

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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MORNING HYMN

Lord Jesus, glorious Light,
The night of rest is over.
With beams of grace anew
Thy mercy me will cover.
Awakened now from sleep,
My spirit yearns for Thee.
Do Thou through all the day
My dear Companion be.

What shall I render Thee
In grateful adoration?
O'erwhelmed by floods of grace,
I offer as oblation
My body, soul, and mind
Each moment of the day.
No other gift have I
At Thy blest Feet to lay.

Accept my soul, dear Lord,
As Thine since Thou hast bought her.
May she to Thee be wed,
Kept by the love that sought her.
In Thy divine control
Take my surrendered mind,
And thus may I reflect
Thy likeness, tender, kind.

Accept my body, Lord,
I humbly pray Thee, take it.
Transform it as Thou wilt,
Thy House and Temple make it.
Stir Thou my every power
To pure activity.
Let body, soul, and mind
United be with Thee.

My body now is clothed.
O let Thine image solely
Be on my soul impressed,
Clothe her in raiment holy.
Thy blood and righteousness
Her robe of glory be,
And may the gold of faith,
Redeemer, shine for Thee!

Array me, Savior mine,
By virtue of Thy merit,
With wisdom, patience, love;
Direct me by Thy Spirit,
Grant me a chaste, pure heart,
Clothed with humility.
Well pleasing in Thy sight
May this adorning be.

May Thy pure Presence stay
Before my eyes, dear Savior.
Surround me like the air,
Control my whole behavior.

Let heart and mind and tongue,
Each hour of this new day
Adore Thee, Lord, my God,
And own Thy sovereign sway.

Bless all I undertake;
Bless thoughts, and words, and actions.
By Thy blest Spirit's might
Keep me from vain distractions.
Let me through all the day
Thy precious Name adore,
And be Thy very own
Now and forevermore.

Translated from the German.

Anna Hoppe.

LABOR DAY

Labor Day will soon be celebrated again. The addresses will no doubt voice the bitter complaint of the thousands upon thousands of the workers in our land who cannot find employment and who are with their families facing a winter of suffering. There will be a demand for relief measures and for constructive thought that will lead to the enactment of laws that will prevent a situation of this kind in the future, laws providing for insurance against unemployment, for old age pension, etc. Society should strive to save its members from such mental and physical suffering. However, great wisdom is required, and calm judgment, lest a remedy adopted in haste eventually prove worse than the disease itself.

Men appeal to the churches to assume the leadership in this matter. It is plainly stated that their failure to do this would prove that they have outlived their usefulness, and that this would justify the defection of the masses from the churches.

But Christ has clearly defined the mission and the message of His Church. In His name and by His authority it is to preach the Gospel of Salvation to a sinful world. When the Church speaks, it must speak with the authority of Christ. But it has no authority from Him to propose economic measures. The Church is a witness and not a ruler who compels unwilling men to obey His demands. The churches can, and do, preach into the hearts that receive their message the love of Christ, which begets in such hearts true charity toward the neighbor. The churches should in these trying times care for the suffering brethren and lend a helping hand also to those who are without the pale.

Rev C Buenger Jan 32
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But the Church does more. It teaches man to understand the situation. It comforts and sustains the sufferers that they do not despair. It shows men how to turn their loss into gain and their sorrow into joy. It takes them by the hand and leads them to Him from whom all help and every blessing comes.

Ideal Conditions There was a time when the worker on earth enjoyed ideal working conditions. Genesis 1:18 tells us about it:

And the Lord God took the man and put him into the garden of Eden to dress it and keep it.

God created the earth and planted the garden of Eden. He put Adam into the garden. The garden remained God's. Adam did not own it; he had no claim whatsoever against God. He owed it to the goodness of God that he had been called into existence and that he was permitted to live in the garden and to enjoy its treasures.

The garden was, as were all the creatures of God, good, but it required dressing and keeping. God had planned it so. Man was not to lead a life of idleness or of mere contemplation. He was to work in the service of God for the glory of God.

A high privilege, to work and, at work, to discover daily new wonders of the power, the wisdom and the goodness of his Heavenly Father; to be permitted to plan and to execute, a partner, as it were, of the Creator.

Work was not a burden but a constant joy. There was no fear, no anxious care for the future. A free son of God worked among the things created by the Father, and as his hands moved busily, his heart and his lips sang the praise of the Father.

A Terrible Change But now, how different! A terrible change has taken place. We should know what caused it. We must know, if we would really understand conditions as they are at the present. Genesis 3:17-19 offers us God's own explanation:

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

The whole earth is under the curse of God on account of the unbelief and disobedience of man, and this curse will remain unto the day of judgment. Rom. 8:19-21.

And fallen man under the dominion of satan by his sinning brings additional troubles upon himself and adds to the misery and suffering of his fellow man.

Man labors in the sweat of his brow and battles thorns and thistles in every field of human endeavor. His heart is filled with fear and his soul burdened with anxious care. Obstacles everywhere, disappointments, failures and losses. Sickness, decrepitude, poverty. Crop failures, business depression, unemployment. All these sufferings and griefs have been caused by sin, and in them we feel the hand of God resting upon our sinful race. He who ignores or denies these facts will ever theorize and speculate in vain.

To God Whether we acknowledge it or not, God is dealing with us through the things that appear to be merely natural; and true wisdom demands that we turn our thoughts to God.

Men are pleased to assume that they are by their wit and their labor wresting a living from nature. Now, God did not destroy the world after the fall. He wants to preserve it for a time for the purpose of His saving grace. He chooses to do this by natural means. So He commands us to work and rewards industry with earthly gifts.

Eph. 4:28: "Let him that stole steal no more but labor with his hands the thing which is good, that he may have to give to him that needeth."

2 Thess. 3:12: "That with quietness they work and eat their own bread."

Prov. 12:11: "He that tilleth his land shall be satisfied with bread."

Prov. 22:29: "Seest thou a man diligent in his business? he shall stand before kings."

But our work does not really produce, nor can it provide. The Scriptures declare:

Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

The present situation in the field of labor and of business drives this truth home to us forcibly. After six thousand years of human progress, with all our knowledge, skill and efficiency, we have brought about conditions that strike fear to our heart. We are perplexed. The entire world is trembling. And there is no one who can show us a way out of our difficulties.

Without the blessing of our God all our labors are in vain and all our plans come to naught. Our harvest from the fields, our wages, our profits from business, in fact, all our earthly possessions, notwithstanding the work we do come to us as the free gift of God, "without any merit or worthiness in us." The Scriptures testify abundantly that he bestows His gifts according to His pleasure and that He withholds them to punish the wicked and to chasten His children. Only His hand can stay the ruinous course humanity has taken; only He can restore to us the bless-

ings of employment and business and their rewards. Back to God! should be the message of Labor Day.

Back to God? How dare we approach Him and ask Him for His blessings? He is holy, and we are sinful and justly deserve His temporal and eternal punishment. What does the bountiful God, the Giver of all good gifts behold when He looks down upon the children of men? The service of mammon, covetousness, envy, theft, robbery, fraud, oppression, wanton wastefulness, intemperance, pride and many other abuses of His precious gifts.

And still we may return, for Jesus sends us to God with the petition: "Our Father who art in heaven give us this day our daily bread."

Through Jesus Yes, through Jesus we can approach Him without fear of being repulsed; we can cry to Him with the firm confidence that He will hear us. Men like to picture Jesus as the worker, the "carpenter of Nazareth." They call Him the advocate of the masses who revolted against the abuses obtaining in society in His days and who strove to change the order of things, sealing His protest with His death. Such men do not understand their needs; they do not know Jesus and His mission in this world. The important thing is not the adjustment of the relation of man to man, but the adjustment of man's relation to his God. We need the Jesus whom John witnesses: "Behold the Lamb of God, which taketh away the sin of the world." Of whom Paul declares: "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." The way back to God is that of true repentance. By faith in the blood and merit of Jesus Christ we are again at one with God.

Father — Children He is our true Father and we are His dear children, and so the old order is restored as far as this is possible among sinful men in a sin-ridden world.

Fear and anxious cares are banished; childlike faith has taken their place. Matt. 6:25-34.

God's treasure chambers are open to those who pray and His strong arm ready to succor His children who cry to Him. Matt. 6:6; 9:13; 7:7-11; Ps. 50:15; 145:18-19; 91; 121.

Even the thorns and thistles are a blessing to the believers. Rom. 8:28; 5:3-5; Hebr. 12.

Our daily work is again a joyous service rendered our God, the fruits of our labors to serve His gracious purposes and to glorify Him. 2 Thess. 3:6-13; Eph. 4:28; Is. 58:7; Hebr. 13:16; Eph. 6:5-8; Col. 3:22-24; Matt. 25:34-40.

Psalm 28: "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine

house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel.

J. B.

COMMENTS

The Falling Birthrate and Christianity Gustave Hervé, editor of the *La Victoire* in France, comments on the low birth rate in his country, according to a news report in the *New York Times*. With a mortality total of 34,679 in excess of the birthrate for the first quarter of the present year, he propounds the question: "Is our numerical recovery possible?"

"With our healthy optimism, we believe that it is. Seventy per cent if not 100 of our falling birthrate, from its very beginning, has been due to the systematic dechristianization of the country by the French Revolution, which produced all the devastating effects that began about 1880, and the application of our so-called 'lois laiques' (lay laws). By placing all the forces of the State at the service of a restoration of religious spirit — Catholic, Protestant, or Jewish — in our nation, just as since 1880, we have placed them at the service of dechristianization, we would obtain by a sure stroke, with a revival of moral and family discipline, not only the arrest of our depopulation but a revival of our normal birth-rate."

Of course this French editor is writing in the interest of a larger population to combat the forces of Germany, whose birthrate, by the way, is also falling at an alarming rate. We agree with him as to the cause of this race-suicide, but cannot see how the "placing of all the forces of the State at the service of a restoration of religious spirit" will help much. If the Church, be it Catholic, Protestant, or Jewish, cannot by its teachings and moral suasion lead the people into a true religious spirit, we fear that no laws of force by the State can do any more.

The remedy is not so easy as that, because the root of the evil lies much deeper. The love of money, the love of the world, and the lust of the flesh — these are the real causes of this malady. And these deep-rooted sins cannot be removed by legislative enactment nor by the laws of the church, they can be cured alone by the right use of the Word of God, Law and Gospel. Z.

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A Remarkable Statement The "Neues Wiener Journal" prints in a prominent place a remarkable statement by Dr. E. Wengraf, an atheist. We translate it from "Der Lutheraner":

Every antireligious propaganda seems a crime to me. Not that I demand prosecution by the authorities, most certainly

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not; but I find such propaganda immoral and detestable. Not from a zeal of faith — nothing could be more remote from me — but from the simple knowledge gained from the experiences of a long life, that under given similar circumstances a religious man is happier than one who has no religion. Indifferent to every positive faith and given to skepticism, I have envied other men whose deep religiousness gave them firm support in all the tempests of life. To uproot such men spiritually is a dastardly undertaking. I hate proselyting in every form. And still I am able to comprehend that one who is firmly convinced that he has the saving faith will be eager also to convert others to it. A propaganda of unbelief I can not comprehend. No one has the right to take from another his sheltering roof, though it be but a crumbling hut, if he is not certain that he can give him instead a better and more beautiful house. But to lure men out of the inherited home of their soul, to drift about without a guide in the jungle of hypotheses and philosophical question marks, is criminal fanaticism or criminal frivolity.

An atheist glorifying faith in God! An unbeliever severely condemning those who would destroy the faith of others! Truly, a remarkable testimony. His words cannot fail to make us more thankful for the precious gift of faith and more careful not to endanger the faith of another. We are reminded of the words of the Lord, Matt. 18: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come, but woe to that man by whom the offence cometh." J. B.

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The Cause The effect shocks us. We should seek the cause. No one can have remained calm and careless when he read of the recent crime in Michigan, the brutal, beastly murder of four young people by youthful criminals. In fact, the papers daily show us men "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness: full of envy, murder, debate, deceit, malignity; whis-

perers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful," Rom. 1.

And the cause? "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became foolish and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." — "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever." — "For this cause God gave them up unto vile affections." — "God gave them over to a reprobate mind."

Terrible, God gave them up. As long as possible God restrains also the unbelievers and keeps their lives within the bounds of decency, saves them, as it were, from themselves. But when they persistently refuse to believe in Him and to worship and obey Him, He withdraws His hand and permits them to follow the inclinations of their godless heart. That is the explanation for the crime wave of our day.

The scientific study of the human mind will not help us; nothing human can avail. There is only one salvation for us, that of which Paul says: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." J. B.

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Count the Cost The Institute of Social and Religious Research, endowed by Rockefeller, has measured and spanned the church from a variety of different points of attack: notably "religious conditions in rural communities, among immigrant groups, in mill towns, and in city situations," says the Christian Century. However, one most important angle of observation has, as yet, not been occupied, according to an editorial in this paper. We quote the following:

We can conceive no more valuable service which this organization could render at present than to investigate the matter of church debts. How many of the Protestant churches of the United States are in debt? To what extent has the recent wave of church building imposed a heavy burden of debt on congregations? The facts are not available, but we are convinced that they would, if secured, go a long way toward explaining much of the stagnation in church work. To one who circulates among churches in all parts of the country there is an appalling monotony in the refrain heard from pastors: "Yes, there is so much that I would like to do; but my predecessor induced the people to building this great church,

which is staggering under this tremendous debt, and all our energy now has to go into raising our payments." Here is one matter on which exact statistics would have immense importance. Cannot the institute gather them?

The subject is interesting. We have no doubt that the orgy of spending which had sway as long as our people rode the crest of prosperity's wave was also extended to the building of churches. We are more prone to listen to the promptings of the spirit of rivalry than to the advice which calm, deliberate judgment would suggest. Lavish expenditure and the loss of all sense of proportion are sometimes excused with the sentiment which David uttered to Araunah, 2 Sam. 24: 24: "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." What has no value to us cannot be looked upon as a sacrifice when given to the Lord. Our sacrifices must be our very own. Does that hold good when you dedicate a house of worship to God with the understanding that the next generation will actually pay the cost? Is not that the idea which David refused to entertain? Araunah tendered the place for the altar — **his** threshing-floor; he offered the beasts of sacrifice, **his** oxen; he offered the fuel for the necessary fire for a burnt-offering, **his** threshing instruments and other instruments for wood. David declined the offer and insisted on paying for it all handsomely; it was not to be Araunah but David who would come to the Lord with sacrifice. That is the sense in which the Lord accepted it: "So the Lord was intreated for the land, and the plague was stayed from Israel." As an added thought we would also emphasize that in paying the price, fifty shekels of silver, David did not go into any other man's pocket: he took of his own substance.

There is another thought suggested by the words, "stagnation in church work" in the above. Members of a church which is groaning under an undue load of indebtedness are bound to lose the keen sense of responsibility which they should bring to the task of building the Kingdom abroad. That is work which the Lord has given us to do and it is not for us to offer our hands for fetters which will make a cheerful and able participation in the task impossible. Obligations here remaining unfulfilled are a suggestion to others that they assume our load, to carry it together with their own, which tries their courage and strength; or they point the other way which is equally disastrous: curtail the work which the Lord has given us to do to meet our diminished powers.

Let us bring foresight and judgment to what we do in the Lord's vineyard, lest we fall short in anything essential. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether we have sufficient to finish it?" Luke 14: 28.

G.

Lying Tongues In his second epistle to the Thesalonians St. Paul speaks of one whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." The Apostle goes on to portray the dread results of such malicious obstruction to the truth when he says: "And for this cause God shall send them strong delusions, that they should believe a lie." That of which St. Paul by the Spirit wrote in his day, "for the mystery of iniquity doth already work," seems to have come to its full fruition in our time. For that reason St. John's admonition, "Try the spirits whether they are of God," should be earnestly entertained and followed out with assiduous care. Enlarging on this text the "Bible Banner" makes the following pointed statement:

This is the command of God to the children of God. They are, of course, the only ones who can prove the spirits. If there was ever a time when Christians needed this admonition it is the present one. And perhaps at no time have people been less inclined to obey than now. There rather seems to be the tendency to accept the spirits without proving whether or not they are from God just because they come with something new, different and sensational.

One of the present day spirits that Christians do well to prove is the Tongues Movement. It is on the advance. Church people are attracted by it. In obedience to God they should subject the entire movement to the test of God's Word as well as take knowledge of its activities and fruits. With the latter in view we offer from "Our Hope" the following comments and quotations:

The Pernicious Tongue Movement

Our friend Dr. Louis S. Bauman, pastor of the First Brethren Church in Long Beach, California, has rendered a real service in publishing an excellent brochure against the Modern Tongue Movement. He shows up its unscriptural claims and then judges this unscriptural and pernicious movement by its fruits. Underneath much of this delusion are the worst things of the flesh, such as fornication, adultery, and even worse. We quote from Mr. Bauman's pamphlet:

"Our next close personal experience with the Movement came when a member of the writer's church arose in a prayer meeting to testify as to her 'wonderful experience,' and to declare that she was going to pray that the writer, her pastor, and his church, should know the 'sweetness' of a 'baptism' she had come to know. Her testimony came to us as a surprise, for we had not yet learned that she was attending a Tongue meeting in our city. We had always held her and her family in very high regard. We still hold her husband and children in that same regard. To tell the full story of the result of this 'baptism' in the life of this woman would be to give, as Sir Hobert Anderson says of the case of H. J. Prince — 'the details of a disaster that would gratify none save the prurient and the profane.' It is enough if we shall say here that certain 'sisters' within the Tongues Movement in our city advised this lady that inasmuch as her husband was not sympathetic with the Tongues brand of religion, their marriage was not 'in the Lord.' Therefore, they advised her that it would be perfectly proper for her to ignore this marriage and to enter into 'a spiritual alliance' with a certain

Tongues preacher. This she did! She forsook a fine Christian husband and fine Christian children, and went away with this preacher to conduct Pentecostal meetings over the country. Another wrecked home! Another fine family bowing its head in disgrace and shame! Another bitter fruit of this demoniacal move movement! In the past few days, members of three different families have come to the writer to testify voluntarily to similar bitter fruits within the inner circles of the families to which they belong. Surely, surely, no gift of the Holy Spirit could bear so continually fruits like unto this!

"While writing upon this subject, just last night, one of the best known and most-loved ministers of Southern California, together with his wife, came to the study of the writer, and told us the story of a very near relative of his, caught in this awful delusion, who is about to become a case for a psychopathic ward.

That poor woman who left her husband is in this a follower of that religious mountebank Mrs. McPherson, who also left her husband. Dr. Bauman mentions her case in the following words:

"The high priestess of that 'Temple' candidly admits in her autobiography that she left her husband without any Scriptural authority whatever, and declared that in doing so, she was doing the will of God. She candidly admits that he was kindly disposed toward her and made every provision God demands that a husband make to a wife; and yet, she arose in the still hours of one night, took her children and forsook him. Our Lord stated as plainly as language can make it, 'I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery' (Matt. 5:32). There is only one conclusion possible in the case to which we are referring: she put away her husband, and NOT 'for the cause of fornication.' Therefore, in the divorce that followed and in his remarriage, she assuredly caused him to commit adultery. The mother, who has been a partner of this high priestess of the Tongues Movement, is likewise a divorced woman. Do we need to wonder that her very 'Temple' is frequently referred to as 'a Temple of Divorce' and of broken homes?"

Surely the influence of demons can be seen in these cults of Tongues and Pentecostalism. G.

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The Religious American Indian is portrayed by the United States Office of Indian Affairs — we quote from the New York Times — as at heart an essentially devout person, his sacrifices, his fasts, his fetishes, his ceremonies being most rigidly adhered to. "He acknowledges the existence of a Supreme Being, appeals to Him in matters of importance to himself and his tribe, and expects to spend the life beyond in accordance with his merits."

However that may be, let the missionaries among the Indians testify. We know that his religion cannot save him either here or hereafter, unless he comes to know the true God. This true God and the knowledge of Him should be brought to him by the Christian whites. The sins of the whites or palefaces in this regard, sins of omission and commission, are manifold. There is an old story, for the truth of which we cannot vouch, that well illustrates the In-

dian's hunger for the truth and the failure of his white brothers in helping him to find it.

"In 1832 four Nez Perce Indians came to St. Louis, then the seat of the Western activities among the Indians. The story is told that they came in search of the 'White Man's Book of Heaven.' They were feted, and just prior to their return to their homes, two of them having died, one of the survivors is reported to have made a speech, the authenticity of which is disputed, but which is well worthy of repetition:

"I come to you over the trail of many moons from the setting sun. You were the friends of my fathers, who have all gone the long way. I came with an eye partly open for my people, who sit in darkness. I go back with both eyes closed. How can I go back blind, to my blind people? I made my way to you with strong arms through many enemies and strange lands that I might carry back much to them. I go back with both arms broken and empty. Two fathers came with us; they were the braves of many winters and wars. We leave them asleep here by your great waters and wigwams. They were tired in many moons and their moccasins wore out.

"My people sent me to get the 'White Man's Book of Heaven.' You took me to where you allow your women to dance as we do not ours and the book was not there. You took me to where they worship the Great Spirit with candles, and the book was not there. You showed me images of the good spirits and the picture of the good land beyond, but the book was not among them to tell us the way.

"I am going back the long and sad trail to my people in the dark land. You make my feet heavy with gifts and my moccasins will grow old carrying them, yet the book is not among them. When I tell my poor blind people after one more snow, in the big council, that I did not bring the book, no word will be spoken by our old men or by our young braves. One by one they rise up and go out in silence. My people will die in darkness, and they will go a long path to other hunting grounds. No white man will go with them, and no white man's book to make the way plain. I have no more words."

E non vero, ben trovato, says the Italian, meaning: If not true, it is well invented. Many an Indian might have thus spoken after he had been debauched by his white brother's drink, gambling, dancing. All the more it must be our ardent desire to bring the "Book" to our Indian brothers. This alone will save them. Z.

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Faith-Cures These occupy a prominent place in the catalog of obstacles which present themselves and obstruct the way of the pure Gospel in our day. There is no denying that we live in an aston-

ishingly short-sighted and materialistic age — a time where ignorance of Bible truth and foolhardy self-guidance go hand in hand. People forget that the Savior said: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." With these workers of iniquity shall depart all they who have persisted in following in their wake merely because of the seeming signs which they worked. The great Day is not yet at hand, it may, however, not tarry long: still is the way open to return for the many who have been led astray by earthly hopes and the false promises of their fulfillment. There is only one way of return: true repentance. It were futile to deny that many so-called Lutherans have fallen into the snares of such hell-born teachers; every pastor can tell of cases where members have been lost from his fold by the manifestations of these "workers of iniquity." Promised help for the body is one of the most powerful arguments for the sick to trust themselves to these deceivers, particularly because they lyingly say, we come in His name. From the Lutheran Companion we reprint the following for the enlightenment of such. Speaking of "Faith-Cures" this article says:

There are many. Physicians tell us that it is possible and not at all uncommon that people become sick through their minds. It then becomes necessary to cure such diseases through the mind. Herein lies the secret of success in faith-cures. The ways are many. One is through religion.

In the American Magazine, William S. Sadler, M. D., wrote an excellent article dealing with this subject. He closes it with these words:

"But what I want to say, not as a physician but as a human being, is this: Let us call a halt on this business of starting new religions. Let us go back to our neglected Bibles, wherein it is written 'Casting all your care upon Him, for He careth for you' . . . 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest' . . . 'Who healeth all thy diseases.'

"I ask you to get a new vision of the Son of Man, going about, healing the sick and comforting the afflicted. If you are looking for a religious mind cure — and that I know of — get a religion that will not only heal your body, but that promises to do something for your soul. And it is my personal belief that the religion which does this most effectively is the simple, old-fashioned Gospel of the Lord Jesus Christ."

G.

IS THE INTEREST DYING?

Why is it, for instance, that many churches can drop their services for from one to three months in the summer with no noticeable effect? If radios were shut off for a like period, or movies closed, what a howl would arise! People still give lip service to the churches and grudging money contributions, but much of the religious fervor of pioneer days seems to have evaporated.

—Des Moines Evening Tribune.

WOMAN SUFFRAGE IN THE CHURCH

Brief Resume of a Thesis Presented Before the Pacific Northwest Delegate Conference, Ellensburg, Wash.,
June 16 to 18

The most unpopular doctrine with the masses to-day is the biblical teaching of hell. A close second is the object of my discourse to-day, consigned to me a year ago on the status of women in the Christian congregation according to Scripture. The reason for this unpopularity lies in the fact that some sects have obtained women preachers, some Lutheran bodies have granted women equal suffrage with men, some enlightened nations have given women the vote, and last but not least, the prominent position women have carved out for themselves in the professions, in industry, and in the arts and sciences of the world. Man-made policies are subject to change, philosophies are human, but the Word of God is the same yesterday, to-day and in eternity. Let us then see "what the Word of God teacheth concerning it." What the Bible teaches concerning women's position in the Church is like a tree with many branches but one taproot. Allow me to enumerate familiar branches; women preachers; deaconesses, delegates, organists, leaders, usherettes, altar societies, and voters in congregational corporations. The root of this tree with many branches goes down deep into fertile soil of our Holy Bible. In order to understand any one of these questions we must lay bare the biblical principle involved. This will be the chief burden of my message to-day. However, we are concerned chiefly with the last point named above. You are all aware of the occasion last summer at White Bluffs that brought this subject to our attention. A practical situation exists in the Pacific Northwest District. Therefore no confusion ought to exist concerning the point under consideration, viz.

Woman Suffrage in the Church

or Should Women Vote in the Congregation?

With your consent I will put up three sentences for consideration:

- I. The Relation of the Sexes.
 - A. Before the Fall.
 - B. After the Fall.
- II. The Position of Women in Civilization.
 - A. Greek.
 - B. Roman.
 - C. Hebrew.
- III. The Place of Women in Christianity.
 - A. Quotations from the Fathers.
 - B. Before the Reformation in the Roman Church.
 - C. After the Reformation in the Lutheran Church.
 - D. St. Paul's Doctrine.

Conclusions:

1. Woman shall be subject to man.
2. There is no specific passage in the Bible which denies women a vote in the congregation.

3. Whenever the voting of women is a stepping out of her subordinate position, it is contrary to Scripture.

I. *The Relation of the Sexes*

A. Before the Fall. 1 Tim. 2:13: For Adam was first formed, then Eve.

1 Cor. 11:8,9: For the man is not of the woman, but the woman of the man. This coincides with Moses, Gen. 2:20b-23, the narrative of the creation of woman. There we have a clear statement and it is a little bit of paradise. This is the ideal relation of the sexes. Thus saith the Lord.

B. After the Fall. 1 Tim. 2:14: And Adam was not deceived, but the woman being deceived, was in transgression. Here the Apostle draws attention to the Fall. Who was it that fell into sin first? Not man, but woman. The first instruction which woman gave to man had evil consequences. Therefore the dictum of God, Gen. 3:16b: Thy desire shall be to thy husband, and he shall rule over thee. This was for Eve a punishment to remind her of the Fall, and is for the whole female portion of the human race a curb. 1 Pet. 3:5,6: . . . being in subjection unto their own husbands, even as Sarah obeyed Abraham, calling him lord. For pious women this subjection is no longer a punishment. In Christ there is neither man nor woman, Gal. 3:29. Men and women are participants in the same grace. The relationship between man and wife can and should be a source of great happiness. Prov. 31:10 to end. But Christianity does not in the slightest degree annul the difference between man and woman as laid down in the record of creation. Again and again Scripture expressly states this fact Col. 3:18; 1 Pet. 3,1; Eph. 5,22-24. May this suffice to prove that the relation of the sexes is the same after the Fall as God ordained and established by Creation, viz, that the man is the head of the house. Thus the biblical principle is established.

II. *The Position of Women in Civilization*

We are chiefly concerned in this discussion with the epistles of Paul. Fully to understand Paul we need to understand Paul's world. Paul's world was the Roman Empire. Here are three great varieties of national life, the Greek, the Roman, and the Jew. When Pilate wrote the inscription on the cross in Hebrew and Greek and Latin, it was for them. The Jew with his Bible and his hope of a Messiah, the Greek with his flexible language, the universal language of civilization, the Roman welding together the incoherent provinces with its mighty legions. What was the position of women in these civilizations?

A. Greek. The Grecian high poetical ideals of women had no counterpart in actual life. If retirement, ignorance of the world and legalized respect were the portion of married women, freedom and education and the homage of man, ending in contempt, fell to the lot of the *hetaeriae*. Young women destined for this pursuit received a careful education. Hence the *hetaeriae* was connected with the

arts, the literature, and even the religion of the country. In such society it was of great moment that the Apostle should guard the Christian woman against all dress and behavior that should liken them to the vicious.

B. Roman. Roman women customarily wore the veil in the presence of men. The bride at marriage wore a veil called *flammeum*, while the usual veil was named *velum* or its derivative *velamen*. Virtuous women were too little esteemed to be allowed social freedom with men.

C. Hebrew. The condition of Hebrew women in the early Christian era was far better than in surrounding countries. Gen. 31:33; 1 Kings 7:8; Esther 2:8-11. Court of women in the Temple. Worship in the synagogues was practised at least 500 years before Christ. In them each congregation was divided by a partition five or six feet high, the men being on one side and the women on the other. To avoid confusion a speaker must go on the platform in full view of all, where for a woman to go, unless she were a prophetess, would have been indecorous and immodest. Among the early Hebrew Christians the silence of women naturally followed.

III. *The Place of Women in Christianity*

A. Quotations from the fathers. Tertullian: It is not permitted a woman to speak in the Church; but neither to teach, nor to baptize, nor to offer, nor to claim to herself a lot in any manly function, not to say sacerdotal office. Apostolic Constitutions: Our Lord and Master Jesus Christ Himself, when He sent out the Twelve to make disciples of the people and of the nations, did nowhere send out women to preach. Dr. Luther: To teach in public is an exercise of a certain kind of lordship in the place of Christ; and it is much less suitable for a woman since there is so much in men to be rebuked. Prof. Chas. Hodge: The fact that in no Christian Church was public speaking of woman permitted was itself strong proof that it was unchristian, i. e., contrary to the spirit of Christianity.

B. Woman's condition in the Church before the Reformation. With the idea of celibacy women sank lower and lower in the estimation of men. Women were not allowed to take the Eucharist in their naked hands because of their impurity. She was not allowed to sing in the Church. The Church of the Middle Ages provided itself with eunuchs.

C. Woman's position in the Church after the Reformation. The rule in the Lutheran Church is found in these words: *Mulier taceat in ecclesia*, the woman shall be silent in the Church. To this principle of the ancient Church our teachers of doctrine have ever subscribed, because they considered it according to Scripture.

D. St. Paul's Doctrine. The question as to what woman's status really is cannot be answered without a careful consideration of the Scripture passages in question. We cannot escape the plain statements of St. Paul that she shall keep silent. The two passages that enjoin the silence of woman are, 1 Cor. 14:34-36 and 1 Tim. 2:11-15.

Elaborate attempts have been made to show that the word translated "to speak" in 1 Cor. 14 means simply to babble, and that the Apostle did not intend to forbid women's intelligent speech in promiscuous assemblies. In opposition to this we may say that the usual meaning of the word "lalein" is not to babble but to speak. Cf. 1 Cor. 2:7; 2:13; 12:3; Heb. 1:1.2; 2:3. Some hold that the silence enjoined applied only in synagogues or other Church buildings, but the word "Church," the *ekklesia*, means assembly of any religious kind, in any place, and does not mean the building where the assembly meets.

The question which primarily concerns us is, are the commands which Paul imposes upon women of the primitive Church binding upon the women of to-day? If silence is still enjoined why not veiling of the head? The difference is between custom and principle. Cf. Foot-washing, anointing with oil. But how about the silence feature? Was that, too, merely a custom? As far as absolute silence is concerned we may answer with a qualified "yes." The modern woman argues but things are different now. Woman is no longer veiled, she enjoys social equality with men, she is on equal footing with men in school and business. In church her position is greatly altered. She teaches with men, she administers the affairs of the women's society, she votes in hospital and orphanage associations, mission societies and Lutheran educational committees. Why not let down the bars in the administrative affairs of the Church? Why not let her vote with the men on affairs of the Church? Why not let her hold office or represent the Church at synodical meetings? Some churches are ordaining women. We don't want to go so far, but grant us at least a voice in the Church affairs in which we are so vitally interested. Many of us are contributors, widows or unmarried. You ask for our money, we have no jurisdiction over the disposition of it. Surely we are just as interested in the calling of a new pastor as the men are. He is the shepherd of our souls, too. No taxation without representation. The subjection of women to man is a biblical principle binding for all time. The Gospel does not annul this natural law, but confirms it in God's ordinance. But the woman might argue, I admit the duty of wifely subjection, but how far does this female subjection go? Paul does not say the woman shall be subject in the congregation, but she shall be silent in the congregation. Why? The law already prescribes her subjection and of the general law he but makes an application. 1 Tim. 2:12 "nor to usurp authority over man." In meetings of Christians, in political meetings, in general social intercourse with men, the woman must never forget that she is a woman and must not usurp the position of man. But, insists the woman, how about the right to vote? Does Scripture forbid us to vote? We must admit there is no Bible passage that forbids woman a vote. Such an action, however, becomes sinful when thereby women desire to emerge out of their subordinate position and with men desire to

participate in actual Church government. We there distinguish between voting *per se* and voting right. The demand of the ballot in Church as a right cannot be brought into harmony with the Bible. There may be cases, conditions and circumstances in a church where a mere voting of women would not necessarily denote active participation in Church government, where it would not conflict with the divinely appointed relationship of woman to man. In spite of this the leadership, the control of the Church remains entirely in the hands of the men. It happens in the home where the man is the head of the house or ought to be. The sentiment of the women should be obtained and may be obtained by a vote. Our women are a force in the Church, and we should not ride roughshod over it. But the principle must be maintained that also in congregational affairs man is the head, the ruler, and woman the helpmeet.

1. Woman shall be subject to man.
 2. There is no specific passage in the Bible which denies woman a vote in the congregation.
 3. Whenever the voting of women is a stepping out of her subordinate position, it is contrary to Scripture.
- Arthur Sydow in "The Evangelist."

A DOCTRINAL CHURCH

We hear much about the confessions and doctrines of the Lutheran Church. The fact that the Lutheran Church is a doctrinal church, is brought home to us. And, indeed, it has now come to such a pass that the Lutheran Church has the distinction of being the most doctrinal church within Christendom.

It was not always thus. Not many decades ago the denominations were distinguished by differences of doctrine. The Methodists held certain well defined opinions on this point or the other. The Baptists advocated their special interpretations of Christianity. So did all the major divisions of the Protestant Church. What these differences were, you could easily learn by studying the confessions of the different denominations. It was simply taken for granted that pastors and lay people subscribed to and would defend the doctrinal position of their particular denomination whether that position was expressly set forth in a formal confession or not.

But these things have changed. "Creeds," clear cut statements of religious beliefs, are sneered at. They are considered as having no relation to practical life and as meaning nothing to modern man. The different confessions are regarded as an unmitigated evil and so old and out of date that they stand in the way of the great goal, a union of at least all Protestant Churches.

This union is accordingly to represent a practical and creedless Christianity. But it is supposed to be Christian. The leaders and followers within the modern movement refuse to give up the name "Christians." They claim the Christian name for themselves, and for their future undenominational and creedless church.

But our Lutheran Church has no place in his march. Our church is a doctrinal church, and intends by the grace of God to remain a doctrinal church. The Lutheran Church takes this stand because it wants to be a biblical church. There are, as already mentioned, many who claim to be Christians, and who want a church designated as Christian, but who want that church to be without a creed and formulated doctrines. Now such a church would be absolutely colorless, there would be nothing to differentiate it from a Reformed Jew association or a nationalized Mohammedanism. Would such a church be Christian? Could it by any stretch of imagination claim Jesus as a teacher and a model — not to say as a Lord and Master? Did Jesus preach a creedless Christianity? Why, He spoke of the lost estate of men; of the necessity of repentance, and a change of heart; of the importance of faith; of the power of prayer; of good works as a fruit of faith; of the end of the world and of the Judgment Day. He instituted Baptism and the Lord's Supper, stating clearly the meaning of those sacraments. He also spoke about Himself; of men's salvation depending upon their relation to Him; of Himself coming to save sinners and the giving of Himself as a ransom for many. He commissioned His disciples to go out and proclaim those events and their significance to the world, and they did not go out with the message. Did Jesus preach doctrine? Did His disciples preach doctrine? The sermons reported in the Gospels and in the Acts of the Apostles and also the Apostolic Epistles give sufficient answer. The New Testament is a doctrinal book, the Christianity of the New Testament is a doctrinal religion. And if it is necessary further to bring this fact home to our consciousness, let us note the many warnings against false doctrine, coming both from Jesus Himself and from His Apostles. Take creed and doctrine out of the New Testament, and there is no religion left. And it is downright dishonesty to eliminate the doctrinal element from the New Testament and then to palm the poor remnants off on human souls as Christian religion.

The Lutheran Church absolutely refuses to be a party to such dishonest and blasphemous proceedings. The Lutheran Church is a biblical church and therefore a doctrinal church.

It is often said doctrine is out of place in our time, because our time is practical and realistic. We do not want these old and outlived creeds, which do not touch real life. We want a new, practical gospel which can meet the needs of our time. And so we get all this "practical" so-called Christianity with all kinds of new measures, and all kinds of "practical" and "helpful" sermons supposed to touch real life. This "creedless but ethical and practical" sermonizing has become the rule of our day.

But let us stop and think for a moment. If we should ask well informed, intelligent people to name the two men who have yielded the greatest influence and accomplished the most in human history, would not the thought of most men turn to Paul and Luther? Think of Paul, who

planted those little congregations all over Asia Minor and Greece with such a foresight and such strategic insight that the Roman empire finally had to capitulate to a kingdom it failed to conquer. But Paul preached creeds. He had only one aim: to preach Christ and Him crucified for the salvation of men; he preached the forgiveness of sins for Christ's sake without any merits or works of our own, and he presented that truth in a fixed formula, coining the famous expression: "Justification by faith." Creeds? Yes, large portions of Paul's letters to congregations and individuals are discussions of different parts of Christian creeds, setting forth that same truth seen from different points of view. By the grace of God for His glory and our eternal welfare we are and will remain the Church with the Christian creed.

—The Messenger (Watertown, So. Dak.).

SHALL ATHEISM BE PROPAGATED AT CHICAGO'S "WORLD'S FAIR" IN 1933?

A writer in *The Evangelical Christian* states that atheists have requested permission "to erect and maintain, throughout the period of the fair, a booth there, in lawful and dignified manner, that the atheists of the world may present to the public their philosophy, history, and proposals," and he adds that "from resulting correspondence, it seems likely the request will be granted."

Why should there be a "World's Fair" in Chicago in 1933? In 1876 Philadelphia celebrated the signing of the Declaration of Independence. In 1893 Chicago had a great Exposition honoring the four hundredth anniversary of the discovery of the New World by Columbus. Both these events were of world-wide interest, but the proposed celebration is merely of the founding of that one city.

Chicago contains many good people and great institutions. On the other hand, racketeers and grafting politicians have made the city infamous. Is the proposed fair to be controlled by the best people in Chicago — or by the worst? It looks like a scheme hatched by corrupt politicians and the criminals they conspire with to draw vast crowds to their city and to get rich quickly by pandering to their lusts with whiskey and with Chicago's commercialized vice.

If the atheists secure the permission asked for will not this mean that the worst elements in Chicago are running the fair, and have been bribed by the atheists to grant their request? As an example of "dignified" propaganda, the atheists are now sending out "stickers," directing their partisans to paste these near public and parochial schools where young children can read them and get the seeds of atheism planted in their young minds before the papers can be discovered and removed.

We all admit that this is "a Free Country," and, theoretically, that atheists have as much freedom to

proclaim atheism as Christians have to preach the Gospel and to advise the people to have faith in God. If Chicago launches a saturnalia of atheism and crime in 1933, all who wish to attend may do so. Fortunately, all who do not approve of such wickedness are equally free to stay away.

We are confident that a large majority of our people still are decent citizens — God-fearing and law-abiding. The minority who may be otherwise could not make their fair a financial success without the patronage of the decent majority. Pickpockets cannot do very well unless they can mix with a crowd of honest people having money to be stolen.

We seem to recall that Philadelphia tried to stage a "Sesqui-Centennial" in 1926. Those in control thought it was safe to defy the religious people, and arranged to have the show open on the Lord's Day. The result was heavy loss for them instead of profit.

We suggest that all the churches and the various organizations in America and Canada which stand for faith in God and in the Bible, together with all who respect the ideals which have made America and Canada great and prosperous, quickly notify Chicago and all the world that they will not attend the proposed celebration if the atheists be given the permission they have asked for. That will stop it!

If it does not, and if they go ahead anyhow, let "birds of a feather flock together." Let the grafting politicians, the racketeers, the atheists and the pimps flock together in such crowds as they may be able to attract. Let those who regard it as foolishness to pray to God upon each other. We think the result will be disappointing to those who look upon money as the only god there is.

—Jonathan Robinson, in the Western Recorder.

HAVING NO DEFINITE RELIGIOUS IDEAS

In the day in which we live too many people do not know what they believe, or else they believe nothing at all. It is getting to be a habit to say: "Well, it does not matter what we believe so long as we live right." That is the very matter at issue. A man cannot live right unless he has some very definite beliefs. This paper is forever emphasizing religious beliefs, because such beliefs are essential to heroic Christian living. Dr. Charles E. Jefferson, speaking of this unbelieving age, well says:

"You would suppose that it is a disreputable thing for any human being to have a creed in religion. You may have a creed in art and a creed in politics, but you must not have a creed in religion. In other words, you must have no definite religious ideas. You must have no clearly defined religious principles. You have often heard it asserted that it does

not make any difference what you believe. That, of course, contradicts all of the prophets, and it contradicts also all of the apostles, and it also contradicts Jesus of Nazareth, for Jesus of Nazareth, and all of the apostles, and all of the prophets agreed in contending that everything depends on what a man believes. And yet many a Christian can hear the enemies of Christianity saying that it does not matter what one believes, and never open his mouth by way of protest." —Watchman-Examiner.

FROM OUR CHURCH CIRCLES

Red Wing Conference

The Red Wing One Day Delegate Conference will meet at Caledonia, Minn., September 15 at 9 A. M.

Discussions: Report of Joint Synod by Rev. P. Horn.

E. G. Hertler, Sec'y.

Southwest Pastoral Conference

The Southwestern Pastoral Conference will meet at Wonewoc, Wis., with Rev. M. Glaeser Tuesday and Wednesday, September 15 and 16. Beginning Tuesday at 9:30 A. M. and closing Wednesday evening.

Confessional Address: C. E. Berg and J. H. Glaeser.

Sermon: G. Gehrt and M. Glaeser.

Papers: L. Witte, Augustana, Article 18; T. Mahnke, Exegesis, 1 Cor. 11:17-34; C. W. Siegler, Chicago Thesis, Paragraph 10, Page 26.

Please announce.

G. Vater, Sec'y.

Mississippi Valley Joint Pastoral and Delegate Conference

The Mississippi Valley Pastoral Conference will meet at Wilson, Minn., Rev. A. Werr, from September 22 and 23, 10 o'clock A. M.

Papers: Catechization, the First Article (English, Rev. H. Kuckhahn; Isagogical treatise on the Gospel according to St. Luke, Rev. A. Werr; Exegesis on the Fourth Chapter of the Epistle to the Hebrews, Rev. Im. Brackebusch.

Confessional Address: A. Sauer, E. Palechek (English).

Sermon: H. Zimmermann, J. Bergholz (German).

Notice: Please announce to the local pastor whether you intend to come or not. The local pastor earnestly requests an early reply of those pastors who desire lodging for the night.

The delegates may also come on Monday the day before the Conference. W. C. Limpert, Sec'y.

Associated Lutheran Charities

The Associated Lutheran Charities Conference will convene for its thirtieth annual meeting in Cincinnati, Ohio, September 15 to 17, sessions to be held in the Sinton Hotel.

Announcement cards are being sent out and all members of the Conference are requested to fill out and return same as directed not later than September 1.

All organizations within Synodical Conference engaged in charity endeavors are most heartily invited to be represented. An explanatory letter regarding expenses and housing will be sent upon request. Members of Conference will receive all information with program.

Geo. H. Kase, Secretary,
Pleasant Ridge P. O.,
Cincinnati, Ohio.

Conference Elects Visitor

At a regular meeting of the Lake Superior Conference, convened at Rapid River, Michigan, on June 25, 1931, the Rev. William Roepke of Marquette, Michigan, was duly elected as Visitor to succeed the Rev. Chr. Doehler, resigned.

E. Benj. Schlueter.

Northwestern College — Important Notice

The date of registration for new students is September 8. Instruction begins September 9. There will be no change in cost of board or tuition for the year 1931-1932. The cost of board will still be \$160 for the year.

(Signed) E. E. Kowalke, President,
812 Richards Avenue,
Watertown, Wisconsin.

Dr. Martin Luther College

The new school year in Dr. Martin Luther College, New Ulm, Minnesota, will begin September 2, 9:00 A. M. This school offers a three-year normal course for such as desire to prepare for work in our Christian schools, and also a four-year high school course.

This high school course prepares for the normal department of our institution, also for the college department in Northwestern at Watertown, and offers an excellent high school course to such as desire to turn to some other profession than the teaching profession or the ministry.

For catalog, application blank or any other information apply to

E. R. Bliefert, Jr.,
213 South Jefferson Street,
New Ulm, Minnesota.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary begins September 9.

For catalog and other information apply to

Dir. Otto J. R. Hoenecke,
2200 Court Street,
Saginaw, Michigan.

Theological Seminary

The new school year in the Theological Seminary at Thiensville will begin on Wednesday, September 2. The opening service will be held at 10 A. M. in the chapel. In this service the installation of Prof. A. Zich will take place. Everybody is cordially invited to attend.

Aug. Pieper.

Thiensville, Wis., July 27, 1931.

Northwestern Lutheran Academy

The new school year at Northwestern Lutheran Academy opens on the first day of September with a short service at 11 o'clock in the morning. All scholars, old as well as new, will please be present for this service. Class work will begin on the following morning.

K. G. Sievert.

Lutheran High School of Milwaukee, Wisconsin

God willing, the new school-year of our Milwaukee Lutheran high school will begin on Wednesday, September 9. In the last school-year 333 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 Director,

E. H. Buerger,
Lutheran High School,
1859 N. Thirteenth Street,
Milwaukee, Wis.

Golden Jubilee

The seventh Sunday after Trinity, July 19, 1931, was a day of joy and thanksgiving in Salem of Nasewaupee Twp., Door Co., Wis., for on this day Salem's Ev. Luth. Congregation was permitted, by the grace of God, to look back upon a half century of the use and blessing of the pure doctrine of the Word of God and the use of the Holy Sacraments as instituted by Christ Himself. A goodly number of friends and fellow-Christians of Door County meet with Salem on this day in the woods of Mr. John Keller to offer thanks to God for all He had done to Salem so far and to beseech Him to remain with Salem in the future. The Revs. F. Schumann and Paul Th. Oehlert delivered the messages, the former in the German language, the latter in the English.

Organized in 1881 by the sainted Rev. Aug. Doehler, the congregation has continued steadfast in the faith. Salem's to-day numbers 150 souls, 100 communicants, 45 children in Sunday School. During the fifty years of its existence the following ministerial acts are recorded in the register of Salem: baptized, 237; confirmed, 206; married, 52 couples; communed, 5,475; buried, 78. The following pastors have been privileged to bring the Gospel to Salem's: Aug. Doehler, Aug. Voigt, F. Rutloff, Chr. Doehler, W. Bergholz, J. Kaiser, M. Kionka, E. Schulz, F. Eppling, F. Schumann; since 1928 the undersigned.

May Salem, by the grace of God, ever remain true to the name "Salem." The peace of Christ, which the world cannot give; the peace with God and thus grow in peace, in strength of faith and knowledge and also in numbers to the glory of God and the salvation of many immortal souls, dearly purchased and won. May God fulfill the well-wishes of the fellow-Christians celebrating with Salem and expressing their congratulations by their representatives. Pastors present on the day of jubilee were: E. C. Hinnenthal, R. B. Gose, L. C. Gruendemann, K. Toepel and O. C. Henning.

V. J. Siegler.

Twenty-Fifth Anniversary

On August 9, St. John's Congregation, Buffalo, Minn., celebrated the twenty-fifth anniversary of church dedication. This church was erected in 1906 during the pastorate of the sainted Prof. Herman Meyer. Two former pastors, G. Hinnenthal and E. Quandt, and Pastor J. Schulze served the festival gathering at this occasion. God be with us in the future, as He was in the past.

W. P. Sauer.

Silver Jubilees

Three silver jubilees of ordination were celebrated in the midst of the Central Conference during the month of July.

The first was that of Rev. L. C. Kirst of Beaver Dam, which was celebrated on Sunday, July 12. Especially gratifying to Pastor Kirst was the fact that the Rev. M. Raasch of Lake Mills, a classmate of his, delivered the anniversary sermon, which was given in German. The undersigned delivered the English address. Congratulations were extended to the guest of honor by Dr. J. B. Bernthal, Chairman of the Central Conference, who also presented him with a purse. Also Mr. H. W. Lutzke congratulated him in behalf of the congregation and presented him with a purse. Of special interest to Pastor Kirst were the congratulations offered to him by representatives of each of the classes which he had confirmed during the past 16 years. Congratulations from his former congregations and from friends were also read.

The second silver jubilee was that of Rev. Paul Lorenz of Watertown, which was celebrated on Wednesday evening, July 15. The Rev. Chr. Sauer of Ixonia preached the German, and Rev. F. E. Stern the English sermon. Congratulations were extended to him by Dr. J. B. Bernthal in behalf of the Conference together with a gift. The president of the congregation congratulated in the name of the congregation and gave him a token. Also letters of congratulations from former congregations were read.

The third silver jubilee was that of Rev. Aug. Paap of Johnson Creek, which was celebrated on Wednesday evening, July 29, while the Conference was in session. Dr. J. B. Bernthal delivered the German and Rev. J. Klingmann the English jubilee sermon. The congratulations and gift of the Conference were conferred to the guest of honor by Rev. F. E. Stern. Also congratulations and a gift from the congregation were presented to him, also representatives of the last 14 confirmation classes congratulated their pastor.

After each of these a reception followed where refreshments were served by the respective Ladies' Aids, and where short speeches of congratulations, appreciation, and encouragement were given by fellow-pastors and members of the congregations.

Each of the guests of honor appreciated the kind efforts of their congregations and friends.

H. Geiger, Sec'y.

A Bequest

A devoted friend of the Indian Mission, Mr. Carl Walk, Neillsville, Wis., departed this life at the age of 61 years on June 17. In his last will he bequeathed one hundred dollars unto the Indian Mission at Whiteriver, Arizona, where the Rev. Edgar Guenther is stationed as missionary.

The prayers and the alms of a devout man come up for a memorial before God. Acts 10:4.

Wm. A. Baumann.

Memorial Wreaths

In memory of Christian Friedrich Drews, born April 18, 1849, died July 19, 1931, from Mr. and Mrs. Wm. Rockteschel, 50 cents; Mr. and Mrs. John Voigt, \$1.00; Mr. and Mrs. Rob. Rockteschel, \$1.00; Mr. and Mrs. Arnold Klemp and Eleanor, \$1.00 for Missions.

W. E. Pankow.

* * * * *

Friends of the late Prof. Wagner living at New Ulm, Fairmont, and Perham and scholars of the St. Paul's School at New Ulm collected the sum of \$20.00 as a memorial wreath. The money is to be used for college library purposes. Cordial thanks to all.

E. R. Bliefnicht.

Acknowledgment and Thanks

Contributions from congregations of the North Wisconsin District for the temporary relief of the heavily indebted mission parish Enterprise-Monico.

According to a district resolution this money is to be advanced to the parish as a loan. When paid back the amount shall be diverted to the Church Extension Fund.

Rev. G. E. Boettcher, Hortonville, \$26.00; Rev. Ph. Froehlke, Appleton, \$11.95; Rev. P. Kionka, Mariabel, \$25.00; Rev. L. Koeninger, Manitowoc, \$95.00; Rev. E. C. Reim, Town Forest, \$25.22; Rev. T. F. Uetzmann, Manitowoc, \$10.66; Rev. R. Ziesemer, Appleton, Bible Class, \$10.00; Acknowledged in "Northwestern Lutheran," December 7, 1930, \$1,010.78; total, \$1,214.61.

Mission Board of North Wisconsin District,
Paul Th. Oehlert, Chairman.

Installations

On the 8th Sunday after Trinity, July 26, 1931, the undersigned, assisted by the Rev. H. Hopp, installed the Rev. Wm. Lutz as pastor of Salem Evangelical Lutheran Congregation at Escanaba, Michigan.

E. Benj. Schlueter.

* * * * *

Authorized by President John Gauss, the undersigned, assisted by Rev. Henry Wojahn, ordained Emil Kasischke to the holy ministry in a special ordination service held in Emanuel's Church at Tawas City, Mich., Sunday, August 9, 1931.

Pastor Kasischke has been called to the congregations at Griewood, Silverwood, Mayville, Mich.

Address: Rev. Emil Kasischke, R. 6, Yale, Mich.
W. C. Voss.

Correction

The following names should appear in the list of names of pastors of the Minnesota District, 1930, report: A. Jul. Dysterheft, R. 3, Glencoe, Minn.; Carl Kuske, R. 4, Renville, Minn.; Geo. W. Scheitel, R. 2, Elgin, Minn. Rich. J. Janke, Sec'y.

ITEMS OF INTEREST

DR. H. G. STUB, NOTED LUTHERAN LEADER, DEAD

Dr. H. G. Stub, noted Lutheran churchman, died at his home in St. Paul, Minn., Saturday night, August 1. Dr. Stub, who had been ill since May, died of a heart attack. He was 82 years old.

Hans Gerhard Stub was born February 23, 1849, in a log cabin near Muskego, Wis., and was the son of Rev. H. A. Stub, a pioneer Lutheran clergyman. As a boy he attended the gymnasium at the Bergen Cathedral School, Bergen, Norway. In 1886 he was graduated with the first class to finish

Luther College at Decorah, Iowa, the first Norwegian Lutheran institution of higher education established in America. Three years later he was graduated from Concordia College, Fort Wayne, Ind., and in 1872 from Concordia Theological Seminary, St. Louis. He studied at the University of Leipzig, Germany, in 1881-1882, and won a D. D. degree at Concordia Seminary in 1903.

Dr. Stub was ordained as a minister when he was 23 years old.

In 1878 he became professor of systematic theology and Old Testament exegesis at Luther Seminary, St. Paul, where he remained until 1896. Four years later, in 1900, he was recalled to the seminary as its president, a position he held until 1917.

In 1917, as president of the Norwegian Synod, he played a leading role in the organization of the Norwegian Lutheran Church of America, when three synods, the Norwegian Synod, the Hauge Synod and the United Norwegian Lutheran Church, were combined into one organization. When the consolidation had been effected, Dr. Stub was unanimously elected as president, a position he occupied until 1925, when he resigned.

Dr. Stub was internationally known as a theologian, writer and educator.

—The Lutheran Companion.

"THE CHURCH OF CHICKEN DINNERS"

As one drives from the west along the shore of Lake Erie, some miles after leaving the city of Erie one enters the beautiful fruit belt of Chautauqua County. He passes through mile after mile of well-kept grape vineyards. Drawing near one of the loveliest of the grape belt villages he notes three signs, about a half mile apart. The first sign informs him that masses are held in the Roman Catholic Church of the village at certain hours. The second sign tells him of the Sunday services of worship at the Lutheran Church and invites him to avail himself of the privilege of worship. The third sign asks him to take note that every Wednesday during the summer at noon chicken dinners are served in the _____ Church. I refrain from giving the name of the church for my heart sinks within me every time I read that sign. Not one word about God, prayer, worship, meditation. The Church of Chicken Dinners! Shall we put on mourning, or shall we cleanse the temple? The latter for me!

—Bruce S. Wright in The Christian Century.

ARCHBISHOP SOEDERBLOM

Archbishop Soederblom of Sweden and Prochancellor of the University of Upsala died on the eleventh of July and with impressive ceremonies was laid to rest on the fifteenth of July. He was a popular bishop and internationally known for his learning and scholarship, speaking fluently several languages, and had a doctor's degree from the University of Paris. During the last years he worked for world peace and in recognition of this he was last year given the Nobel Peace Prize. He attained the age of sixty-five years.

—Adapted from The Lutheran Herald.

MISSION FESTIVALS

West Salem, Wis., Christ Church, J. H. Schwartz, pastor.
Speakers: Prof. G. A. Westerhaus, Gotthold Zimmermann.
Offering: \$286.50.

Sanborn, Minn., Zion Church, R. Schierenbeck, pastor.
Speakers: C. Schrader, H. Schaller, G. Hinnenthal. Offering: \$300.00.

First Sunday after Trinity

Goodhue, Minn., St. Peter's Church, T. E. Kock, pastor. Speakers: K. J. Plocher, C. P. Kock. Offering: \$101.61.

Third Sunday after Trinity

Havana Township, So. Dak., St. Paul's Church, L. G. Lehmann, pastor. Speaker: J. Wendland. Offering: \$92.32.

Sixth Sunday after Trinity

Hiderwood Township, So. Dak., Zion Church, L. G. Lehmann, pastor. Speakers: G. Schmeling, S. Baer. Offering: \$96.44.

Eighth Sunday after Trinity

Gary, So. Dak., First Ev. Luth. Church, L. G. Lehmann, vacancy pastor. Speakers: M. Keturakat, G. Schmeling. Offering: \$40.00.

Sebewaing, Mich., New Salem Church, G. Schmelzer, pastor. Speakers: W. G. Bodamer, C. H. Schmelzer. Offering: \$179.17.

South Ridge, Monroe Co., Wis., St. Matthew's Church, P. Monhardt, pastor. Speakers: E. Prenzlou, J. F. Henning, Arthur Hanke. Offering: \$217.35.

Minneola Township, Goodhue, Minn., St. John's Church, T. E. Kock, pastor. Speakers: L. F. Brandes, W. H. Schramm. Offering: \$90.95.

White River, So. Dak., St. Paul's Church, A. T. Degner, pastor. Speakers: L. A. Tessmer, Wm. P. Holzhausen. Offering: \$29.96.

Ninth Sunday after Trinity

Bierman, No. Dak., St. Paul's Church, W. R. Krueger, pastor. Speaker: Prof. F. E. Traub. Offering: \$30.00.

Marshfield, Wis., Christ Church, A. C. Dornfeld, pastor. Speaker: R. Buerger. Offering: \$75.53.

Tenth Sunday after Trinity

Aurora, So. Dak., First English Lutheran Church, Herbert Lau, pastor. Speakers: L. Lehmann, H. Lau. Offering: \$46.25.

Winneconne, Wis., St. Paul's Church, O. Hoyer, pastor. Speakers: F. Schumann, Prof. W. Heidtke. Offering: \$95.75.

Eleventh Sunday after Trinity

Bristol, Wis., Zion Church, Edwin Jaster, pastor. Speakers: F. Schumann, Prof. W. Heidtke. Offering: \$95.75.

BOOK REVIEW

Mission-Stories which Happened on Our Mission-Fields by Christopher Drewes. Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. Price: 70 cents.

The collection of stories, gathered by the now deceased Director of Missions, was delivered to the publishers but a short time before the author's rather unexpected death and will serve to keep before the church the name of one who brought great zeal and love to what came to be his life-work — Missions.

"The book is 5×7½ in size and contains on ninety-nine pages twenty-six stories taken from our mission-fields. The stories have, in part, been written for this book, in part culled from sources listed by the author. The individual authors of the stories are all men, in one instance a missionary's wife, who have had occasion to become intimately familiar with the subjects treated."

We recommend the book to our readers.

G.

J. S. Bach — Chorales — Selected. Published by Geo. Kessel, 1984 Marshall Ave., St. Paul, Minn. Price: 75 cents net.

The collection offers sixty chorales with English texts. It is just what is needed for our choruses at this time when much that is old and tried is being crowded out by inferior modern products.

We call the attention of our readers, especially the choir leaders among them, to this collection. G.

The Concordia Sunday-School Pin System. Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. The prices range from .01½ to 75 cents according to grade.

Each pin is perfectly round, and the surface is smooth. Each gold pin is equipped with an approved safety-catch. Each pin bears Luther's coat of arms and can thus be said to be truly Lutheran in design.

Sunday school leaders who wish to use such helps will do well to acquaint themselves with what is offered here. G.

MINNESOTA DISTRICT

July, 1931

PASTORS: W. G. VOIGT, Acoma, Church Extension \$58.05. W. G. VOIGT, Acoma, Theological Seminary \$20.10, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$7.00; total \$67.10. R. POLZIN, Alma City, \$94.27. R. HEIDMANN, Arlington, General Missions \$50.00. J. E. BADE, Balaton, Indian Mission \$32.00. J. E. BADE, Balaton, Home Mission \$14.50, Poland Mission \$30.00; total \$44.50. THEO. HAAR, Bear Valley, General Missions \$50.00, Indian Mission \$5.00; total \$55.00. JUL. F. LENZ, Millville, Finance \$3.00, Indian Mission \$5.80, Home Mission \$10.00, Negro Mission \$3.00, Poland Mission \$3.00, General Support \$5.00; total \$29.80. G. F. ZIMMERMANN, Cady, Indian Mission \$50.00, Negro Mission \$37.00; total \$87.00. R. JESKE, Caledonia, General Missions \$60.00, Indian Mission \$60.00, Home Mission \$60.00, Negro Mission \$30.00, Poland Mission \$20.00, Madison Student Mission \$7.05; total \$237.05. A. W. BLAUERT, Danube, Indian Mission \$85.00, Home Mission \$126.84, Negro Mission \$60.00, Poland Mission \$45.00; total \$316.84. J. C. A. GEHM, Darfur, Church Extension Fund \$5.63. L. W. MEYER, E. Farmington, General Missions \$147.00, To Retire Bonds \$60.85; total \$207.85. C. J. SCHRADER, Echo, Student Support \$11.00, General Support \$12.00; total \$23.00. H. A. SCHERF, Eden, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00, Dakota-Montana Academy \$25.00, Home Mission \$100.00; total \$200.00. M. SCHUETZE, Ellsworth, Theological Seminary \$8.00, General Missions \$25.00, Indian Mission \$25.00, Home Mission \$25.00, Negro Mission \$25.00, Poland Mission \$5.00, General Support \$10.00; total \$123.00. CARL C. KUSKE, Flora, Indian Mission \$15.00, Negro Mission \$17.53, Home Mission \$20.00, Poland Mission \$10.00, Student Mission \$5.00; total \$67.53. F. W. WEINDORF, Grace, Goodhue, General Missions \$116.79. JUL. F. LENZ, Hammond, Indian Mission \$2.00, Home Mission \$5.00, Negro Mission \$1.35; total \$8.35. A. JUL. DYSTERHEFT, Helen, Indian Mission \$57.00, General Support Mindekrantz for Wm. Koester from Mr. and Mrs. Martin Ziegler \$3.00 and from Rev. and Mrs. A. H. Ziegler \$2.00; total \$62.00. M. J. WEHAUSEN, Johnson, Indian Mission \$40.00, Negro Mission \$30.00, Home Mission \$70.00, Poland Mission \$19.00, total \$159.00. M. J. WEHAUSEN, Malta, Dakota-Montana Academy \$5.15, Indian Mission \$4.20; total \$9.35. T. H. ALBRECHT, Lake City, Missions \$5.00. W. FRANK, Lynn, General Missions \$145.48, General Support \$9.20; total \$154.68. THEO. HAAR, Mazepa, General Missions \$50.00, Indian Mission \$30.00; total \$80.00. A. EICKMANN, Nodine, Student Support \$59.00. R. C. AVELLALLEMANT, North St. Paul, Home Mission \$106.70. HENRY ALBRECHT, Omro, Church Extension Operation \$30.00. M. C. KUNDE, Oronoco, General Missions \$45.80. J. WEISS, Pelican Lake, \$100.10. AUG. SAUER, Renville, Indian Mission \$32.00, Home Mission \$100.00; total \$132.00. AUG. SAUER, Renville, General Mission \$2.50, Memorial Wreath, funeral of Aug. Grabow, by Mrs. H. Hansen, Indian Mission \$10.00, by Mrs. F. Wohlmann; total \$12.50. J. BAUR,

Ridgely, Indian Mission \$25.00, Home Mission \$40.00, Negro Mission \$20.50; total \$85.50. A. C. HAASE, St. Paul, Home Mission \$70.78. J. PLOCHER, St. Paul, General Institutions \$77.22. MRS. H. A. LARSEN, Treasurer, Trinity \$5.00, Emmanuel \$4.00, St. John's, \$5.00; total \$14.00. G. R. SCHUETZE, Seaforth, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$10.00, Theological Seminary \$10.50; total \$40.50. WM. C. ALBRECHT, Sleepy Eye, Church Extension Fund \$78.45. WM. C. ALBRECHT, Sleepy Eye, General Missions \$49.65. J. W. F. PIEPER, Somerset, \$35.32. HENRY ALBRECHT, Taunton, Poland Mission \$5.50. R. JESKE, Union, General Missions \$15.00, Indian Mission \$15.00, Home Mission \$15.00, Negro Mission \$5.00, Poland Mission \$5.00, Madison Student Mission \$5.00; total \$60.00. PAUL W. SPAUDE, Verdi, Indian Mission \$20.00, Negro Mission \$20.00, Home Mission \$20.00, Poland Mission \$2.42; total \$62.42. KARL BRICKMANN, Vesta, General Institutions \$30.00, General Missions \$38.12; total \$68.12. KARL BRICKMANN, Vesta, General Support, \$18.92. E. G. FRITZ, Wellington, General Institutions \$50.00, Indian Mission \$25.00, Home Mission \$75.00, Negro Mission \$30.00, Church Extension \$2.00, Mindekrantz from Rud. Lietzau and Family and \$11.00; total \$193.00. E. G. FRITZ, Wellington, Indian Mission \$5.00. A. W. SAREMBA, Weston, Home for Aged \$25.00, General Missions \$50.00, Indian Mission \$25.00, Home Mission \$14.00, Negro Mission \$25.00, Poland Mission \$25.00; total \$164.00. A. W. SAREMBA, Weston, Home Mission \$10.00, Dr. Martin Luther College \$11.00, Indian Mission \$5.00, Negro Mission \$5.00, General Support \$10.00; total \$41.00. AUG. SAUER, Winfield, General Missions \$37.50, Home Mission \$50.00; total \$87.50. AUG. SAUER, Winfield, Ladies' Aid, Indian Mission \$25.00 for Indian boy. C. WM. A. KUEHNER, Winthrop, General Missions \$25.69.

H. R. KURTH,
District Treasurer

NORTH WISCONSIN DISTRICT

July, 1931

Rev. G. E. Boettcher, Hortonville.....	\$ 40.85
Rev. Christ. A. F. Doehler, Ecanaba, Mich.....	17.66
Rev. G. W. Haase, Two Rivers.....	70.80
Rev. Theo. Hoffmann, Rapid River, Mich.....	5.10
Rev. Roy B. Gose, Jacksonport.....	19.51
Rev. O. T. Hoyer, Winneconne, \$21.80; Zion, \$6.95..	28.75
Rev. Ed. H. Kionka, Newton, St. John's:.....	263.00
Rev. Paul J. Kionka, Maribel.....	51.00
Rev. L. H. Koeninger, Manitowoc.....	660.00
Rev. H. A. Kuether, T. Herman, St. Paul's.....	24.75
Rev. W. A. Kuether, Kewaunee.....	103.81
Rev. R. Lederer, Green Bay.....	100.00
Rev. W. E. Pankow, New London.....	270.00
Rev. Gerhard Pieper, Fond du Lac.....	414.42
Rev. J. G. Pohley, Menasha.....	400.00
Rev. Emil Redlin, Ellington, \$58.70; Stephenville, \$7.30.	66.00
Rev. J. Reuschel, Dundas.....	32.45
Rev. Wm. Roepke, Bruce's Crossing, \$34.57; Green Garden, \$74.90.....	109.47
Rev. T. J. Sauer, Appleton.....	75.00
Rev. N. Schlavensky, Fontenoy, \$37.25; Eaton, \$6.50.	43.75
Rev. A. E. Schneider, Fremont.....	48.84
Rev. A. Schoenike, Greenleaf.....	44.00
Rev. V. J. Siegler, Sawyer.....	11.10
Rev. Theo. Thurow, Menominee, Mich.....	127.35
Rev. Karl F. Toepel, Algoma.....	290.00
Rev. W. A. Wojahn, Eldorado, St. Peter's.....	127.39
Rev. R. E. Ziesemer, Appleton.....	102.68
Budgetary	\$3,542.68
Non-Budgetary	5.00
	<u>\$3,547.68</u>

Appleton, Wis.

ALBERT VOECKS, Treas.

WEST WISCONSIN DISTRICT

July, 1931

Rev. J. W. Bergholz, Oconomowoc.....	\$ 25.00
Rev. F. F. Ehlert, Eitzen.....	218.03
Rev. Gust Fischer, Schofield.....	45.85
Rev. H. Geiger, Randolph.....	24.04
Rev. J. G. Glaeser, Tomah.....	79.50
Rev. O. E. Hoffmann, Iron Creek.....	80.00
Rev. J. Klingmann, Watertown.....	660.13
Rev. R. P. Korn, Lewiston.....	485.02
Rev. G. O. Krause, Little Black.....	17.80
Rev. O. P. Kuehl, Green Valley.....	14.87
Rev. O. P. Kuehl, Rozellville.....	44.30
Rev. C. F. Kurzweg, Rollingstone.....	320.00
Rev. Phil. Lehmann, Westfield.....	13.72
Rev. W. C. Limpert, Altura.....	98.00
Rev. Wm. F. Lutz, T. Summit.....	6.75
Rev. Wm. F. Lutz, New Lisbon.....	20.80
Rev. Wm. F. Lutz, Mauston.....	27.75
Rev. G. C. Marquardt, Hurley.....	15.03
Rev. G. C. Marquardt, Mercer.....	7.30
Rev. J. Mittelstaedt, Menomonie.....	90.89
Rev. P. Monhardt, Wilton.....	205.35
Rev. Theo. J. Mueller, La Crosse.....	87.55
Rev. Wm. Nommensen, Columbus.....	148.25
Rev. Aug. Paetz, Friesland.....	20.19
Rev. E. E. Prenzlou, Cornell.....	82.45
Rev. E. E. Prenzlou, Cornell.....	6.20
Rev. Chr. Sauer, Ixonia.....	24.00
Rev. H. Schaller, Medford.....	64.60
Rev. F. E. Stern, Watertown.....	45.00
Rev. L. A. Witte, Kendall.....	44.10
Rev. L. A. Witte, Dorset Ridge.....	12.85
Rev. E. Zaremba, R. 1, Wausau.....	143.30
Rev. H. R. Zimmermann, Buffalo City.....	1.00
Rev. H. R. Zimmermann, Cochrane.....	14.65
Rev. H. R. Zimmermann, T. Lincoln.....	121.25
Budgetary	\$3,249.87
Non-Budgetary	65.65
	<u>\$3,315.52</u>

Total for July, 1931.....

H. J. KOCH, Treasurer.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, Church Extension....	\$ 25.00
Rev. R. F. Bittori, McNeely, Thiensville \$10.00, Watertown \$5.00, Mobridge \$10.00, General Missions \$26.12, Home Mission \$25.00.....	76.12
Rev. Im. P. Frey, Hoskins, Church Extension.....	24.00
Rev. H. Hackbarth, Mission, General Administration	16.09
Rev. A. B. Korn, Gresham, Home Mission.....	24.00
Rev. G. L. Press, Sioux City, Synodic Administration \$10.00, General Institutions \$10.00, General Missions \$21.32.....	41.32
Rev. W. H. Siffring, Mullen, General Missions.....	5.89
Rev. L. A. Tessmer, Burke, General Administration..	4.69
Rev. W. F. Wietzke, Shickley, Church Extension....	11.00
Rev. J. Witt, Norfolk, General Administration \$25.00, General Institutions \$50.00, General Missions \$100.00, Black Belt Missions \$35.28, Students \$10.00, Church Extension \$15.00, from Lutheran Colored Missions for Black Belt Mission \$4.29	239.57
	<u>\$ 467.68</u>
Synodic Administration	\$ 10.00
General Administration	45.78
General Institutions	60.00
Thiensville	10.00
Students	10.00
Watertown	5.00
Mobridge	10.00
General Missions	153.33
Home Missions	49.00
Church Extension	75.00
Black Belt Mission	39.57
	<u>\$ 467.68</u>

August 11, 1931.

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