

The Northwestern Lutheran

Rev C Buenger
5026 19th Ave
Jan 30

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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No. 18.

A SONG OF TRUST

"Why art thou cast down, O my soul? And why art thou disquieted in me? Hope thou in God, for I shall yet praise Him for the help of His countenance!" Psalm 42:5.

A mansion mine beyond the starry skies, —
My name inscribed within the Book of Life, —
Why should my pilgrim-days be filled with sighs?
Why should I dread the pain, the toil, the strife?

How brief this earthly sojourn, — time speeds on,
E'en though "three score and ten" my lot should be,
How swift the God-appointed course is run,
And then eternity, — eternity!

He Who has fashioned me of earthly clay,
My every earthly need can well supply,
His mercy sends me manna day by day,
Shelter and raiment He will not deny.

He feeds the sparrows, clothes the lilies fair,
And tells me I am dearer far than they!
Why should I shun awhile the cross to bear,
When He can turn the winter into May?

My Father sent His Son to die for me;
My Savior washed me in His precious blood.
Cleansed and forgiven, only love I see.
Why should I murmur, and offend my God?

He sent His Spirit to console my heart,
When griefs and trials come, when sin alarms.
Strength, joy, and peace His Word can well impart,
And I can trust the Everlasting Arms.

He has not promised that my path would be
All sun and roses, free from cloud and thorn.
The rain must fall ere I His rainbow see;
Night must precede the dawn of radiant morn!

Hush thee, my soul, hope thou in God, be still!
And let not doubt thy Nebo vision blight.
Bow in submission to the Father's will,
For, lo, at eventide it shall be light! (Zech. 14:7.)

Anna Hoppe.

COMMENTS

Example A pastor of our synod contributed the following item to the paper which is circulated in his district, and since it has reference to an appeal which was just recently made to every member of our whole synod it will interest our readers; so we reprint the following:

A package of synodical literature arrives. The Pastor consults flesh and blood and hesitates to trust his flock to **give again for the seminary**. But finally his faith in his Master prevails, and he sends booklets, letter, and envelopes prayerfully and humbly on their way. Lo, and behold! Among the first that return is one by special delivery containing \$100, signed N. N. A

humble giver, God bless him! The Pastor's faith and courage is strengthened, the good cause is materially helped, St. Paul's quota is assured, and, best of all, the blessings of the Most High will descend upon him who has moved by the Holy Spirit to give when the morale of the Church was at low tide.

We read this item with great joy, and what made us welcome its publication all the more was the fact that this pastor's experience so exactly coincides with that of another whom we know. He, too, had with some misgivings despatched the above-mentioned literature to his communicants, misgivings because some of these people addressed had early and generously responded to former appeals. Among the first envelopes to be opened after services on August eleventh was one containing \$120.00 and coming from a family which long ago had given more than the quota suggested. When the members of the church council saw the offering, the fifty dollar bills which were part of the donation were handed around, their eyes lit with joy, and what one said was the sentiment of all: "Now there is no reason why we should fear to make up our quota."

Our debt is still not entirely met, so the collection is naturally not yet closed. Let us reflect on the examples which some of the members of our synod, moved by the Holy Spirit, are giving us. Let us also strengthen the hands of the treasurer held forth in appeal by reporting incidents such as those related in the above to him that he may use this material for the encouragement of others.

G.

THE DEDICATION

It is now a thing of the past, the dedication of our new seminary on Synod Sunday, August 18, but it will be remembered in the years to come by all who were privileged to take part in the celebration.

The weather was almost ideal, save, perhaps, for a decided drop in temperature in the afternoon. The delegates to the synod and the numerous visitors were there with some fifteen thousand members of our synod who had come from near and far. We noted particularly a number of young people who had motored over from Ohio to join the happy throng.

The Seminary Board had charge of the celebration, a large committee of men from our congregations in Milwaukee and in the vicinity assisting. Seats had been provided for ten to twelve thousand, but many were nevertheless compelled to stand, especially during the afternoon service. A large chorus of five hundred voices sang under the direction of Mr. A. Maas, teacher of

Bethel Congregation, Mr. Carl Jungkuntz of St. Peter's playing the accompaniment. The congregational singing was led by a brass band. Amplifiers made it possible to understand the speakers without an effort.

Rev. H. Knuth, chairman of the Seminary Board, read the dedicatory prayer. In the afternoon service President Gauss acted as liturgist.

In the forenoon President G. Bergemann preached in German on Romans 3:28, and President John Glaeser in English on Jeremiah 23:6. President John Witt brought to the large audience in the afternoon the message of 1 Cor. 1:30, Vice-President Erw. Birkholz had chosen as his text John 5:39.

Those who will look up these texts to read them carefully will not be in doubt as to the service to which the new buildings were dedicated. Our seminary serves the King who has redeemed us, purchased and won us, from all sin, from death and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent sufferings and death. In it the Revealed Word of God rules supreme, the Word that is a power of God unto salvation. Salvation by grace through faith is its message to the students. It knows nothing and teaches nothing, save Jesus Christ, and Him crucified, as He is revealed by the Holy Scriptures. There is no room for human merit nor for the effusions of sin-corrupted human reason. It does not join the world in glorifying man, but gives all praise and honor to God.

Standing firm and uncompromising on the grounds of Holy Scriptures, diligently and prayerfully leading the students into the Word and by the Word building them up in Christ, it sends them out into our congregations and missions as men who deliver faithfully and fearlessly to a sinful world the saving message of our God.

The members of our synod who realize what a seminary of this kind really means in our days will feel that we have but weakly expressed our gratitude to God in offering Him as a home for this seminary the buildings we have erected at Thiensville.

Dr. Chr. Anderson of Belleview, Minnesota, the president of the Norwegian Synod, and Dr. William Dallmann of Milwaukee, a vice-president of the Missouri Synod, brought the greetings of their respective bodies and united with us in our thanksgiving and prayers.

The buildings were open for inspection all day long, and thousands upon thousands availed themselves of this opportunity to see for themselves how our professors and students have been provided for. Judging from what we heard personally we are convinced that both the location and the buildings themselves meet with the approval of our people. The large attendance at the festival was a great satisfaction to all, not as a display of numbers, but because it showed a deep interest on the part of our people in this important institution and gives us the assurance that this interest will make itself felt in the home congregations.

The collections of the day were about \$4,000. This

sum will be used for the embellishment of the seminary grounds. We were glad to hear from a number of those present that they are willing to give further assistance in making the seminary grounds a delightful spot that will endear itself to the heart of all our members.

But, how about our thankoffering? Up to this writing about \$18,000 have been received. Though many have reported to us amounts collected but not sent in, we do not venture to estimate what the total will be. In a way, we feel disappointed, as we surely expected a stronger effort on the part of the congregations still in arrears. But we are by no means discouraged, and we cheerfully consented to the request of the synod that we continue our work until it is completed.

We know that the vacation months are about the poorest time in the entire year for collections. But what really encouraged us was the experience we made during the meeting of the synod. Here was an opportunity, not only to present our matter to the assembled body, but also to meet individual pastors and lay delegates face to face. With many of them we sat down for a while to discuss the collection in their home congregation, and almost every one of them promised to do everything in his power to speed the collection to a successful end. The booklets we sent out, we learned, proved of great interest to our people, and we have no doubt that this interest will soon show results. We are sure our people will not rest till the remaining some \$160,000 have been collected.

Another very encouraging sign was that almost the first remittances were from congregations that had already contributed their full share. This shows that Christians do not grow weary of giving for the cause of their Lord.

So we are now starting out anew, refreshed and strengthened, to work toward the completion of our task, confident that our work is supported by the prayers and the endeavors of the brethren in the synod whose hearts the Lord Jesus makes willing and whom the bountiful Lord will provide with the necessary means for this service.

John Brenner.

A BUSINESS MAN'S REASONING

The American Magazine recently published an article giving a business man's statement of why he knows there is a God. He had been frankly facing the wonders of the stars and planets, their system and order; then he said: "It takes a girl in our factory about two days to learn to put the seventeen parts of a meat chopper together. It may be that these millions of worlds, each with its separate orbit, all balance so wonderfully in space — it may be that they just happened; it may be that by a billion years of tumbling about they finally arranged themselves. I don't know. I am merely a plain manufacturer of cutlery. But this I do know, that you can shake the seventeen parts of a meat chopper around in a washtub for the next seventeen billion years and you'll never have a meat chopper."

"REMEMBER THEM"

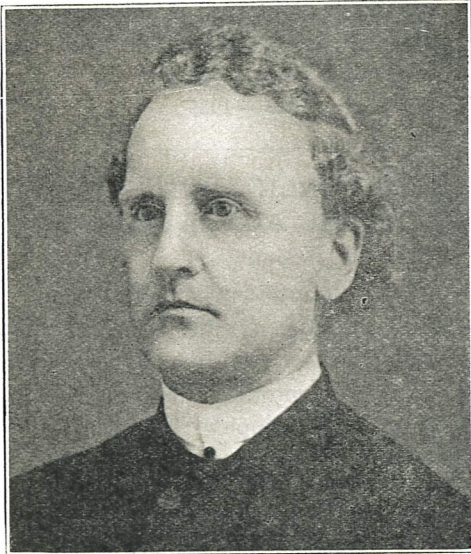
"Remember them, which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." Hebr. 13:7.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Dan. 12:3.

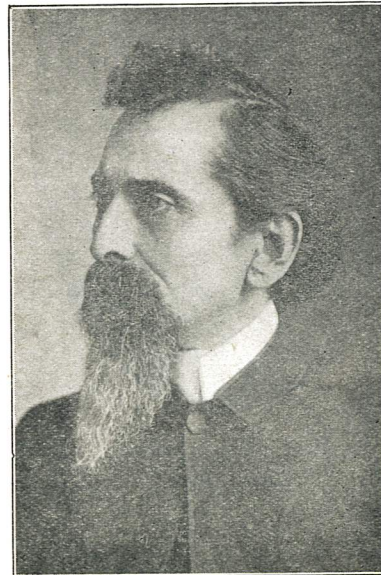
Our God honors those whom He has given His Church as teachers, and He wants us to hold them in honor. A synod that has just dedicated the new buildings for its seminary will upon this occasion want to remember those who have worked in the seminary and who are no more with us, having been called to their eternal reward.



Prof. E. Notz
1878 — 1903



Dr. E. Moldehnke
1863 — 1866



Prof. A. Graebner
1878 — 1887



Dr. Adolf Hoenecke
1866 — 1868
1878 — 1908



Prof. G. Thiele
1887 — 1900

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Prof. Wm. Henkel
1920 — 1929



Prof. John Schaller
1908 — 1919



Prof. Herm. Meyer
1919 — 1920

THE ENGLISH BIBLE, — WITH A PLEA FOR THE USE OF THE AUTHORIZED VERSION

(Continued)

The American Version

After the publication of the Revised Version the English companies of revisers disbanded. The American companies, however, continued their organization, and sixteen years after the complete English Revised Bible was published, the American scholars had their own revision completed.

Many scholars both in America and England approved the American preferences, and since the American scholars were never satisfied with the Appendix, which was hastily put up, they decided to make their independent revision. So very naturally when they set to work to make this revision and were entirely free from any connection with the English Revisers and the English Presses, they not only incorporated the Appendix in the text, but also added a large number of other emendations which they had favored, yet had not insisted on being put on record.

The American Revisers returned in some instances to the renderings of the Authorized Version, which they felt had been needlessly departed from. In the matter of punctuation they aimed to make it consistent and to conform somewhat to modern usage. The paragraph division was also revised making the paragraphs shorter. Column headings were re-introduced. Slight changes were made in the titles of some books. Parallel references were added in the margin.

This American Revised Bible appeared in 1901 published by Thomas Nelson and Sons, who have the sole right of issue. It is not allowed to be sold in England in respect to the rights of the University Presses in regard to the English Revised Version.

In many instances it must be admitted the English Revised Bible and also the American Revised Bible offer a more literal rendering of the original text than the Authorized Version does, and it may be said that the American Revision appears to be the more successful in this regard. However, it is difficult to predict whether the American Revision will fare any better or as well as the English Revision in the estimation of the public. In our day when everything moves so rapidly one might expect that if ever the English Revision or the American Revision could hope to be more favored, that by this time one of these versions would have superseded the time-honored King James's Authorized Version of the Scriptures.

Beside the versions of the Bible already mentioned there are, of course, a goodly number other modern translations in English of the entire Bible or only of the New Testament, which, however, may be interesting or even useful, but which certainly can have no claim to be placed in the rank with the Authorized Version, the Anglo-American Version, and the American Version. Already in 1768 a certain Dr. E. Harwood published a so-called Liberal New Testament in "elegant" language, but which is entirely undignified and could only be appreciated by a Mrs. Malaprop. In 1861 there appeared a "Revision of the Gospel of St. John and also the Epistles of St. Paul by Five Clergymen." In 1869 Dean Alford made a complete revision of the New Testament. Then there are the better known translations of Moffat, Moulton, Weymouth, Ballentine, and Kent. Some of these seem to be merely concessions to modern lethargy and dislike to trouble oneself with anything which is not expressed in the common jargon.

When the renderings in the Authorized Version and the English Revised Version are compared, between 35,000 and 36,000 (say Baikie and Muir) variations will be found. Over 5,000 may be accounted for by the use of a different Greek text. In the Old Testament there are fewer changes. In the book of Job there are 1,389 alterations, in Jeremiah, 1,278, and in the Psalms, 2,094. (Cf. Schaff: A Companion to the Greek Testament and English Version.)

Besides the changes which are due to a different basal Greek text a goodly number are a different translation of the same text; several hundred are the result of the application of a principle of the Revisers that the same words in the original shall be always rendered by the same English words, and finally some changes were made because the Revisers claimed that the original was previously not understood or that the renderings were obscure.

A few examples may suffice. These are taken from McComb (The Making of the Bible).

(1) The change of reading in the Greek text may account for the difference in rendering in the following passages:

Authorized Version

Rom. 4:19. — And being not weak in faith, he considered not his own body now dead.

Rom. 8:1. — There is therefore now no condemnation to them which are in Christ, who walk not after the flesh, but after the Spirit.

Rom. 9:28. — For he will finish the work and cut it short in righteousness because a short work will the Lord make upon the earth.

Rom. 14:6. — He that regardeth the day regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it.

Rom. 16:5. — Who is the first fruits of Achaia unto Christ.

(2) The following are examples of greater uniformity in rendering the same Greek words:

Authorized Version

John 15:9-10. — As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love.

1 Tim. 2:7. — Whereunto I am ordained a preacher and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

Rom. 4:22. — It was imputed to him for righteousness.

Gal. 3:6. — It was accounted to him for righteousness.

Revised Version

And without being weakened in faith, he considered his own body now as good as dead.

There is therefore now no condemnation to them that are in Christ Jesus.

For the Lord will execute his word upon the earth, finishing it and cutting it short.

He that regardeth the day, regardeth it unto the Lord.

Who is the first fruits of Asia unto Christ.

Revised Version

Even as the Father hath loved me, I also have loved you; abide ye in my love. If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments and abide in his love.

Whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

It was reckoned unto him for righteousness.

(3) Examples of changes made with a view to a more correct rendering of the text, the following may serve to illustrate:

Authorized Version

Rom. 1:4. — By the resurrection from the dead.

Rom. 1:5. — For obedience to the faith.

Rom. 1:17. — For therein is the righteousness of God revealed.

Rom. 1:21. — But became vain in their imaginations.

Revised Version

By the resurrection of the dead.

Unto obedience of faith.

For therein is revealed a righteousness of God.

But became vain in their reasonings.

Compare Rom. 3:25; Rom. 3:19; Rom. 4:20-22; Rom. 5:21; Rom. 6:4; Rom. 6:5; Rom. 6:17; Rom. 7:4; Rom. 9:1; Rom. 10:5; Rom. 12:11; Rom. 12:16.

(4) Another class of differences is often cited to show how obscurities have been removed (from McComb):

Authorized Version

Rom. 6:20. — For when ye were servants of sin, ye were free from righteousness.

Rom. 12:17. — Provide things honest in the sight of all men.

Rom. 14:2. — For one believeth that he may eat all things.

1 Tim. 3:13. — For they that have used the office of a deacon well, purchase to themselves a good degree.

Luke 16:9. — Make to yourselves friends of the mammon of unrighteousness.

1 Cor. 4:4. — For I know nothing by myself.

Isa. 31:14. — Multitude of the city shall be left.

Revised Version

For when ye were servants of sin, ye were free in regard to righteousness.

Take thought for things honourable in the sight of all men.

One man hath faith to eat all things.

For they that have served well as deacons, gain to themselves a good standing.

Make to yourselves friends by means of the mammon of unrighteousness.

For I know nothing against myself.

Populous city shall be deserted.

McComb claims that about three changes in every ten verses in the Gospels and Epistles are due to a difference in the text adopted.

Furthermore some variations between the versions are most likely to be accounted for by the tendency of liberalism of the modern revisers. In ten passages of the New Testament where the Authorized Version has *hell*, the place of eternal punishment, the Revised Version had *Hades*, the world of the dead. For example compare Luke 16:23. In the Old Testament the English Revisers also used *Sheol* for *grave*, the *pit*, and *hell* twenty-nine times out of sixty-four in which it occurs in the original. That the famous proof-text for the Trinity found in the Authorized Version 1 John 5:7 was omitted altogether by the Revisers, Christians do not object to since it is well known that the passage was a late interpolation (by a Spaniard). Moreover Christians are not dependent on that text for their faith in the triune God. The words *damnation*, *damned*, and *damnable* have entirely disappeared in the Revised Version, as a concordance will quite readily show. In their places the Revised Version has *judgment*, *condemnation*, and their cognates. (Compare Matt. 23:14; Matt. 23:33; Mark 3:29 [Authorized Version, *eternal damnation*; Revised Version, *eternal sin*]; Mark 12:40; John 5:29; Rom. 3:8; Rom. 13:2; 1 Cor. 11:29; 1 Tim. 5:12; 2 Pet. 2:3; Mark 16:16; Rom. 14:23; 2 Thess. 2:12. It would seem as if the Revisers wished to minimize the punishment of God for sin.

R. W. Huth.

(To be continued)

THE RECORD OF CREATION

Genesis 1 and 2

Here are some of the difficulties found by blind reason even of some would-be theologians when they compare Genesis one with Genesis two.

1. According to chapter one God created plants and trees on the *third* day and men on the *sixth*. According to verses 7-9 of the second chapter God planted the Garden in Eden and caused the trees thereof to grow up out of the ground on the sixth day or *after* He had created Adam. This is, they say, a palpable contradiction.

Let us see. Verse 8 we read: "And the Lord God *planted* a garden eastward in Eden, and there He put the man whom He had formed." In no human language does planting mean creating. To plant means to place into the earth something already created. So this planting of trees after the creation of man on the sixth day presupposes their creation on some former day as related in the first chapter. So far there is no contradiction.

"But," they say, "can't you see? Does not verse 9 expressly state that the Lord God made every tree that is pleasant to the sight, and good for food, grow out of the earth? Mark well, on the *sixth* day, or after He had made man, according to the context. And verses 11 and 12 of the first chapter leave no doubt that grass, herb, and trees grew out of the earth on the *third* day. There is the contradiction."

I can't see it. What I read in the first chapter, verse 12, is this: "And the *earth brought forth* (wattozee harez) grass, and herb yielding seed after its kind, and the tree yielding fruit etc." In verse 9 of the second chapter I read: "And out of the *ground* made the Lord to *grow* (wajazmach . . . min ha-adama) every tree that is pleasant etc." Now if you look closely, you will find that *the earth* in verse 12 of the first chapter means the whole earth, while *the ground* in verse 9 of the second chapter does not mean the whole earth, but only a very small part of the same, namely that beautiful garden spot of paradise. And now if you look once more, you will see that in the first chapter we are told that the earth *brought trees forth* at God's command, that verses 11 and 12 speak of the original creation of all kinds of trees, while verse 9 of the second chapter tells us how the Lord God made the trees which He had planted into the garden in Eden *grow* out of the ground of this garden. It does not say one syllable of their creation, but only speaks of their lusty growth after the Lord God had created and planted them. So this first contradiction is not in Moses, but in the minds of those who seek such thinks.

2. Verses 19 and 20 are said to contradict verses 20 and 24 of the first chapter. For in this we read that God created the fowl of the air out of the *waters*, and the cattle and beasts out of the *earth*; and in verse 19 of the second chapter we are told: "And out of the *ground* the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what

he would call them." So according to the first chapter God created the fowl out of water, and according to the second, out of the ground. A clear contradiction. And then just read verse 20, and ask yourself, how could God bring all the innumerable kinds of cattle, beasts, and birds to Adam on the sixth day, have him name them, also let him sleep etc., etc. Isn't the mere thought absurd?

Yes, and it's a great pity that Moses is dead, and no more able to confess with due contrition to these honest Bible students that he was drunk when he wrote these words. Even the Holy Ghost ought to admit that He was napping while Moses was penning these verses.

When "the boar out of the wood" Ps. 80:13, that is, the raving, venomous scoffer thus tears the Scriptures to tatters, one can somewhat understand him, but when would-be theologians stoop to such tactics to prove that we are confronted with great difficulties, or that some weak-minded writer here tried to patch together two different records of creation, one is tempted to turn the dogs of sarcasm loose on them.

Where in the world does Moses here say that the Lord God brought to Adam all the cattle and beasts and birds of the *earth*? All I read in my Bible is, that "the Lord God brought unto Adam every beast of the *field*." And that "Adam gave names to all cattle . . . and to every beast of the *field*." What field? Of course the field where Adam was. Since when is a field the whole earth?

Furthermore I read, that God formed every beast of this field out of *the ground* (ha-adama). This word is nowhere employed in the first chapter. There the word, *the earth* (ha-arez), is continually used. "The ground" (ha-adama) over against "the earth" (ha-arez), is the tilled soil, here the garden soil or field which God himself had tilled by His planting. The beasts of this field, which God had formed out of the ground of this field on the fifth day, and the fowl of the air over this field, which God had created out of water on the fourth day, brought He unto Adam, and to these Adam gave names. That's all the text says. Now where is the above-mentioned difficulty?

In passing let me remark that as no sober person when reading the words: "And Adam gave names to all the cattle and to the fowl of the *air*, and to every beast of the *field*," will get the idea that at that time all the cattle, such as sheep, oxen, camels, etc. flew in the air like birds, and only beasts like lion, leopards, etc. walked on the earth, so no sober-minded reader will by these words: "And out of the *ground* the Lord God formed every beast of the field, and every fowl of the air," hit upon the idea that Moses here in opposition to chapter 1:20 intends to say, God formed the birds out of the ground and not out of water.

Enough! On account of educated heretics the church must see to it that it keeps in its midst men who are able to read the text of the Bible in its original tongues. "Great as our love for the Gospel is, so great must our

love for these tongues be," says Luther, and he is right. The chief requisite, however, John mentions when he writes: "And this is the victory that overcometh the world, even our *faith*." Faith in the Son of God, the Savior of sinners, is the only safe weapon against that satanic question of blind reason: "Yea, hath *God* said?" and against all attacks upon our old Lutheran, that is, Christian doctrine of a divine and verbal inspiration of the Bible.

"Now we do pray God, the Holy Ghost,
For the true faith which we need most,
And that He defend us, when life is ending,
And from exile home we shall be wending.
Lord, Have Mercy!" J. F. B.

(THE END)

"WILL YE ALSO GO AWAY?"

Musings on the Empty Pew

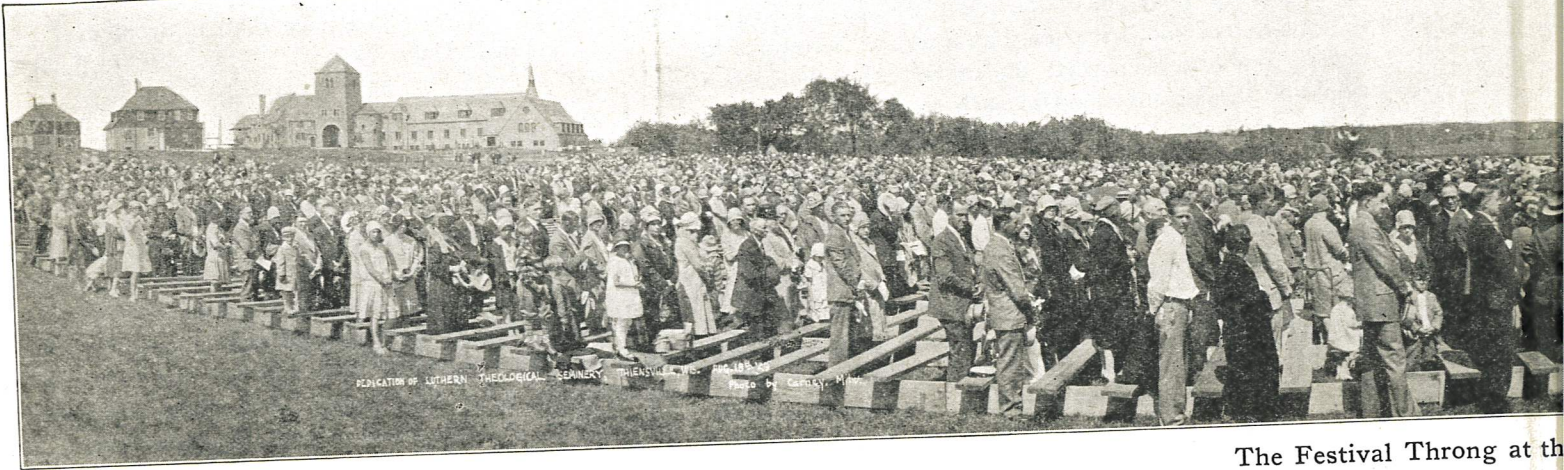
With the summer comes a season of relaxation. Men will stand the rough weather of winter and the changeableness of spring with the hope of balmy summer days, when they can make up in rest, recreation, and play. The automobile has done more than anything else to keep our population moving; and organized business meets their employes by granting them a well earned vacation. No wonder that everybody tries to get the most out of it! This combination of vacation, auto, and the recreational urge has brought about great benefits to our nation, building up the health of the people, making them better acquainted with the different sections of the country and with its people. Again, it has created some problems which are still unsolved.

To start with the worst, too many of our people have learned to lead a vagabond life. They will work only enough so that they are able to buy the necessities of life of which the maintenance of the gas buggy is the foremost, and then they keep moving, moving, moving! They may have started out as home seekers, but they see so many fine locations and communities that they readily find fault with every one of them; they are disinclined to settle down for a home and home life, since no one particular place is coming up to the ideal composite picture which they have in mind from their wanderings; they are chasing rainbows, and after a while they have become blase. They are not seeking at all any more, but just traveling. This class of people is a problem to the authorities of state and church, especially when whole families are migrating with perhaps quite a number of children. What kind of training do these children receive on the highways and in camps? How much school education is coming their way? What standards of life do they learn? And where does the church come in with these modern gypsies? Oh, certainly, some remember the church — when they are stranded. I have a suspicion that some of them can conform to all the Christian creeds when they are after suckers. It will surely take a great and special effort

not to fall back into heathenism, and why should people exert themselves with the church, when they are lacking in the moral stamina to build a home? Local congregations of our church have taken up missionary work among these transients as far as they can be reached with the tourists in the Tourist Camps, but by far the most work is waiting for the church to be done before we can rest assured that the Gospel is preached to these brethren of the highways.

Our churches really do not suffer from the absence of these vagabonds who are never there; but they are suf-

fering in vacation season from the chronic absence of many members; and many churches and their ministers feel like slowing down the church activities for the summer months, or even like calling a recess for two months because it is hot, and it is disheartening to see so many empty pews. It has been done, and it made it worse! Once, a congregation starts on having a vacation, too, the habit will grow; and, finally, it becomes a serious problem to re-instill enthusiasm, again to gather people into the church for attendance and attention and faithful church work; all of the church activities are often lagging till



The Festival Throng at th



The Synod Group at the Joint Synod

about Christmas, and soon after New Year the mind is taken up again with the question, Where shall we go next summer?

Now, who suffers? Not Satan! He thrives wherever people are deprived of God's Word. The summer temperature affects churches, but it does not put a crimp into Satan's work. If a man has learned to get along without church for two months in summer, he has acquired the habit of getting along without it at any time; the church has become a convenience or a luxury, but to him it is not any more the question of life and death. I am

not arguing about vacations. I like to roam the hills, to climb a mountain, to look over the land from a high point, to sit by a lovely brook or to view the mighty breakers of the sea, all that and much more; and I am not trying to talk church members out of such pleasures which God has prepared for His children, but why should the greatest work of all, salvation, be discarded for a time while we are seeking earthly pleasures? Going on a vacation, a Christian does not say goodbye to his Lord. Jesus Christ does never cease caring for our souls, but says, "I am with you always, even unto the end of the world"; and the



Siensville Dedication



tion, Saron's Church, Milwaukee

Christian is described John 6:66-69: "From that time many of his disciples went back and walked no more with him. Then said Jesus unto the Twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the Son of the living God." So, if I am a Christian, I am always a Christian, twelve months of the year, not only nine or ten or eleven and a half; and I am a Christian wherever I go, whether at home, in my church, or on vacation.

Many churches and their members have found a happy solution in visiting sister congregations, especially at Mission Festivals; or they will attend the service of a sister congregation on a regular Sunday and incidentally visit with friends whose friendship they have won by their faith. Such visits can be very beneficial, strengthening the faithful through the bond of brotherly love; and such visits ought to be encouraged, even if on that particular Sunday a few seats remain empty in the home church.

It is quite a different story when people get the habit of visiting some family every Sunday, forenoon and afternoon. If announced before, the visited family will feel compelled to stay away from church on account of visitors; or these may not choose to announce themselves but come by surprise; knowing the church-going habits of their victims, they will arrive just in time to head them off, causing an unusual mortality in the chicken yard. Some have this unholy urge every Sunday, not only leaving their seats in church empty, but helping to keep whole families away who otherwise might attend. The idea is neatly expressed in the play of words: Festtag—Fresstag! That is, a day of festival turned into a day of feasting. Whom are such people serving? Not God!

What shall we do? One thing is certain, the Lord's work must go on in summer as in winter or any season. Immortal souls are in need of salvation and of Jesus' loving care, whether at work or on vacation. If the attendance decreases because a number of members are out of town, it is no reason to punish those who are at home, by dropping church services while they are quite willing to come; the same applies to Bible Class and Sunday School. Does not every one of us have a certain satisfaction to know that there is church for mine and my neighbor's benefit, even if he and I are absent? However, I get most out of my pastor and his sermons when I hear him regularly, and not only now and then. The pastor is mere man; it is perfectly natural when people stay out of church, that he will look for the reason not in their sins, but in his own shortcoming; what an inspiration, then, is it for him when, expecting a poor attendance, he is surprised by a good turnout! Therefore, it is to the lasting advantage of every congregation and each individual member to keep the work going its regular way all the time. It saves the work of making a new start in fall and makes it easier and more agreeable all around; incidentally it saves worry to your church treasurer by

having an income instead of a number of I O U's. Those who stayed at home kept the organization working, and those who were gone can slip quietly into their accustomed pew and say, Doesn't it feel fine to be at home! No matter what fine things he has seen, there was nothing to equal God's Word, and God's Word shines brightest when connected with home. Then I can remember the beautiful things my Maker has laid out for me over the whole world, but while I am dreaming of them and planning to see and to enjoy more, I am firmly planted and rooted in the house of my God, I am having my vacation in His company for He is not forsaking me.

—F. Soll in "The Evangelist."

WHO WILL HOLD CIBECUE?

There are wonderful mining opportunities out in Cibecue in Apacheland. Iron and asbestos are out there in great quantities. But of these I am not thinking just now. I am thinking of the broad and fertile valley mentioned in Harders' Yaalahn. It is the home of the Cibecue Indians. And the hearts of these latter are nuggets to be found there in great numbers.



In 1911 we staked a small claim at the *lower end* of the field. It was the only location that Indians were willing to grant at this time. This mine has been worked in a small way ever since. Of late production has somewhat increased. We have reference to Missionar Krueger's little Mission school there with its enrolment of about thirty-five pupils.

Whether this mine will grow or pinch out only the future can reveal. A new sawmill has just been erected at Cibecue. When the lumber dries, the Indian will begin to build houses there. Our school is far from the center of population. The location of the permanent homes therefore will decide the fate of this mission.

About four years ago the Lord opened our eyes to our duty to the vast population lying beyond the range of our school. He gave us wisdom to stake out another claim in the heart of the field. It is land under irrigation, but lying idle in the government farm pasture. It did not cost us a cent to stake this claim. But we obli-

gated ourselves to do the *assessment work* and to *develop* the mine!

Missionary Neimann is faithfully trying to hold the claim. A picture accompanies this article. What has that to do with it? Why, this building represents the assessment work that you and I have thus far done.

When you read this article Missionary Neimann will have moved to this station. Where will he be living then? I don't know, I am sure. There are some cedar trees in the neighborhood, but their foliage is rather porous. The building you see was to be dwelling and garage, but it now serves as a church! But I blush to mention this.

But our location is a most desirable one indeed. This is shown by the fact that within a radius of half a mile there are located a government day school, a thriving Indian trader, a government farmer, a government doctor, and — *Rome has jumped our claim!* She has done all necessary assessment work, with a stone church (Rome builds solid), priests' residence, and a two-story two stall garage. And development work is soon to be begun in the form of a two-story 46x86 school, that will include rooms for domestic science, manual training instruction, etc., and a hall to serve as a meeting place for the youth of this populated district. A Delco will illuminate the plant.

Now, dear reader, will you not again please take a look at the accompanying picture? "But who can compete with Rome?" do you say? I know Someone who can. He met Satan himself in the wilderness, and the latter couldn't even do his assessment work there. And this same Lord Jesus has promised to grub-stake you and me. Yes, he has promised to finance the whole deal if we will only do the labor. He has made those promises so often and so clearly in Scripture that there is no need to refer to them again. And He has kept those promises just within your and my recollection so often that surely there should be no room for doubt. Over 700 souls, yes, at times there are almost a thousand, are enclosed within the confines of our claim. Cannot we help Missionary Niemann with the development work by giving him a church and a place to hang his hat? E. E. G.

A LUTHERAN MISSION SCHOOL

There is no better time to start a Christian Day School than the present, and no city more promising than your own. Madison, Wisconsin, had no Lutheran day school until 2½ years ago, and there were many Lutherans who thought that it never could have. So it was thought quite an undertaking for a small struggling mission to organize such a school, and to begin this school 1½ miles from its church in a section where most of the people were unchurched or at least not affiliated with any church, and the children not attending even a Sunday School. But the Lord pointed the way for the East Side English Lutheran

Church and the Mission Board of the West Wisconsin District.

The school was started in February 1927 at Gallagher Park with 21 pupils comprising the first four grades. A house offered gratis by Mr. Gallagher, promoter of the plat, has since that time been used for the school. Most of the children, whom Mrs. Beschnett, the pioneer teacher, found on the first day of school, came from unchurched homes. While eight of these left us that following fall out of sheer disappointment in not having found our school a "snap" as they had expected, the ice for a Christian day school was broken, and that following fall the school was filled to capacity so that when five of those who left us wanted to come back they had to be refused. An addition was built to the church in the summer of 1927 to provide more room for the Sunday worship and to house the upper grades of our school. From



that time on our church has had an enrolment of 57-60 pupils. A large number of the 70 children which attended our summer school would like to enrol in our Christian day school, but our schools are filled to capacity, and the funds both in the Mission Treasury and in our church do not permit further expansion at this time. We hope and pray that in future years we will not be compelled to refuse any child a Christian training in our Madison Mission.

Our school still remains a missionary enterprise. Twenty-two of the pupils have been baptized during the past two years, many of the parents have been won for the church. Four of the graduates will be studying at our college at Watertown this year preparing for the ministry making a total of five boys at Watertown from here. The average attendance for services of the pupils is nearly 90 per cent.

Mrs. Amo has been teaching the lower grades for the past two years, Miss Erna Gehm taught the upper grades last year. The success of the school is greatly due to the faithfulness of the teachers, and also to the united cooperation of the Church Council and to the liberal support of the Mission Board. The Board, of course, again must depend upon the liberal contributions of our members. To begin a mission with a Christian day school is not the quickest way to start a church and certainly not the cheapest, but it is the safest way to build a spiritually strong congregation. Christian parents are beginning to realize more and more the need of a better Christian

training for their children than the Sunday School, the summer school, or the weekly instructions can offer. Our parents rightly demand a good school with efficient teachers, and one must be continually on the guard that it is and remains in every sense of the word a CHRISTIAN school, not merely a school where a little GOSPEL is taught, but the ROD rules. Let us pray to the Lord for more and better Christian Schools for our children and more funds to build more Mission Schools.

G. W. F., Correspondent.

FROM OUR CHURCH CIRCLES

Notice

Synod at its recent session adopted the following recommendation of a special committee regarding the office of School Visitor:—

“That although we do find definite good results of the work of the Superintendent of Schools, yet in view of the lack of funds we nevertheless recommend that the School Committee be asked to take steps to bring about a reasonable arrangement for the future employment of the Superintendent, and that the office of the School Visitor be then temporarily vacated, and that the School Committee be asked to continue as much of this work as possible.”

This resolution is herewith brought to the attention of our congregations with the request that all correspondence in school matters coming under the jurisdiction of the School Visitor be, until further notice, addressed to the undersigned secretary of the School Committee.

Joh. P. Meyer,

Box 123, Thiensville, Wis.

OPENING OF THEOLOGICAL SEMINARY AT THIENSVILLE

Because of prevailing conditions the opening of the Theological Seminary has been postponed for a week or two. See next issue of GEMEINDE BLATT for exact date of opening.

Red Wing Delegate Conference

The Red Wing Delegate Conference meets for one day only, September 10, at Zumbrota, Minnesota. Please announce your coming to Rev. P. E. Horn. Remember the new conference rule: Three or more delegates from each congregation. Essays on timely topics will be rendered by one or all of those having assignments — the Revs. J. Lenz, R. Schroeder, A. Eickmann. The most timely subject before the as-

sembly will be a report on the decisions of the General Synod. Rev. G. Hertler, the delegate from our conference, will deliver this report.

W. P. Sauer, Sec'y.

St. Croix Pastoral Conference

The St. Croix Pastoral Conference will meet at Rock Creek, Wis., on September 10 and 11. First session at 10:00 A. M., September 10.

Essays: Developments Which Led to Papacy: Langendorff.

Exegesis: Second half of 1 John 3: Haase.

Sermon: Haase.

Confession: Frey (Franzmann).

Please register with Rev. O. Klett, Centuria, Wis.

H. E. Lietzau, Sec'y.

Lake Superior Conference

Lake Superior Conference meets at Daggett, Mich. (Rev. Hoppe), from September 30th to October 2nd.

Sermon: W. Wojahn (W. Fuhlbrigge).

Confession Address: P. Eggers (A. Gentz).

Papers: C. Doehler, A Continuation of the Exegesis of Ephesians; K. Geyer, Synopsis of Hebrews; G. Schroeder, Redemption and Justification in the Gospel; C. C. Henning, The Pastor's Bible Study; A. Gentz, Thy Kingdom Come; W. Fuhlbrigge, Confession, According to the Catechism.

The local pastor requests you to announce your coming.
Paul C. Eggert.

Mississippi Valley Pastoral and Delegate Conference

The Mississippi Valley Pastoral and Delegate Conference will meet at Lewiston, Minn (Rev. G. Kurzweg).

Pastoral Conference meets on the 24th of September. First session 10 A. M.

Paper: Isagogical Treatise on the Gospel According to Matthew (Theo. Mueller).

Sermon: A. Sauer (A. Vollbrecht) German.

Confessional: I. Brackebusch (H. Zimmermann) German.

Services Tuesday evening.

Delegate Conference meets the 25th of September. First session 10 A. M.

Remarks: Please notify Pastor loci whether you intend to come or not.

Rev. W. C. Limpert, Sec'y.

Redwood Falls Pastoral Conference

The Redwood Falls Pastoral Conference will meet at Pastor Zarling's church (Emmet Twp.) on September 10 and 11. First session September 10 at 2 P. M.

Sermon: C. Schmidt (Aug. Sauer).

Confessional: C. J. Bast (J. Baur).

Please register with Rev. F. Zarling, Renville, R. 4, Minn.
C. G. Schmidt, Sec'y.

Associated Lutheran Charities Conference

The Associated Lutheran Charities Conference will meet from the 17th to 19th of September in Watertown, Wis. All hospitals, orphanages, old folks' homes, city missions, child welfare agencies; briefly, all institutions and societies engaged in Christian welfare and charitable endeavors in the Synodical Conference should be represented in this meeting, and are herewith cordially invited to send a delegate. Those having received an announcement card from the undersigned should use same without delay. Announcements are to be made to Rev. F. H. Eggers, 314 N. 5th St., Watertown, Wis. — Rev. Geo. H. Kase, Sec'y., 6024 Grand Vista Ave., Cincinnati, Ohio.

Geo. H. Kase, Sec'y.

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state—

Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible).

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Address your card to

Northwestern Publishing House,
263 Fourth St., Milwaukee, Wis.

Northwestern College

The new school year at Northwestern College will begin Tuesday, September 3. All new students, except graduates from the preparatory departments of our schools at New Ulm and Saginaw, report at 9:00 Tuesday morning. The opening chapel exercises will be held in the gymnasium at 8:30 Wednesday morning, September 4, and regular classes will begin immediately after the exercises. Any students planning to enter Northwestern College this fall, who have not yet applied for admission, will please address the undersigned, and application blanks will be sent without delay.

E. E. KOWALKE,
President, Northwestern College,
Watertown, Wis.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Michigan, begins September 4. For information, catalog and application blanks please apply to Prof. Otto J. R. Hoenecke, 2200 Court St., Saginaw, Michigan.

O. J. R. Hoenecke.

Announcement for the Year 1929-1930

The new school year in Dr. Martin Luther College, New Ulm, Minn., will begin on Wednesday, September 4th, at 9 A. M. It is desired that new scholars be announced as soon as possible in order that proper arrangements can be made for their living quarters. Dr. Martin Luther College offers a three year normal course, a high school course designed for such that wish to become teachers, pastors, or take a general education course. For catalog, application blanks, or any other information apply to E. R. Bliedernicht, 213 South Jefferson St., New Ulm, Minn.

The Lutheran High School of Milwaukee, Wis.

This school will open its new school-year, D. v., on Wednesday, September 4. In the last school-year 327 students enjoyed in this institution the blessings of a truly Christian training. To such boys and girls as have been graduated from the eighth grade, thorough four-year academic and commercial courses are offered. For further information address the Principal.

E. H. Buerger,
Lutheran High School, 621 Thirteenth St.,
Milwaukee, Wis.

Northwestern Lutheran Academy

The new school year at Northwestern Lutheran Academy begins on the 10th of September. Catalogs and information may be had from the undersigned. New scholars should be announced as soon as possible.

K. G. Sievert,
Mobridge, So. Dak.

Winnebago Lutheran Academy

The Winnebago Lutheran Academy at Fond du Lac, Wis., will open its 5th school-year on Tuesday, September 3rd. This institution offers a thorough four-year academic course to such boys and girls as have been graduated from the eighth grade. Further information will be cheerfully given by the undersigned or Rev. G. Pieper, 52 E. 1st St., Fond du Lac, Wis.

G. E. Bergemann,
229 E. 2nd St.,
Fond du Lac, Wis.

Help Wanted At Northwestern College

Help is wanted for work in the kitchen of our Northwestern College at Watertown, Wis. Applications should be accompanied by a recommendation of the applicant's pastor and be addressed to Mrs. J. Rohde, Northwestern College, Watertown, Wis.

Ordination and Installation

By authority of the Rev. J. Witt, President of the Nebraska District, Candidate Harry H. Spaude was duly ordained and installed as pastor of St. John's Congregation near Surprise, Nebr., on the eleventh Sunday after Trinity.

Address: Rev. Harry H. Spaude, Rising City, Nebr.
A. Schumann.

* * * * *

Acting upon the instruction of President Im. F. Albrecht, the undersigned ordained and installed Candidate Alfred Martens as pastor of the mission congregation located at Tyler, and Burchard, Minn. The service was held at Tyler, Minn., on the 10th Sunday after Trinity.

May the Lord richly bless the young brother, and the people committed to his care!

Address: Rev. Alfred Martens, Tyler, Minn.

A. H. Birner.

Ordination

By authority of President F. H. K. Soll, Pacific-Northwest District, I ordained to the ministry Elmer Zimmermann, called to Palouse, Wash., in his home church at No. St. Paul, Minn., August 11th. Assisting pastors: A. C. Haase, M. Schuetze, J. Plocher, H. Lietzau, P. Bast, Wm. Franzmann.

Rev. R. C. Ave-Lallemant.

Installations

Authorized by President Aug. F. Zich, the undersigned installed Candidate Waldemar Gieschen as pastor of Grace Congregation at Crivitz, Wis., and the preaching station Athelstane, Wis., on August 4. Address: Rev. Waldemar Gieschen, Crivitz, Wis.

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Authorized by President Aug. F. Zich, the undersigned installed Rev. Raymond Haase in a joint service of the Enterprise-Monico Mission at Monico, Wis., on the 9th Sunday after Trinity. Rev. Otto Neumann of Antigo, Wis., assisted.

Address: Rev. Raymond Haase, R. F. D. 2, Pelican, Wis.
Jos. D. Krubsack.

Correction

In the issue of August Fourth the sum donated by the Minnesota District of the National Lutheran Education Association was given as \$100.00. It was to read \$1,000.00. E. R. Bliedernicht.

Change of Address

Rev. Norman Schlavensky, R. 5, Denmark, Wis.

MISSION FESTIVALS

Wrightstown, Wis., St. John's Church, F. C. Uetzmann, pastor. Speakers: F. Reier, E. Schoenicke. Offering: \$137.16.

Hancock, Minn., St. John's Church, E. A. Hempeck, pastor. Speakers: E. Menzel, J. E. Bade. Offering: \$121.63; Ladies of Congregation, \$36.05; Special Donation, \$31.36; total, \$189.04.

Fourth Sunday after Trinity

Darfur, Minn., St. John's Church, J. C. A. Gehm, pastor. Speakers: A. C. Haase, W. F. Rolf. Offering: \$102.10.

Fifth Sunday after Trinity

Little Black, Wis., St. John's Church, M. Glaeser, pastor. Speakers: E. Zarembo, W. Gutzke. Offering: \$63.00.

Sixth Sunday after Trinity

Town Oshkosh, Yellow Medicine Co., Minn., Nicolai Church, Carl C. Kuske, pastor. Speakers: R. Vollmers, W. Meier. Offering: \$126.05.

Seventh Sunday after Trinity

Taunton, Minn., Bethlehem Church, Carl C. Kuske, pastor. Speakers: G. Schuetze, A. Birner. Offering: \$82.64.

Kingston, Wis., Zion's Church, T. W. Redlin, pastor. Speakers: H. Behm (German), H. Kleinhans and R. Ziesemer (English). Offering: \$120.00.

Eighth Sunday after Trinity

Stetsonville, Wis., Zion's Church, M. Glaeser, pastor. Speakers: M. J. Hillemann, A. Dornfeld, A. Ziehlsdorff. Offering: \$204.54.

Ninth Sunday after Trinity

Coleman, Wis., Trinity Church, W. A. Wojahn, pastor. Speakers: C. C. Henning, O. Schreiber. Offering: \$110.00.

Tenth Sunday after Trinity

Weyauwega, Wis., St. Peter's Church, M. Hensel, pastor. Speakers: H. Kleinhans, P. Kionka, C. Aaron. Offering: \$458.54.

Dalton, Wis., Grace Church, Aug. Paetz, pastor. Speakers: M. Schroeder, H. Allwardt. Offering: \$60.28.

Ridgeville, Wis., St. John's Church, C. E. Berg, pastor. Speakers: J. H. Schwartz, E. Zarembo, H. Kirchner. Offering: \$232.28.

Bison Parish, So. Dak., W. R. Krueger, pastor. Speakers: W. J. Schmidt and E. R. Gamm. Offering: Meadow, \$18.66; Bison, \$18.43; Athboy, \$29.26; Coal Springs, \$7.16; total, \$73.51.

Johnson Creek, Wis., Immanuel's Church, A. W. Paap, pastor. Speakers: W. Zank, Robert F. F. Wolff, O. W. Koch. Offering: \$312.00.

Eleventh Sunday after Trinity

Kendall, Wis., St. John's Church, Geo. Kobs, pastor. Speakers: O. W. Koch, J. Paustian, T. Mueller. Offering: \$220.00.

Winneconne, Wis., St. Paul's Church, O. Hoyer, pastor. Speakers: F. Uetzmann, H. Kleinhaus. Offering: \$104.84.

Oronoco, Minn., St. John's Church, M. C. Kunde, pastor. Speakers: L. Meyer, Mr. Affeld. Offering: \$51.46.

Twelfth Sunday after Trinity

Buffalo, Minn., St. John's Church, G. C. Haase and H. C. Nitz, supply pastors. Speakers: Gervasio Fischer, H. C. Nitz. Offering: \$136.70.

BOOK REVIEW

The 150th Psalm. Written expressly for and sung by Lutheran Mass Chorus of the Catechism Quadricentennial Celebration, Soldiers' Field, Chicago, Ill., June 23, 1929. Published by the composer, Walter Sassmannshausen. For Mixed Voices. Price, 20 cents. Walter Sassmannshausen, 5220 Pensacola Ave., Chicago, Ill.

This composition was rendered with great success on the above-mentioned occasion and we therefore commend it to our choirmasters. G.

MINNESOTA DISTRICT

July, 1929

PASTORS: WALTER G. VOIGT, Acoma, Home for Aged \$20.00, Student Support \$20.00, General Support \$21.75; total \$61.75. J. E. BADE, Balaton, Indian Mission \$63.00. H. AM END, Brighton, Indian Mission \$12.75, Home Mission \$50.35, Negro Mission \$12.75, Poland Mission \$12.75, Madison Student Mission \$12.75; total \$101.35. E. G. HERTLER, Brownsville, General Administration \$3.35. WM. PETZKE, Cedar Mills, General Mission from Ladies' Aid \$25.00, Indian Mission \$180.00, Home Mission \$190.00, Negro Mission \$70.00, Poland Mission \$20.00; total \$485.00. OTTO E. KLETT, Centuria, Wis., Negro Mission \$10.75. C. J. SCHRADER, Echo, Indian Mission \$50.00, Home Mission \$66.00, Negro Mission \$25.00, Poland Mission \$10.00, Church Extension Fund \$25.00, Twin City Mission \$15.00, Twin City Institutional Mission, Rev. Frey, \$25.00; total \$216.00. C. J. SCHRADER, Echo, Northwestern College \$13.50. F. E. TRAUB, Town Eden, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Indian Mission \$10.00, Home Mission \$60.00, Negro Mission \$10.00, Student Support \$10.00, General Support \$12.00, Indian Mission \$5.00, Negro Mission \$5.00; total \$162.00. M. SCHUETZE, Ellsworth, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$18.50; total \$118.50. P. GEDICKE, Essig, General Fund \$5.00. F. ZARLING, Flora, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. Martin Luther College \$29.30, Indian Mission \$16.00, Home Mission \$53.00, Negro Mission \$14.00, Poland Mission \$10.00; total \$152.30. KARL A. NOLTING, Frontenac, General Administration \$20.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Home for Aged \$5.00, General Mission \$10.00, Indian Mission \$10.00, Home Mission \$40.00, Negro Mission \$10.00, Poland Mission \$10.00, Student Support \$5.00, General Support \$9.64; total \$179.64. F. W. WEINDORF, Grace, Goodhue, Missions \$132.50. F. W. WEINDORF, St. John's, Goodhue, Missions \$171.15. IM. P. FREY, Graceville, Deaf Mute Institute, Detroit, Building Fund, \$3.50. W. HAAR, SR., Loretto, Dr. Martin Luther College \$122.00. ED. A. HEMPECK, Hancock, Michigan Seminary \$10.00, Home for Aged, Wauwatosa, \$12.68; total \$22.68. A. JUL. DYSTERHEFT, Helen, General Institutions \$60.00, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$60.00, Church Extension Fund \$15.00; total \$235.00. W. J. SCHULZE, Hutchinson, General Institutions \$290.69, Indian Mission \$95.54, Indian Child from Young Ladies' Society \$35.00, Student Support \$86.25,

Church Extension Fund \$93.21, New Theological Seminary and Debts \$484.71, New Dr. Martin Luther College Building \$115.29; total \$1,200.69. M. J. WEHAUSEN, Johnson, Dr. Martin Luther College \$27.15, Dakota-Montana Academy \$5.50, Indian Mission \$85.50, Home Mission \$100.00, Negro Mission \$25.00, Poland Mission \$25.00, Twin City Mission (Budgetary) \$25.00; total \$293.15. PAUL W. SPAUDE, Lake Benton, Indian Mission \$7.70, New Dr. Martin Luther College Building \$10.00; total \$17.70. PAUL W. SPAUDE, Lake Benton, Dakota-Montana Academy \$13.70. E. G. HERTLER, La Crescent, General Administration \$16.15. W. FRANK, Lynn, General Mission \$202.55. W. FRANK, Lynn, Michigan Lutheran Seminary \$14.85. GUSTAVE C. HAASE, Monticello, General Administration \$7.95. A. EICKMANN, Nodine, Supervision and P. and P. \$25.00, General Institutions \$60.00, General Missions \$9.72, Deaf Mute Institute, Detroit, \$66.95; total \$161.67. A. LANGENDORFF, Nye, Wis., General Missions \$12.50. HENRY ALBRECHT, Omro, Poland Mission \$57.00. A. LANGENDORFF, Osceola, Wis., General Missions \$25.00. CARL C. KUSKE, Oshkosh, Indian Mission \$18.00, Home Mission \$60.00, Negro Mission \$17.00, Poland Mission \$5.05, Madison Student Mission \$2.00, Indian Mission \$5.00, Negro Mission \$5.00, Church Extension Fund \$14.00; total \$126.05. J. WEISS, Pelican Lake, Northwestern College \$11.75, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00; total \$31.75. M. C. KUNDE, Pine Island, General Missions \$50.00. J. BAUR, Ridgely, General Institutions \$20.00, Home Mission \$32.00, Church Extension Fund \$8.00, Indian Mission \$20.00, Negro Mission \$20.00; total \$100.00. OTTO E. KLETT, Rock Creek, Wis., Indian Mission \$9.43. H. C. NITZ, Rockford, Deaf Mute Institute, Detroit, \$17.00. H. C. NITZ, Rockford, Deaf Mute Institute, Detroit, \$8.25. H. C. NITZ, Rockford, Deaf Mute Institute, Detroit, \$2.00. G. E. FRITZKE, St. Clair, General Administration \$25.00, General Institutions \$25.00, Home for Aged, Belle Plaine, \$5.00, Indian Mission \$5.00, Home Mission \$50.00, Negro Mission \$15.00, Poland Mission \$5.00, Student Support \$5.00, General Support \$5.00, Widows, Orphans, and Aged \$10.17; total \$150.17. A. C. HAASE, St. Paul, Synodic Administration \$97.59. MRS. R. PITTELKORN, Treas., Lutheran Mission Auxiliary of St. Paul, City Mission membership from Emanuel \$2.00, St. John's \$10.00, Trinity \$1.00; total \$13.00. E. C. BIRKHOLZ, St. James, General Institutions \$21.00, Home Mission \$21.00, General Support \$21.00; total \$83.60. G. THEO. ALBRECHT, St. Peter, Memorial Wreath for Mrs. Christine Gerlach, for Bethesda, Watertown, from Mrs. Gerlach's children \$7.00, for Negro Mission from Ladies' Aid, St. Peter, \$5.00, for Widows, Orphans, and Aged \$6.00 from the following friends at Arlington: H. B. Mueller, Ed. Wolf, E. M. Tresser, F. Rieke, E. Matwich, R. Spannus; total \$18.00. R. SCHIERENBECK, Sanborn, General Missions \$65.85. R. SCHIERENBECK, Sanborn, Theological Seminary \$50.00, Northwestern College \$50.00, Dr. Martin Luther College \$50.00, Michigan Lutheran Seminary \$505.00, Dakota-Montana Academy \$50.00, Indian Mission \$50.00, Home Mission \$100.00, Negro Mission \$25.00, Poland Mission \$30.00, Madison Student Mission \$22.50; total \$477.50. O. K. NETZKE, Spring Valley, Wis., General Missions \$50.00, Indian Missions \$30.00, Home Mission \$60.00, Negro Mission \$35.00, Poland Mission \$10.00, Madison Student Mission \$10.00; total \$195.00. J. W. PIEPER, Stillwater, General Administration \$58.00, General Institutions \$40.00; total \$98.00. CARL C. KUSKE, Taunton, Indian Mission \$19.00, Home Mission \$44.64, Negro Mission \$19.00; total \$82.64. H. WIECHMANN, Tyler-Burchard, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, Poland Mission \$5.75; total \$35.75. PAUL W. SPAUDE, Verdi, Indian Mission \$4.47. C. J. SCHRADER, Vesta vacancy, Theological Seminary \$21.45. E. R. BAUMANN, Wabasso, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, Dakota-Montana Academy \$10.00, Indian Mission \$10.00, Home Mission \$25.00, Negro Mission \$10.00; total \$75.00. E. G. FRITZ, Wellington, General Institutions \$75.00, Indian Mission \$30.00, Home Missions \$75.00, Negro Mission \$30.00, Poland Mission \$10.00; total \$220.00. KARL A. NOLTING, West Florence, General Administration \$20.00, General Institutions \$10.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Home for Aged \$9.15, General Missions \$10.00, Indian Mission \$15.00, Home Mission \$50.00, Negro Mission \$10.00, Poland Mission \$10.00, Madison Student Mission \$10.00, Student Support \$5.00, Widows, Orphans, and Aged \$10.00; total \$209.15. C. WM. A. KUEHNER, Winthrop, Educational Institutions \$20.00. PAUL E. HORN, Zumbrota, Educational Institutions \$100.00, Missions \$200.00, To Retire Bonds \$68.53; total \$368.53.

H. R. KURTH, District Treasurer.

COLLECTION ENVELOPES

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

108

JAN. 1, 1930

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.

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