

# 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.

Vol. 15.

Milwaukee, Wis., November 11th, 1928.

No. 23.

## PRAYER CHANGES THINGS

Prayer changes things!  
Friend, do the storm-clouds lower?  
And does the way seem drear?  
Dost thou await the threat'ning thunder shower  
With trembling and with fear?  
Hush, thee,—be still! Thy Father knoweth.  
Comfort and strength His grace bestoweth.  
Prayer changes things!

Prayer changes things!  
Do erstwhile friends forsake?  
Are fond ambitions foiled?  
Art thou in doubt as to the course to take?  
Is earthly wealth despoiled?  
Has death laid low thy dearest treasure?  
Has illness crushed what gave thee pleasure?  
Prayer changes things!

Prayer changes things!  
Does sin thy heart oppress?  
Have hopes that once seemed bright  
Vanished like vapor into nothingness?  
Does darkness veil the light?  
Or does remorse o'er by-gone errors  
Rob thee of rest,—fill thee with terrors?  
Prayer changes things!

Prayer changes things!  
Is hard-won prestige lost?  
Fame and position gone?  
And does life's bark seem ever tempest-tossed,  
Does morning fail to dawn?  
Hark to the promptings of the Spirit;  
List to God's Word, in fervor hear it.  
Prayer changes things!

Prayer changes things!  
Does all thy toil seem vain  
For restless, wayward youth,  
And do the worldlings in their proud disdain  
Scorn God's eternal Truth?  
Has love grown cold? Does courage falter?  
Almighty God all things can alter.  
Prayer changes things!

Prayer changes things!  
Bow to the Father's will!  
Since Christ, the Savior died,  
And paid redemption's price on Calv'ry's hill,  
No boon will be denied  
To His redeemed, for whom He pleadeth,  
For whom His mercy intercedeth.  
Prayer changes things!

Prayer changes things!  
Forgiveness, peace of mind,  
Strength, solace, joy anew  
In fervent prayer thy pleading heart will find,

Ask, and thy Lord will do!  
To Him thy every burden voicing,  
Pray, and go forth thy way rejoicing!  
PRAYER CHANGES THINGS!

Anna Hoppe.

## THE ONE HUNDRED AND FORTY-FIFTH PSALM Thanksgiving

Harvest season is a season of gratitude. When the crops of the field, the vegetables of the garden, and the fruits of the orchard have been gathered in, such ingathering truly demands thanksgiving. It points to Him whose promise has not failed. Each year repeats to each generation the promise of God's unailing and unalterable declaration of old: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

It was so even this year. Again have the seasons moved along in their glorious procession of seed-time and harvest, bringing to ripeness the various fruits of every kind, making our bread sure and thus providing us with the necessaries of life. God's goodness, having watched, protected, and matured the seed of the soil, has blessed us abundantly. The harvest truly was plentiful. From coast to coast, from the northern to the southern boundary of our country, the land has yielded its crops in such abundance as hardly ever before. Our granaries are stored with plenty, our barns filled with the reward of agricultural industry.

This calls for gratitude. It requires a grateful consideration of the benefits conferred. Anyone passing over these benefits with a light and superficial view, not only is wholly ignorant of his obligation, but is in no wise grateful. It is a general fault with us, that the most common and frequent, the most obvious and conspicuous favors of God, we commonly little mind and regard, and consequently seldom return thanks for them. How little are we mindful of the daily benefits bestowed on us in the constant rising of the sun upon us, the descent of fruitful showers, the recurrence of timely seasons, the continuance of our life, the enjoyment of health, the means of livelihood, the daily protection from incident dangers,—all these benefits are most admirable, yet least admired and least recognized with gratitude.

We need to think seriously of this matter. We are pitifully wanting in gratitude. Thanksgiving



languishes on our lips. We have no eyes for the innumerable good things of divine love which really flood our lives. Ten lepers were cleansed, all receiving the same great blessing, but only one of them returned to thank the Healer. That one thankful leper indicates the proportion of the grateful to the ingrates. And yet there is nothing lower, nothing more unworthy, than to be ungrateful toward some one who has done us good. We feel grief and pain when the person whom we have benefited shows no memory for our kindness. Then, how must God feel? Ingratitude towards God is indeed the greatest of vices.

It is, therefore, well for us to learn to know our duty of giving thanks unto God for His manifold blessings, and to exercise such duty. No one, however, is better qualified to teach us this solemn duty than that great master of thanksgiving — King David in his psalms. We look in vain for anything similar in all the literature of the world, both ancient and modern, as this poet's songs of praise and thanksgiving. The method of thanksgiving he prescribes there is truly wonderful. We might classify it into, first experimental notice, then wise consideration, then grateful sense, and finally public acknowledgment of God's benefits. Thus, like in all other, we find this method of thanksgiving exemplified in the one hundred forty-fifth Psalm.

#### Experimental Notice of God's Benefits

"I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever." It is not necessary to point out that these words of the Psalmist are a song of thanksgiving. They are essentially the same, as when David says in the Psalm following, "Praise ye the Lord: Praise the Lord, O my soul. While I live will I praise the Lord; I will sing praises unto my God while I have any being," or when he says, Psalm 92, 1 and 2, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: To shew forth thy lovingkindness in the morning, and thy faithfulness every night."

But why does the sacred writer thank God? Why does he bless His name every day? Surely he must have experienced God's blessings in some way. And of this he does not leave us in doubt. Referring to benefits he has experienced at God's hands in temporal matters the Psalmist says, verse 15 and 16, of our Psalm: "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing," and verse 20, "The Lord preserveth all them that love him." How sublime the scene! All creatures, on the land, in the air, in the waters; all in heaven, all throughout the universe, — all direct their

eyes to God for the supply of their wants. To no one else can they look for those things which are needful for them. They are constantly dependent on their Maker, that He may give them food from day to day. Nor need they lay up or hoard everything; not even can they anticipate their own wants, but must receive from one day to another all that they want directly from God. Thus the whole universe looks every day, every hour, every moment, to its God. Yes, all God's creatures, — men, cattle, beasts, fowls, fishes, insects, — the innumerable multitudes that swarm on the earth, in the air, in the waters, receive their food at His hand.

And how easy it is for God to feed them! "Thou openest thine hand." By the mere opening of His hand He bestows all the necessary gifts on the creatures depended on Him. As He bears all things in the hollow of His hand, so does He also supply them with it. The hand of His bounty is stretched out unto His creatures. He gives freely and liberally, and satisfies the desire of every living being, providing them with meat in due season, at the proper time when they need it, so that none of them, ordinarily, perish for want of food, no, not even in the winter. God is not only the liberal and provident house-holder, the gracious Father of a family, He is the Fountain of Life to His creatures.

To furnish for the continually springing and growing life conditions favorable and means suitable, God labors incessantly in the large workshop of nature, producing the things needful. What are the lights in the firmament, as well as the air and the waters and the dry land, but means in the hand of God to bring rain and snow from heaven, to engender light and warmth, to maintain the air and in the sprout the sap, and thus to regulate the productions of the earth? Wonderfully does the Psalmist describe this in the 104th Psalm. "He appointed the moon for seasons: the sun knoweth his going down. — He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth fruit out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."

All this is experimental notice, on the part of the Psalmist, of the Lord's benefits, and it is such experimental notice which induces him to sing songs of praise and thanksgiving unto God. For after all, it is a matter of experience with the sacred poet that God bestows His blessings on all living creatures, and not a



mere theory or poetic sentiment. This is evident from the fact that he calls upon all the saints of God's people to render thanks unto God. "Thy saints shall bless thee, O Lord." Again he says, verse 18 to 20: "The Lord is nigh unto all of them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he will also hear their cry, and will save them. The Lord preserveth all them that love him." And therefore, his heart and lips are full of thanksgiving. "My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever."

In such manner ought we constantly and diligently to be mindful of God's manifold benefits. If we would be thankful to God, we must above all take notice of His benefits. Not unless we do this will we truly give thanks to God.

There was once an old schoolmaster one of whose most frequent instructions to his pupils was, "never fail to thank anyone who has shown you a favor." He was then wont to add: "Thanking comes from thinking."

And so let us think of the benefits God has so abundantly conferred on us. "Bless the Lord, O my soul, and forget not all his benefits." Many people have excellent memories for troubles, adversities, losses, and sorrows, but cannot remember the mercies and blessings of their lives. It is very unfortunate to have such defective memories for God's benefits. Suppose God would forget us for a time, and fail to provide for our daily wants, and would not send us His ordinary gifts for a whole day, even for an hour, how sore a misfortune it would be! Yet there is never a moment when God is not thinking of us and providing for us. Should we, then, not remember His blessings, and give thanks to Him, to Him whom we owe not some small and inconsiderable trifles, but the most weighty and valuable benefits; to Him, from whom we receive, not a few or some, but all good things, whatever is necessary for our sustenance, to Him who is the Lord of all things we partake of; whose air we breathe, whose ground we tread on, whose food sustains us; whose wholly we are, both body and soul?" Should we not give thanks to Him, lastly, whose benefits to acknowledge is the greatest benefit of all, the greatest joy of life, the supreme degree of felicity? Yes, "Offer unto God thanksgiving. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God." (Ps. 50: 14-23.) J. J.

(To be continued)

A startling fact. How does it affect you? In Africa 15,000 people are dying every day without Christ.  
—Selected.

## COMMENTS

"They Are the Ones" "It was the laymen at our recent meeting at ..... who urged." It does not matter what they urged, nor shall we state in which of our exchanges we find this reported. We do not care to criticise a writer who in good faith uses the expression; our quarrel is with the expression itself: "They are the ones who must furnish the 'sinews of war'." We have heard this expression before, and, frankly, we do not like it. We have no personal feeling in the matter, for we are not inclined to be sensitive. What we fear is that such expressions give rise to misunderstandings and tend to create in the weak a wrong conception of their relation to the synod and a wrong attitude toward its work.

This expression draws a line between the laymen and those who labor in the service of the Church as professors, teachers, missionaries and ministers, implying that the laymen raise the moneys and that the, for brevity's sake let us say, ministers spend them.

Can it be truly said that the laymen furnish the "sinews of war?" Surely, the sum total coming from those who are not ministers is very much larger than that coming from those in the service of the Church. That is only natural, for the number of the former exceeds by far that of the latter. But we do not hesitate to say that the latter as individuals give in proportion to their income fully as much as the more liberal church member gives. We are here speaking of direct giving for the missions of our synod. Many of those who labor in the service of their church are greatly underpaid, and these can be said to be contributing annually the difference between the salary they ought to get and that which they do get. In instances this would mean one hundred dollars to the church's member's one dollar. Even the smaller sums spent in their work and for it by those serving the church would in the course of a year make a respectable contribution.

And how about the spending of the moneys raised?

It is true, a great part of the offerings of the Christians goes for salaries. But the church has called these men as missionaries, professors, teachers and preachers, else they would be out in the world making their living just as other men do, and they are surely giving value for value. No working-man would admit that his employer furnishes the "sinews of war." He is convinced that he is giving by his knowledge, skill and labor, doing just as much for the business as his employer is doing.

And who spends the money in the synod?

The synod maintains the institutions necessary for training men for the service of the Church. It sends men out to carry the message of the Gospel to the heathen, to gather the scattered brethren about



The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

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

Address all news items to Rev. F. Graeber, 3709 Michigan St., Milwaukee, Wis.

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

the means of grace and to seek those who have strayed from the fold. In brotherly love we must assume that every member of our synod wants to have that work done. If that is the case, every member of the synod is spending the money collected by the synod.

At the meeting of the synod all the congregations are, or should be, represented by delegates they elect. There the delegates for their congregation vote on how much money is to be spent and where it is to be spent. The execution of the resolutions adopted by the synod is entrusted to boards and committees. These are elected by the synod. We do not know of any committee in the synod that is composed entirely of ministers, but we do know at least one composed entirely of laymen.

Therefore let us get away from expressions like the one we have discussed. We all, laymen, pastors, missionaries, professors and teachers, are co-laborers in the cause of the Lord. Our interest, duties and responsibilities are the same. Together we raise our moneys, and together we spend them. J. B.

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**"The Last Defense"** "There are," says the Western Christian Advocate, "4,000,000 members of the Masonic Fraternal Order in this country. They are found in every State of the Union. They are multiplying annually at a very rapid rate. They are not a political bloc, nor are they a social bloc; nevertheless, they do come to an understanding as to what they should do in politics and what should be done in the matters of national policy. They have been called the last trench of Protestantism. As to this we have our private convictions: however, we believe they are the last defense of Christianity and religion in America."

Masonry, the last defense of Christianity in America! The wolf, the last defense of the lamb. For the wolf is actually as helpful to the lamb as Masonry is to Christianity. Of the forces that are

hindering the Gospel of Jesus Christ to-day Masonry is perhaps the most powerful.

Mackey, who is an acknowledged exponent of Maasonry, says: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may, and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshiper of Deity, under every form."

The Christian who enters the lodge is compelled to promise under oath that he will not disturb this sweet harmony by confessing in the lodge Christ his Savior and the Father of our Lord Jesus Christ as the only true God.

Among other Scripture passages read in the lodge are 1 Peter 2:5; 2 Thess. 3:6-17. We are told: "These passages are taken with slight but necessary modifications from the First Epistle of Peter." The "slight modification" is the omission of the name of Christ. The name of Jesus Christ is offensive to the ears of the unbelieving "brethren," and they must not, under any circumstances, be offended.

No, no, the defense of Christianity is He who is at the right hand of the Father, Jesus Christ Himself. He has overcome the world; and He is building and preserving His Church against all foes, Masonry included. He has promised: "The gates of hell shall not prevail against her."

As the writer of this paragraph seems to be speaking from inside knowledge, we find it interesting to hear that the masons while "not a political bloc," nevertheless 'do come to an understanding as to what they should do in politics and what should be done in the matters of national policy." J. B.

## THE RECORD OF CREATION

Gen. 1 and 2

### The Bible and Natural Philosophy on the Beginning of the World

**"In the beginning God created the heaven and the earth."** That's the beginning of the world according to the Bible. **"And the earth was without form and void";** (the earth of course, as God created it in the beginning) **and darkness was on the face of the deep. And the Spirit of God moved upon the face of the waters.** So the earth, which God made in the beginning had neither hill nor dale, no dry land, no oceans, no rivers, no lakes; it had neither its present form nor its present face; there was not one spark of human — or animal — or even plant-life in it. The heaven likewise, which God created in the beginning, was without its present shape; it was not even separated from the earth. Heaven and earth



were one great waste and watery mass of matter, shrouded in darkness.

What then is the relation of our present heavens and the present earth to this original heaven and earth, which God created in the beginning? Is it that of a hatched chick to its egg? Yes and No. "Yes," when we consider that as flesh and bone and feathers and all parts of the chick are separated out of the matter contained in the egg and its shell and fitly joined together by God, so the present heaven and earth with all their different forms and faces, dead and alive, were separated out of the original matter of heaven and earth by God, and fitly joined together into one world. "No," because we observe that the same life and light the chick has, is already contained in the egg, and by it God develops the newly hatched and full grown fowl. Heaven and earth, however, as God made them in the beginning, did not have one scintilla of the present light of life in them; neither were they separated and developed into their present forms by such an indwelling light and life.

The very first line of the Bible answers one of the deepest questions of the human heart. The question is: What is eternal? God alone, of God and Matter both? All heathen philosophies, ancient and modern, teach and believe that two things, namely God and Matter are from everlasting to everlasting, some taking water, others fire, others like the Chinese, the thinnest kind of air to be that eternal Matter. The Bible at the outset teaches that every form of matter, also original matter, is not eternal. It had a beginning. God created it in the beginning. He only is eternal. Therefore the 90th Psalm says: "**Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.**"

A second question raised here by both serious and evil minded persons is: "What did God do before He created heaven and earth? The best ever written in answer to this question may be found in St. Augustin's Confessions, Chapter 11. Let those who are bothered by the question secure that book from their public library, and read for themselves.

In the beginning God "created" heaven and earth. Does that mean He evolved heaven and earth out of Himself as a cocoon develops a butterfly out of itself? Or does that mean He clothed Himself with heaven and earth, so that these are now His body, and He is their soul? This thorough-going evolutionistic and pantheistic theory has always been held, and is still accepted by all heathen philosophers. To the Bible it is entirely foreign. God created heaven and earth, according to Rom. 4:17 means, He called the things that were not, had no being or existence, into existence by His Word. As He called the light that was not out of the very opposite, out of darkness into

existence, by His Word, so He in the beginning called heaven and earth that were not out of nothing into existence. And this He also did by His Word. Otherwise, how could the Bible say, John 1:3: "**All things were made by Him**" (the Logos or the Word); and "**without Him was not any thing made that was made,**" if heaven and earth or chaos or original matter had not been made by the Word of God?

The first line of the Bible: "**In the beginning God created the heaven and the earth,**" condemns Christian Science, which teaches that only God is, matter is a delusion, is not, does not really exist; it condemns Materialism, which says that God is not, matter and motion are the only things existing; it condemns Dualism, which claims that two things, God and Matter are from everlasting to everlasting; it condemns Evolution, which holds that the Creator evolved the world out of Himself. The first line of the Bible stamps all that teach and believe such things as errorists, not knowing the Scriptures nor the power of God.

J. F. B.

#### THE PARALYTIC ON HIS WAY TO CHURCH

A public infirmary is a permanent home and refuge for the aged, the poor, the helpless, and the infirm. Many of the inmates of such an institution are bed-ridden, others are confined to wheel-chairs, still others are unable to walk without proper support.

Among the stations served by an institutional missionary the infirmary is, in most cases, a prominent one. Invariably it is also a preaching station. The missionary will encourage his aged and feeble charges to attend services regularly and in great numbers. But how can he get the infirm, the lame, and the halt into the chapel if no one will take them there? In their helplessness they will say with the poor invalid on the porch of Bethesda, "I have no man, when the water is troubled, to put me into the pool." It is the volunteer worker to whom the missionary looks for assistance. With a grateful heart the handicapped inmate will accept his help, when he assists him to reach the chapel, where he can join others in public worship and in receiving the Lord's Supper.

On a Sunday morning, at one of these institutions, there sits in a wheel-chair, near the altar, a paralytic. For eighteen years he has regularly attended the services conducted by the missionary. But under what difficulties does this afflicted brother go to church! He is unable to walk. His hapless condition often causes him much pain. In order to get to the chapel, which is on the second floor of the large institution, he wheels himself to the foot of the stairway, slips out of his chair, covers his hands with canvas gloves for protection, gets on his knees, and climbs the slate stairs, for there is no elevator to assist him to the



chapel on the second floor. Sympathetic friends follow him with his chair. After his arduous climb he again slips into the chair and wheels himself into the chapel. At the conclusion of the service he returns under the same difficulties to his room on the first floor. For eighteen years he has virtually crept to church. Think of it! This sadly handicapped man rarely misses the church service; on Sunday he is at his accustomed place in chapel, and **on time**.

What an impressive, though silent, monitor he is not to despise preaching and God's Word, but to hold it sacred and gladly hear and learn the Word that is able to save our souls! What a bright example is this paralytic to those who, by the grace of God, have the full use of their limbs and are enjoying good health, yet are so negligent in their church attendance! Let us give due thanks to God for these unmerited benefits and apply them to His glory and to our salvation. "He that is of God heareth God's words." John 8:47.

— E. A. Duemling in Lutheran Witness.

#### WHAT AFTERWARDS?

Before a large company of people in the city of New York an operatic singer held her audience spell-bound with her singing. Keenly sensitive to their appreciation of her ability, she forced herself to greater exertions, and with all the remaining energy she possessed sang the song of "Allan Water." Coming to these words —

"There a corse she lay,"

she rendered it with realistic effect, and meeting with much applause again warbled forth —

"There a corse she lay."

Then, staggering to and fro, fell to the stage floor a corpse in the sight of that once admiring but now awe-stricken audience. But — what after this? Popular admiration she had secured here upon earth. Of short duration surely.

Afterwards what? Let the Bible, that holy word of God, answer: "It is appointed unto men once to die, but **after this the judgment**." Heb. ix: 27.

There assembled in a banqueting hall, the wealthiest, most prominent people of the nation. A noted official of the Government was the guest of honor. The tables were filled with the choicest viands that the land could afford. Gaiety and fashion, pomp and luxury, alone were visible. The guest of honor had arisen to speak upon financial matters, which were just then beginning to agitate the whole country, and made the greatest effort of his life to explain in fitting language the policy of the new administration, then only just installed into power in the nation. It was a great speech.

Then finishing, his words feebly uttered, he sank down into his chair unconscious, and in a few minutes was dead. He had achieved fame, and died. But is that all? What afterwards? From the banqueting hall, surrounded with luxury, into eternity. Where?

"It is appointed unto men once to die, but **after this the judgment**" (Heb. ix: 27), are the words of the holy writ.

In all the bloom of healthful vigor a strong working-man was engaged with his fellow-workers in getting large blocks of marble into position to be hoisted by the derrick and carried into a place where other marble was piled up one block upon another. Suddenly five tons of marble became loosened from the rest and fell upon the man, killing him instantly.

One moment in health and strength, and the very next instant death. Is this all? Ah, no!

**After this the judgment**, for "it is appointed unto men once to die, but **after this the judgment**."

Alas! the vast majority of the human race pass through this world utterly oblivious of the welfare of their immortal souls. Many keep putting off the reception of the Gospel, and at length awake in eternity **too late**.

Procrastinator, heed this appeal to thee from the word of God: "**Now is the accepted time; behold! now is the day of salvation**."

The object of many is to procure fame, or obtain wealth, or seek for pleasure.

But, pause a moment — suppose all this is secured.

"**After this the judgment**."

If the Lord Jesus Christ is refused as the Savior in this world, when death comes there is the judgment to face; with Him as the judge, with sin's heavy load upon one, and the wrath of God abiding on such a one, throughout all eternity.

The whole world may be gained with its vast wealth and power and pleasures, but, "what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi: 26.

In view of the certainty of eternity where one's destiny is eternally fixed; in view of the absolute certainty of judgment after death for the unsaved dead, and the "lake of fire" where the unbelieving are cast, will you, unconverted reader, reject peace and pardon through the blood of Christ?

It may be that this will be your last day upon earth, and if so, **what after this?**

"It is appointed unto me once to die **but after this the judgment**," and then the "lake of fire."

"Believe on the Lord Jesus Christ, and thou shalt be saved."

"**NOW is the accepted time; behold, now is the day of salvation**."



If death should come to the believer, it would be to be "absent from the body, present with the Lord." (2 Cor. v. 8.) He shall not come into judgment for his sins (John v. 24), because the blood of Jesus Christ has cleansed them all away. (1 John i:7.)

—Tract.

### CHINA'S NEED

Famine actually existent—not merely a prospect of suffering during the cold months of a North China winter—afflicts two and a half million persons in an area of 5,000 square miles in the southern part of the province of Chihli and extending across the border into the province of Shantung.

In face of this condition the famishing must receive aid or succumb to starvation, says John Earl Baker, the report of whose field investigations in the famine area on behalf of the China Famine Relief organization in New York City has been made public.

Mr. Baker, who was sent to China by the New York organization to study the situation in North China at first-hand, confirms previous reports as to the extent of the suffering and adds further details which make it apparent that the conditions are even more appalling than had hitherto been realized in this country. Chihli and Shantung are not the only provinces affected, the report declares, and special mention is made of some 840,000 men, women, and children facing starvation in the agriculture sections of five northern counties in the province of Shansi. In the Chihli-Shantung region, Mr. Baker estimates, that the 2,500,000 famine victims will have to live—or die—between now and the middle of next June on half of a mere subsistence ration unless aid is forthcoming.

During his trip Mr. Baker passed through the fields from which the peasant had hoped against hope to glean at least enough of an autumn crop to sustain life through the winter. "At a distance, he says, "both millet and *kaoliang* appear to be of normal height and thickness, but on inspection the millet heads prove to have the seed eaten off the stem in the middle of the head by the locusts, while the sap has been so extracted from the stalk that the seed which remains in the head is shrivelled. In the case of the *kaoliang*, a fine tall stalk bears a head which is nothing but chaff. As the grasshoppers have ruined the millet, so has the drought ruined the *kaoliang*." As a result, he concludes, "for mile after mile the plots of *kaoliang* are worth practically nothing for anything except cattle fodder."

Among the peasantry and in the stricken villages visited, Mr. Baker saw and attempted to consume some of the "food" substitutes to which the famished have been driven to take recourse in an attempt to allay the gnawing pangs of hunger. Pig-weed soup and chaff biscuits figure prominently in this famine menu, while in the regions where the hopper pest has been worst the popu-

lation is subsisting largely on fried locusts. On all sides he saw extreme emaciation, accompanied by the distended stomachs that so paradoxically indicate their emptiness. A large proportion of the people he found suffering from unsightly sores attributable to mal-nutrition, and on the road he met a Chinese barrow-trundler whose bulky but light load consisted of cotton chaff which was to be sold for food.

Dr. F. F. Tucker, formerly of the Williams-Porter Hospital at Techow, who has had wide experience in relief work, has been appointed to take active charge of the field operations in Shantung and Southern Chihli, the latter province having consented to the consolidation of jurisdiction under the Shantung committee.

Investigations thus far conducted by Dr. Tucker make positive the practicability of applying relief in the famine zone. He has cabled the New York organization, however, that adequate relief for the starving is impossible with the funds at present in sight.

Dr. Tucker's conclusions support fully the report of Mr. Baker as to the increased gravity of the situation and the terrible sufferings of the population. Going into more details in his complete report, Mr. Baker finds evidence tending to confirm the reports of the sale of young girls by parents who have been forced to this extremity by need for money or because in this way only could they be sure that the little ones would not die from hunger. Describing a scene at Lintsing, in Western Shantung, he writes:

"Out of eighteen children who stood around watching me eat my noon-day lunch there was only one girl. The ages of these children ranged from four to thirteen, the ages within which boys and girls play together—if there are any girls."

Other corroboration of this forced breaking up of families in the famine area has also come to the New York organization from Miss Cordell, an American missionary in Nankwantao, Shantung, who has written:

"So many people are wanting to give us their children. How I wish we had an orphanage to care for these little ones. Many of them will starve if they stay with their parents, and it is such a pity to give them away, but what are the poor people to do? Just now, someone was here trying to give me a dear little girl. The mother had given her to a Christian woman, and the woman is so poor that she cannot care for the little one."

If you have something worth while to say, and have learned to say it interestingly, convincingly, forcefully, your words will not lack hearers if spoken, or readers if printed. Like two engines hitched to a heavy load on a steep grade, both the printed and the spoken words are needed by the Church. Its load, too, is heavy, and its way is uphill. Let us train men who can make the printed word more effective.

—Emmanuel Popen.



### FRETTING

One fretter can destroy the peace of a family; can disturb the harmony of a neighborhood; can unsettle the councils of cities, and hinder the legislation of nations. He who frets is never the one who mends, who heals, who repairs evil; more, he discourages, enfeebles and often disables those around him, who, but for the gloom and depression of his company, would do good work and keep up brave cheer. The effect upon a sensitive person in the mere neighborhood of a fretter is indescribable. It is to the soul what cold, icy mist is to the body—more chilling than the bitterest storm. And when the fretter is one who is believed, then the misery of it becomes, indeed, insupportable. —Zion's Watchman.

### DENOMINATIONAL SCHOOLS

The denominational college still is needed, and needed because it is rendering a type of service that non-church schools are not giving, and do not pretend to give. Naturally the pressure always will be strong to lower its standard, so as to broaden its appeal to students. Such is the conflict of every Christian institution, of the Church as a whole. It calls for staunch leaders, for soldiers who will fight the good fight. And in the fight, educational leaders in any denomination should have the hearty support of the entire Church. —Religious Telescope.

### A BLASPHEMOUS BOOK

"The Son of Man," is the title of a new book from the pen of the great biographer, Emil Ludwig. After writing such excellent biographies of Napoleon and Bismarck, it is indeed unfortunate that this gifted writer should have ventured to relate the history of Jesus Christ.

We feel compelled to warn our readers against this new book, which is just now making quite a sensation in our land. This book can only do harm to the reader. It will be poison to his soul.

In this book Mr. Ludwig treats Jesus Christ as a mere man. He denies all of the Savior's miracles. He rejects everything miraculous and supernatural about the whole life and career of Jesus. He does not hesitate even to call Jesus a sinful man. Here is an exact quotation: "Conscious that he, like all others, is but a sinful mortal, he says, 'Neither do I condemn thee.'" The Savior's own belief, that He was the Christ, the Savior of the world, Mr. Ludwig calls an unfortunate and fanatical illusion.

We must denounce this book as blasphemous. Mr. Ludwig and his kind should take to heart the solemn words of Christ Himself, "All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent Him." Mr. Ludwig's story of Jesus begins with His boyhood, and ends with the cross; and that would be the end of the whole story of Christianity also, if Jesus Christ were not infinitely more than this book makes Him out to be.

—J. W. S. in The Lutheran Standard.

### FROM OUR CHURCH CIRCLES

#### Central Conference

The Central Conference will meet on Thursday and Friday, November 15th and 16th, in the congregation of Pastor H. Geiger at Randolph, Wis.

By special resolution of the conference, this meeting is to be held on Thursday and Friday.

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

Sermon: E. Wendland (F. Loeper).

Confessional Address: G. W. Rischer (Ph. Lehmann).

Papers: Ph. Lehmann, J. B. Bernthal, E. E. Kowalke, L. Kirst.

Early announcement requested.

Theodore Thurow, Sec'y.

#### Joint Conference of Manitowoc and Sheboygan Counties

The Joint Conference of Manitowoc and Sheboygan Counties will meet, D. v., November 13 and 14 at Brillion, Wis., with Pastor M. Sauer. First session at 9 A. M.

Papers: Kitzerow, Guell, Sprengling, Wegner, Ed. Schmidt, C. Schulz, Sr.

Confessional Address: Schlei—Halboth.

Sermon: Stoeckhardt—Grunwald.

Announce! E. H. Kionka, Sec'y.

#### Fortieth Anniversaries

To celebrate the 40th anniversary of the organization of the St. John's Ev. Luth. Church of Florence, Wis., a Jubilee Service was held, in which Pastor W. K. Pifer, onetime pastor of this church, preached in both German and English. A thank-offering totalling \$110.40 was designated for Synod.

After having been served by traveling missionaries a number of years, a group of German Lutherans of this locality formally organized a congregation on October 14th, 1888, and called Pastor W. Kistemann to serve them. Services were held in the Swedish Mission Church. In 1891 Pastor Schmidt was called to succeed Pastor Kistemann. After two years Pastor M. J. Hillemann. Followed three pastors who served for not more than a year each: P. Korn, 1895-1896; J. Dejung, Jr., 1896-1897; L. Kaspar, 1897-1898.

In 1897 this little congregation took a great step forward by buying their own church, this same building which we are using to-day, from the Swedish Methodist Episcopal Church.

In 1898 Pastor Friedrich Uetzmann was called to this pastorate, who was again succeeded by Pastor Ed. Bartke in 1902. During the same summer of 1902 the church was redecoreated and otherwise im-



proved. The next year the parsonage was built. Twenty years after organizing, and twenty years ago, Pastor W. K. Pifer, the jubilee speaker, was called to this field, and served until 1912.

The next pastor was W. C. Westphal, who stayed till 1915. The church was extensively remodeled, pews, the altar, baptismal font, and bell were donated and all was dedicated and rededicated to the Lord on the 25th anniversary jubilee in 1913.

During this time another change took place. Heretofore the Florence pastor served Florence, Crystal Falls, Stambaugh, Iron Mountain, Norway, and other little places. The field was self-sustaining. At this time mentioned the field was split. Stambaugh and Crystal Falls was given a pastor. Florence and Iron Mountain another. The Stambaugh parish has been successful in being self-sustaining. God did not intend the same for Florence. Particularly through the loss of Iron Mountain, Florence was handicapped to such an extent, that it had to be subsidized by Synod, and still is.

When Pastor Westphal was called to another parish in 1915, his place was filled by Pastor Baum till 1921. After a short vacancy, Pastor Herman Mueller served till 1924. Following him Pastor Martin Buenger served, and since 1926 the present pastor.

If anyone is inclined to doubt whether the Florence field can be called blessed, it is but necessary to add that during these forty years in this congregation there were baptized, 251; confirmed, 165; married, 74 couples; buried, 85. The record is not complete, but these are recorded. Surely the Lord has blessed this congregation, and it is our prayer that He but continue with the power of His Word.

Melvin W. Croll.

\* \* \* \* \*

On Sunday, September 9th, St. Mark's Congregation at Watertown, Wis., celebrated the fortieth anniversary of the dedication of its church edifice. The speaker in both services was Prof. J. Meyer.

#### Twenty-Fifth Anniversary

The Mississippi Valley Pastoral Conference convened at Cochrane, Wis., September 25 and 26, upon special invitation of the Cochrane Congregation for its fall conference. Since twenty-five years had passed since Pastor H. R. Zimmermann, pastor of the Cochrane and Buffalo City Congregations had been ordained as minister of the Gospel, the congregations had quietly arranged to commemorate this event at this time in conjunction with the conference. Special jubilee services were held Tuesday evening. Rev. G. A. Ernst of St. Paul, a classmate, delivered the jubilee sermon basing his discourse upon Mark 6:45-51. After the sermon the undersigned extended

congratulations in behalf of the conference and congregations and presented Pastor Zimmermann with a conference gift. A special collection was raised by the congregation as a token of respect and love. Letters of congratulation were read from congregations at Shickley, Nebr., T. Wellington and West Salem, Wis. A special delegation had come from West Salem to extend congratulations in behalf of the West Salem Congregation. Rev. Meyer of Osceola, Wis., spoke in behalf of this delegation and presented Pastor Zimmermann with a purse of money in appreciation of his 12 years of service in West Salem.

After services a reception was given in honor of Rev. Zimmermann and lunch was served by the ladies.

Rev. H. R. Zimmermann was ordained and installed in Shickley, Nebr., July 12, 1903. His next charge was T. Wellington, Monroe Co., Wis., where he served from 1908-1913. In 1913 he accepted a call to West Salem, Wis., where he remained until the fall of 1925 when he came to Cochrane, Wis. Since the removal of the undersigned he is also serving Zion Congregation at Cream together with Cochrane and Buffalo City.

May the Lord grant our brother many more years of faithful service in His vineyard.

Rud. P. Korn.

#### Church Dedication Anniversary

St. Luke's Evangelical Lutheran Congregation of Milwaukee, Wis., celebrated the 40th anniversary of the dedication of its church edifice October 21st. Speakers: E. B. Schlueter, M. Nommensen, H. J. Diehl.

Ph. H. Koehler.

#### Dedication of School

On the 15th Sunday after Trinity St. John's Congregation, Bay City, Mich., dedicated its rebuilt school to the glory and service of the Triune God. The Word of God was proclaimed in the German service by Rev. E. E. Rupp, former pastor of the congregation, and in the English service by Rev. A. F. Westendorf, second vice-president of the Michigan District. Rev. Paul G. Naumann, present pastor, conducted the dedicatory service.

The school now has three rooms, two of these serving as school rooms, the other for catechetical instruction. Church and school are heated from a central steam plant. The teachers, Edmund Winter and Martin Roehler, have charge of the school, which now numbers 84 pupils.

May the Chief Shepherd of His flock continue to bless this place where the lambs of God are nurtured in His Word unto everlasting salvation.

K. F. K.



## Installations

Authorized by President J. G. Glaeser, Rev. O. E. Hoffmann was installed in Iron Creek, Beyer Settlement and Poplar Creek on the 17th Sunday after Trinity. May the Lord bless you from on high, and make you a blessing unto many.

Address: Rev. O. E. Hoffmann, R. 4, Elk Mound, Wis. Wm. Keturakat.

\* \* \* \* \*

On October 28th the undersigned, authorized by President J. Glaeser, installed the Rev. Herbert Kirchner in our Lutheran congregation in Baraboo, Wis.

Address: Rev. H. Kirchner, 614 East St., Baraboo, Wis. E. A. Wendland.

\* \* \* \* \*

On the 13th Sunday after Trinity candidate Erwin Grimm was duly installed as teacher of St. Peter's Parish School at Helenville, Wis.

Address: Mr. Erwin Grimm, Helenville, Wis.

E. C. Fredrich.

\* \* \* \* \*

Authorized by President J. G. Glaeser, Rev. H. R. Zimmermann was by me duly installed as pastor of Zion's Lutheran Church, Cream, Wis., October 14. May the Lord abundantly bless his labors to the salvation of many souls!

Address: Rev. H. R. Zimmermann, Cochrane, Wis. Rud P. Korn.

\* \* \* \* \*

Authorized by President John Witt, the undersigned installed Rev. Gerhard Press as pastor of Grace Lutheran Church, Sioux City, Iowa, on the 18th Sunday after Trinity.

Address: Rev. Gerhard Press, 1105 So. Cornelia, Sioux City, Iowa. Geo. Tiefel.

## Acknowledgment and Thanks

Public thanks is hereby given the Ladies' Aid Society of St. Paul's Church, Prairie Farm, Wis., for their donation of twenty-five dollars towards furnishing the matron's living room in the new building of the East Fork Boarding School. H. C. Nitz.

## Change of Address

Rev. F. Koch, 1516 17th St., Two Rivers, Wis.

Rev. Victor Brohm, 883 Stafford Ave., Memphis, Tenn.

## MISSION FESTIVALS

Winona, Minn., St. Martin's Church, A. W. Sauer, pastor. Speakers: Prof. E. Wendland, P. Froehlke, J. Schwartz. Offering: \$1,128.95.

## Tenth Sunday after Trinity

Mauston, Wis., St. Paul's Church, Wm. F. Lutz, pastor. Speakers: O. Thusius, E. Smukal. Offering: \$103.00.

## Eleventh Sunday after Trinity

Bear Valley — Mazeppa, Minn., St. John's Church, W. P. Sauer, pastor. Speakers: A. C. Krueger, O. P. Kuehl, Prof. R. Jahnke. Offering: \$120.54.

## Twelfth Sunday after Trinity

Iron Ridge, Wis., St. Matthew's Church, J. Henning, Jr., pastor. Speakers: M. Buenger, Ph. Martin, F. Marohn. Offering: \$288.10.

Arco, Minn., St. John's Church, A. H. Birner, pastor. Speakers: R. J. Palmer, C. Kuske. Offering: \$41.50.

## Fourteenth Sunday after Trinity

Green Lake, Wis., Friedens Church, E. P. Pankow, pastor. Speakers: Prof. H. W. Schmeling, W. Hartwig, Theo. F. Uetzmann. Offering: \$118.55.

Owosso, Mich., Salem Church, A. W. Hueschen, pastor. Speakers: W. Bodamer, Geo. Luetke. Offering: \$328.08; Sunday School, \$32.75; Total, \$360.83.

New Lisbon, Wis., St. Luke's Church, Wm. F. Lutz, pastor. Speakers: Prof. W. Schumann, J. G. Glaeser. Offering: \$71.61.

White, So. Dak., Zion's Church, H. C. Springer, pastor. Speakers: A. Lenz, L. G. Lehmann. Offering: \$162.25.

Brownsville, Wis., St. Paul's Church, Ph. Martin, pastor. Speakers: H. Wolter, John F. M. Henning. Offering: \$203.60; Ladies' Aid, \$35.00; Total, \$238.60.

Knowles, Wis., St. Luke's Church, Ph. Martin, pastor. Speakers: H. Wolter, F. Marohn. Offering: \$41.54.

Hermansville, Mich., Trinity Church, A. A. Gentz, pastor. Speaker: H. Popp. Offering: \$23.01.

Powers, Mich., Grace Church, A. A. Gentz, pastor. Speaker: H. Hopp. Offering: \$40.50.

## Fifteenth Sunday after Trinity

Watertown, Wis., St. Mark's Church, J. Klingmann, pastor. Speakers: Ph. Koehler, Aug. Pieper. Offering: \$910.00.

Town Cody, Wis., St. Matthew's Church, G. F. Zimmermann, pastor. Speakers: O. K. Netzke, A. G. Herner. Offering: \$80.76.

## Sixteenth Sunday after Trinity

Lemmon, So. Dak., St. John's Church, D. F. Rossin, pastor. Speaker: D. F. Rossin. Offering: \$84.40.

Hurley, Wis., St. Paul's Church, G. C. Marquardt, pastor. Speakers: Fred Brandt, Theo. Nickel. Offering: \$68.25.

## Seventeenth Sunday after Trinity

Sleepy Eye, Minn., St. John's Church, Wm. C. Albrecht, pastor. Speakers: J. Carl Bast, G. Th. Albrecht, Prof. Edwin H. Sauer. Offering: \$402.60.

Lomira, Wis., St. John's Church, Rud. F. W. Pietz, pastor. Speakers: Ph. Martin, J. Henning. Offering: \$196.60.

Fountain City, Wis., St. Michael's Church, Aug. Vollbrecht, pastor. Speakers: J. Mittelstaedt, H. Zimmermann. Offering: \$276.50.

Wayne, Mich., St. John's Church, Oscar J. Peters, pastor. Speakers: J. Zink, R. Koch. Offering: \$525.00.

Milwaukee, Wis., Gethsemane Church, R. O. Buerger, pastor. Speakers: R. F. Wolff, H. Wojahn. Offering (including \$50.00 by Sunday School): \$300.00.

Appleton, Wis., St. Matthew Church, Philip Froehlke, pastor. Speakers: L. Mielke, Jr., J. Reuschel, Wm. Wadzinski. Offering: \$196.00.

## Eighteenth Sunday after Trinity

Milwaukee, Wis., St. Luke's Church, Ph. H. Koehler, pastor. Speakers: L. Koeninger, S. Jedele, E. Ph. Dornfeld. Offering: \$600.00.



Ipswich, So. Dak., Zion's Church, R. Gamm, pastor. Speakers: Max Cowalsky, L. Lehmann. Offering: \$38.29.

Loyalton, So. Dak., Loyalton Ev. Luth. Church, R. Gamm, pastor. Speakers: L. Lehmann, Max Cowalsky. Offering: \$30.00.

Ford River, Mich., St. Paul's Church, A. A. Gentz, pastor. Speaker: H. Hopp. Offering: \$28.50.

Slinger, Wis., St. Paul's Church, Arthur C. Lengling, pastor. Speakers: Prof. Aug. Pieper, W. Keibel, F. Nammacher. Offering: \$128.53.

Montello and Meca Parish, Wis. (St. John's and Immanuel's Church), Wm. J. Hartwig, pastor. Speakers: L. B. Mielke, W. Wadzinski, T. Redlin. Offering: St. John's, \$213.29; Immanuel's, \$158.12; Total, \$371.51.

Mobridge, So. Dak., E. R. Gamm, pastor. Speakers: A. Fuerstenau, P. Hinderer. Offering: \$150.00.

Pardeeville, Wis., St. John's Church, M. C. Schroeder, pastor. Speakers: A. Werr, F. Weerts, W. Wadzinski. Offering: \$163.48.

#### Nineteenth Sunday after Trinity

Glenham, So. Dak., E. R. Gamm, pastor. Speakers: T. Bauer, S. Baer. Offering: \$189.00.

Mound City, So. Dak., St. Paul's Church, E. Schaller, pastor. Speakers: L. Lehmann, E. Schaller. Offering: \$141.51.

Town Morrison, Brown Co., Wis., Zion's Church, Br. Gladosch, pastor. Speakers: H. Monhardt, Prof. W. M. Heidtke, H. Grunwald. Offering: \$506.57.

Town Herman, Wis., Emanuel's Church, H. Cares, pastor. Speakers: T. Redlin, F. Cares, J. Henning. Offering: \$153.21.

Town Theresa, Wis., Zion's Church, H. Cares, pastor. Speakers: F. Cares, T. Redlin. Offering: \$53.32.

Faulkton, So. Dak., First Ev. Luth. Church, R. Gamm, pastor. Speakers: A. Szegedin, Reiher. Offering: \$51.34.

Elmwood, Wis., St. Petri Church, G. F. Zimmermann, pastor. Speakers: Louis Meyer, Wm. Franzmann. Offering: \$44.23.

Florence, Wis., St. John's Church, Melvin A. Croll, pastor. Speaker: W. K. Pifer (German and English). Offering: \$110.40.

Toledo, Ohio, Apostles' Church, E. Wenk, pastor. Speaker: E. Wenk. Offering: \$265.00.

Tacoma, Wash., St. Paul's Church, Arthur Sydow, pastor. Speakers: L. C. Krug, M. F. Momsen. Offering: \$135.00.

Town Lake, Milwaukee Co., Wis., St. John's Church, Theo. Monhardt, pastor. Speakers: J. B. Bernthal, Luther Voss. Offering: \$115.19; Sunday School, \$6.31; Total: \$121.50.

#### Twentieth Sunday after Trinity

Detroit, Mich., Ascension Church, H. C. Richter, pastor. Speakers: J. H. Nicolai, A. Malin. Offering: \$95.15.

North Mankato, Minn., St. Paul's Church, W. P. Haar, pastor. Speakers: Prof. A. Schaller, H. A. Kuether, A. E. Frey. Offering: \$69.00; Ladies' Aid, \$25.00; Total: \$94.00.

Eldorado, Wis., St. Peter's Church, W. K. Pifer, pastor. Speakers: E. F. Schueler, Aug. Paetz. Offering: \$86.32.

### ITEMS OF INTEREST

#### Russia Goes "Caste"

A new caste system with many features as unsatisfactory as the old peonage system has been established by the government of Soviet Russia. All residents of the land are placed in three classes.

The first class consists of the "non-productive element," in which are placed all capitalists, business men, employers, landlords, and clergymen. This class has no privilege to vote

directly or indirectly, and is taxed very highly. It is expected that in time they will disappear entirely from Russia "because they are eating the bread of others." All houses erected before the Red Revolution have been nationalized. Those which have been built since belong to the builder, but the landlord is taxed with such a high rate that he is forced to carry a loss on the building. The high taxation of pastors is a heavy burden upon the congregation.

The second class includes physicians, lawyers, engineers, chemists and all those who participate in some way in profits earned by their own enterprise and initiative. These people are looked upon as a "necessary evil." Their taxes are high, but not so high as to prevent making ends meet.

The third class is the "productive element" which consists of all laborers and working men who receive wages. Their taxation is very low and they automatically enter the classification either at birth or at leaving school. Letters of transfer from one class to another are provided for, but the restrictions make it nearly impossible for those of class one to be transferred to class three. The "producer" is the 100% citizen. For his sake alone the state exists and to him are given all privileges.

The first class is taxed one-third of its income, the second class one-thirtieth of its income, and the third class one-hundredth. For rent of the same amount, a room of fifteen centars (161 square feet) of floor space, the first class pays 150 gold rubles or \$75 per month, the second class 50 gold rubles or \$25, and the third class 10 gold rubles or \$5 per month.

#### Rebuild at Wittenberg

The famous church in Wittenberg where Martin Luther preached for many years is to be renovated and altered throughout. A terraced gallery to be added will increase the seating capacity by 200, and the windows in the east wall will be eliminated, providing space for the hanging of a number of famous paintings of Lucas Cranach, thus exhibiting them to the best possible advantage.

—The Augustana Foreign Missionary.

#### An Extreme Old Age

In a news bugged from India we find mention of one who in all probability is the oldest living Christian. We read of one Yesu Dasan in Anakara, North Travancore, who is reputed to be one hundred and forty years old. Up to his eightieth year he professed Hinduism, then he accepted the Christian faith and took his present name; before he was called Choli Andy. He has certainly lived to experience a literal fulfillment of the promise, Ps. 91: 16, "With long life will I satisfy him, and show him my salvation." May his life's sunset remain bright with the promise of the new day soon to break for him and his end be rich in peace.

#### Zionism and Judaism

Zionism, which has come to the forefront during the past few decades, is not so much a religion movement as an attempt at establishing nationalism among the Jews throughout the world. Although colonization of the Jews in Ben Hinnon and along the coastal plain of Palestine began in the early fifties of the nineteenth century, the movement termed Zionism is the plan of a single individual, a Jew named Dr. Herzl, who, living in Paris, became convinced that the Jews would continue to be considered a race without a country by all the nations of Europe, since the Jews themselves refused to amalgamate in the national life of the people among whom they dwelt. In 1897 Dr. Herzl convened the first Zionistic convention at Basel, Switzerland. He conceived Palestine as a suitable place for a national home



for the Jews and had no religious motives in his scheme. In 1910 the first Zionistic farming colony was established, and in 1917 England declared through her Minister Balfour that she would guarantee the Jews the right to establish themselves in that land.

The original plan has met with some difficulties through the tendency of Jews immigrating to Palestine to settle in communities on the sand dunes of Joppa. A mushroom city of 40,000 inhabitants has grown up, which constitutes fully one-third of all the Palestine Jews, according to the *Jerusalem Messenger*, a Lutheran quarterly published by the Syrian Asylum at Jerusalem.

The economic distress which has followed during the past few years has discouraged many followers of Zionism, and it is said that the Arabs, who originally feared the movement with great alarm, have now lost their fears. A prominent Arab of Galilee declared: "We no longer fear Zionism. An organization that continues to be upheld by charitable contribution has no real support. Men will give alms as long as their enthusiasm holds out. But a continuous almsgiving becomes wearisome and finally ceases entirely."

What development in the field of religion may come out of this non-religious enterprise is hard to say, although a forecast is offered by H. Thon in a recent number of the *Juedische Rundschau*, the official organ of the Zionist movement in Germany. Mr. Thon says:

"One of the causes that led up to the Zionist movement is the realization that we are without a religion. The majority of intelligent modern Jews, actuated by a powerful impulse of national spirit, turned our thoughts to Palestine, because we realize that our belief in a personal God has vanished, hope to find in Palestine a new valuation, arising from a deep, new sense of national life, to fill up the void of our inner life and being. This shall replace that which hitherto we have designated as religion, the relation of an individual man to a personal God, which has proved a mere phase of development of mankind. Once we acknowledge this absence of religion, we may no longer dally with obsolete forms. All efforts in that direction would come to naught, and expose its unreality. Therefore at the national festivities of Palestine, all religious observances are out of place."

#### A Letter of John Wesley

The Western Christian Advocate offers its readers the following interesting letter of John Wesley:

To the Mayor and Corporation of Bristol

Gentlemen:—

Both my brother and I, and all who have any connection with us, are extremely sensible of our obligations to you for the civility which you have shown us on all occasions; and we cannot but feel ourselves deeply interested in whatever we apprehend in any degree to concern your honor, or the general good and prosperity of the city of Bristol. This occasions my giving you the present trouble, which (whether it has any farther effect or no) you will please to receive as a testimony of the high regard which we shall ever retain for you.

The endeavors lately used to procure subscriptions for building a new playhouse in Bristol have given us not a little concern; and that on various accounts. Not barely as most of the present stage entertainments sap the foundation of all religion, as they naturally tend to efface all traces of piety and seriousness out of the minds of men; but as they are peculiarly hurtful to a trading city; giving a wrong turn to youth especially, gay, trifling, and directly opposite to the spirit of industry and close application to business; and as drinking and debauchery of every kind are constant attendants on these en-

tertainments, with indolence, effeminacy, and idleness, which, affect trade in a high degree.

It was on these very considerations that the Corporation of Nottingham lately withstood all solicitations, and absolutely forbade the building of a new theater there, being determined to encourage nothing of the kind. And I doubt not but thousands will reap the benefit of their wise and generous resolution.

It does not become, gentlemen, to press anything upon you; but I could not avoid saying thus much, both in behalf of myself and all my friends. Wishing you the continuance and increase of every blessing,

I remain, gentlemen,

Your obliged and obedient servant,

John Wesley.

#### Minister's Library

Rev. J. Richter, pastor of the Lutheran Church at Vejen, Jutland, Denmark, has a library consisting of 65,000 volumes in his parsonage, which is probably the world's record for size in a minister's library. Some of the books were inherited, some were gifts, but Mr. Richter purchased the greater part.

— Ex.

#### Form New Synod

A new Lutheran synod to be known as the Evangelical Lutheran Synod of Florida of the United Lutheran Church in America has been organized at West Palm Beach at a specially called meeting. The synod was formed by clerical and lay representatives of fifteen congregations which constituted the Florida Conference of the Georgia Synod. Permission to establish such a synod was secured by the Florida Conference at the convention in Atlanta last January of the Synod of Georgia. Through the organization of this new synod, a peculiar temporary situation has arisen in that Rev. W. E. Pugh of Jacksonville, a member of the Florida Synod, is at the same time president of the Georgia Synod, with which his congregation is no longer connected.

— Ex.

#### Jews Accept the Savior

The Jewish Gazette (Vienna) regrets that what it terms the "baptism plague" had spread in that city during the past twelve years. It says that twelve thousand Jews in Vienna have joined the Christian Church, about one half becoming Catholic and the other half Protestant. In Hungary it is said forty thousand Jews have been baptized, and in Budapest Presbyterians alone claim to have received 2,500. In the Ukraine many Christian congregations are said to have been organized, which number their members exclusively among the Jews.

—Lutheran Pioneer.

#### RECEIPTS FOR SEMINARY AND DEBTS

Month of October, 1928

Rev. H. Kleinbans, Trinity, Mears Corners, Oshkosh, Wis. ....	\$ 150.00
Rev. C. H. Auerswald, St. Paul's, Prairie Farm, Wis. ....	30.00
Rev. I. J. Habeck, Trinity, Minocqua, Wis. ....	58 50
Rev. M. F. Rische, David Stern, Kirchhayn, Wis. ....	52.80
Rev. C. Bast, Trinity, Mequon, Wis. ....	16.13
Rev. J. G. Jeske, Divine Charity, Milwaukee, Wis. ....	5 00
Rev. Fred Graeber, Apostel, Milwaukee, Wis. ....	10 05
Rev. G. Schuetze, St. Paul's, Seaforth, Minn. ....	22.00
Rev. Ed. Sponholz, St. John's, Mukwonago, Wis. ....	27.00
Rev. Ed. Sponholz, Mt. Olive, Mukwonago, Wis. ....	7 00
Rev. J. E. Bade, St. Peter's, Balaton, Minn. ....	30.00



Rev. G. A. Ernst, Emanuel's, St. Paul, Minn.....	800.00	Rev. E. E. Prenzlów, Bethlehem, Stanton, Nebr...	25.00
Rev. J. G. Glaeser, St. Paul's, Tomah, Wis.....	88.05	Rev. E. E. Prenzlów, St. Paul's, Stanton Co., Nebr.	5.00
Rev. Rud. P. Korn, Zion's, Cream, Wis.....	29.00	Rev. A. W. Hueschen, Salem, Owosso, Mich.....	431.88
Rev. Geo. W. Luetke, Zion's, Toledo, Ohio.....	10.50	Rev. G. A. Schmelzer, St. John's, Sebewaing, Mich.	32.80
Rev. Carl H. Buenger, Friedens, Kenosha, Wis....	550.00	Rev. P. Janke, St. Paul's, Ft. Atkinson, Wis.....	406.40
Rev. E. Hinderer, St. John's, Tappen, No. Dak....	7.00	Rev. J. G. Pohley, Menasha, Wis.....	5.00
Rev. H. Wolter, St. Paul's, Town Lomira, Wis...	21.60	Rev. G. Fischer, St. Peter's, Savanna, Ill.....	5.00
Rev. Wm. R. Huth, St. John's, Slades Corners, Wis.	28.90	Rev. P. Monhardt, St. Matthew's, So. Ridge, Mon-	
Rev. J. E. Bade, St. Peter's, Balaton, Minn.....	10.00	roe Co., Wis.....	10.80
Rev. Aug. F. Zich, St. Paul's, Green Bay, Wis...	80.00	Rev. Ed. Sponholz, Mt. Olive, Mukwonago, Wis...	20.00
Rev. A. H. Birner, Hendricks, Minn.....	65.50	Rev. Behn. McNary Apache Preaching Station,	
Rev. F. Soll, Grace, Yakima, Wash.....	34.00	Whiteriver, Ariz. ....	10.00
Rev. E. E. Prenzlów, St. Paul's, Stanton Co., Nebr.	81.00	Rev. E. E. Guenther, Church of the Open Bible,	
Rev. E. E. Prenzlów, Bethlehem, Stanton Co., Nebr.	65.00	Whiteriver, Ariz. ....	30.00
Rev. M. F. Stern, Immanuel's, Plum City, Wis...	50.00	Rev. A. Westendorf, St. Paul's, Saginaw, W. S.,	
Rev. J. C. A. Gehm, Immanuel's, Woodville, Wis.	10.00	Mich. ....	500.00
Rev. H. Knuth, Bethesda, Milwaukee, Wis.....	5.00	Rev. E. Ph. Ebert, Pentecostal, Whitefish Bay,	
Rev. E. Hoenecke, St. Matthew's, Marathon City,		Wis. ....	225.00
Wis. ....	38.00	Rev. W. Hoenecke, Bethel, Milwaukee, Wis.....	58.00
Rev. F. C. Uetzmann, St. John's, Wrightstown,		Rev. J. Carl Bast, Morton, Minn.....	25.00
Wis. ....	20.00	Rev. E. Redlin, Trinity, Ellington, Wis.....	25.00
Rev. E. G. Hertler, Immanuel's, La Crescent, Minn.	114.00	Rev. H. Kleinhaus, Trinity, Mears Corners, Osh-	
Rev. E. G. Hertler, Trinity, Brownsville, Minn....	18.50	kosh, Wis. ....	23.80
Rev. M. J. Hillemann, St. Paul's, Marshall, Wis...	92.40	Rev. W. Reinemann, Friedens, Elkhorn, Wis.....	15.00
Rev. E. G. Hertler, Immanuel's, La Crescent, Minn.	26.00	Rev. John Masch, Immanuel's, Black Creek, Wis..	12.00
Rev. C. Binhammer, Salem, Coloma, Mich.....	51.60	Rev. J. F. Zink, Trinity, Bay City, Mich.....	45.00
Rev. H. Wojahn, Waukesha, Wis.....	350.00	Rev. Arthur A. Gentz, Grace, Powers, Mich.....	25.00
Rev. J. E. Bade, St. Peter's, Balaton, Minn.....	63.50	Rev. Carl J. Henning, Immanuel's, Sault Ste. Marie,	
Rev. J. G. Glaeser, St. Paul's, Tomah, Wis.....	121.10	Mich. ....	83.80
Rev. A. Werr, Zion's, Town Wayne, Wash. Co.,		Rev. W. R. Krueger, St. Paul's, Athboy, So. Dak.	25.25
Wis. ....	5.00	Rev. W. R. Krueger, Coal Springs, So. Dak.....	3.00
Rev. A. Froehlke, Trinity, Neenah, Wis.....	500.00	Rev. M. A. Haase, St. Paul's, So. Haven, Mich...	15.75
Rev. A. von Rohr, Friedens, Hartford, Wis.....	1,000.00	Rev. A. von Rohr, Friedens, Hartford, Wis.....	100.00
Rev. H. Kleinhaus, Trinity, Mears Corners, Osh-		Rev. H. Wolter, St. Paul's, T. Lomira, Wis.....	14.00
kosh, Wis. ....	67.20	Rev. Rud. F. W. Pietz, St. John's, Lomira, Wis...	14.25
Rev. W. R. Krueger, Coal Springs, So. Dak.....	6.00	Rev. H. C. Arndt, Mt. Olive, Detroit, Mich.....	55.89
Rev. J. Klingmann, St. Markus, Watertown, Wis.	262.25	Rev. Henry Albrecht, Township Omro, Minn.....	15.00
Rev. P. Janke, St. Paul's, Ft. Atkinson, Wis.....	556.65	Rev. E. Hoenecke, St. Matthew's, Marathon City,	
Rev. L. Kaspar, Immanuel's, Greenville, Wis....	50.00	Wis. ....	97.00
Rev. Henry Lange, Nathanael, Alois, Wis.....	15.00	Rev. E. Hoenecke, St. Matthew's, Marathon City,	
Rev. A. H. Baer, First English Lutheran, Aurora,		Wis. ....	10.00
So. Dak. ....	126.00	Rev. W. J. Schmidt, Trinity, Flasher, So. Dak....	5.45
Rev. A. H. Baer, Bruce, So. Dak.....	3.00	Rev. Wm. R. Huth, St. John's, Slades Corners,	
Rev. W. K. Pifer, St. Peter's, Eldorado, Wis....	121.00	Wis. ....	57.90
Rev. W. K. Pifer, Town Eldorado, Wis.....	131.75	Rev. E. G. Hertler, Immanuel's, La Crescent, Minn.	70.00
Rev. Wm. R. Huth, St. John's, Slades Corners, Wis.	25.40	Rev. E. Hertler, Trinity, Brownsville, Minn.....	42.25
Rev. J. E. Bade, St. Peter's, Balaton, Minn.....	10.00	Rev. M. F. Stern, Immanuel's, Plum City, Wis...	57.80
Rev. M. J. Nommensen, St. John's, Juneau, Wis...	290.50	Rev. M. F. Stern, Trinity, Waverly, Wis.....	5.00
Rev. C. Binhammer, Salem, Coloma, Mich.....	44.90	Rev. P. Janke, St. Paul's, Ft. Atkinson, Wis.....	416.10
Rev. J. E. Bade, St. Peter's, Balaton, Minn.....	5.00	Rev. Ph. Koehler, St. Lucas, Milwaukee, Wis....	507.50
Rev. E. E. Prenzlów, St. Paul's, Stanton Co., Nebr.	36.00	Rev. A. F. Westendorf, St. Paul's, Saginaw, W. S.,	
Rev. H. E. Kirchner, St. Peter's, Stambaugh,		Mich. ....	250.00
Mich. ....	72.36	Rev. F. H. Senger, Bethany, Bruce, Wis.....	21.00
Rev. H. E. Kirchner, Zion's, Crystal Falls, Mich.	39.54	Rev. A. C. Krueger, St. John's, Town Minneola,	
Rev. L. Kaspar, Immanuel's, Greenville, Wis....	85.00	Minn. ....	110.00
Rev. L. Kaspar, Immanuel's, Clayton, Wis.....	35.00	Rev. J. G. Glaeser, St. Paul's, Tomah, Wis.....	49.61
Rev. E. P. Pankow, Green Lake, Wis.....	60.00	Rev. M. J. Hillemann, St. Paul's, Marshall, Wis...	114.35
Rev. M. A. Haase, St. Paul's, S. Haven, Mich....	80.00	Rev. Edwin Jaster, Zion's, Bristol, Wis.....	90.55
Rev. W. P. Sauer, St. John's, Bear Valley, Minn...	183.50	Rev. Wm. R. Huth, St. John's, Slades Corners,	
Rev. W. P. Sauer, St. John's, Mazeppa, Minn....	236.30	Wis. ....	5.00
Rev. Ph. Sprengling, St. John's, Centerville, Wis...	130.00	Rev. J. Gamm, Immanuel's, La Crosse, Wis.....	740.88
Rev. A. von Rohr, Friedens, Hartford, Wis.....	300.00	Rev. H. E. Lietzau, Salem, Woodberry, Minn....	45.00
Rev. Fred W. Loeper, Whitewater, Wis.....	1,000.00	Rev. Wm. Baumann, Zion's, Mission, So. Dak....	34.00
Rev. W. M. Croll, St. John's, Florence, Wis.....	56.90	Rev. Arthur Berg, St. John's, Sparta, Wis.....	257.00
Rev. H. Cares, Emanuel, T. Herman, Dodge Co.,		Rev. F. C. Uetzmann, St. John's, Wrightstown,	
Wis. ....	90.00	Wis. ....	25.00
Rev. Carl C. Henning, St. John's, Peshtigo, Wis...	65.00	Rev. M. J. Nommensen, St. John's, Juneau, Wis...	189.00



Rev. L. Kaspar, Immanuel's, Greenville, Wis.....	63.20
Rev. L. Kaspar, Immanuel's, Clayton, Wis.....	20.00
Rev. J. Mittelstaedt, St. Paul's, Wonewoc, Wis...	25.00
Rev. Carl Kuske, Bethlehem, Taunton, Minn.....	79.80

Total .....	\$ 14,588.89
Previously acknowledged .....	497,187.86
	<u>\$511,776.75</u>

**Expenses, October, 1928**

Collection at Ft. Atkinson, Wis.....	\$ 219.00
Northwestern Publishing House.....	8.00
Postage Stamps .....	4.00
	<u>\$ 231.00</u>

**Congregations That Made Their Quota In October, 1928**

159. Rev. A. von Rohr, Friedens, Hartford, Wis. ....	\$3,041.00—\$5.52
160. Rev. H. Kleinhans, Trinity, Mears Corners, Ooshkosh, Wis.....	276.00— 5.75
161. Rev. E. G. Hertler, Trinity, Brownsville, Minn. ....	149.20— 5.52
162. Rev. A. C. Krueger, St. John's, Minneola, Minn. ....	675.00— 5.40
163. Rev. Edwin Jaster, Zion's, Bristol, Wis. ....	675.00— 5.40
164. Rev. Wm. Baumann, Zion's, Mission, S. D. ....	433.39— 5.77
165. Rev. Carl Kuske, Bethlehem, Taunton, Minn. ....	244.20— 6.10
166. Rev. A. H. Baer, First English, Aurora, So. Dak. ....	194.45— 5.40

**For the Improvement of the Seminary Grounds**

Rev. G. Bergemann, St. Peter's, Fond du Lac, Wis.....	\$ 25.00
Rev. J. Brenner, St. John's, Milwaukee, Wis.....	10.00
	<u>\$ 35.00</u>

**Dr. Martin Luther College Building Fund.....\$46,661.64**

There are still many congregations that have not yet replied to our latest letter. May we hope to hear from you soon?

Kindly remit directly to

John Brenner, Treasurer,  
814 Vliet Street, Milwaukee, Wis.

**GENERAL TREASURER'S STATEMENTS**

**October 1, 1928 — 15 Months**

**Receipts Distributed and Disbursements**

	Receipts	Disbursements
General Administration .....	\$138,762.08	\$ 46,839.92
Educational Institutions .....	154,307.47	214,387.80
Home for the Aged .....	6,234.95	9,182.96
Indian Mission .....	32,177.00	64,972.21
Home Mission .....	92,680.95	141,322.65
Negro Mission .....	19,695.93	21,780.06
Mission in Poland .....	3,986.71	10,999.97
Madison Students Mission .....	1,059.25	2,492.14
Indigent Students .....	5,620.61	7,378.78
General Support .....	14,049.58	22,415.40
To Retire Bonds .....	7,687.49	
	<u>\$476,262.01</u>	<u>\$541,771.89</u>
		<u>\$476,262.01</u>
Deficit .....		\$ 65,509.88

**Statements of Collections for Budget Allotments and Arrears**

	Receipts		Allotments 15 Months	Arrears
	July 1, 1927 to Sept. 30, 1928			
Pacific Northwest .....	\$ 1,129.95			
Nebraska .....	14,930.13			
Michigan .....	38,314.83			Allotments deferred owing to probable adjustments with 1927 parochial statistics.
Dakota-Montana .....	16,949.63			
Minnesota .....	73,068.66			
North Wisconsin .....	79,736.07			
West Wisconsin .....	83,519.81			
Southeast Wisconsin .....	69,602.96			
District Collections .....	\$377,252.04	\$553,749.90	\$176,497.86	
From other sources .....	4,258.12		4,258.12	
Total Collections .....	\$381,510.16		\$172,239.74	
Revenues .....	94,751.85	103,125.00	8,373.15	
Total Receipts .....	\$476,262.01	\$656,874.90	\$180,612.89	
Disbursements .....	541,771.89	541,771.89	*115,103.01	
Deficit .....	\$ 65,509.88		\$ 65,509.88	
Unappropriated .....		*115,103.01		

THEO. H. BUUCK,  
Treasurer.

**CASH ACCOUNT**

**July 1, 1927 to October 1, 1928**

**Accretions**

Cash Balance July 1, 1927.....	\$ 73,965.68
Collections for Budget .....	381,510.16
Revenues for Budget .....	94,751.85
Church Extension Accounts Receivable Paid .....	14,960.19
Church Extension Revenues.....	359.67
Endowment Funds to be remitted....	9,141.66
Debt Collection, Seminary Building Committee .....	4,079.32
Collection for New Ulm .....	36,303.95
Increase to Proprietary Interest ....	6,000.00
Fire Insurance, Indian Mission .....	100.00
Damage returns, San Carlos .....	4,770.00
Total Accretions .....	\$625,942.48

**Liabilities**

Accounts Payable (Negro Mission) .....	\$ 8,511.41
Notes Payable Issued .....	\$402,914.49
Notes Payable Paid .....	46,045.68
Balance .....	\$356,868.81
Non-Budgetary Coll. ....	\$ 16,782.25
Non-Budgetary Coll. Paid .....	16,113.04
Balance .....	\$ 669.21
Inmates Deposits .....	600.00
Net (New) Liabilities ...	\$366,649.43
Total Net Cash to Account	\$992,591.91

**Disbursed Therefrom**

Budget Disbursements .....	\$541,771.89
Van Dyke paid in full .....	15,000.00
Church Extension Loans and Inv....	160,644.78



Church Extension Expense .....	12.70
Bonds and Mortgages purchased .....	10,428.79
Accounts Receivable .....	135.93
Paid to New Ulm (Building) .....	257,487.69
1924 Funds remitted to Brenner .....	60.00
<b>Total Net Cash Disbursements .....</b>	<b>\$985,541.78</b>
<b>Balance Cash in Banks .....</b>	<b>\$ 7,050.13</b>

**Statement of Debts**

Debt on July 1, 1927 .....	\$297,789.04
Debts made since July 1, 1927.....	473,693.30
	<u>\$771,482.34</u>
Debts paid since July 1, 1927.....	122,043.87
Debt on September 30, 1928.....	\$649,438.47

THEO. H. BUUCK,  
Treasurer.

**MINNESOTA DISTRICT**

September, 1928

PASTORS: WALTER G. VOIGT, Acoma, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Bldg. from Mother Krueger, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$9.25, Student Support \$12.50; total \$61.75. R. HEIDMANN, Arlington, Home Mission \$41.00, Sufferers in China Mission from H. A. Hempel \$5.00; total \$46.00. R. HEIDMANN, Arlington, Indian Mission \$50.00, Home Mission \$75.00, Negro Mission \$50.00, Student Support \$33.00, China Mission \$25.00; total \$233.00. WM. FRANZMANN, Baytown, Synodic Administration \$15.00, Home for Aged \$10.00, Home Mission \$15.00, Student Support \$10.00, General Support \$11.25; total \$61.26. C. F. KOCK, Belle Plaine, Theological Seminary \$40.00, Dr. Martin Luther College \$40.00, Dakota-Montana Academy \$10.00, Home for Aged from Rosalia Deuber \$5.00, Indian Mission \$25.00, Home Mission \$25.00, Negro Mission \$25.00, General Support \$29.84, Twin City Mission, Rev. Frey \$10.00; total \$209.84. C. F. KOCK, Belle Plaine, Bethesda, Watertown from Ladies Aid \$15.00. W. J. SCHULZE, Vacancy Pastor, Cedar Mills, Educational Institutions \$100.00, Indian Mission \$50.00, Home Mission \$100.00, Negro Mission \$50.00, Church Extension Fund \$98.55; total \$398.55. WM. PETZKE, Cedar Mills, Dr. Martin Luther College from Alma Rannek \$10.00. WM. PETZKE, Cedar Mills, Dr. Martin Luther College (Equipment from Ladies Aid) \$50.00. J. E. SCHAEFFER, Crawford Lake, Synodic Administration \$20.00, Educational Institutions \$20.00, Missions \$32.00; total \$72.00. F. W. WEINDORF, Grace, Goodhue, General Support \$24.00. F. W. WEINDORF, Grace, Goodhue, Home for Aged \$19.50. F. W. WEINDORF, St. John's, Goodhue, Home for Aged \$30.24. IM. P. FREY, Graceville, General Institutions \$20.00, Dr. Martin Luther College \$15.00, Indian Mission \$25.00, Home Mission \$50.00, Negro Mission \$10.00, Poland Mission \$5.00, General Support \$6.00, Twin Cities Mission \$10.00; total \$141.00. IM. P. FREY, Graceville, General Support \$4.65. Wm. FRANZMANN, Town Grant, General Institutions \$10.00, Theological Seminary \$20.00, Northwestern College \$30.00, Dr. Martin Luther College \$25.00, Mich. Lutheran Seminary \$15.00, Dakota-Montana Academy \$5.00, Indian Missions \$25.00, Home Mission \$20.00, Negro Mission \$10.00, Poland Mission \$9.12; total \$169.12. W. HAAR, Greenwood, General Administration \$37.00, General Institutions \$100.00, General Missions \$75.00, Indian Mission \$43.00, Negro Mission \$20.00, Poland Mission \$10.00, Dr. Martin Luther College, Building, \$32.00; total \$317.00. W. J. SCHULZE, Hutchinson, General Institutions \$100.56, Home Mission \$90.49, Negro Mission \$83.05, General Support \$101.30; total \$375.40. W. J. SCHULZE, Hutchinson, General Institutions \$200.00, Indian Mission \$200.00, Home Mission \$200.00, Negro Mission \$96.93, Church Extension Fund \$200.00; total \$896.93. M. J. WEHAUSEN, Johnson, Dakota-Montana Academy \$1.10, Home for Aged \$1.45, Indian Mission \$2.70, Home Mission \$16.80, General Support \$34.80; total \$56.85. L. F. BRANDES, Jordan, Indian Mission \$50.00, Home Mission \$200.00, Negro Mission \$56.00; total \$306.00. E. G. HERTLER, La Crescent, General Administration \$20.00, General Mission \$50.00, Indian Mission \$10.00,

Negro Mission \$10.00, Student Support \$10.00, New Seminary and Debts \$26.00; total \$126.00. PAUL W. SPAUDE, Lake Benton, Bethesda, Watertown \$12.50. PAUL W. SPAUDE, Lake Benton, Dakota-Montana Academy \$19.80. J. F. GUSE, Litchfield, Indian Mission \$30.00. WILBERT FRANK, Lynn, General Mission \$178.28. F. KOEHLER, Nicollet, General Institutions \$44.70, Indian Mission \$50.00, Home Mission \$96.88, Negro Mission \$50.00, Church Extension \$100.00; total \$341.58. W. P. HAAR, No. Mankato, General Institutions \$15.00. R. C. AVE LALLEMANT, No. St. Paul, Indian Mission \$75.00, Home Mission \$125.00, Negro Mission \$60.00; total \$260.00. FRED. T. LEPPKE, Treas., Omro Twp., Negro Mission \$46.70, Church Extension \$40.50; total \$87.20. FRED. T. LEPPKE, Treas., Omro Twp., Indian Mission \$50.00, Poland Mission \$25.75, Negro Mission \$50.00, Home Mission \$50.00, General Institutions \$75.00; total \$250.75. M. C. KUNDE, Oronoco, General Fund \$10.00, Indian Mission \$15.00, Home Mission \$22.00, Negro Mission \$15.00, Student Support \$10.00; total \$72.00. M. C. KUNDE, Oronoco, Florida Tornado Sufferers \$42.73. M. C. KUNDE, Pine Island, Florida Tornado Sufferers \$16.93. E. W. PENK, Prescott, Wis., Gen. Miss. \$11.00, Ind. Miss. \$10.00, Home Miss. \$30.00, Negro Miss. \$10.00; total \$61.00. J. R. BAUMANN, Red Wing, General Administration \$5.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$5.00, Home for Aged \$10.00, General Mission \$5.00, Indian Mission \$5.00, Home Mission \$20.00, Negro Mission \$20.00, Madison Student Mission \$10.00, Student Support \$10.00, Gen. Supp. \$10.00, To Retire Bonds \$30.00; total \$160.00. W. C. NICKELS, Redwood Falls, Ind. Miss. \$75.00, Home Miss. \$75.00, Negro Miss. \$73.41; total \$223.41. E. C. BIRKHOLZ, St. James, Indian Mission \$23.05. J. PLOCHER, St. John's, St. Paul, General Administration \$87.26. A. C. HAASE, Trinity, St. Paul, Home Mission \$98.14. A. E. FREY, Twin Cities Mission, St. Paul, Mpls., Student Support \$6.00 from Board of Directors of Home for Aged, Belle Plaine, Mindekrantz in memory of Wm. Poppenberger, born September 21, 1857, died August 23, 1928. MRS. R. PITTELKOW, Treas. Lutheran Mission Auxiliary of St. Paul, City Mission membership from Emanuel's \$5.00, Trinity \$2.00, St. John's \$2.00; total \$9.00. G. THEO. ALBRECHT, St. Peter, Supervision and P and P \$28.00. G. R. SCHUETZE, Seaforth, Indian Mission \$8.35, Home Mission \$30.00; total \$38.35. G. R. SCHUETZE, Seaforth, Madison Student Mission \$13.00. G. R. SCHUETZE, Sheridan, Home Mission \$14.70, Negro Mission \$59.50; total \$74.20. G. R. SCHUETZE, Sheridan, Madison Student Mission \$23.75. J. W. F. PIEPER, Stillwater, General Administration \$60.00, General Institutions \$32.00; total \$92.00. H. WIECHMANN, Tyler-Burchard, General Mission \$5.50. AUG. SAUER, Vesta, General Institutions \$23.70. AUG. SAUER, Vesta, Theological Seminary \$15.00, Dr. Martin Luther College \$15.60; total \$30.60. E. G. FRITZ, Wellington, General Institutions \$34.00. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$5.00; total \$25.00. CARL G. SCHMIDT, Wood Lake, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$5.00; Negro Mission \$8.00; total \$23.00. PAUL E. HORN, Zumbrota, Educational Institutions \$42.00, Church Extension \$50.00, Home Mission \$25.00, General Support \$25.00; total \$142.00.

H. R. KURTH, District Treasurer.

**WEST WISCONSIN DISTRICT**

September, 1928

Pastors:	
Wm. Baumann, Poplar Creek .....	\$ 10.00
Wm. Baumann, Beyer Settlement .....	50.00
J. W. Bergholz, Onalaska .....	17.50
J. W. Bergholz, Onalaska .....	40.00
J. B. Bernthal, Ixonia .....	359.40
C. Bolle, Hurley .....	67.25
K. Brickmann, St. Charles .....	117.17
G. Fischer, Spirit .....	37.00
G. Fischer, Prentice .....	44.00
E. C. Fredrich, Helenville .....	302.35
J. Freund, No. Freedom .....	110.89
Henry Geiger, Randolph .....	175.96
G. Gerth, Greenfield .....	17.00
G. Gerth, Tn. Merrimac .....	13.00
G. Gerth, Caledonia .....	7.00
G. Gerth, Merrimac .....	5.00
J. G. Glaeser, Tomah .....	60.36
M. Glaeser, Stetsonville .....	170.00



W. Gutzke, McMillan .....	130.00	M. Lehninger, Plymouth, Indian \$75.00, Home Mission \$200.00, Negro \$25.00, Poland \$26.50 .....	326.50
I. J. Habeck, Woodruff .....	85.06	E. F. Hy. Lehmann, St. Paul's, Colome, General Administration .....	48.00
I. J. Habeck, Minocqua .....	96.56	E. C. Monhardt, Clatonia, General Administration \$50.00, General Institutions \$95.00, Indian \$100.00, Home Mission \$125.00, Negro \$25, Poland \$50.00, Madison Student Mission \$10.00, New Ulm Building \$50.00 .....	505.00
H. W. Herwig, Lewiston .....	12.00	E. E. Prenzlów, St. Paul's, Stanton, General Institutions \$44.60, General Mission \$50.00 .....	94.60
E. Hoenecke, Marathon City .....	80.33	E. E. Prenzlów, Bethlehem, Stanton, General Institutions \$44.60, General Mission \$50.00 .....	94.60
A. Hanke, Whitehall .....	111.38	G. L. Press, Herrick, General Institutions \$23.50, General Missions \$20.00 .....	43.50
P. Janke, Ft. Atkinson .....	687.04	A. Schumann, Garrison, General Institutions .....	23.07
Wm. Keturakat, Menomonie .....	577.03	Geo. Tiefel, Hadar, General Administration \$26.45, General Institutions \$50.00, Students \$25.00 .....	101.45
Theo. Kliefoth, Oak Grove .....	4.00	W. F. Wietzke, Shickley, General Institutions \$80.00, Indian \$20.00, Home Mission \$100.00, Negro \$19.50, Poland \$20.00 .....	239.50
Geo. Kobs, Kendall .....	211.10	J. Witt, Norfolk, General Administration \$20.00, General Institutions \$300.00, Indian \$50.00 Home Mission \$300.00, Negro \$25.00, Poland \$25.00, Students \$20.00, Children's Home Society, Wauwatosa \$20.00 .....	760.00
Geo. Kobs, Dorset Ridge .....	64.95		\$2,470.79
O. W. Koch, Lowell .....	242.50	General Administration .....	\$ 169.45
F. W. Loeper, Richmond .....	110.50	General Institutions .....	735.77
J. Mittelstaedt, Wonehoc .....	303.50	Indigent Students .....	45.00
G. E. Neumann, Tp. Stettin .....	43.66	New Ulm Building .....	50.00
G. E. Neumann, Tp. Rib Falls .....	26.81	Indian Mission .....	270.00
G. E. Neumann, Rib Falls .....	1.25	General Mission .....	140.55
Wm. Nommensen, Columbus .....	1,423.85	Home Mission .....	775.00
Wm. Nommensen, Columbus .....	285.45	Negro Mission .....	104.50
J. H. Paustian, Barre Mills .....	599.38	Poland Mission .....	150.52
K. J. Plocher, Ridgeway .....	250.00	Madison Student Mission .....	10.00
Chr. Sauer, Ixonia .....	85.00	Children's Home Society, Wauwatosa ..	20.00
J. H. Schwartz, West Salem .....	328.00		
F. H. Senger, Bruce .....	32.37		
C. W. Siegler, Portland .....	37.04		
C. W. Siegler, Bangor .....	400.90		
Gust. Vater, Cataract .....	66.00		
Walter Zank, Newville .....	156.33		
H. R. Zimmermann, Cochrane .....	102.55		
Budgetary .....	\$7,825.91		
Non-Budgetary .....	331.61		
Total for September, 1928 .....	\$8,157.52		

H. J. KOCH, Treasurer.

Pastors:

NEBRASKA DISTRICT

W. Baumann, Mission, General Institutions \$50.00, Indian \$25.00, Home Mission \$50.00, Negro \$10.00, Poland \$4.02 .....	\$ 139.02
F. Brenner, Hoskins, Poland .....	25.00
Wm. P. Holzhausen, Winner, General Administration \$25.00, General Institutions \$25.00, General Mission 20.55 .....	70.55

October 2, 1928.

\$2,470.79

Dr. W. Saeger, Norfolk, Nebr.

# COLLECTION ENVELOPES

ORDERS FOR COLLECTION ENVELOPES SHOULD BE SENT IN NOW IF NEEDED BY JANUARY

108

JAN. 1, 192

My Weekly Offering for the Support of  
**St. Paul's Ev. Lutheran Church**  
RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you, the next time you attend service.

PRICES FOR ENVELOPES

- Monthly Manila Envelopes 12 to a set 4c.
- White or Colored Envelopes 12 to a set 5c.
- Cartons 1c each extra.
- Pockets 1/2c each extra.

Weekly Manila Envelopes each set containing 52 Envelopes 11c per set.

White or Colored Envelopes 13c per set.

Cartons 1c each extra.

Minimum charge \$3.00.

Above price include Printing, Numbering, Dating and Collating. Printing in German and English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, if printing should be German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

Initial Offering Envelopes, or Pledge Cards are furnished free upon request only.