund \$49.51, General Mission \$26.84, Indian Mission \$25.00, Home Mission \$25.00	126.35
Rev. M. F. Rische, Davids Stern Congregation, Kirch- hayn, Coll. during April for Home Mission	27.55
Rev. Gust. E. Schmidt, St. Paul's Congregation, East Troy, Easter Offering for General Fund	66.88
Rev. M. F. Stern, St. Paul's Congregation, Neosho, Spe- cial Offering for Indian Mission \$15.06; Coll. during April for General Institutions \$44.45	59.51
Rev. A. B. Tacke, Zebaoth Congregation, Milwaukee, Coll. for General Fund \$156.73, Lutheran High School \$6.20	162.93
Rev. Jul. Toepel, St. Matthew's Congregation, Tp. Maine, New Year's Offering for General Fund \$20.10; En-	

velope Offering for Lutheran Children's Home \$13.95	34.05
Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Coll. during March and April for Home Mission	147.47
Rev. F. Zarling, St. Matthew's Congregation, Iron Ridge, Coll. during February and March for Seminary Thiensville \$22.85, Northwestern College \$22.80, Martin Luther College \$22.80, Indian Mission \$45.00, Home Mission \$52.80, Negro Mission \$40.00, Poland Mission \$12.09	218.34
Zion's Congregation, Allenton, by John Pamperin, Secretary, Good Friday and Easter Offering for Budget	58.79
	<u>\$6,144.97</u>
Budgetary Receipts	\$5,331.66
Non-Budgetary	813.31
	<u>\$6,144.97</u>

CHAS. E. WERNER,
Cashier.

May 18, 1931.

TREASURER'S STATEMENTS

April 30, 1931 — 22 Months

Receipts Distributed and Disbursements

FOR	Receipts	Disbursements
General Administration	\$225,650.56	\$ 96,235.61
Educational Institutions	248,898.29	380,736.22
Home for the Aged	12,570.02	15,682.55
Indian Mission	37,719.71	65,728.29
Negro Mission	21,538.42	48,595.30
Home Mission	169,439.14	210,198.44
Poland Mission	9,005.64	28,402.46
Madison Student Mission	3,003.96	9,974.74
General Support	24,913.89	37,150.93
Indigent Students	9,704.62	15,525.05
To Retire Debts	11,597.28	

Total Collections and Revenues	\$774,041.53	\$908,229.59
Coll. to Retire Debts, Brenner	72,616.76	
	<u>\$846,658.29</u>	

Deficit	\$ 61,571.30
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Statement of Collections for Budget Allotments and Arrears

	Receipts		Allotments	Arrears
	7/1/29 to 4/30/31	22 Months		
Pacific Northwest	\$ 2,323.71		\$ 1,451.00	
Nebraska	21,489.68		215.72	
Michigan	56,103.21		17,143.98	
Dakota-Montana	27,012.99			
Minnesota	124,232.72		32,383.27	
North Wisconsin	123,329.54		77,140.36	
West Wisconsin	130,026.80		61,341.04	
Southeast Wisconsin	123,902.24		96,974.46	

Total Coll. from Districts	\$608,420.99	\$893,750.00	\$286,649.83	1,320.82
			<u>\$285,329.01</u>	

From other sources	3,264.83		3,264.83	
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Total	\$611,685.82		\$282,064.18	
From Rev. Brenner	72,616.76		72,616.76	

Total Collections	\$684,302.58		\$209,447.42	
From Altenheim Fund ..	2,903.15		2,903.15	

Revenues	\$687,205.73		\$206,544.27	
	159,452.56	160,416.64	964.08	

Total for Budget	\$846,658.29	\$1054,166.64	\$207,508.35	
Budget Disbursements and Debt Reduction	908,229.59	908,229.59	145,937.05	

Deficit	*\$61,571.30		*\$61,571.30	
Unappropriated		\$145,937.05		

Debts	
July 1, 1929	\$713,188.30
Debts made since	193,674.83
	<u>\$906,863.13</u>
Debts paid	232,622.19
	<u>\$674,240.94</u>
Debts on April 30, 1931	
Decrease	\$ 38,947.36

THEO. H. BUUCK,
Treasurer.

TREASURER'S CASH ACCOUNT

April 30, 1931 — 22 Months

Accretions

Cash Balance July 1, 1929	\$ 29,005.06
Coll. for Budget, District	611,685.82
Coll. for Budget, Rev. Brenner	72,616.76
Revenues	159,452.56
Church Ext. Accts. paid	15,970.14
Church Ext. Revenues	922.78
Trust Funds previously rep.	19,639.39
Prof. M. Wagner Memorial	121.00
J. Hadler Estate	4,000.00
West Wisconsin Luther Fund	35.00
Southeast Wisconsin Pension Fund ...	7.00
Nebraska District Pension Fund	10.00
Schulz Memorial Wreath	6.00
Seminary Bldg. Com Wick Acct.	48,327.82
Sale of Assets	35,300.00
From Altenheim Fund	2,903.15
Fire damage Theol. Sem.	520.00
	<u>\$1,000,522.48</u>

Liabilities

Accounts Payable	\$ 5.00
Notes Payable issued	\$153,921.46
Notes Payable paid	192,474.10
Minus	*38,552.64
Non-Budgetary Coll.	29,926.07
Non-Budgetary paid	29,925.79
Plus28
Inmates Deposits	1,000.00
Inmates Deposits paid	1,400.00
Minus	*400.00
Total net cash to account for	<u>\$961,575.12</u>

Disbursements

Budget disbursements	\$908,229.59
Church Ext. Loans	9,240.65
Church Ext. Expense	144.76
Accounts Receivable	965.47
Inst. Cash Advances	475.00
1927-1929 Budget Funds remitted	56.40
1927-1929 Trust Funds remitted	3,236.40
1929-1930 Trust Funds remitted	18,114.39
Loans to Poland	800.00
124 Mich. Coll Transfer	50.00
	<u>941,312.66</u>
Cash on Hand May 1, 1931	\$ 20,262.46

"QUITTUNGEN"

Other Sources

Previously reported	\$ 3,220.83
Rev. C. F. Kock, Home for Aged ...	16.00
Julius Hortienne, Medford, Madison Student Mission	3.00
Geo. Isenberg, Baraboo, Madison Student Mission	25.00
	<u>\$ 3,264.83</u>

THEO. H. BUUCK,
Treasurer.