

The Northwestern Lutheran

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

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I STILL HAVE THEE

O gracious Father mine,
I still have Thee!
Streams of Thy love divine
Envelop me.
Let hills and mountains shake;
Let earth asunder break;
Let mortal help forsake, —
I still have Thee!

O blest Redeemer mine,
I still have Thee!
Thy boundless grace divine
From sin can free.
Washed in Thy precious blood
My Homeward way I plod;
Though lone the pilgrim-road
I still have Thee!

O blest Consoler mine,
I still have Thee!
Thy fellowship divine
Sustaineth me.
Thy witness in my heart
Can peace and joy impart.
And should afflictions smart,
I still have Thee!

O Triune God on high,
I still have Thee!
Thy Name I glorify,
Blest Trinity!
Until my dying breath
To Thee I'll cling in faith.
How blest to know in death
I still have Thee!

Sun, moon, and stars may fall,
I still have Thee!
In Salem's festal hall
Eternally
With all the ransomed throng
I'll join the triumph song.
While ages roll along
I'll still have Thee!

Anna Hoppe.

THE FIFTIETH PSALM

A mighty and forcible Psalm! Read it with a pondering mind and you will be amazed at its solemnity as well as at the force and dignity of its language. It is worthy of the best days of Hebrew poetry. We have no information as to what time and on what occasion it was composed. There is nothing in the title to indicate this, nor is there anything in the Psalm itself

which would connect it with any known events in the Jewish history.

Yet this sacred poem is of a striking order and one of the most instructive portions of the Old Testament, inasmuch as it sets forth the grand difference between human and divine religion. God's religion is *grace*, man's religion is *works*; and this distinct difference between the two God Himself here calls attention to, rebuking the folly which thinks that religion is a matter of sacrifice and gifts, and exposing the true nature of that service and worship which alone is acceptable unto Him.

It would appear from the Psalm that God prefers two charges against Israel. The one is that He indicts them for ignorance of His true worship, which is simply this: man in his religion trusts God as one who is to be ministered to and to be appeased, instead of as the blessed giver and reconciler Himself. Hence He condemns alike the religion of dead formality and hypocrisy so prevalent among the Jews, showing them, on the other hand, that true religion consists in calling upon Him as the only deliverer in the day of trouble. The second charge against them concerns their practical life and conduct which as a consequence of their religious formalism and hypocrisy resulted in unrighteousness and iniquity.

How needful it was to insist upon such truths we learn from the whole history of Israel, and the continual indignant remonstrances of the Prophets. Israel was steeped in mere outward religion, in sacrificing bulls and goats instead of consecrating their hearts to God, and such religion of formalism wore its most hideous aspect on that day of solemn Passover, when the sacrifices prescribed by Law were offered by those whose hands were stained with the most atrocious crime the world has ever seen — the Crucifixion of the Son of God.

While the Psalm is a terrific indictment against the Jewish nation of old, proclaiming God's judgment upon the same, in its general tone and character it is essentially prophetic, and may well be applied to conditions of the Church prevailing in the present time, as also to the awful proceedings on the great day of Judgment. It may be regarded as composed of the following parts, 1) a solemn presentation of the scenes of judgment, and 2) a declaration of the great principles on which the judgment would proceed, and by which the issue would be determined.

Scenes of Judgment

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

Out of Zion, the perfection of beauty, God hath shined.

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people.

Gather my saints together unto me; thou that have made a covenant with me by sacrifice.

And the heavens shall declare his righteousness: for God is judge himself. Selah.

The Psalm opens with a magnificent description of the judgment scene and describes, in the first place, in particular terms the one who shall come to judge His people. Who is this Judge? It is not a human judge, not one of the great prophets of old like Moses, or one of the international judges of modern times, like the one of the League of Nations, — it is “the mighty God, even the Lord.” The original text calls Him: El, Elchim, Jehovah, which is equivalent to the Triune God, Father, Son and Holy Ghost, the God of infinite power, justice, and mercy. God the Father is the Judge, the Son of God shall come to judge the quick and the dead, and the Holy Ghost is the Spirit of judgment. This one and true God who is the Supreme Ruler of the universe and who has the absolute right to call the world to judgment and the power to execute such judgment — He is the Supreme Judge of mankind.

This awful and mighty God *hath spoken, and called the earth from the rising of the sun unto the going down thereof.* The summons is to all the inhabitants of the earth, those that were near and those afar off, from the rising of the sun unto the going down thereof, from the place where it rises to the place where it sets; — that is, all the world. The occasion of this universal call is the solemn trial of His people. For it is said in our Psalm, “He shall call to the heavens from above, and to the earth, that he may judge his people,” and following, God Himself says, v. 7: “Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.”

It might appear somewhat strange that God should summon all the dwellers on the earth as witnesses of the solemn act of judgment with His people Israel. Yet it is God’s manner to call upon the inhabitants of both heaven and earth to function as witnesses whenever He lays open the character of His dealings with His professed people, and the manner they have requited Him. Witness the grave indictment of Isaiah against Israel, saying, chapter 1, 2: “Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have

nourished and brought up children, and they have rebelled against me.” And not only this. All the earth is here called to witness the trial of God’s people, not only because the controversy God had with Israel, for their ingratitude might well be called to the attention of all men; but because all the children of men are concerned to know the right worshipping of God, namely in spirit and in truth, even as God Himself proclaims through the prophet Malachi, 1, 11: “From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.” Finally, the call is here made to all the earth, to the whole of the human race, because what is here represented by the Psalmist is founded on a true representation of what will occur — of the universal judgment, when all nations shall be summoned to appear before the final Judge.

The Seat of Judgment

“Out of Zion, the perfection of beauty, God hath shined.”

The judgment-seat, the Judge takes his seat. What is his judgment-seat? Is it Mount Sinai with its blackness and thunderings, the seat of the Old Testament dispensation with its “fiery Law” which, as St. Paul says, “was added because of transgressions,” Gal. 3: 19, and with its legal institutions, its types and shadows of things to come? Is it from the throne of the Law, of which it is written, “Cursed is every one that continueth not in all things which are written in the book of the law to do them,” “the mighty God, even the Lord” exercises His judgement? Or is it the forum of the world, the forum of man’s mind, the sum-total of all that man has achieved by his wisdom and scientific efforts, which constitutes His judgment seat? Is that “the perfection of beauty,” out of which God hath shined?

Our Psalm says no! Out of Zion God shall come to judge. Zion is the mount upon which the city of God with its holy Temple was built. It was the most favored spot on earth, the perfection of beauty to the pious Israelites. “Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge,” we are told in the Psalm preceding this one. It is the place where God dwells and where He is worshipped.

What Zion stands for, symbolically, we may infer from the words of the New Testament, Heb. 12: 22-24: “Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to the Judge of all, and to the spirits of the just

men made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel." It is the people of God, the company of the redeemed who trust in their Savior, the holy Christian Church, Zion stands for. And this is God's seat of judgment.

The place out of which the Gospel has gone forth for the salvation of mankind shall have the honor and glory of being God's tribunal. Nowhere else will He execute His final judgment. Not in the courts of the world, not even in the courts of heaven, but in Zion, the Church of God on earth. For it is the prior attitude of men toward the Gospel of Jesus Christ the Savior which will be the criterion for God's judgment. It was so when God judged His people Israel, it will be so when Christ will judge all men on the Last Day.

J. J.

(To be continued)

COMMENTS

Broadcasting the Gospel The Lutheran Laymen's League of the Missouri Synod is now broadcasting the Gospel over the network of the Columbia Broadcasting System. The first service was broadcast on October 2. The present plan provides for twenty-two in all. As the broadcasting company donates the time for the services of the Roman Catholics, the Federal Council of Churches and the Jews this is the first paid denominational chain broadcast.

The Lutheran Standard quotes the American Lutheran as follows in answer to the question, "What are the benefits of chain broadcasting?":

(1) It will enable us to put the Holy Gospel of our Crucified Lord in all its truth and purity before the greatest number of people in the shortest possible time. It is estimated that the service areas of the stations we are planning to employ include over eighty per cent of the population of our country and substantial sections of Canada and Mexico. The short wave stations at New York and Philadelphia, which are part of the basic network, open up possibilities of serving fellow-Lutherans in Europe, South America, Asia and Australia. The most recent estimate of the number of listeners-in in this country alone according to figures released through the Department of Commerce by one of the major broadcasting systems, is 59,947,000 people in 13,894,500 families. These are divided: East of the Rockies, 52,581,600 in 12,824,800 families; west of the Rockies, 4,358,800 in 1,069,700 families. East of the Rockies 43.1 per cent of the families have radios; west of the Rockies the percentage is 60.5. (2) Radio is one of the best advertising mediums available to-day. Commercial advertisers have calculated the rate of return at two and three to one (two and three dollars returned for every dollar invested); in view of the unfailing power of the Holy Gospel as a vehicle of the Holy Spirit shall we not expect comparable results in Church broadcasting? Approximately twenty-five per cent of the advertisers who signed their first contracts thirty months ago have been on the air ever since. The increase in advertising time signed for on the Columbia System has increased by nine hundred per cent in nineteen months. (3) Chain broadcasting gives us absolute control of the quality of the programs, assures a relatively uniform hour of broadcasting,

places at our disposal the advertising departments of the chain and its highly organized publicity service, and gives us an outlet over thirty-two of the best stations, a large proportion of which would not be available for local Lutheran broadcasting. (4) Chain broadcasting lends incalculable prestige to all our local missionary efforts, clears away prejudices and misunderstandings about our Church, and gives the eternal Gospel the chance it deserves. (5) Chain broadcasting is the challenge to our Lutheran consciousness and our Lutheran patriotism, and it is vitally and indispensably necessary as an antidote to the heresy put on the air by other nation-wide religious broadcasting hook-up, every one of which denies some fundamental tenet of our holy religion.

The interest and the liberality of the men who are financing this project over and above their contributions for the work of their home church and their synod is certainly to be commended. There can be no doubt that our shut-ins welcome such Lutheran broadcasts; and we know from Scriptures that the living seed of the Word will not return void but will accomplish that which the Lord pleases and shall prosper in the thing whereunto he sends it.

But we are not yet convinced that chain broadcasting, or any broadcasting for that matter is of such immeasurable value to our work, "lending it incalculable prestige," and therefore vitally and indispensably necessary and a challenge to our Lutheran consciousness and patriotism. We must be careful not to overstress the importance of broadcasting services. Our local church does not require any "prestige" to make it effective. Its power is the Word we preach; and people will judge Lutheranism by the conversation of the confessing Lutherans in their community.

Congregations, synods and preachers, through the call of the Lord are assigned a certain field. This they are to cover the best of their ability. The field is enlarged through contacts established in the course of the work. The most effective way of spreading the Gospel is this church work familiar to every one of us: public preaching, missionary work by pastor and people, faithful pastoral work (Seelsorge), brotherly admonition, Christian day school, Christian colleges, seminaries and high schools, missions, home and foreign, church papers, etc. To this work we as members of our church owe our support.

And in this work the funds available will go much farther than they would in broadcasting. We are informed that the contemplated series of 22 half hour broadcasts will cost at least \$100,000, the charge for the stations and circuits to be used amounting to \$4,549 per half hour. And of this half hour only ten minutes are allotted to the sermon.

J. B.

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St. Einstein The Riverside Church at New York, formerly the Park Avenue Baptist Church, and before that the Fifth Avenue Baptist Church, an immense building, with a 400 foot tower, and with a seating capacity of 2,468 people is nearly finished, ac-

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cording to the *New York Times*. It was built out of funds supplied mainly by John D. Rockefeller, Jr., as a memorial to his mother, and its cost is huge, running into millions. The pastor is the notorious Dr. Harry Emerson Fosdick — notorious for his modernistic religious views.

This church has more than 100 stained glass windows and some very elaborate carvings, especially on the west portal. Of these carvings the *Times* has this to say: "The likeness of Albert Einstein, proponent of the theory of relativity, carved with Christ, the saints, angels and great men of the world on the west portal, is the image of the only living man so honored there. It was learned yesterday that the figure of Einstein was carved after the other scientists of the world had been asked to pick the greatest living scientist. They unanimously agreed upon Einstein. Some of them, replying to inquiries from the Riverside Church, suggested that, with Einstein, science has turned the corner and that Einstein might go down in history as a greater name than Newton."

Einstein carved on lasting stone at the entry of a so-called Christian church edifice, with Christ beside him and among the saints and angels! Try as we might, we cannot but wonder at the company our Christ has gotten into. It was formerly held against him that he foregathered with thieves and publicans, but to-day he has changed all that and has gotten himself into polite society. But will not the greatest living scientist, whose theories not two dozen men are said to understand, feel himself somewhat uncomfortable among such revered company? Pardon us, dear readers, for our seeming levity, but present-day religion as shown in its preachings, as well as its carvings, has departed a long way from the way of heaven as preached by our Christ, the Son of God.

Z.

* * * * *

President Hoover Criticized President Hoover was recently criticized by Rev. John J. Burke, C. S. P., general secretary of the National Catholic Welfare Conference in Washington,

for sending the *American Lutheran* the following message on the occasion of the celebration of the four hundredth anniversary of the reading of the Augsburg Confession:

"I send cordial greetings to the Americans of Lutheran faith, who are celebrating on October 31 the anniversary of the Protestant reformation and the four hundredth anniversary of the reading of the Augsburg Confession, from which date so many of the changes in point of view from older conception both of religion and government. The effects of these historical events are reflected in our national life and institutions, in religion through the predominant numbers of adherents to Protestant faiths and in government through the principle of separation of church and state. It is fitting that we should commemorate the persons and events from which these mighty forces have sprung."

In his defense, friends of the President call attention to the greeting he sent to Cardinal Mundelein on the occasion of the Eucharistic congress at Omaha, to prove that no discrimination in favor of one church was intended:

"I will be obliged if you will express my cordial greetings to the meeting this evening of the national Eucharistic congress at which I am informed you will preside, and my appreciation of the value of spiritual ideals and of religious observance in the life of the nation which are indispensable foundations of the social order and of enduring political institutions."

We feel that our Catholic fellow citizens have little cause to complain as to recognition received from men in public office, but, if Rev. Burke is willing to generalize that all such messages and greetings, written and spoken, to church bodies, lodges and other organizations, be omitted in the future, we are with him. We have never been able to understand why a servant of the public should in his official capacity take notice of occasions that are the private affair of a certain group of citizens.

J. B.

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Do Scientists Believe In God? Prof. Edward L.

Schaub, head of the department of Philosophy at Northwestern university has set out to settle this momentous question by means of a questionnaire sent to a thousand scientists throughout the land. He is much concerned to learn at first hand about the "Distinction," — we quote from the *Chicago Tribune* — "between the God of religion and the god of metaphysics, and whether the ideas attained by scientists and philosophers may serve to enrich and correct, rather than destroy, the god idea engendered by personal experience and religious life. Einstein, the new physics and, perhaps, the new psychology, have thrown the older religionists into a state of flux which may be compared with the tremendous shift of the god concept made necessary by the growth of the Darwinian hypothesis. Space, the only reality-matter reduced to electro-magnetic energy, mysterious cosmic rays bombarding us everywhere, old space and time gone into the welter of human illusions, old absolutes swept away — what is the human mind going to do with traditional religion and at the same time

hold respect for its intellectual processes? Is it to be atheism, humanism, or a new revelation of the creative power and purpose back of the universe and man?"

The result of this questionnaire can easily be guessed. It was shown that the belief in a personal God among the scientists is every-where on the decrease. And as these men are revered teachers at our institutions of higher learning, it is not news to us to learn that "The students' statistics show that young people enter college possessed of the beliefs still accepted, more or less perfunctorily, in the average home of the land, and that as their mental powers mature and their horizon widens, a large percentage of them abandon the cardinal Christian beliefs."

We believe, however, that it is not the maturing of their mental power nor the widening of their horizon which robs these young men and women of their belief, but the steadily administered poison of unbelief, distilled by these scientists. Present-day science destroys all faith, because it denies the Word of God. Z.

PRAYER IN THE NAME OF JESUS

It is evident upon the face of it that the question of the propriety to pray in the name of Jesus, or without this holy name, is of vital importance to the peace of mind and to the spiritual welfare of many Christians, young and old. In fact, this question has become a burning one at our time. It is a question of not only local concern but of statewide and even national interest. This is evident from the universally accepted American custom of opening all kinds of public meetings with some kind of a prayer, which custom has been brought over from England at the beginning of our republic. At the opening of the sessions of congress, of the state legislatures, and at other official and unofficial assemblages, this custom is in vogue. It is easily understood that this time-honored usage is apt to throw some light upon the question before us: Shall such a prayer be offered in the name of Jesus or not? — Our answer at the start must be this: It is repugnant to the fundamental principle of our institutions to mix into our public affairs any kind of religion, even that of prayer. — It is intensely instructive, in this connection, to call our attention to that one great difference, in this respect, between our nation and the British. In Great Britain the church and the civil government are interrelated, whereas in our country both are separate. In fact, it is one of the most fundamental axioms of our cherished liberties that church and state are and must be and remain separate for all times, and that each and every citizen is entitled to worship God according to the dictates of his or her own conscience. This privilege is guaranteed by the *first amendment* to the constitution of the United States, — where it reads as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof"; — and for Wisconsin by the state constitution,

Article I, Section 18: "The right of every man to worship Almighty God, according to the dictates of his own conscience, shall never be infringed: — nor shall any man be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent; nor shall any control of or interference with, the rights of conscience be permitted, etc." —

The point at issue for us is this: When congress or the state legislature or any other body meet for their sessions, and the individual members have taken their seats, — are we not interfering with the right of conscience of these members by requiring them to be present at the religious ceremonies, which to their own hearts may be an abomination? — If the prayer be a Christian prayer, in the name of Jesus, would not the Unitarian, or the Israelite, or the Agnostic, be entitled, under the constitution, to question the propriety of that ceremony? — and nobody would dare to impugn his motives! On the other hand if the prayer be a non-Christian one, must it not be objectionable in the highest degree to every Christian heart?

Let us go back about nineteen centuries to the beginning of the Christian era. The great Roman empire at its public official functions considered it its most sacred duty in beginning the ceremonies to first of all offer homage to their heathen gods by burning incense before the statues of Jupiter and other deities. When the confessors of the Christian religion for conscience sake refused to participate in the exercises, and not even were willing to throw as much of the incense as they could hold between two fingers, into the ceremonial fire, they were well aware that the result would be inevitable death by being thrown before the wild beasts in the arena. — Shall we now return to the practices of those savage nations, or even to the religious intolerance of the European countries at our time, from which our forefathers have fled into this land of the free?

Is it proper to submit our representatives in congress and in the legislatures as well as the members in war veterans' societies and their ladies in similar organizations to an antiquated custom that is foreign to our liberal traditions? Let us do away with chaplains! Every religious man or woman is supposed to take care of his or her own sacred duties in the home and in the church; and the non-religious people certainly do not desire any such ceremonies, and with them they would be a mockery. — Upon religious grounds we take exception to the propriety of interfering with the consciences of the individual.

How about the chaplains in the army and in the navy? In times of war, when the government takes away the men from their home surroundings, and from their home church, it would be a matter of common justice towards them that it protect also their conscientious convictions by permitting chaplains of the various confessions to function in an orderly way among their brethren of the faith. In

times of peace, satisfactory arrangements could also be made, according to the circumstances, always paying due respect to that fundamental principle that every citizen is entitled to worship according to the dictates of his own conscience, which is the real American idea. X.

PRESENTING THE TRUTH TO PEOPLE NOT OF OUR CHURCH

Ephesians 4: 3-6 the Christians are described as "endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." The same thought is emphasized in Galatians 1: 6-9, Romans 16, 16-19, and in fact throughout the whole Bible, demanding from any one at any time and place: Thou shalt love no other Gods! That word is at once a threat and a promise, a command and a blessing; for to his children the Lord says, Matthew 5: 13 and 14, "Ye are the salt of the earth," "Ye are the light of the world." Speaking of faith, the Bible means only the one true faith and nothing else, for this only leads to heaven; any false faith is not just another way to heaven, but, on the contrary, all false faith is the way to hell. John 14: 6: "Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father, but by me." John 15: 5: "Without me ye can do nothing." Jesus permits us to enjoy this faith for our personal comfort and salvation, but this grace includes an obligation. The moment we realize, what a friend we have in Jesus, we also realize that this salvation and the gospel of it is universal, and so is our obligation. Sin is decay, corruption, we Christians are the salt of the earth, the only people to preserve the nations of the earth from self-decomposition. Salt will bite, especially in contact with open wounds; so does God's holy word when it meets the unholy, the sinner; it hurts first and then it heals. "Ye are the light of the world." The light gives warmth, it drives away darkness and removes its dangers. "Thy word is a lamp unto my feet and a light unto my path." "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." These words of Jesus bring out that we owe the preaching of the Gospel to the whole world, and that this preaching should be in truth (salt) and in charity (light). The church is universal, world-wide; we have no right to make it a clique along social or a clan along national lines, nor a sect. No matter what we would like, as the lighthouse is needed most where storms, fog and current combine to threaten the safety of the seafarer, thus men need our Gospel, or they perish, and their blood may be on our soul. We must not be found narrow where Christ embraces the whole world nor are we really broadminded when we advocate

or do something which clearly is against His Word; but when we assist someone looking for heaven, to come to Jesus Christ and to believe in Him, than we are walking in His steps.

What does the long string of church announcements mean? That millions of people are seeking God and His blessings, righteousness, holiness, peace, comfort, and again that millions of people are erring, looking in the wrong place, fooled by Satan's agents. What is the church life of many but a constant drifting from church to church? They try to pick up the essentials of Christian faith, and in the end they become so confused and outspoken skeptics, who spurn the idea that man on earth might ever know the truth; they are "ever learning and never able to come to the knowledge of the truth" (2 Tim. 3: 7). Our church is well known by friend and foe; "a city that is set on a hill cannot be hid." We meet the church tramp, the drifter, but also the honest God-seeker. Our daily life is under close observation; from our words and deeds, from what we do or omit and neglect to do, men will try to find out about our faith and honesty of professing. The members of one and the same family will watch each other, anxious not so much to find out your secrets as rather to find the answer to the main question, How can I, a poor sinner, be saved? Where can I find the truth about it? We have any number of mixed marriages, a Lutheran with a non-Lutheran, and then the children of such. What a chance for presenting the truth! The faithful Lutheran will ask for assistance from his or her church; and there we are; someone not belonging to our church wants explanation and information; he wants to compare what we say with what he has been taught; he does not want just to be persuaded, to be caught by high pressure methods; the honest man is not trying to join the church just for business' sake, or for his wife's sake, but he wants to be shown. Jesus himself showed his disciples by a very thorough interpretation of the Bible that He is the Savior indeed. Luke 24: 27 and 32. The Ethiopian eunuch was in quest of the truth, when he "had come to Jerusalem for to worship, and was returning and sitting in his chariot, read Esaias the prophet. Then the Spirit said unto Philip, Go near and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man shall guide me? . . . Then Philip opened his mouth, and began at the same scripture and preached unto him Jesus." (Acts 8: 26-39.) Philip had the truth and by the Holy Spirit he was able to present it in such a way that the eunuch was convinced. This Philip is right. Esaias 53 speaks of the suffering and death of this Jesus who a little while ago had been crucified at Jerusalem. We may talk a man into joining the church against his real conviction, but when we have convinced him in his heart, he will be a reliable, faithful church member.

Holy Scriptures, however, is so immensely rich in doctrinal matter, and it is so important to teach nothing but the pure doctrine, that many Christians would rather leave it to trained preachers to answer, and even a whole synod of select preachers and delegates may deliberate in Quaker style unless a professor of recognized standing will give them the cue what to say. Without belittling the value of a thorough scientific education, we realize that science cannot furnish even the elements of faith; the great learning of Nicodemus became valuable when the Lord had granted him the new birth. Now, we are trying to present the Gospel truth to an honest inquirer, we shall look for reliable helps; and here we are in the lucky position that we have two excellent helps who have stood the test of time, Luther's Catechisms and the Augsburg Confession. The Small Catechism is eminently fit for the teaching of the young and also to present the frame-work of Christian faith to people beyond school age. However, this article is mainly concerned with the presentation of the Bible truth to adults coming from another church. Such people have questions on their mind, which ought to come out and to be answered, and whoever deals with them, will welcome the chance to answer such questions. The inquiring party wants to know, why should he join the Evangelical-Lutheran Church, and why should he separate from the church he was brought up in. For this purpose the Augsburg Confession is admirably adapted.

Martin Luther is accused until this day that he "left" the Roman Catholic church while it is the plain truth that he was kicked out. Since he was out and considered an outlaw by church and state, the Eighth Commandment was suspended as far as Luther, his helpers, and adherents were concerned; we might say that he and his followers were considered as the Bolsheviks of their time. Luther's opponent, Dr. Eck, took great pains to collect all the infamies of ancient and modern times and lay them at Luther's door in order to show up Luther as an arch rebel and anarchist against church and state. When the time came to give account of their teaching, our Evangelical fathers went about in a very practical way and established their teaching from the only pure source, Holy Scriptures, as against the Roman-Catholic church, the Reformed sects (Zwingli and his followers) and many ancient and modern errorists. When we read of some ancient sect which has been extinct for perhaps fifteen hundred years, somebody might claim that such ancient history is of no practical value for the present time; when we take the trouble, however, to find out what these ancient heretics were teaching, we are going to find the same errors taught in many a big city church which prides itself of being truly modern while they may be hashing over a falsehood as old as the pyramids. When Luther and his friends found themselves out of the organized church, they did not want to be cut off from Christ. So they did what Christ has told his church to do, and preached the Gospel and used the holy Sacraments, there-

by assured that Christ was with them. When the question came up, who was going to write the account demanded by the Emperor, Luther himself welcomed as author his friend and co-laborer Melancthon, who would talk and write in the clear, refined style of the polished scholar, and not in the direct and often provocative way of Luther, although Luther himself has written some papers which were incorporated into the Augsburg Confession. Melancthon's aim was to present a positive statement of what the Evangelicals were teaching, to prove that the Evangelical Church was not a set of wild revolutionaries, but the true Christian Church, to avoid all polemics and, if possible, to win over both the Romanists and the Zwinglians. The same situation exists to-day when a man from either church asks for information or when he is inclined to join our church but wishes to know more about us before he is taking the final step. Then we can rejoice that we have such a clear exposition of the Bible doctrine as we have in the Augsburg Confession. For four hundred years the opponents have searched it diligently for any flaw, but they had to admit that the Confession is through and through biblical, evangelical. If man accepts the Holy Scriptures as the only source and authority for all doctrine, we can hope to win him, not for *our* church as some organization different from others, but for the Church of Jesus Christ, the only church existing in God's estimation.

It is to be regretted that we Lutherans, pastors and members alike, so often have so little working knowledge of our fundamental writings, next to Holy Scriptures itself the public confessions of our church. We may read and study all kinds of voluminous commentaries on them, and yet we may be afraid of taking up the originals. Do we perhaps in our heart agree with the Pope that the Bible is a dangerous book and the source of all heresies if read without the interpretation of the church? We realize that there is danger if a man reads his own thoughts into the Bible; we see the numerous modern sects running into seed by their wild uncontrolled enthusiasm; although they are talking much and loudly of the Holy Ghost, he cannot be blamed for their errors, they are man-made. While we study the Bible we are watching our heart with its star-boarder, the old Adam; and when we hear an inner voice we want to be sure whether the Holy Spirit is working, or whether it is the old Adam, posing for a genuine Christian. Our aim is not to read our pet thoughts into the Bible, but rather to have the Bible interpret itself, so that we obtain a clear knowledge of what the book means, even if our own preconceived ideas have to go. We welcome the result of the labors and study handed down to us from generations of men living in the same faith. The pious Bible student will welcome all sound helps for the study of the Word and will control his studies by comparing the results with the tried and tested interpretations; again he ventures into Holy Scriptures by invitation of the Lord himself; and

if he knows of a friend who knows Jesus only in a distorted way, he can invite him to come along and obtain a correct understanding of the personality, office and work of Jesus by carefully reading the Augsburg Confession. We need Christians who are bold enough to undertake original Bible study, without aiming to prove their originality by just being ordinary and different. Real faith is tempered by humility; and in times of controversy such men will avoid extremes; they are sound in doctrine, neither compromising the truth nor offending the honest truth-seeker who as yet may not understand the Gospel with the same clearness as we do.

Much has been said and written about the Augsburg Confession as a book of confession, but it is possible that many of us have overlooked the great practical value of this book. The Jubilee year of 1930 has given a new impetus to its study. Let us hope that it may also bring out the educational value in presenting the one truth to those who are not of our church but who are open to conviction from God's Word!

— F. Soll in "The Evangelist."

THE STORY OF MAUNG BA LIN

Maung Ba Lin was a Buddhist monk. He had gone into a cave, in company with other priests, to spend his days waiting for the Light. To priests who withdraw from the usual monastery and take up this cave life is promised that some day a great light shall dawn for them. Not only a spiritual light when they shall come to a great understanding for all their meditation, but, at the same time, a physical light shall also be given, when their darkened cave should be flooded with a strange light, so that they should see as though it were a noontide sun.

These monks leave their cave only once daily, and that is for their morning round of begging food. One morning, as he went his rounds, Maung Ba Lin found by the roadside, in a pile of trash, a tattered booklet, which he took back to his cave with him. He read and reread the story therein told, and he began to think that at last he was finding the true light. His tattered book was a copy of John's Gospel in Burmese. This so grew upon him that he began to question himself. What had he gained by all these months in the dark cave, sitting incessantly in meditation? Nothing had been gained, except a severe backache! His mind was made up to pursue further the investigation of this strange little book with its talk of the True Light.

He went forth and hunted up a Christian, and asked him many questions. The Christian led him to the nearby missionary, who interpreted further the significance of our True Light. He became convinced that he had found the light that his soul had long sought, and he asked for baptism. At Maymyo Bible Assembly, where the young Christians and their able leaders were gathered together, he had opportunity for learning and for testing as well. The leaders of this assembly were convinced that he was

truly a Christian disciple, and he was baptized. Immediately he began "witnessing," and soon he brought nine others to find the Light.

Within three months after he found that tattered little book, he was settled here in our seminary (the Burman Theological Seminary of Insein) to study for his ministry of witnessing. His expert use of the Burmese language gained from his years in the monastery set him above the ordinary student, and his passion for evangelistic work will make of him a man of power. — From Missions.

MISSION OF BOOKS AND PUBLICATIONS

The spreading of the Bible and of orthodox doctrinal and devotional books and publications in the homes of our Christians by able, experienced and trustworthy men is an important phase of mission work. Although the members of our congregations can order such books directly at our publishing houses or can order them through the agency of their pastors and teachers, this is not done to the extent it could be done. Experience teaches that. If on the other hand a book agent comes into their homes with Christian books, brings them to their attention, places them there for their inspection and gives the proper information as to contents, the people ultimately get the desire to purchase such spiritual treasures for the purpose of making use of them to their own edification. In this way good, Christian books get into the homes of many, books which in the above-mentioned manner hardly would have gotten there.

How many young people are there who although married a number of years have no Bible in their home, not always because they thought they could get along without one, but because since the time of their betrothal no such opportunity presented itself to them to buy a Bible for their own home. It would therefore be desirable and commendable, if pastors and their congregations would foster such mission and make use of the same, especially such pastors who are not living in the vicinity of a Christian publishing house. Such work will not be done in vain.

N. N.

ASHAMED OF HIS LITTLE FAITH

A preacher had been told by the head of a great shoe factory that if he found any poor people who needed shoes, he could come to him and get them.

In making his rounds one day soon afterward the minister invited a man to attend his church.

"I would like to go," said the man, "but my shoes are so nearly worn out that I would be ashamed to go to meeting with them, and I am too poor to get better ones."

"Well that shall not keep you away," said the preacher. "I will get you a pair of shoes if you will come."

"But I wouldn't like to go without my wife," returned the man, "and her shoes are no better than mine." The preacher promised to get shoes for her, too.

"It would hardly be right to leave our three children at home, and they are all bare-footed, too," said the man, in a hesitating way.

The preacher saw that he was "in for it" and promised that the children should also have shoes. He then got their measures and went to see his friend, the shoeman. He feared that he was presuming too much on the promise he had received and thought the shoeman might feel that he was abusing his kindness. But when the situation was laid before him, the merchant smiled and said, "All right, come with me."

Together they took the elevator and went to one of the upper floors, where they landed in a large wareroom that was filled with shoes. The shoeman pointed to the one whole side of the room and said, "All the shoes on these shelves are set aside for just such cases as yours, and when you have any more of the same kind, just come here and help yourself."

Of course, the preacher felt very small when he thought of how little he had expected from his generous friend in proportion to what he was willing to give.

How often do we go to the Lord with just such dishonoring faith! — Ex.

FROM OUR CHURCH CIRCLES

Eastern Pastoral Conference

The Eastern Pastoral Conference will meet October 28 and 29, not 21 and 22, at Waukesha, Wis. (P. Brockmann, pastor). First session on Tuesday at 10 A. M. Evening service with Holy Communion.

Sermon: J. E. Schaefer, A. Schultz.

Papers: Exegesis of Col. 2, 16 ff, P. Kneiske, G. Hoenecke; and of 2 Tim. 2, 20 ff, H. Wojahn, M. Rische. Other papers by J. Ruege, A. Petermann, and H. Monhardt.

Please announce! E. W. Tacke, Sec'y.

Central Conference

The Central Conference will meet on November 4 and 5 at Newville (Rev. W. Zank).

Papers to be read by P. Janke, L. Kirst, W. Nommensen, A. Engel.

Confessional Address: A. Paetz, Prof. Hermann.

Sermon: H. Schumacher, M. Taras.

Please, announce intended presence or absence not later than a week before. H. Geiger, Sec'y.

Michigan State Teachers' Conference

The Michigan State Teachers' Conference will meet, D. v., at Flint, Mich., in the congregation of Rev. B. J. Westendorf. Sessions will begin Wednesday morning, November 5, and continue until the following Friday noon.

PROGRAM

1. Parents' and Teachers' Association.....J. Gehm
 2. Resurrection of the Body.....Rev. O. J. Eckert, Jr.
 3. Birth of Jesus.....Miss E. Buchholz
 4. The Ten Virgins.....C. Mueller
 5. A Singing Lesson.....H. Schulz
 6. A Visit to the Swiss Children.....Miss E. Gehm
 7. The Object of a Sentence.....P. Mehnert
 8. De Soto.....P. Mohrhoff
 9. The Pilgrim Fathers.....L. Luedtke
 10. The Teeth.....A. Wandersee
 11. How a Bill Becomes a Law in MichiganA. Jantz
 12. A Spelling Lesson.....Miss I. Boettcher
 13. A Written Reproduction of a Story.....W. Woltmann
 14. A Reading Lesson (First Grade).....Miss E. Wassmann
 15. Introduction of Percentage.....W. Boelte
 16. Changing Fractions to Lower or Higher Terms...W. Stindt
 17. Primary Numberwork.....Miss H. Hoenecke
 18. A Reading Lesson (7th and 8th Grades).....A. Zimmer
- Sermon: Rev. O. J. Peters.

Please register with Rev. B. Westendorf, 507 Genesee St., Flint, Mich. Wm. Woltmann, Sec'y.

Arizona Conference

The Arizona Conference will meet October 28 to 30 at Tucson, Arizona (Pastor E. Arnold Sitz, 721 North Second Avenue). Paul A. Behn, Sec'y.

Wisconsin State Teachers Conference

The Wisconsin State Teachers Conference will not meet this year during the first week in November, as has been customary, but during the last week of this month, on October 30 and 31. The meeting will take place in the school of St. Luke's Congregation, Milwaukee, Wis.

Kindly send your announcements to Mr. G. Schulz, 613 Homer St., Milwaukee, Wis.

J. F. Gawrisch, Sec'y.

Joint Conference of Sheboygan and Manitowoc Counties

The Joint Conference of Sheboygan and Manitowoc Counties will meet November 4 and 5 at Manitowoc with Rev. Len. Koeninger. First session Tuesday at 9 A. M.

Papers: Character sketch of Joseph, Br. Gladosch; Melchisedek, J. Halboth; Exegesis Rom. 3:21-31, E. Stoekhardt; Is. 43:24, 25, W. Laesch; The pastor's conversation according to 1 Tim. 3 and 2 Cor. 6, F. Moecker; Direct and typical prophecies of Christ, P. Kionka; God's qualities and their meaning for pastoral labor, Edm. Huebner.

Confessional address: G. Kanies, M. Sauer.

Sermon: W. Heidtke, N. Schlavensky.

Early announcements requested.

E. H. Kionka, Sec'y.

New Ulm Delegate Conference

The New Ulm Delegate Conference will meet at Tyler, Minn. (Rev. A. Martens), November 5 at 9 A. M.

Please, inform the pastor of the number of delegates that will attend. E. R. Baumann, Sec'y.

Southwestern Conference

The Southwestern Conference of the Michigan District will meet on October 28 and 29 at Hopkins, Mich.; Rev. Lochner, pastor.

Announcements are requested.

W. H. Franzmann, Sec'y pro tem.

Northwestern College

On the first of October the total enrollment at Northwestern College was 228 against 239 a year ago. The dormitory population this year is 154; at the end of last year it was 158. So there is a decrease of four in the number of students living in the dormitory, and a decrease of eleven in the total. The freshman class of the college received the addition of three students from New Ulm, two from Saginaw, one from Winnebago Lutheran Academy, and 7 from public high schools. The first-year preparatory class (Sexta) numbers 33 students. There are in all 61 new students enrolled.

It is quite natural this year to attribute any decrease in the enrollment to the combination of the general economic depression in the land and the increase in the charge for board and room that went into effect this fall. But if that increase was in any case the reason why a prospective student did not enroll or a former student discontinued, it was not mentioned to me in conversations or in correspondence that I had with parents. I have no direct information that the increase in board cost us any students, although that may well have been the case, since there was a great deal of opposition in the synod to putting the new rate into effect.

The students now pay \$160 a year for board and room instead of \$120 as formerly. This sum easily covers the cost of food, but does not yet cover the whole cost of preparing the food, providing living quarters and the services of janitors and maids. The income from 154 dormitory students for board and room would be \$24,640 at the rate of \$160 each. The annual budget for food, coal, gas, electricity, water, etc. is \$24,785, which sum, however, does not include the cost of upkeep of buildings, wages of janitors and steward, and of course does not include salaries of instructors. The \$160 a year does pay for food and the preparation of it, for services of maids, and for all fuel consumed, but it does not cover any of the cost of giving instruction, nor upkeep of buildings, nor janitors' wages. Those who do not study for the ministry pay, besides the \$160 for board, a tuition fee of \$100 annually in the college department, or \$40 annually in the preparatory department.

All this is intended, not as an argument for or against the increase in board, but merely as information to those who have just received higher bills for the board and room of their sons at college than they received a year ago.

Two changes were made in the teaching force since last school year. Mr. Harold Zink, who finished the Seminary last spring, is the new tutor in the dormitory, and Professor A. Westendorf, formerly of Saginaw, Michigan, has taken up his work as professor. Although Professor Westendorf was unable to begin his work at the opening of school, he has been teaching regularly since September 20. Mr. Martin Franzmann, who is attending the Seminary at Thiensville, again served as substitute during the two weeks that Professor Westendorf was incapacitated.

So far the general health has been excellent, and the fine spirit with which the year's work was begun gives reason to look forward to the school year with pleasant anticipation. It is our prayer that God may shield and bless both students and faculty and use our efforts to the glory of His name and the furtherance of His kingdom.

E. E. Kowalke.

Silver Jubilee

On Sunday, October 5, the Peace Congregation at Wilmot, Wis., was privileged to celebrate a threefold silver anniversary. Twenty-five years had elapsed since their pastor, the Rev. Solomon A. Jedele, had been ordained as a minister of our Lord and Savior Jesus Christ; 25 years since he had been installed as their pastor, and 25 years since he had entered the holy estate of matrimony. At this threefold anniversary the members of Peace Congregation wished to manifest the thanks of their hearts toward God. They therefore made all preparations, sending invitations to relatives, classmates, conference brethren and synodical officials.

At 3 o'clock the festive congregation assembled in their house of God. The guests of honor, the Rev. and Mrs. S. A. Jedele, were escorted into the church by the Church Council. Pastor H. J. Diehl and the undersigned officiated at the altar. The Rev. Arnold Schulz, a classmate, preached the English festival sermon on 1 Cor. 4:1 and the Rev. O. Heidtke preached the German jubilee sermon on Job 32:7.

After the service all were invited by the ladies of the congregation to a well prepared festive supper.

At 7:30 all assembled for a social evening. Here Mr. F. Schwartz, secretary of the Congregation, presented to the pastor and his wife a jubilee gift. Also the Rev. M. Plass, chairman of the Southern Conference, extended the felicitations of the brethren and presented a purse. Among the speakers of the evening we would particularly mention the Rev. C. H. Buenger, President of the Southeast District, and the Rev. John Karrer, who ordained the Rev. Jedele 25 years ago in the congregation

at Scio, Michigan. The greetings of the Rev. G. E. Bergemann, President of the Joint Synod of Wisconsin, were conveyed by telegram.

Both the service and the social evening were beautified by a male quartette from the St. John's Congregation at Racine.

At the close the guest of honor arose, deeply moved, briefly to address the jubilant audience. With deep humility he spoke of the realization of his unworthiness to serve the Lord in His ministry, and of the grace of God which had guided him these 25 years both in his office and in his wedded life. Giving all glory to God he closed with the words of the Apostle Paul: "But by the grace of God I am, what I am; and his grace which was bestowed upon me, was not in vain."

Edmund Sponholz, Sec'y
of the Southern Conference.

Twenty-Fifth Anniversaries

On July 20, 1930, Pastor Arnold Schultz, pastor of Trinity Lutheran Church, Milwaukee, was privileged to celebrate the twenty-fifth anniversary of his ordination. A large gathering, consisting of members of his congregation and fellow-pastors, assembled in church to join with him in praising God for His grace and manifold blessings. Especially gratifying to Pastor Schultz was the fact that the Rev. J. G. Glaeser, who had ordained him twenty-five years ago, was invited to deliver the anniversary sermon. Mr. William Parlow spoke in behalf of the congregation. Pastor Schultz responded with grateful acknowledgement in a tone of profound humility.

After the service a reception was held in the church hall and a dinner served by the ladies of the congregation. The Rev. William Mahnke, a class-mate of Pastor Schultz, served as toastmaster. Addresses were given by the pastors: William Sauer, Solomon Jedele, John Karrer, Paul Kneiske and others.

May the Lord continue to bless Pastor Schultz and his efforts to the glory of His name and the salvation of many souls.

N. N.

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On the evening of September 28, 1930, a goodly number of pastors of the Central Conference and of the neighborhood with their families assembled at Friesland, Wis., to commemorate, together with Trinity Congregation of Friesland and Grace Congregation of Dalton, the twenty-fifth anniversary of the ministry of Pastor Aug. Paetz.

A German sermon was delivered by the undersigned and a short English sermon by Pastor Aug. Paap of Johnson Creek. Pastor O. H. Koch of Columbus addressed the jubilarian in behalf of the conference and presented him with a purse. The undersigned extended congratulations to the jubilarian in behalf of his present parish and also in behalf of his former congregations at Macmillan and March together with a gift from them and

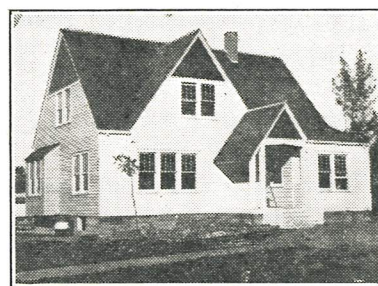
also congratulations of his first charge at Daggett, Mich. And a collection which had been taken for this purpose was given to him by his present congregations. The Friesland choir rendered several appropriate selections to the honor and glory of God.

After the service the assembly accepted the invitation of the ladies who had prepared a supper in honor of their pastor in the church basement.

May God and the Lord Jesus Christ be with him and strengthen and fill him with His Holy Spirit for many more years of service in His vineyard. H. Geiger.

Dedication at Bowdle, South Dakota

October 12 was a day of rejoicing for the parish Bowdle, Theodore, and Cottonwood, South Dakota, as well as for their pastor, the Rev. P. G. Albrecht, and



their many friends and neighbors. For on this day they dedicated their new parsonage through God's Word and prayer. The undersigned read the dedicatory service and preached the sermons in the morning and evening in the German and English languages respectively. The Rev. Samuel Baer of Zeeland, North Dakota, a son of the parish, spoke the Word of God in the afternoon. He based his discourse on Ephesians 5, 10: "Proving what is acceptable unto the Lord." He showed, "Under what conditions the Lord takes pleasure in our work." First, "When it is done out of love to Him and His servants; and secondly, "When it is done alone to honor and glorify Him." In spite of inclement weather and bad roads the attendance was good. The Rev. J. P. Scherf of Roscoe, president of the district, also attended the afternoon service and congratulated the parish in behalf of his congregation and the Dakota-Montana District. The offering was \$114.00.

The parsonage is done in old English style. The dimensions are 26x38 with a projection of 6x14. It has eight rooms and bath. The total cost, including a garage which will be built immediately, is about \$7,000.00. The local pastor drew up the plan. It was approved by architect Gauger of St. Paul, Minn. Local carpenters built the manse. The arrangement is very modern and convenient. It is a credit to the pastor and a memorial of love for the Christians of the parish. Two years ago the congregation at Bowdle renovated and decorated their church and built a basement under it. This cost approximately \$2,700. So the Lord's work is going ahead in spite of poor crops and low prices. Surely, we had reason to rejoice and be glad!

A. W. Fuerstenau.

Pastor W. Haar, Sr., Leaves Active Service As Pastor

For thirty years the Rev. Mr. W. Haar, Sr., served the Greenwood Lutheran Congregation of the Minnesota District after fourteen years of similar service elsewhere; two years as assistant to the sainted President Gausewitz in St. Paul, and twelve years at Lake City, Minn. His faithfully performed and active service was brought to a close after serious meditation and much prayer; in the morning of the fifth of October he addressed words of farewell to the people of his charge.

In the afternoon the grateful people of the Greenwood parish gave their answer of farewell to him, whom they had learned to esteem so highly, by causing a social gathering to be held in his honor, to which they had also invited the pastors of his conference, the "Crow River Valley." In the evening they requested the Reverends J. Schulze und H. C. Nitz in a special service to voice their hallowed feelings to their departing spiritual leader. Fully in keeping with the words of Holy Writ "let the elders that rule well be counted worthy of double honor" they also presented him with a palpable token of their sincerity.

Though the Reverend Haar has ceased from serving a special charge, he still is a servant of the Lord Jesus Christ. That same Lord grant him vigor to be of signal service still to the Church at large, and unabated joy in those years which in the decline of strength are reputed to be dull and lonesome. Waldemar P. Sauer.

Ordination

Authorized by Praeses Aug. F. Zich I ordained Candidate Harvey Kahrs as a minister of the Gospel of Christ crucified on the 16th Sunday after Trinity at Two Rivers, Wis. Pastors P. Kionka, F. Koeninger and E. Kionka assisted. W. G. Haase.

Installations

On the 13th Sunday after Trinity Martin Busse was installed in his office as teacher at the parish school of St. John's Congregation, Two Rivers, Wis., by me. The Lord bless his labors.

Address: Martin Busse, 1513 17th St., Two Rivers, Wis. W. G. Haase.

* * * * *

Having been duly authorized by President Aug. Zich, I, on the 17th Sunday after Trinity, introduced to the congregations at Powers, Ford River and Hermansville, Mich., their properly and lawfully called new minister, the Rev. Harvey J. Kahrs. The Rev. Pastors Theophil Hoffmann and Henry Hopp assisted in the solemnities.

Address: Rev. Harvey J. Kahrs, Powers, Mich.
Christ A. F. Doehler.

Memorial Wreath

In memory of Mrs. Wilhelmine C. Lohmann, died September 24, 1930, Mr. and Mrs. John Wobbles \$1.00,

Mr. and Mrs. Lars Holtan \$1.00, Ladies' Aid of Christ Lutheran Church \$6.00, Louis Lohmann \$5.00, H. Aug. Lohmann \$5.00, Edward Lohmann \$2.00, C. W. Lohmann \$2.00, Henry Bargsten \$1.00. Total \$23.00. To be applied for Church Extension Fund.

Paul E. Horn.

Change of Address

Rev. R. O. Buerger, 2821 W. Harrison Ave., Milwaukee, Wis.

Rev. L. Karrer, 3066 South 12th St., Milwaukee, Wis.

Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

MISSION FESTIVALS

Oconomowoc, Wis., Mission Field, H. W. Herwig, pastor.
Speaker: H. W. Herwig. Offering: \$31.15.

Sixth Sunday after Trinity

Arcadia, Wis., St. John's Church, R. W. Mueller, pastor.
Speakers: R. Lederer, I. Zimmermann. Offering: \$131.17.

Flasher, No. Dak., W. J. Schmidt, pastor. Speakers: G. Schlegel, Prof. K. G. Sievert. Offering: \$61.00.

Cold Spring, Wis., Robert F. F. Wolff, pastor. Speakers: J. B. Bernthal, Leonard C. Bernthal. Offering: \$41.78.

Seventh Sunday after Trinity

Cambridge, Wis., Robert F. F. Wolff, pastor. Speakers: G. Thurow, G. Vater, J. C. Spillmann. Offering: \$58.88.

Ninth Sunday after Trinity

Menasha, Wis., Trinity Church, J. G. Pohley, pastor.
Speakers: Otto Brauer, A. F. Herzfeld. Offering: \$250.00.

Tenth Sunday after Trinity

Allenton, Wis., St. Peter's Church, R. Marti, pastor.
Speakers: Theo. Eggers, A. J. Grothe. Offering: \$118.46.

Eleventh Sunday after Trinity

Farmington, Jefferson Co., Wis., Immanuel Church, A. W. Paap, pastor. Speakers: G. Baum, Dr. J. B. Bernthal, Arthur Dobberstein, Student. Offering: \$382.38; Ladies' Aid, \$50.00.

Richwood, Wis., St. Markus Church, Phil. Lehmann, pastor. Speaker: A. Berg. Offering: \$62.88.

Hubbleton, Wis., Immanuel Church, Phil. Lehmann, pastor. Speaker: A. Berg. Offering: \$63.75.

Twelfth Sunday after Trinity

Watertown, Wis., St. Luke's Church. Speakers: Prof. F. Brenner, F. Marohn. Offering: \$121.40.

Cataract, Wis., St. Paul's Church, Theo. H. Mahnke, pastor. Speakers: G. Kaniess, E. C. Berg. Offering: \$71.11.

Thirteenth Sunday after Trinity

Little Falls, Wis., Friedens Church, Theo. H. Mahnke, pastor. Speakers: L. Mahnke, Theo. Mueller. Offering: \$58.67.

Watertown, So. Dak., St. Martin's Church, W. T. Meier, pastor. Speakers: Prof. F. Traub, Alvin Baer. Offering: \$231.40.

Crivitz, Wis., Grace Church, W. W. Gieschen, pastor. Speakers: N. E. Schlavenske, H. H. Hopp. Offering: \$44.06.

Slades Corners, Wis., St. John's Church, Edmund Sponholz, pastor. Speakers: H. J. Diehl, L. Baganz, Walter Gieschen. Offering: \$403.59.

Fourteenth Sunday after Trinity

Carson, So. Dak., W. J. Schmidt, pastor. Speaker: Prof. F. Traub (German and English). Offering: \$67.08.

Town Center, Wis., St. John's Church, A. Werner, pastor. Speakers: I. Boettcher, J. Masch. Offering: \$152.23.

Brewster, Nebr., St. John's Church, W. H. Siffring, pastor. Speaker: Wm. Neitzke (German and English). Offering: \$55.17.

Two Rivers, Wis., St. John's Church, W. G. Haase, pastor. Speakers: H. C. Haase, W. Pankow, E. Benj. Schlueter. Offering: \$251.35.

Fairfax, Minn., St. John's Church, Im. F. Albrecht, pastor. Speakers: E. R. Baumann, C. J. Schrader, Chr. Anderson. Offering: \$320.00.

Broken Bow, Nebr., Immanuel Church, and Merna, Nebr., St. Paul's Church, R. C. Horlamus, pastor. Speaker: Prof. P. Reuter. Offering: \$51.15.

Allegan, Mich., St. John's Church, J. J. Roekle, pastor. Speakers: E. Lochner, W. Franzmann. Offering: \$90.04.

Marshall, Minn., Christ Church, Edw. A. Birkholz, pastor. Speakers: W. Marth, H. Marth. Offering: \$121.48.

Fifteenth Sunday after Trinity

Milroy, Minn., St. John's Church, Edw. A. Birkholz, pastor. Speakers: E. C. Birkholz, W. Nickels. Offering: \$68.12.

Lake Geneva, Wis., First Ev. Luth. Church, H. J. Diehl, pastor. Speakers: H. Wojahn, L. Baganz. Offering: \$298.51.

Onalaska, Wis., J. W. Bergholz, pastor. Speakers: O. Schultz, R. Mueller. Offering: \$134.00.

Montello—Mecan Parish, Wis., St. John's and Immanuel's Churches, Wm. J. Hartwig, pastor. Speakers: G. Boettcher, W. C. Heidtke, E. Behm. Offering: St. John's, \$220.56; Immanuel's, \$122.82; total, \$343.38.

Black Creek, Wis., Immanuel's Church, John Masch, pastor. Speakers: A. Werner, W. Pankow. Offering: \$157.15.

Graceville, Minn., Im. F. Lenz, pastor. Speakers: I. F. Albrecht, Theo. Heine. Offering: \$46.53.

Rozellville, Wis., St. Paul's Church, O. Kuehl, pastor. Speakers: S. Rathke, A. Dornfeld. Offering: \$63.26.

Green Valley, Wis., Grace Church, O. Kuehl, pastor. Speakers: S. Rathke, E. Walther. Offering: \$27.74.

Witten, So. Dak., L. C. Gruendemann, pastor. Speakers: Wm. Holzhausen, R. Bittorf. Offering: \$53.45.

Milwaukee, Wis., Siloah Church, P. J. Burkholz, pastor. Speakers: Arthur Lengling, Paul Burkholz, Sr. Offering: \$271.46.

North Mankato, Minn., St. Paul's Church, W. P. Haar, pastor. Speakers: G. E. Fritzke, O. K. Netzke, Prof. W. Buszin. Offering: \$75.00; Sunday School, \$12.54; total, \$87.54.

Rhineland, Wis., Paul G. Bergmann, pastor. Speakers: V. Keiper, I. Habeck. Offering: \$1,228.42.

Wayne, Mich., St. John's Church, Oscar J. Peters, pastor. Speakers: O. Eckert, Sr., A. Wacker. Offering: \$450.00.

Reeder, No. Dak., Zion Church, W. R. Krueger, pastor. Speakers: R. J. Palmer, W. T. Meier. Offering: \$77.15.

Sugar Bush, Wis., Grace Church, Town Maple Creek, Wis., Emanuel Church, Town Maple Creek, Wis., Christ Church, Imm. P. Boettcher, pastor. Speakers: A. Werner, Theophil Brenner, J. Masch. Offering: \$373.24; \$184.13; \$85.86; total, \$643.23.

Colome, So. Dak., Zion Church, Wm. R. Huth, pastor. Speakers: L. Gruendemann, M. Braun, L. Tessmer. Offering: \$109.33.

Shirley, Brown Co., Wis., Immanuel Church. Speakers: Wm. Hartwig, Henry Koch. Offering: \$91.29.

Manitowoc, Wis., Immanuel Church, Theo. F. Uetzmann, pastor. Speakers: Her. Geschen, M. Hensel. Offering: \$167.47.

La Crosse, Wis., First Lutheran Church, J. Gamm, pastor. Speakers: W. F. Sauer, F. Ehlert, Mr. Sam Miller. Offering: \$1,232.25.

BOOK REVIEW

Boys and Girls Who Became Great Missionaries. By John Theodore Mueller, Th. D. The Book Concern, Columbus, Ohio. Price: 50c.

The book is well written; it is entertaining and, what is more, at the same time instructive. We hope it will receive a warm reception at the hands of our readers, especially those of the younger generation. It is well suited to serve as a Christmas gift. In the Story of David Livingstone (printed in our last issue) you will find a specimen of the sketches which form the collection. G.

Follow Jesus. By William Dallmann, D. D. Northwestern Publishing House, Milwaukee, Wis. Price: \$1.50.

The book is well and favorably known, the writer needs no introduction to our readers. Follow Jesus is now appearing in its second edition. This is not a reprint of the original setting, but an entirely new print. The new book is tastily bound in blue cloth with gold imprint on cover. The paper is good and the type clear. Taken altogether the book impresses one favorably at the first glance — the impression grows as you peruse its pages. We hope many will read it. G.

Luther's Letters to Women. Edited by Mary Cooper Williams and Chaplain E. F. Keever. Wartburg Publishing House, 2018-2020 Calumet Ave., Chicago, Ill. Price: \$1.25.

It is a book of 100 pages and offers its readers sixty-five letters which Luther wrote to women, among whom were a queen, many of the nobility nuns, teachers, wives of public officials, and others. Luther's letters have been variously edited. The collection best known in this country is probably that of Margaret Currie, printed in England in 1908. In 1917 we offered several from this collection to our readers. The editors of this book have revised some of the translations and have added numerous explanatory notes. Luther's letters are, like those of other great men, a great help when we wish to study their character. We hope this collection will serve many of our readers in this capacity. G.

The Child of Bethlehem. An English Christmas Service. Compiled by J. Geschen. Northwestern Publishing House, Milwaukee, Wis. Price: Single copies, 10c; by the dozen, 84c; by the hundred, \$6.00.

The service comprises four parts, of which number the third is German and, where conditions make it desirable so to do, may be omitted. The recitation part of this program offers hymnal verses and Scripture texts; the musical part mostly well-known songs. We gladly bring this service to the attention of our readers. G.

Peter: Life and Letters. By Rev. Wm. Dallmann, D. D. \$3.50, postpaid. Concordia Publishing House, St. Louis, Mo.

An equal to Dallmann's well-known works: "Jesus," and "St. Paul," profusely illustrated with reproductions of world-famous paintings. An artistic work of the highest rank, and what is worth more than this, the life and letters of Peter as portrayed by the author make for profitable and edifying reading to the Christian who peruses this excellent book. J. J.

The Midnight Lion, Gustav Adolf, the Greatest Lutheran Layman. By Rev. Wm. Dallmann, D. D. 75 cents, postpaid. Concordia Publishing House, St. Louis, Mo.

We take great pleasure in recommending this little volume on the life and work of the great Christian King Gustav Adolf to young and old as a valuable contribution to the history of men who have played a prominent role in the Christian Church.

J. J.

Siegreicher Glaube. Programm fuer einen Kindergottesdienst zur 400jaehrigen Gedaechnisfeier der Uebergabe der Augsburgischen Konfession. Von E. W. Koenig. 5c, 1 Dtzd. 50c, Hundert \$3.00. Concordia Publishing House.

Festal Preludes and Offertories on Chorale Motifs. By G. C. Albert Kaepfel. \$2.00. Concordia Publishing House, St. Louis, Mo.

Forty Chorale Preludes for the Organ. By G. C. Albert Kaepfel. \$1.25. Concordia Publishing House, St. Louis, Mo.

Statistical Year-Book of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the year 1919. \$1.00. Concordia Publishing House, St. Louis, Mo.

Lektionsbuch fuer Schule und Haus. Von Wm. H. Luke. 30c. Concordia Publishing House.

This booklet contains lessons on the Catechism for school and home in the form of Bible verses, hymns and references to Biblical stories.

J. J.

A Christian Pedagogy. By Edward W. A. Koehler, Instructor in Concordia Teachers College, River Forest, Ill. \$1.75. Concordia Publishing House, St. Louis, Mo.

A valuable addition to the literature on Christian Pedagogy. It is a book not only for learned educators, but a book which, in our opinion, may also be read with much profit by Christian laymen and parents. There is a vast amount of material on the Christian training of the child contained in this book topically arranged and written in a plain and pleasing style. We heartily recommend the study of this book to all who are interested in true educational work.

J. J.

Men and Missions. Edited by L. Fuerbringer. VIII "Unto the Uttermost Part of the Earth." The Life of Pastor Louis Harms by Ottomar Krueger. 25c. Concordia Publishing House, St. Louis, Mo.

The Augsburg Confession. Text in pamphlet form. 5c; dozen, 50c; 100, \$3.00. Concordia Publishing House, St. Louis, Mo.

The Lutheran World Almanac and Encyclopedia 1929-1930. Compiled by O. M. Norlie and G. L. Kieffer. Published by The National Lutheran Council, 39 East 35th St., New York. 50c.

This Almanac has historical value and will be of service at all times. Aside from valuable material on the Lutheran Church throughout the world it contains historical essays on the Augsburg Confession and its relation to the Christian Church at large by prominent men. It is a book which one will often take recourse to for information.

J. J.

MINNESOTA DISTRICT

September, 1930

PASTORS: W. G. VOIGT, Acoma, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00, Michigan Lutheran Seminary \$15.00, Dakota-Montana Academy \$15.29; total \$105.29. W. G. VOIGT, Acoma, Indian Mission \$15.00, Home Mission \$20.00, Negro Mission \$15.00,

Poland Mission \$10.00, Madison Student Mission \$4.13, Church Extension \$25.00, New Building, New Ulm, \$3.00; total \$92.13. J. E. BADE, Balaton, Negro Mission \$43.25. J. E. BADE, Balaton, General Missions \$209.00. THEO. HAAR, Bear Valley, Missions \$9.00. THEO. HAAR, Bear Valley, Missions \$25.00. THEO. HAAR, Bear Valley, Educational Institutions \$28.00. C. F. KOCK, Belle Plaine and Blakely, General Administration \$37.94, Theological Seminary \$20.00, Northwestern College \$10.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, General Missions \$20.00, Indian Mission \$20.00, Home Mission \$20.00, Negro Mission \$20.00, Poland Mission \$5.00, Student Support \$10.00, General Support \$15.00; total \$217.94. E. G. HERTLER, Brownsville, Synodic Administration \$4.00. W. P. SAUER, Buffalo, Indian Mission \$30.00, Home Mission \$50.00, Negro Mission \$30.00, Poland Mission \$18.31; total \$128.31. W. P. SAUER, Buffalo, Northwestern College \$14.01, Dr. Martin Luther College \$30.00, General Support \$20.00, Lutheran Children's Friend Society \$2.25; total \$66.26. A. C. KRUEGER, Cedar Mills, Home Mission \$100.00, Negro Mission \$100.00, Indian Mission \$100.00, Synodic Administration \$100.00, College New Ulm \$37.00; total \$437.00. W. P. SAUER, Crawford's Lake, Dr. Martin Luther College \$10.86, General Support \$20.00; total \$30.86. W. P. SAUER, Crawford's Lake, Indian Mission \$40.00, Home Mission \$40.00, Negro Mission \$20.00, Poland Mission \$9.51; total \$109.51. R. F. SCHROEDER, Dexter Missions \$129.19. C. J. SCHRAEDER, Echo, Dr. Martin Luther College \$15.00, Dakota-Montana Academy \$30.50; total \$45.50 (N. B. Hahn's family reunion coll. \$15.00 for New Ulm.) M. SCHUETZE, Ellsworth, Theological Seminary \$26.30. KARL A. NOLTING, Frontenac, Donation by Chas. Luth for Indian Mission \$5.00, for Negro Mission \$5.00; total \$10.00. F. W. WEINDORF, Grace, Goodhue, Missions \$52.50. F. W. WEINDORF, St. John's, Goodhue, Missions \$42.05. ED. A. HEMPECK, Hancock, General Fund \$50.00, Theological Seminary \$50.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00, Michigan Lutheran Seminary \$25.00, Home for Aged \$25.00, Indian Mission \$25.00, Home Mission \$10.00, General Support \$25.00, Negro Mission \$15.00, Student Support \$13.73, City Mission \$10.00; total \$298.73. ED. A. HEMPECK, Hancock, Home for Aged \$10.00, Student Support \$10.24; total \$20.24. A. JUL. DYSTERHEFT, Helen, Educational Institutions \$51.00, Indian Mission \$60.00, Home Mission \$30.00, Negro Mission \$50.00, China Mission \$15.00, India Mission \$15.00; total \$221.00. E. G. HERTLER, Hokah, Synodic Administration \$6.75. W. J. SCHULZE, Hutchinson, General Institutions \$200.00, Indian Mission \$200.00, Home Mission Dist. \$200.00, Negro Mission \$64.87, Church Extension Fund \$200.00; total \$864.87. M. J. WEHAUSEN, Johnson, Home Mission \$52.20. E. G. HERTLER, LaCrescent, Synodic Administration \$13.00. PAUL W. SPAUDE, Lake Benton, Indian Mission \$12.56, Negro Mission \$10.00; total \$22.56. H. E. KELM, Lanesburg, General Administration \$21.98, Dr. Martin Luther College \$50.00, Home for Aged \$10.00, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$50.00, Poland Mission \$25.00, Madison Student Mission \$10.00, General Support \$10.00, Twin City Mission \$45.00; total \$321.98. KARL J. PLOCHER, Litchfield, Supervision and P and P \$18.73, Seminary and Debts \$11.00; total \$29.73. W. HAAR, SR., Loretto, General Institutions \$75.00, Indian Mission \$50.00, Home Mission \$75.00, Negro Mission \$25.00, Poland Mission \$25.00, Twin City Mission \$17.90; total \$267.90. W. FRANK, Lynn, Indian Mission \$17.10, Poland Mission \$31.05. THEO. HAAR, Mazeppa, Educational Institutions \$13.00, Missions \$25.00; total \$38.00. THEO. HAAR, Mazeppa, Missions \$50.00. THEO. HAAR, Mazeppa, Educational Institutions \$17.00, Negro Mission from Ladies' Aid \$5.00; total \$22.00. A. EICKMANN, Nodine, Negro Mission \$20.00, Student Support \$75.00; total \$95.00. W. P. HAAR, No. Mankato, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Home Mission \$26.00; total \$66.00. R. C. AVE LALLEMANT, North St. Paul, Indian Mission \$100.00, Home Mission \$106.00, Negro Mission \$100.00; total \$306.00. HENRY ALBRECHT, Omro, Student Support \$27.00. W. C. NICKELS, Renwood Falls, General Administration \$51.08. Aug. Renville, Home Mission \$60.65, Negro Mission \$54.50, Poland Mission \$21.35; total \$136.50. E. C. NITZ, Rockford, General Missions \$6.00. J. PLOCHER, St. Paul, Finance \$1.50, Theol. Seminary and Dr. Martin Luther College Building \$700.00; total \$701.50. A. C. HAASE, St. Paul, General Administration \$100.00, Educational Institutions \$250.00, Indian Mission \$100.00, Home Mission \$250.00, Student Support \$55.00, General Support \$100.00, Home for Aged, Belle Plaine, \$75.00, Feeble Minded Epileptics at Watertown, Wis., \$182.44, Church Extension Fund to Mount Olive Church, St. Paul,

\$1,000.00; total \$2,112.44. Mrs. H. A. LARSON, Treas., Twin City, Mission from Trinity \$6.00, Emanuel's \$8.00, St. John's \$5.00; total \$19.00. REINH. SCHIERENBECK, Sanborn, Theological Seminary \$50.00, Northwestern College \$50.00, Dr. Martin Luther College \$50.00, North Lutheran Seminary \$25.00, Dak.-Mont. Academy \$25.00, Indian Mission \$25.00, Home Mission \$50.00, Negro Mission \$25.00, Poland Mission \$25.00, Madison Student Mission \$25.00, Bethesda Lutheran Home \$50.00; total \$400.00. G. SCHUETZE, Seeforth, Michigan Lutheran Seminary \$4.60. G. R. SCHUETZE, Sheridan, Indian Mission \$20.00, Home Mission \$40.00, Negro Mission \$20.00, Poland Mission \$20.00, Madison Student Mission \$19.30; total \$119.30. G. SCHUETZE, Sheridan, To Retire Bonds \$11.40. J. W. F. PIEPER, Somerset, Wis., General Fund \$46.15. CARL C. KUSKE, Taunton, Home Mission \$28.60, Church Extension Fund \$11.62; total \$40.22. PAUL W. SPAUDE, Verdi, Negro Mission \$7.35. KARL BRICKMANN, Vesta, Student Support \$20.00, General Support \$14.36; total \$34.36. E. G. FRITZ, Wellington, General Institutions \$35.00. AUG. SAUER, Winfield, Home Mission \$80.00, Negro Mission \$25.00, Poland Mission \$10.10; total \$115.10. AUG. SAUER, Winfield, from Ladies Aid for Indian Child Support \$100.00. C. W. A. KUEHNER, Winthrop, Indian Mission \$46.55. H. E. LIETZAU, Woodburg, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$40.00, Dakota-Montana Academy \$10.00, Indian Mission \$30.00, Home Mission \$100.00, Negro Mission \$20.00, Poland Mission \$10.00; total \$250.00.

H. R. KURTH, District Treasurer.

NEBRASKA DISTRICT

Rev. Bittorf, McNeely, General Administration \$20.00, General Institutions \$30.00, General Missions \$20.35	\$ 70.35
Rev. M. A. Brown, Herrick, General Missions \$30.67, Home Mission \$30.00	60.67
Rev. H. Hackbarth, Schëmm's School, Northwestern College	5.36
Rev. H. Hackbarth, Mission, Dakota-Montana Academy \$30.50, Indian Mission \$20.25, Home Mission \$20.00, Negro Mission \$19.24	89.99
Rev. P. Holzhausen, Winner, General Missions \$24.09, Church Extension (Retire Bonds) \$20.00, Permanent Accretions for Educational Institutions \$20.00	64.09
Rev. E. C. Monhardt, Clatonia, General Institutions \$60.00, Indian Mission \$50.00, Home Miss. \$100.00, Negro Mission \$20.00, Poland Miss. \$30.00, Permanent Accretions for Thiensville \$30.00, for Watertown \$10.00, for New Ulm 40.00, for Indians \$40.00, for Negro \$20.00, to Retire Bonds \$50.29	450.29
Rev. W. H. Siffring, Brewster, General Administration \$10.00, General Institutions \$10.00, General Mission \$20.00, Indian Mission \$2.00, Negro Mission \$2.00, Poland Mission \$1.17, Student Support, Nebraska District, \$10.00	55.17
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	\$795.92
General Administration	\$ 30.00
Retire Bonds	50.29
Retire Bonds (Church Extension)	20.00
Educational Institutions	100.00
Educational Institutions (Permanent Accretions)	20.00
Permanent Accretions Thiensville	30.00
Permanent Accretions Watertown	10.00
Permanent Accretions New Ulm	40.00
Permanent Accretions Indians	40.00
Permanent Accretions Negroes	20.00
Student Support (Nebraska District)	10.00
Watertown	5.36
Dakota-Montana Academy	30.50
Indian Mission	72.25
Home Mission	150.00
General Mission	95.11
Negro Mission	41.24
Poland Mission	31.17
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Norfolk, Nebraska, October 2, 1930.	\$795.92

DR. W. H. SAEGER,

RECEIPTS FOR SEMINARY AND DEBTS

August, 1930

Rev. O. B. Nommensen, Zion, So. Milwaukee, Wis...	\$ 25.00
Rev. W. G. Voigt, Immanuel, Acoma, Minn.....	9.00
Rev. Paul W. Spaude, St. John's, Lake Benton, Minn.	33.00
Rev. Paul W. Spaude, Immanuel, Verdi, Minn.....	5.00
Rev. J. H. Nicolai, St. Stephen's, Adrian, Mich.....	40.00
Rev. A. Habermann, Friedens, Town Hartford, Wis.	5.00
Rev. G. L. Press, Morningside Ev. Luth. Aid Society	4.00
Rev. Herm. Kuckhahn, St. Matthew, St. Charles, Minn.	10.00
Rev. H. Wolter, St. Paul's, Town Lomira, Wis.....	5.00
Rev. C. G. Leyrer, Zion, St. Louis, Mich.....	23.00
Rev. O. Kuehl, St. Paul's, Rozellville, Wis.....	150.00
Rev. E. A. Klaus, St. John's, Stanton, Nebr.....	50.29
Rev. R. F. F. Wolff, St. James, Cambridge, Wis.....	2.50
Rev. Franz Cares, St. John's, Frankenmuth, Mich.....	25.00
	<hr/>
Total	\$ 386.79
Previously acknowledged	\$628,764.78
	<hr/>
Total Collection	\$629,151.57
New Ulm Building Fund	\$164,441.40

Congregations That Made Their Quota In August, 1930

271. Rev. Paul W. Spaude, Immanuel, Verdi, Minn.	\$395.25—\$5.40
272. Rev. Franz Cares, St. John's, Frankenmuth, Mich.	\$811.35—\$5.40

Special Furniture for New Seminary

Rev. H. J. Anger, St. John's Ladies' Aid, West Bend, Wis.	200.00
Mr. Carl Kagara, Cedarburg, Wis.	5.00

September, 1930

Rev. W. J. Schulze, Friedens, Hutchinson, Minn....	\$ 259.35
Rev. W. J. Schulze, Friedens Hutchinson, Minn....	162.65
Rev. E. C. Birkholz, St. Paul's, St. James, Minn....	77.11
Rev. C. W. Siegler, Portland, Wis.....	.50
Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis.	87.11
Rev. H. and W. Gieschen, Jerusalem, Milwaukee, Wis.	20.00
Rev. Immanuel P. Boettcher, Grace, Sugar Bush, Wis.	25.00
Rev. R. C. Hillemann, Immanuel, Plum City, Wis...	5.00
Rev. M. W. Croll, St. John's, Florence, Wis.....	37.00
Rev. Fr. Schumann, St. Peter's, Sawyer, Wis.....	285.75
Rev. J. M. Raasch, St. Paul's, Lake Mills, Wis.....	5.00
Rev. Paul Th. Oehlert, Trinity, Kaukauna, Wis...	25.60
N. N.	10.00
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Total	\$ 1,000.07
Previously acknowledged	\$629,151.57
	<hr/>
	\$630,151.64
New Ulm Building Fund	\$165,441.47

Congregations That Made Their Quota In September, 1930

273. Rev. R. C. Hillemann, Immanuel, Plum City, Wis.	\$702.00—\$5.40
274. Rev. Karl Nolting, West Florence, Minn...	\$827.50—\$5.51

Special for New Seminary and Grounds

Rev. John Brenner, St. John's, Milwaukee, Wis.....	\$ 16.00
Prof. A. Pieper from Mr. Fred Winnie	1.00
Grace and St. John's Ladies' Sewing Circle, Drapes for Lounge	
	JOHN BRENNER, Treasurer.

COLLECTION ENVELOPES

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

108

JAN. 1, 1931

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.

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1932.** Subscription rates, per annum, are as follows:

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Same by mail to Milwaukee readers.....	\$1.50
GEMEINDEBLATT	\$1.25
Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$.40
Same by mail to Milwaukee readers.....	\$.50
KINDERFREUDE.....	\$.40
Same by mail to Milwaukee readers.....	\$.50

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of **paid-up** subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

NORTHWESTERN PUBLISHING HOUSE, 263 FOURTH ST., MILWAUKEE, WIS.