

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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WAITING

"O that Thou wouldst rend the heavens, that thou wouldst come down. . . . For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He has prepared for him that waiteth for Him." Isaiah 64:1-4.

I know not when, I only know He's coming,
My blest Lord Jesus, Son of God Most High,
And His return will end my pilgrim-roaming,
And hush forevermore each pain and sigh.
Within His Father's House are many mansions;
His Spirit has assured me one is mine!
What bliss to soar through yonder blest expansions,
And as the stars in endless glory shine!

I know not when, I only know He's coming,
And for His advent I will watch and wait,
At morn, at noon, at twilight, in the gloaming,
Or when the evening hours are waxing late.
And should He find me wrapped in midnight slumber,
Still will my soul thrill to the trumpet-blare;
Then with His blood-bought saints in countless number,
I shall arise to meet Him in the air!

Once He came down His spotless life to offer, —
To shed His precious Blood on Calv'ry's tree.
Once He came down, the curse of Law to suffer,
From sin and death and hell to rescue me.
Once He came down, the prophecies fulfilling,
And this same Word declares He'll come again,
The anguished longing of creation stilling,
As King of Kings and Lord of Lords to reign.

All they who died in faith, shall rise to greet Him,
Who once left Joseph's tomb to mount on high.
His living saints shall leave the earth to meet Him,
Transfigured in the twinkling of an eye!
Blest bridal day, so wonderful, so glorious,
No mortal tongue the rapture can declare,
When He, who left the battlefield victorious,
Shall with His own eternal laurels share.

I know not when, nor can I pierce the curtain
That hides His glory from my mortal view,
But this I know, His coming is as certain,
As His divine, eternal Word is true!
And should my heart grow watch-worn, faint, and weary,
He bids me heed the signals of the times,
And hearken, when the days are dark and dreary
To Salem's pealing Maranatha Chimes!

He may delay, but each day brings Him nearer.
The signs abound in earth, and sea, and sky.
Each day His Holy Word shines brighter, clearer,
And well I know redemption draweth nigh!
O precious hope, though dark the night of sorrow,
He may return before this day is o'er,
He may be here ere dawns another morrow;
Then shall the Day-Star rise to set no more!

Anna Hoppe.

SPIRIT OF THANKSGIVING

Phil. 4:4-5: Rejoice in the Lord alway; and again I say, Rejoice! Be careful of nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

With November the church year has come to an end, and a new church year has now begun; but the stated texts of the last Sundays after Trinity and those of the Advent season have a similar thought. They treat of "the last things," that is, of things pertaining to death, judgment and eternity. Christ will come to judge the quick and the dead. As in the Roman church the Gospel is superseded by the law, wrongly interpreted, so their appeal is to reason and conscience rather than to faith. Consciences are forced into agreement with the dictates of the church by being made to feel the terrors of judgment. In its way the Roman church tries to answer the question of the rich young man, "What shall I do, that I may have eternal life?" The sinner is advised to accept the authority of the Roman church, to live in the prescribed good works, and then the church will take care of his transfer to heaven, after having given him a dry cleaning in purgatory. Finally the Pharisee of any time and climate has the same thing in mind. When Peter had seen how the Lord dealt with the rich young man, he felt better and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore?" Matt. 19:28). In the following verses Jesus answers his question, telling him that it is all and exclusively grace for any man. Christ is coming!

This thought is running through the last message of the church year and through those of Advent; but before he is coming to judgment in glory, he is coming to save by grace; and when a Christian thinks of the end, his own or that of the world, he may be comforted by the thought: I am always in the hands of my Savior! "When these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh!" (Luke 21:28.)

Faith is not a religion of gloom, heaven is not a place for people who seek relief from boredom on earth; on the contrary, faith is a great overpowering joy for being caught up in the grace of God. Faith is the true antidote against gloom, scepticism, despair. By faith man's mind will be occupied with the great problems of the human soul and of the universe; and if his time is running short to master all these great and beautiful things, he is not sad, because he realizes that the transformation by death

will give him the key to all knowledge: he shall know God, and shall see Jesus face to face.

Thanksgiving Day occupies a very appropriate place in the church calendar; in fact, we would not wish to change its place. Our country is under a cloud just now, no doubt, for the President appointed a special official to relieve unemployment. There is much worry, destitution, and in the wake of it begging and crime. Is this a good time to speak of thanksgiving? Does it not seem to some as if, after all, God has failed to manage the world properly? When millions are facing the demands of winter, food, clothing, fuel, rent, etc., it is not a proper answer to say, Do not worry! You must not take it so seriously! It cannot be helped! That is no comfort; unbelief tries to dope itself in pain and joy. The unbeliever puts himself outside of the providing care of the heavenly Father; if the Father would conform to his action, the unbeliever would cease to exist in that very same moment. So God's lovingkindness is greater than man's foolishness; he provides when man does not care.

God has not promised to the believer immediate relief from all his troubles; in fact, he has assured him that on account of faith additional troubles may be his share. That may puzzle us many times; it seems reasonable to look at trouble as a punishment and condemnation. Yet the Christian knows that especially in times of trouble he has all reason to rejoice in the Lord. If he cannot think of anything to be thankful for, he may look for divine benefits as enumerated in the Three Articles of our Christian faith, with the interpretation by Luther. Trying to understand he will find so many things, he cannot help but exclaim as St. Chrysostom when dying as an outcast in the desert: God be praised for everything! Even death, is it a punishment for the Christian? We say: It is so hard that our beloved ones must die! Jesus says: "Where I am, there shall also my servant be" (John 12: 26), and "Because I live, ye shall live also" (John 14: 19). If, meanwhile, he is hard pressed for means of subsistence, he remembers Psalm 37, verse 25: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Some troubles are only apparently so, but when we look at them in the light of God's Word, they will disappear as the morning mist before the sun.

The Gospel is not law striking terror into the hearts of the sinners, it is not a summons to appear before the supreme judge, but it is the loving invitation of the Savior to come to him and receive forgiveness of sins, peace, everlasting joy and happiness, and no string attached, no condition imposed. We are harming ourselves when we give way to doubt and despair, to "Weltschmerz"; for here is a joy which man cannot take from us (John 16: 22), of which the Lord says so insistently, Rejoice in the Lord always: and again I say, Rejoice! Be careful for nothing, that is, do not be sorrowful, grieved about anything needful to a child of God! Why not? In

everything by prayer and supplication with thanksgiving let your requests be made known to God! The Lord being God, He knows what we need before we do; he provides before we ask, and He provides for millions who neither ask nor thank Him; but He is glad to hear our voice in anything we wish to bring to His attention, and when we ask Him for an earthly gift, He will add a spiritual blessing. Jesus always acted that way. If, through hard times, we learn to pay closer attention to God's will, there certainly is a great blessing in store for us; at present, let nobody believe that God has forsaken His children. It is our privilege to enjoy the blessings of the Gospel, and by personal experience to carry its relief to those who need it. Christ is coming! We do not fear, we hope.

— F. Soll.

COMMENTS

Solemnize Mixed Marriages Is it proper for a Lutheran minister to solemnize mixed marriages? A reader of the Northwestern Lutheran propounds this question to us in a letter recently received.

Now, the Northwestern Lutheran has so far refrained from conducting a question box, believing it far better that a perplexed church member take his problems to his own pastor. It is far easier to arrive at an understanding when two men sit down together to study a question than it is to settle an issue by correspondence. However, we welcome suggestions as to general subjects our readers would like to see discussed in our paper and we believe this to be a subject of general interest.

Before we begin to discuss it, we beg to assure the questioner that it is not at all difficult for us to understand his feelings against mixed marriages. They do not correspond to the ideals set forth in Holy Scriptures. Where unity in faith is wanting, a barrier remains between hearts that should be as one. There will be no true family altar. There can be no full cooperation between the parents in the training of their children. The Lutheran who marries a person not of our church is inviting temptations that will be hard to overcome and shouldering burdens that he will find hard to bear. Under the most favorable circumstances our Christians life is one of constant battle against the powers that would destroy us so that we are "working out our salvation with fear and trembling"; therefore it is indeed not wisdom to make our course more difficult by what we do of our own free choice. The prevalence of mixed marriages in our days is truly not a sign of a vigorous spiritual life. Gen. 6.

When teaching their classes the sixth commandment, pastors should earnestly warn the children against such marriages and should keep this warning before young and old at all times. Christian parents should supervise the social contacts of their sons and daughters and do all in their power to keep them from attaching themselves to a person not of their faith. We hope that nothing that we may say later will weaken the effect of this warning.

But now as to our question. Our correspondent believes that marriage is a holy estate instituted of God and is reminded of the words: "What God hath joined together let no man put asunder." He refers to our stand against the lodges, which stand he approves, founding it particularly on 2 Cor. 6: 14: "Be ye not unequally yoked together with unbelievers."

He feels that a Lutheran who enters into a mixed marriage, for instance with a lodge member, is thereby clearly sinning against this word of Holy Writ and that the pastor officiating is instrumental in yoking this Christian to an unbeliever, "an act diametrically opposed to the position which our Synod and Church take in regard to lodgery." The situation becomes still more serious when a marriage takes place in church, for then such lodge members "kneel before the minister and perhaps pray in unison with the minister and then receive the blessing."

Let us look into the matter. Marriage is indeed a holy estate instituted by God, but we must not forget that it is, like, for instance government, instituted for this life and its earthly relations. While the close association with a husband or a wife will, as we have shown above, not remain without influence on our spiritual life, marriage has in itself nothing to do with the saving of a soul.

The text quoted by the writer, "Be ye not unequally yoked, etc.," refers to taking part in that which is peculiar to the unbeliever, his unbelief and the resulting ungodliness, in denial of our faith in God and our obedience to Him. One cannot be so yoked together with unbelievers and remain a Christian.

But a person can remain a Christian though bound to an unbeliever in marriage. 1 Cor. 7, we read: "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now they are holy."

We know that the apostle does not here want to remove the scruples from the mind of a person contemplating such a marriage but is comforting those already bound who feared that their continuing in the marriage displeased God and deprived them of his blessings. Paul assures them that they do not need to dissolve their marriage and tells them that the Lord will not deny them His blessing. Consequently, the Christian spouse of an unbeliever is not yoked together with unbelievers in the sense of 2 Cor. 6: 14-18.

We are sure that no one would declare a church member who had been married to an unbeliever an impenitent and demand that he prove his repentance by leaving the unbelieving spouse, or that a betrothal that is in every respect valid be broken if the person in question wants to remain a member of the church.

Then this situation remains, Do we necessarily deny

our faith and contribute to the already too general indifference in such matters when we solemnize the marriage of a pair otherwise duly betrothed, one of whom is a Christian sister or brother?

If we neglect to teach and to warn our people on this matter at all times and if the minister acts in the case merely as a marrying parson, utterly forgetting his duties as a pastor, that may, indeed, be the case. And there may be instances when the solemnizing of a mixed marriage would in itself be an offense, e. g., if the unbelieving part were a notoriously godless person, etc.

But this is not necessarily the case. It cannot be said that we are entering into religious fellowship with the unbelieving part of a bridal pair when we solemnize their marriage before the altar as we do when we accept a person as a member, permit him to come to the Lord's Supper, or to preach or sing a solo in our services. His "I do" cannot be construed as a participation in the preaching of the Church. And when we for the sake of the believing part pronounce the blessing on the pair and commend their newly founded home to the fostering care of the Heavenly Father, we do not deny or weaken our testimony against his unbelief. The entire ceremony is, in fact, a rebuke to his unbelief and an invitation that he accept our Lord through whom all blessings come to us. We have a similar situation when we hold a funeral service in the church for perhaps the only Christian member of an unbelieving family.

Therefore, as the solemnizing of a mixed marriage does not necessarily involve that we deny our faith or condone evil, it will remain for the minister to consider the individual case on its own merits and then to do what he finds to be in accordance with the will of God and for the good of the souls entrusted to his pastoral care.

That has always been the position of Lutheran pastoral theology.

J. B.

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Religious Views of Einstein The New York Times says: "In an article published in the New York Times Magazine last Sunday (Nov. 9, 1930) Professor Albert Einstein stated his view of 'religion and science.' He wrote that there are three stages of religious development — the first, that of primitive peoples: the religion of fear; the second, the religion which finds its source in the social feelings: the 'moral religion'; and the third, the 'cosmic religious sense,' which recognizes neither dogmas nor God made in man's image."

"Defining the 'cosmic religious sense' Professor Einstein says that 'the individual feels the vanity of human desires and aims, and the nobility and marvelous order which are revealed in nature and in the world of thought. He feels the individual destiny as an imprisonment and seeks to experience the totality of existence as a unity full of significance. He concluded: 'A contemporary has rightly said that the only deeply religious people of our largely materialistic age are the earnest men of research.'"

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The Rev. Dr. Fulton J. Sheen, professor at the Catholic University, Washington, D. C., nationally known radio speaker, had this to say on the great scientist's latest effusion: "Because Einstein knows a great deal about mathematical physics it doesn't follow that he knows about religion. He is being very dogmatic when he represents his cosmical religion without dogmas or church. Religion is something we have a right to understand, and we have a right to understand him when he says that we have passed the stage of a religion of fear and morals."

"He is talking the sheerest kind of stupidity and nonsense. He is asking us to accept something that we never can love. The test of love is the willingness to fight for a thing. Men are willing to die for what we call 'the milk of human kindness,' but who in this world is willing to lay down his life for the Milky Way? There is only one fault with his cosmical religion, he puts an extra letter in the word (cosmical) — the letter 's.'"

We ask: Why can not scientists leave the Christian religion alone? The old German advice: Schuster, bleib' bei deinem Leisten — let the shoemaker stick to his last — would seem to apply here with especial force. Why must a man who has to do with gazing on the stars, calculating mathematical problems, investigating the flow of the sap running in the trees, or what have you — why must such a man engaged in these useful pursuits deem it incumbent on him to explain the universe, its origin, course, rule, its past, present and future, and deny God in so doing? There must be a valid reason for the faith-destroying, new religion-building activities of these wise men. We know of none other than that given by St. Paul in Romans 1: 20-22. Einstein admits that "the individual feels the nobility and marvelous order which are revealed in nature," but he does not thereby come to the sane conclusion: There is a wise and just God who made and rules all things. Why not? Because as St. Paul well says: Because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imagination, and their foolish heart

was darkened. Professing themselves to be wise they became fools.

That is why these unbelieving scientists miss the real lesson of all study of God's works, namely, wondering admiration for His glory and greatness. They idolize their intellect, their own little brain power and wisdom. But it is written that a man must have a god. If he cannot believe in the true God, through his own fault, then he must make unto himself some other gods. Hence the new religions of the scientists and their boast that they are the most religious people of to-day. We readily allow this their claim to distinction, but must remind them that the believers of a false religion often are very religious in the belief of lies. Let us not be deceived by them.

Z.

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Concerning Conscience Very recently, in a radio address delivered during a presentation of the "Catholic Hour" over one of our great networks, a certain priest of the Roman Catholic Church, whose name escaped us, but whose address was given as St. Paul, held forth on the subject of "our conscience."

We do not know how many of our Lutheran people chanced to hear the address. Those who did, heard some startling opinions presented by the eminent Catholic clergyman; and we wonder whether he was merely thinking out loud for himself, or whether his philosophy is sanctioned by the Roman Catholic Church. Not being intimately acquainted with all the inner details of the Romanist doctrine, we cannot say whether or not this radio speech brought us long-accepted Catholic teaching or not. Be that as it may, what we heard was new to us, shocking, and altogether poisonous to weak faiths.

After opening his address with an attack on those who deny the existence of a conscience, the speaker proceeded to set forth the stunning assertion that the authority of a man's conscience goes above and beyond not only the word of the Pope and the Church, but even beyond the Word of God. Furthermore, he claimed, a person who always acts according to the dictates of his conscience, whether that conscience speaks rightly or wrongly, cannot be lost, but must be saved. And again: as long as a man does what his conscience tells him to do, he will never sin, even though his conscience tells him to do that which is sin according to the Law of God.

The speaker illustrated this last point. Said he: If a head-hunter in Borneo stalks through the jungle, falls upon a man from another tribe and cuts off his head, that is not sin for him, because the conscience of that savage does not tell him that it was wrong to kill. God cannot look upon that as sin.

There was, of course, a good deal more to the address. But fortunately, one forgets such things easily. They are best forgotten. Yet, accepting the possibility that someone may have been caused to doubt the truth of the matter, caused to stumble in his faith because of the vain

philosophy broadcast by the Catholic clergyman, a few words will help such a one to regain his balance.

The Law of God, more particularly the Ten Commandments, are effective regardless of any man's conscience. They represent the will of the righteous God who hates sin. Everything done contrary to that Law of God is sin, whether it is done knowingly or not. Every man by nature has a conscience, an imperfect conscience. And when that conscience has been further dulled and made powerless by repeated sinning, it is not able to reflect the full and pure will of God.

Thus men are deceived by their corrupt conscience to do evil without realizing that it is evil. Of course, that does not excuse them. Sin is and remains sin, and "the wages of sin is death," even in the case of the head-hunter of Borneo, who will not be saved by following his conscience, but by faith in the forgiveness of his sin through the blood of Christ. "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Romans 2, 11-12.

E. S.

"AND HE HATH BUILT US A SYNAGOGUE"

The place was Capernaum. There, ages ago, a certain centurion's servant, who was dear unto him, was sick and ready to die. When he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come down and heal his servant." And lo, the Jewish elders did do so, in fact "they besought Him *instantly*." — That was rather striking, a bit unusual for Jewish elders to plead fervently for one of Gentile extraction. In explanation they state "that he was worthy for whom He should do this: for he loveth our nation *and he hath built us a synagogue*." —

So to-day Jesus sends His elders, His Christians, into all parts of the world to heal in His name the throngs of servants spiritually "sick and ready to die," by bringing them His means of grace, His healing, saving Word and Sacraments. "Go ye into all the world and preach the gospel to every creature."

About that servant "sick and ready to die," the centurion was deeply concerned, for "he was dear unto him"; the Jewish people over whom he was placed as ruler, he loved; not with fine words merely, but really. Proof? Well, for the one, he seeks help from Jesus, for the other, *he built them a synagogue*.

So now the Christians are deeply concerned about the multitudes of servants spiritually "sick and ready to die," because they are dear unto them and loved by them. So they, too, "instantly" and gladly strive to carry out Christ's order and bring them His healing and saving Gospel. To that end they recruit talented, God-fearing lads in their midst, train and school them thoroughly during a span of many years that they may be well fit "to speak the wonderful works of God in Christ Jesus," and then send

them to the sick and dying servants, here and there, just where the need is most crying and pressing.

Now wherever these lads are sent to preach the Gospel, they must needs have some building for their work. What sort? Any old dilapidated shack; some discarded dance-, or movie-, or lodge-hall; some dreary old store-building whose record is that every business started there, failed? Such unsuited buildings some of our missionaries were forced to use for years; some — for shame! — must still. Surely, it requires no sage to discover that such handicaps greatly hinder and hamper the success of the work which is of such vital necessity and importance, that none other under the sun can be compared with it.

Well, you say, why do not those people rent or buy or build decent, proper, suitable buildings for their work? Yea, why not? Why those Jews at Capernaum did not build their synagogue themselves we are not told. Why the people in our mission stations do not build the buildings they so sorely need, we know rather too well: they have not the necessary money. Simple and plain, isn't it? —

When our missionaries begin preaching the Gospel of Christ at some place, the people there do not flock to hear them by throngs of thousands or even of hundreds, full of joy and gratitude for that healing, saving message and ready and eager to offer the funds necessary and sufficient for the erection of a chapel or church building. They ought so to do, of course, but they do not. Rather must Christ's messenger gather in a few now and another then. It is generally slow and trying work to begin and foster a mission station. The devil, in the meanwhile, is not standing idly by and looking on without concern; rather does he employ numerous workable schemes to dampen the ardor and to hamper the vital work. Among those the missionaries do gain, there are as a rule "not many wise men after the flesh, not many mighty, not many noble."

Clearly, you say, those people must be given help. Right, brother. But *how* are they to be helped? Yon centurion realized that the Jews of Capernaum were in sore need of a synagogue, and when they could not or would not build it, why, he built one for them. Rather simple, wasn't it?

Our Synod, too, to some extent at least, has recognized the necessity of proper and suitable buildings for our mission places if they are to thrive and prosper. Synod has, therefore, created a special treasury, the funds of which are to help build the necessary buildings for the various mission stations; it is known as the Church Extension Fund. With the funds of this treasury we do not go the full distance the centurion covered, who simply donated the synagogue to the Jews of his city outright. Rather do we advance them the monies temporarily, holding them to repay the advanced sums in specified rates and at regular intervals. These repaid sums then are loaned to some other station in need, with like stipulations, the fund

itself being and remaining a revolving one. Hence every dollar you put into the Church Extension Fund helps now to build a chapel here, later on a church, or school or parsonage there and will be working still in the building and upbuilding of Christ's Holy Kingdom when you have been gathered to your fathers and entered the Kingdom of Eternal Glory.

Oh, if we but had a "good measured, pressed down, and shaken together, and running over" Church Extension Fund, to what greater ends could we carry the healing, saving Gospel of Jesus Christ among the vast throngs of servants spiritually "sick and ready to die"! If just a portion of the monies our good people in child-like simplicity squander annually in blue sky and wildcat investments, for which they hold nothing more than the sack and a more or less artistically lithographed certificate, were given to our Church Extension Fund by them, what a blessed, dividend paying investment they would make!

The need for larger sums for the Church Extension Fund, dear members of Synod, is now greater and more pressing than in former times. Our work has shifted in greater strides than most of our good people realize from country districts to the cities. In bygone years our missionary efforts were chiefly directed toward gathering into congregations the many German immigrants who located largely in rural districts. Then a few hundred, at best a few thousand dollars sufficed as help for the building of a necessary chapel of church building. Now our work centers mainly in the cities. What, in the face of city real estate prices and city building ordinances and restrictions, can be done with a few hundred or even a few thousand dollars? (And we lack, alas! the few thousand, yea, even the few hundred, what a pity!)

Truly, "the children of this world are in their generation wiser than the children of light." For their places of business, meeting and pleasure they do not select some distant, obscure place and any old hideous ramshackle building just because the first outlay is cheap; no, not they. They do not skimp and stint, but invest their funds in such sums to make their buildings and the furnishings and equipment thereof as appropriate and as serviceable as possible. Other church denominations, too, have shown greater wisdom and foresight in the matter than we. Some of them have Church Extension Funds that run into the millions, enabling them to take instant advantage of opportunities as they offer, while we, for lack of funds, are largely curtailed in our efforts practically at every angle and end of our work.

The urgent need of greater funds for our Church Extension Fund was driven home to the members of our General Mission Board at their October sessions with greater force than ever. The elected representatives of every district but one were there. The great mission work of Synod in all its phases was given prayerful, serious, and earnest consideration, and the spirit of unity and harmony prevailed throughout all sessions. The re-

ports of the various district chairmen showed how wondrously the Good Shepherd has guided, shielded, and sheltered His flock in every district of Synod and in His loving kindness showered upon them unstintingly His divine blessing. If only we had some practical method of getting these detailed reports to the attention of the individual members of Synod, what psalms of praise unto God for His mercies would be heard throughout the borders of Synod; greater zeal and energy would be noticed on all sides to foster this work; much more fairly and abundantly would flow the funds for our Church Extension Fund from all quarters of Synod!— The fly in the ointment, however, was the depressing, sad strain that ran through all the reports: the deplorable lack of means in our Church Extension Fund. The chairman of one district board, reporting on the establishing of a new station in a newly opened, growing section of the city, which gives promise of an exceptionally bright future, but which, because it lacks the essential chapel and school building, can not be worked as it could and should, closed his report with the sad sigh: "O if we could only get \$15,000 for that field!" — and all members of the Board re-echoed the sad refrain: If only we could! —

The one great, outstanding work of our life commanded unto us by Christ, our Lord, is mission work, by spreading His Gospel. Now in our times and under present conditions the Church Extension Fund is of vital importance in doing this work. The larger the resources of that fund, the better we are able to take instant advantage of mission opportunities as they offer. On this we are all agreed, are we not?

The Board felt that the status of our Church Extension Fund is now such, that earnest efforts throughout Synod should be made to replenish this fund *now*, lest the chief work of our life must be curtailed in yet greater measure. The undersigned was instructed to present the matter as best he might, in the columns of the Northwestern Lutheran.

We know not what the financial standing of that centurion was, but we do know that he built the Jews of Capernaum a synagogue. Are we taking too much for granted when we hold that in our Synod many are as well and some even better fixed financially than was that centurion of Capernaum? Do we shoot too high when we cling to the fond hope that in our Synod also such will be found who will respond and come forward with sufficient funds to build a chapel for this mission, a school for that one? Or was the love of that centurion stronger than is the love of our financially well-to-do Christians now? I wonder!

We are again at the threshold of Holy Advent and Christmastide. In practically every home throughout Synod gifts for loved and dear ones are being given thoughtful consideration. Because of the existing business depression gifts in many places, no doubt, will be fewer in number and less expensive than usual. At that,

however, much money will be spent for gifts and much of it foolishly.

Now our earnest and fervent plea is, dear member of Synod, that in your planning and choosing of gifts for your loved and dear ones, you will also give thoughtful, serious, and affectionate consideration to those loved and dear ones whom we assist through our Church Extension Fund; that you choose that gift *now* and that you make it as large as your finances permit. And last, but by no means least, when you bring your special gift for our Church Extension Fund, offer it with a fervent plea of your heart that our Good Shepherd would kindly lay His divine blessing upon it. On His blessing *all* depends.

"For he loveth our nation and he hath built us a synagogue."
W. J. Schulze.

LET US GIVE THANKS!

Praise ye Jehovah.

Oh give thanks unto Jehovah; for he is good;

For his lovingkindness endureth for ever.

Who can utter the mighty acts of Jehovah,

Or show forth all his praise?

Blessed are they that keep justice,

And he that doeth righteousness at all times.

Remember me, O Jehovah, with the favor that thou bearest
unto thy people;

Oh visit me with thy salvation,

That I may see the prosperity of thy chosen,

That I may rejoice in the gladness of thy nation,

That I may glory with thine inheritance (Ps. 106:1-5).

* * * * *

Praise ye Jehovah.

Blessed is the man that feareth Jehovah,

That delighteth greatly in his commandments.

His seed shall be mighty upon earth;

The generation of the upright shall be blessed.

Wealth and riches are in his house;

And his righteousness endureth for ever.

Unto the upright there ariseth light in the darkness;

He is gracious, and merciful, and righteous.

Well is it with the man that dealeth graciously and lendeth;

He shall maintain his cause in judgment,

For he shall never be moved;

The righteous shall be had in everlasting remembrance.

He shall not be afraid of evil tidings:

His heart is fixed, trusting in Jehovah,

His heart is established, he shall not be afraid (Ps. 11:1-8).

THE ZIONISTS AND PALESTINE

It was on November second of the year 1917 that the then British Foreign Secretary, Mr. Arthur James (later Lord) Balfour wrote:

"Dear Lord Rothschild — I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet: 'His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavor to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may

prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country . . .'" (Our source is "Time," Nov. 3.)

The Jewish Zionist aspirations mentioned above were those originally entertained by Dr. Herzl, the founder of Zionism. In an article from *The Scattered Nation* and quoted in the *Jewish Era*, January, 1930, we read, "Herzl undoubtedly believed that the work he strove for was indeed in line with the will of God. One evening (August 29, 1894) when he and a few friends were at Basel, sitting overlooking the Rhine flowing at their feet, he told them: The Bulgarian Jews have long believed that the Messiah would be born on the first of Elul. They were right, he said, the Messiah has been born to-day in the 'Zionist Congress,' adding, 'this Messiah will grow.' Under the Mandate over Palestine given Great Britain by the League of Nations, says 'Our Church Tie,' provision is made in Article 4 for the formation of a Jewish Agency, in these words:

"An appropriate Jewish Agency shall be recognized as a public body for the purpose of advising and co-operating with the administration in such economic, social and other matters as may affect the establishment of the Jewish national home and the interests of the Jewish population in Palestine, and, subject always to the control of the Administration, to assist and take part in the development of the country. The Zionist Organization, so long as its organization and constitution are in the opinion of the Mandatory appropriate, shall be recognized as such Agency. It shall take steps in consultation with His Britannic Majesty's Government to secure the co-operation of all Jews who are willing to assist in the establishment of the Jewish national home."

It seems, however, that not all the restrictions under which the movement was to have official sanction were clearly perceived or, at any rate, clearly kept in mind.

We quote the *Spectator* (England): The Mandate defines the purpose of the Balfour Declaration as "the establishment in Palestine of a National Home for the Jewish people, it being clearly understood that nothing should be done which might prejudice the civil and religious rights of *existing non-Jewish communities in Palestine.*" The Zionist colonization scheme developed rapidly and increased in volume. In 1925 *The Palestine News* reported: Two hundred "gerim" (Christian converts to Judaism) of Soviet Russia have applied to the Zionist Executive to help them settle in Palestine. All of them are peasants and are also in possession of large funds. (If these people were far-sighted and had an inkling of what was brewing for the peasant in their home-land, it seems a pity that they did not seek asylum in some other land than Palestine — the stamping-ground of nations. Ed.) *The Palestine News* goes on to state: We understand that 77,000 immigrants have entered Palestine since 1919 up to August 1, 1925. The greatest num-

ber arrived during the present year (1925) — when 21,000 persons entered until the first inst.

The Hebrew University was founded at Jerusalem, and, no doubt, it was looked to as a powerful medium to help overcome difficulties which the future might have in store. The Friend of Zion asks, What does the Hebrew University in Jerusalem aim to do? And itself replies: Here is a list of its purposes as they are stated in the literature published by the American Advisory Committee: (1) To provide a center for Jewish learning; (2) To provide research institutes and laboratories devoted to the problems of Palestine and the surrounding regions; (3) To provide educational opportunities for Jews who are denied them elsewhere; (4) To promote better understanding between the East and the West. The Friend of Zion evidently took comfort that none less than the New York "Nation" editorially commented: The fostering of Arab scholarship in the Institute of Oriental Studies — one of the six institutes already organized at the university — should go far to mitigate the friction which is inevitable between old settlers and newcomers in the early state of colonization. Now that a non-Jewish periodical of high rank has expressed itself in such glowing terms about the Hebrew University, says The Sentinel, let us hope that wealthy Jews will begin to take a greater interest in this history-making institution.

In spite of difficulties which presented themselves in the course of time the movement prospered and developed. In October, 1927, the Fifteenth Zionist Congress, the legislative body of the International Zionist movement, went into session at Basle.

Dr. Chaim Weizmann, president of the World Zionist Organization (we quote The Friend of Zion), drew a picture of Jewish life as it presented itself thirty years ago before the inception of the Zionist movement and asserted that the progress of Zionism and the work undertaken in Palestine have materially changed the world's attitude toward the Jewish problem. Zionism, he stated, though essentially a national movement has not the characteristics of an aggressive nationalism, but is rather a profession of a faith which has its root in the ancient Hebrew culture and is in substance an idealistic spiritual power. In the efforts of Zionists to make this power a reality in Palestine, it is their sincerest desire, as experience has shown us, to live in peace and friendship with their Arab neighbors in Palestine, he stated.

"Only thirty years have elapsed since the inception of our movement, a period which is small for an ancient people, but to-day we stand in the midst of the building of the Jewish National Home, which was outlined in the Basle program.

"A fantastic dream has been transformed into a historic reality," he declared.

"Interest in Palestine is inherent in all loyal elements of the Jewish people, although this interest assumes varying forms and appears under manifold names," Dr. Weizmann continued. "The idea of the Jewish National Home generated a power of attraction which unites on a high plane the diversified elements of Jewry.

"What Zionism has accomplished during the thirty years of its existence stands alone in the history of the Jewish people. Temporary setbacks are unavoidable, but these should never destroy our equilibrium. Just as it is unwise to underestimate

the present crisis in Palestine, it is dangerous to exaggerate it. The foundations of our reconstruction work are strong and sound enough to withstand the crisis. We should not, however, overlook the fact that the last experiences have taught us much. The Basle Congress should tell the Jewish people in and outside of Palestine that it has learned the lesson," Dr. Weizmann stated.

"Thirty years ago we proclaimed here the return to the old home. To this message of peace, we have remained true. Our nationalism is a profession based on the spiritual and cultural roots of our existence, just as the effects of our national movement involve no aggressive action toward other peoples, but indeed is an expression of an urge for the reconstruction of our homeland. Just the last years of our reconstruction work in Palestine have strengthened in us the conviction that not only Jews, but all the inhabitants of Palestine benefit by our work. The everyday life in Palestine has proven the sincerity of our intention for co-operation, peace and friendship with our Arab neighbors."

Touching upon the present situation in Palestine, Dr. Weizmann, in the concluding part of his address stated:

"In the present moment of difficult and worrisome work, our thoughts are directed toward those pioneer workers who are the vanguard of our movement in carrying on the trying work in the country. Many of our brethren in Palestine are exposed to-day to a life of inactivity. Although it is our opinion that this inactivity is merely a temporary state and although it is true that individual Zionist enterprises have already developed satisfactorily, justifying our hopes, it would be unpardonable to permit the present situation to be prolonged further. The Zionist Organization must do everything within its power to revive the productivity of Palestine."

The general awakening of the Arab population was slow to come, but it finally came with force. Under the date of August 23 of the past year The Jewish Era says, Soldiers, sailors and air forces guard the city well (at Jerusalem), but the spirit of restlessness is in evidence everywhere. The boycott on both sides is determined. In Beisan . . . the Jews were compelled the other day to leave the city because of the threatening attitude of the Arabs, who are vastly in the majority. The interior of the synagogue was not only looted but horribly mutilated and wrecked. . . . In Hebron the Jewish baker was taken, his head laid on a burning primus, and he was slowly burned to death. A woman in the same city was hanged with her head down and her hair plucked out as slowly as could be done until she died. . . . According to the newspapers, there are eight thousand refugees in Palestine cities at present, who come from many colonies and outlying districts to find safety and shelter and support in Jerusalem, Tel-Aviv, Haifa, etc. . . . Since August 23 the Jews claim 130 of their people have been murdered, while the Arabs allege that up to three days ago over 400 Arabs have been killed.

Summing up the conditions briefly The Jewish Era says:

To give you an idea what the leaders of the 600,000 native Arabs think of the Balfour Declaration, one expression may be sufficient. In a recent publication, having two editors, one a Christian and one a Moslem, are these words. "The Arabs who fought side by side with the allied forces for a noble and sacred principle never thought that the end of the war would

bring upon their heads such a pestilential calamity as the Balfour Declaration, which is totally contradictory to the pledges given to the Arabs in 1915 and to many international treaties and agreements since 1912 concerning Palestine."

The following protest by Arab children reveal the undercurrent of Arab feeling and thought.

Of the many telegrams sent to the High Commissioner of Palestine on the Great Strike Day, Wednesday, October 16, a few will suffice. One striking one was from 400 school boys who protested against the changing rules at the Wailing Wall, in favor of the Jews and against the rights of the Arabs. "We shall do our best to get our rights back. We are the men of the future. We don't agree with Bentovitch and Abramson (Zionistic representatives). We consider their actions as unjust to the Arabs and in favor of our enemies, the Zionists. . . . We proclaim a strike and are ready to stand by our homeland. We are soldiers ready for orders at any time."

From Ramlah, (the old Persian Capitol in Palestine) the following telegram was sent to the High Commissioner:

"If you have not heard the voice of the Arabs, hear it today. You want to turn the mosques to synagogues. Palestine for the Arabs as long as there is one Arab left in the world. . . . What does the Balfour Declaration mean? Away with it or we shall tear our bodies to do it. Why are you on the side of the Zionists? Do righteousness and justice — it will be better for you. Don't think we are the people whose rights you have trodden down, and you have helped our enemies and looted our money and changed our holy places and are making out of the Wailing place a synagogue. Our desire is peace. Our request is righteousness. To-day we closed our mosques and churches. If you don't come to yourself, we will not pay any more taxes, and why should we pay them and you give them to the Jews?"

This short telegram, coming from Transjordan, is significant. "We protest against taking Palestine and giving it to the Jews."

Investigations followed. Sir John Hope Simpson reported: The Jewish settlers have had every advantage that capital, science and organization could give them. . . . On the other hand, the Arab population, while lacking the advantages enjoyed by the Jewish settlers, has . . . increased rapidly, while the land available for its sustenance has decreased by about 250,000 acres. This area has passed into Jewish hands. It can now be definitely stated that at the present time and with the present methods of Arabic cultivation there remain no margin of land available for agricultural settlement by new immigrants, with the exception of such undeveloped land as the various Jewish organizations hold in reserve.

The situation in India makes matters worse. Sixty-nine million Indians are Moslems and so religious brothers of the 750,000 Palestine Arabs. That is a fact worth considering. The British ministry made its decision. Lord Passfield, in his official capacity as Secretary of State for the Colonies re-stated the Palestinian policy of His Majesty's Government:

It is the duty of the administration under the mandate, to insure that the position of "other sections of the population" is not prejudiced by Jewish immigration. The two essential points in the new declaration are:

1. Jewish immigration to Palestine, which the Mac-

Donald Government stopped last spring "temporarily," is to continue stopped.

2. Arab sales of land in Palestine to Jews to be under strict Government supervision, with the suggestion that Great Britain will discourage such sales.

At this declaration the world of Jewry stood aghast. The hope of the Zionist Movement seemed shattered. What the outcome of the matter will be no man can at this time say.

G.

AGAIN ARIZONA MISSIONS

The letter we printed in our last number about the Northern Reservation may interest you, perhaps even so much that we can expect a little donation from you. Synod's budget makes no provision for these needs. So far mission friends have supplied these needs. This year our East Fork needs are greater than ever before, our school having grown considerably. We have 110 children in school this year. If we don't give these children Christmas joy no one else will. It is pitiful to see how these children are neglected, at least many of them. For the last five days we have been having snow almost continually. Monday only a few children came, yesterday hardly any. Yesterday one of the children came barefooted through the snow. Luckily we had a pair of shoes to give her and a pair of stockings. The rest had only a few wet rags on. On the homeward way they felt considerably more comfortable. One of our matrons remarked yesterday: "I certainly feel rich after seeing these children. I knew never before that I was so rich." Many of the parents could do a whole lot more to help their children. Only Christian influence can awaken in these parents a feeling of their responsibility toward their children. It is our plan to give each of the children a new suit of underwear, a pair of stockings, perhaps a handkerchief, and a little bag of candy and nuts. Last year we had enough money to do it, and I hope that this year we will be able to do it again.

Chr. Albrecht.

FROM OUR CHURCH CIRCLES

Dodge-Washington Delegate Conference

The Dodge-Washington Delegate Conference convenes on December 16, 1930, in Rev. Wolter's congregation, Town Lomira, at one o'clock P. M. for the purpose of electing a Financial Secretary to fill the vacancy now extant.

Reuben Marti, Sec'y.

Dakota-Montana Mixed Conference

The Dakota-Montana Mixed Conference will meet January 3 to 5, 1931 at Aberdeen, South Dakota, Pastor F. J. Graeber. Opening service 9:30 A. M.

Conditions: Dinners and suppers provided, find your own lodgings and breakfasts.

Please announce promptly to Pastor F. J. Graeber, 218 7th Ave., S. W., Aberdeen, South Dakota.

E. Schaller, Sec'y.

Anniversary of Grace, Yakima, Washington

October 25, Grace, Yakima, Wash., celebrated the twenty-fifth anniversary of its founding. We had with us friends from our sister congregations at Yakima, Ellensburg and White Bluffs. Rev. L. Krug preached in the German forenoon service and Rev. E. Kirst in the English afternoon service. A special thank offering of \$81.00 was equally divided between the Seminary Building Fund and that of Grace Church. Messages of congratulation were read as received from the General Mission Board, the Pacific Northwest District, St. Paul's, Tacoma, St. Paul's, White Bluffs, and Mr. Max Garbe and family, former members now at Pablo, Mont.

With Rev. G. Ernst, chairman, four families organized Grace Ev. Luth. Church of North Yakima, Wash., on October 22, 1905, and soon called Rev. John Ebert as their minister, who served until June 1907. Services were held until spring of 1906 in the Sunday School room of the Presbyterian Church, thereafter in the Adventist Church until the congregation could occupy its own church building in May 1908. During the vacancy reading services were held. In December 1907 Rev. R. Avellemant installed Rev. Ed. Bartke who stayed till October 1909. Under his ministry the congregation bought two lots, 100x140 feet, and built a frame church, 32x60 plus steeple; the church was dedicated May 31, 1908. During the following vacancy Rev. M. Keturakat helped out until April 10, 1910, when Rev. Louis C. Krug was installed. In the same year the necessary parsonage was built and occupied in the week before Christmas. By order of his physician Rev. Krug resigned from the ministry for the time being. Since July 12, 1912, the writer is pastor of Grace, Yakima, having been installed by Rev. Krug on July 14, 1912. Until 1920 there was no visible growth, in fact, the same average church attendance and one voting member less; then the congregation doubled within four years. In 1913 the church grounds were brought into good shape; in 1914 the humble "Gardenhouse," 10x29, 7 feet high in center, built out of old lumber by the pastor and some members, was erected and served in many ways ever since, for school, social meetings, and even as dormitory for synod and conference. In February, 1916, Grace and St. Paul's, Yakima, recognized each other as sister congregations. October 1918 we started paying the remaining church debts, and were through January 1, 1921, and by the help of God stayed out of debt ever since; and if anybody says that church debts make the members work harder, we disagree. When assessments for pavement and irrigation became due, we paid cash.

Since 1907 Grace Church was supported by the Home Mission of our Synod, and it was only in July, 1924, that we succeeded in becoming self-supporting. The newly authorized Pacific Northwest District held its first convention in our midst. In September, 1923, a member donated our church bell, the only protestant church bell

in all of Yakima! The next improvement we are planning is a proper room for school purposes, either a separate building or a full basement under the church. The church has 40 voting members and 150 communicants. Each Sunday we have Bible Class and Sunday School (English), German service in the forenoon and English in the evening, also Lenten services and the second holidays.

Our progress was slow; it is slow in the Pacific Northwest if we want genuinely Lutheran congregations. The Lutherans did not immigrate in groups but in single families and were to a great extent taken in by the sects. Lodgery is very strong; but Grace Church is free from all lodges and does not compromise. We have no Christian day school and its blessings; high prices of land, hard labor for twelve months, the slighting of the Sunday, pleasure madness, isolation among sectarians and the subversive, insistent propaganda of the sects, these are some of the problems and spiritual handicaps under which we labor. So much greater was our gratitude and praise that God has given us a place in which we can meet far from the strife and turmoil of the world and find rest for our souls in the pure Gospel. Sometimes visitors coming from large Eastern churches find everything so ridiculously small; but we do not think so; on the contrary, we say with emphasis: "The Lord hath done great things for us, whereof we are glad." F. Soll.

Fiftieth Anniversary

Mr. and Mrs. Joh. Arndt, members of Zion Lutheran Congregation, town of Farmington, Polk Co., Wis., were privileged to celebrate their fiftieth wedding anniversary on October 23, 1930. An address was delivered by their pastor.

Louis W. Meyer.

Anniversary — 1855—1930

On November 16 Emanuel Congregation at Lansing, Michigan, celebrated with sermon and song and most prayerfully and thankfully their 75th anniversary. Ideal weather favored the joyful occasion and in consequence the church was filled at all of the five special services, which were held. On Sunday morning the German service had for its preacher, O. Frey, who was cradled and confirmed in this church. In the evening service Geo. Luetke proclaimed the Gospel of gratitude to God. On Monday eve took place a German service with Communion and on this night Ad. Lederer praised the Lord. On the next night an English Communion service was ministered and H. W. Hueschen held forth the Word of Life. Wednesday night the happy congregation listened to the organ recital of G. Binhammer, who treated the throng to the majestic melodies of Johann S. Bach. All of the beautiful services were embroidered and strengthened by solo, duet and chorus. — Mrs. C. Herrman, Mr. and Mrs. P. Niehaus, Miss Edna Seim and church choir

lent their voices to the praises of the Lord. All of the faithful and thankful people of Emanuel Church again took the vow, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." Therefore the Lord shall give you a sign: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." — God is with us. The best is that God is with us. This promise gives us a future. With these thoughts the members of Emanuel came to the close of their glorious celebration of their 75th anniversary.

The congregation was founded in the year 1855. The pioneer Pastor F. Schmidt of Ann Arbor, Mich., planted and watered this young garden of the Lord. The first house of worship was rude and crude, but Christ made it all glorious within! Five pastors served from 1856-1876, C. Volz, A. Buerkle, J. Her, R. Conrad, L. Zuber. In 1870 this growing church joined the Michigan District. From 1876-1889 Pastor J. Eipperle served the church and the congregation grew rapidly, so that an addition was put to the building. Rev. Wm. Kramer then succeeded and many families were added to the church increasing it to the number of 250 families. In the year 1909 the present senior Pastor F. M. Krauss took charge. Under his guidance and God's grace a very beautiful church was erected in the year 1915. The work multiplying and pastoral duties increasing the congregation decided to call another pastor in the year 1921. This they did and called Pastor Karl Krauss, who is junior pastor of Emanuel. Two parsonages were added in the course of few years. The congregation had their church most beautifully decorated for the anniversary occasion and the choice and chaste coloring was part of the people's joy. Truly has David said: "Beauty and strength are in thy sanctuary, O Lord!" — And in this beautiful church may the beauty of the Lord be upon each and every member and the Lord Jesus Christ establish the work of all hands and hearts! Then it will always be said: Jesus Christ is here! "Jesus Christ the same, yesterday, today and forever!"

The church is free from all debts and is going forward. The Sunday School numbers 500 children, who are taught by a staff of 27 teachers. The voting membership is 400, the communicant list records 1,100, and a total of 1,600 souls are looking up to be fed with the bread of life.

The church record brings the following interesting figures about the sacred acts performed in the past 75 years: 2,900 baptisms, 1,660 confirmations, 1,097 weddings, 1,222 burials. Emanuel! God is with us! May this name ever be recorded on the church's banner! For in this sign only the church conquers.

G. N. E. L.

Notice

When cold and wet weather sets in, many think longingly of the Southwest and its mild winters. Particularly health-seekers and those unemployed will be attracted to a warmer and healthier climate, such as prevails in Phoenix, Arizona, and vicinity. But we would urge all Lutherans coming to this region, not to forget their spiritual needs, and at once to get in touch with the Lutheran pastor, Rev. R. Deffner, 911 Woodland Ave., Phoenix, Arizona. R. Deffner.

Acknowledgment and Thanks

The members of Christ Congregation (P. J. Bergmann, pastor), Milwaukee, Wis., donated to the St. John's Mission at Tappen, N. Dak., a communion set.

The Ladies' Aid of St. Luke's Congregation (Ph. H. Koehler, pastor) paid the express charges.

Our cordial thanks to the donors.

St. John's Lutheran Church,

By E. Hinderer.

* * * * *

The following donations have come to Dr. Martin Luther College, New Ulm, Minnesota, during the past three months:

New Ulm, Rev. G. Hinnenthal: 60 quarts canned fruit, 3 dozen eggs, 8 loaves bread, beets, 1 box prunes, ½ peck onions, 1 bushel radishes, 100 pounds flour, \$11.00 cash.

St. Peter, Mrs. W. Ley, 6 quarts canned fruit.

Marshall, Rev. E. Birkholz: 6 sacks potatoes, 9 sacks vegetables, 17 quarts canned fruit, 1 bushel cucumbers, ½ bushel beets, cabbage, \$4.00 cash.

Town Winfield, Ladies' Aid: \$25.00 cash.

Town Lynn, Rev. W. Frank: 8 sacks potatoes, 3 sacks beets, 3 sacks carrots, 3 sacks cabbage, 1 sack radishes, 4 sacks oats, 3 sacks corn, 4 quarts canned fruit, 4 pumpkins.

Belview, Rev. G. Schuetze: \$18.00 cash.

Essig, Rev. P. Geddicke: 3 sacks carrots, 3 sacks beets, 1 sack radishes, 5 squash, 6 gallons lard, 8 pounds honey, 23 quarts canned fruit, 2 sacks oats, \$1.00 cash.

Town Flora, Rev. F. Zarlring: 1 comforter from Ladies' Aid, 6 sacks potatoes, 4 sacks vegetables, 185 pounds succotash, 8 quarts canned fruit, 5 pumpkins, 9 squash.

Gibbon, Rev. H. Boettcher: 4 sacks potatoes, 7 sacks grain, 5 sacks vegetables, 43 pumpkins, 1 gallon lard, 14 quarts canned fruit, 24 cans corn, 24 cans peas, ½ bushel apples.

Fairmont, Mr. E. Eversmann: ½ bushel onions, 1 box cookies.

Arlington, Rev. R. Heidmann: 7 sacks potatoes, 1 sack squash, 2 sacks cabbage, 8 sacks carrots, 4 sacks beets, ½ bushel onions, 6 pumpkins, 4 gallons lard, 1 quart beans, 191½ quarts canned fruit.

Emmett, Rev. F. Zarlring: 9 sacks potatoes, 6 sacks vegetables, 10 quarts kraut, 1 gallon oil, 1 sack oats, 23 quarts canned fruit, 7 pumpkins.

Wood Lake, Rev. C. Schmidt: 16 sacks potatoes, 30 sacks vegetables, 3 sacks grain, 200 pounds flour, 25 quarts canned fruit.

Ellsworth, Rev. M. Schuetze: 1 sack wheat, 2 sacks oats, 3 sacks barley, 5 sacks corn, 4 sacks potatoes, 3 sacks vegetables, 10 pounds flour, 1 gallon lard, 12 quarts canned fruit.

Balaton, Rev. J. Bade: 3 sacks potatoes, 2 sacks carrots, 2 sacks cabbage, 1 sack beets, 4 pumpkins, 2 squash, 60 quarts canned fruit and vegetables, 33 quarts canned chicken.

Renville, Rev. A. Sauer: 2 sacks potatoes, 2 sacks carrots, 1 sack cabbage, 1 sack pumpkins, 13½ quarts canned fruit.

Hendricks, Rev. H. Birner: 19 sacks potatoes, 6 sacks vegetables, ½ bushel beans, 24 quarts canned fruit, 4 pounds honey, 2 quarts strained honey.

Darfur, Rev. J. Gehm: 24 pounds honey, 11 quarts pickles, 8 quarts preserves, 3 squash, 10 dozen eggs, 2 sacks rye, 6 pumpkins, 3 sacks vegetables.

Danube, Rev. A. Blauert: 4 sacks vegetables, butter, 4 quarts canned fruit.

Backus, V. Uhlig: 12 quarts canned fruit.
 Courtland, J. Schiller: 2 sacks potatoes.
 Omro, Rev. H. Albrecht: 8 sacks potatoes, 2 sacks cabbage
 9 sacks vegetables, 21 pumpkins, 8 squash, 137 quarts canned
 fruit.

Tyler, Rev. A. Martens: 2 sacks potatoes, 1 sack carrots,
 2 sacks beets, 1 gallon honey, 7 pounds butter, 28 quarts canned
 fruit.

Our cordial thanks to all the kind donors.

E. R. Bliefernicht.

This fall fifty letters were sent out from Northwestern
 College to pastors near Watertown, asking for contribu-
 tion of farm products and groceries. Twenty-one con-
 gregations responded. Their liberality can be gauged by
 the fact that among the gifts were 208 bags of potatoes,
 a very considerable item in a season when the potato crop
 was so short as it was in this section this year. In all
 cases, with but one exception, the contributions were called
 for by Mr. Rohde with the college truck. In the name
 of the college I wish to express our hearty appreciation
 of these fine gifts to all members of congregations and
 their pastors who participated. Following is a complete
 list of the contribution with the names of the congrega-
 tions to which the contributors belong.

St. Paul's, P. Klingbiel, Town Forest: 15 bags potatoes,
 13 bags vegetables, 12 bags grain, 1 bag flour, 2 gallons honey.

St. John's, P. Klingbiel Town Forest: 11 bags potatoes, 5
 bags vegetables, 4 bags grain.

Allenton, P. Marti: 30 bags potatoes, 6 bags vegetables, 2
 bags apples, 1 bag grain, 2½ gallons lard, 2 quarts jam.

Deerfield, P. Zank: 9 bags potatoes, 2 bags vegetables, 1
 bag grain.

Newville, P. Zank: 9 bags potatoes, 7 bags vegetables, 1
 bag apples, 16 bags grain.

Helenville, P. Fredrich: 2 bags vegetables.

Huilburg, P. Voges: 27 bags potatoes, 5 bags vegetables
 3 bags grain, 2 squash, 1 can Sauerkraut.

Brownsville and Knowles, P. Martin: 17 bags potatoes, 16
 bags vegetables, 1 bag grain, 20 pounds sugar, 3 quarts jam
 and preserves, 1 brick of cheese, \$2.

Fort Atkinson, P. Janke: 15 bags potatoes, 20 bags vege-
 tables, 7 bushel apples, 11 bags grain, 11 squash and pump-
 kins, 31 quarts canned goods, 1 case peas, 3 ducks, 3 gallons
 honey, 3 pounds coffee, 1 gallon lard, 40 pounds sugar, 13
 pounds butter.

Lomira, P. Dietz: 9 bags potatoes, 9 bags vegetables, 1 bag
 grain, 12 cans of canned goods, 4 pounds coffee, 2 bars choco-
 late, 50 pounds flour, ½ gallon lard.

Mayville, Theo. Mueller: 2 bags potatoes, 1 bag cabbage.

Columbus, P. Nommensen: 7 bags potatoes, 13 bags vege-
 tables, 1 bag grain, 1 bag apples, 14 quarts pickles, 2 quarts dry
 beans, 4 cases of canned vegetables.

Pardeeville, P. Engel: 5 bags potatoes, 1 bag pumpkins, 2
 bags grain, 150 pounds flour.

Jefferson, P. Kuhlow: 7 bags potatoes, 11 bags and 4 boxes
 vegetables, 5 bushels apples, 100 pounds flour, 76 cans of peas
 and corn, 5 bottles catsup, 70 quarts preserves, 7 cans jam, 30
 quarts pickles, 3 cans soup, 2 gallons and 1 quart syrup, 5
 pounds coffee, 46 pounds sugar, 2 picnic hams, 2 gallons lard,
 9 pounds butter, 10 pounds honey.

Cold Spring, P. Wolff: 1 bag potatoes, 3 bags vegetables.

Cambridge, P. Wolff: 3 bags potatoes, 4 bags vegetables,
 2 bags apples, 14 quarts canned goods.

Marshall, P. Hillemann: 6 bags potatoes, 10 bags vege-
 tables, 24 pounds honey.

Kekoskee, St. Peter's, P. Toepel: 19 bags potatoes, 14 bags
 vegetables, 2 pumpkins.

Kekoskee, St. James, P. Toepel: 3 bags potatoes, 4 bags
 vegetables, 1 gallon lard.

Trenton, P. Bernthal: 4 bags potatoes, 7 bags vegetables,
 3 bags grain, 1 gallon honey.

Juneau, P. Nommensen: 7 bags potatoes, 6 bags vegetables,
 1 bag grain, 1 quart preserves, 1 box jam, 100 pounds sugar, 50
 pounds flour.

Richwood, P. Lehmann: 2 bags potatoes, 4 bags vege-
 tables, 2 bags grain.

E. E. Kowalke.

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

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

Bergeman, Rev. G. E., Fond du Lac, Women's Aid...	\$ 25.00
Brenner, Rev. Th., Township Freedom.....	23.27
Doehler, Rev. Chr., Escanaba, Mich.....	30.00
Gieschen, Rev. W. W., Crivitz.....	10.00
Gieschen, Rev. W. W., Coleman.....	19.09
Habermann, Rev. A., Town Angelica.....	9.75
Habermann, Rev. A., Town Hartland.....	13.10
Hoyer, Rev. O., Winneconne.....	25.00
Kaspar, Rev. L., Greenville.....	37.74
Kaspar, Rev. L., Clayton.....	20.89
Krubsack, Rev. J. D., Eagle River.....	28.10
Oehlert, Rev. P. Th., Kaukauna.....	44.38
Pankow, W., New London.....	42.00
Redlin, Rev. E., Ellington.....	10.00
Reier, Rev. F., Dale.....	12.35
Reuschel, Rev. J., Dundas, from Individual Members..	40.25
Roepke, Rev. Wm., Marquette, Mich.....	20.90
Roepke, Rev. Wm., Green Garden, Mich.....	14.45
Sauer, Rev. M., Brillion.....	35.00
Sauer, Rev. T., Appleton.....	54.10
Schneider, Rev. A., East Bloomfield.....	37.11
Schoenicke, Rev. E., Greenleaf.....	10.27
Schoenicke, Rev. E., Casson.....	17.00
Schulz, Rev. J., Vandyne.....	42.75
Schumann, Rev. Fr., Sawyer.....	11.65
Siegler, Rev. V. J., Nasewaupee.....	23.33
Siegler, Rev. V. J., Y. P. S., Nasewaupee.....	5.00
Toepel, Rev. K., Algoma.....	50.00
Uetzmann, Rev. F. C., Wrightstown.....	43.00
Wadzinski, Rev. W., Marquette, Wis.....	25.05
Werner, Rev. A., Town Center.....	14.85
Wojahn, Rev. W., Eldorado.....	33.09
Zich, Rev. A. F., Green Bay.....	45.65
Ziesemer, Rev. R., Appleton.....	135.66

Total\$1,010.78

Mission Board of North Wisconsin District,

Paul Th. Oehlert, Chairman.

The following mission friends sent gifts to the East
 Fork Mission.

ARIZONA: Miss Anna D. Ahrens, Tucson, \$7.00; Mrs.
 MacDaniel, Rice, rocking chair; Mr. and Mrs. H. C. Stolp,
 \$10.00 and box clothing.

CALIFORNIA: Rev. Arthur Keck, Alhambra, box cloth-
 ing; Mrs. S. Hoernicke, 5 boxes clothing; The Ruth Circle,
 Pomona, \$3.00.

COLORADO: Mrs. C. Doctor, Denver, \$2.00; Miss E.
 Muench, Denver, 2 parcels booklets, cards, etc.; Montgomery
 Ward & Co., \$5.00.

ILLINOIS: Rev. W. H. Lehmann, Ladies' Aid, Liberty-
 ville, \$5.00; Carmen A. Mueller, Chicago, \$3.00; Mrs. Mathilda
 D. Zeitz, Peoria, \$5.00; Miss Louise Zeitz, Peoria, \$5.00; Mrs.
 Anna Harseim, Peoria, \$5.00.

INDIANA: H. R. Franke, Fort Wayne, \$5.00; Rosina
 Hansing, Indianapolis, \$1.00; Mrs. H. C. Hoffmann, South
 Bend, \$5.00; Mrs. O. H. Lawrenz, Indianapolis, \$3.00; Miss
 Clara Reinkensmeier, Fort Wayne, \$10.00; Mrs. H. D. Schopp-
 mann, New Haven, \$2.50; Mr. and Mrs. Geo. Toepfer, Peru,
 \$3.00.

IOWA: Wm. J. Mueller, Paullina, \$1.00; Rev. R. J. Torg-
 ler, Ladies' Aid, Hinton, \$10.00.

MARYLAND: Florence and Marie Muhly, Baltimore,
 \$10.00.

MASSACHUSETTS: Miss Louise Wild, Easthampton,
 \$3.00.

MICHIGAN: Rev. P. Schulz, Ann Arbor, box clothing;
 Anna H. Paul, Detroit, \$2.00; E. Pluskat, Detroit, \$1.00; 8062
 Sprague Ave., Detroit, box clothing and toys; Rev. Chr. Doeh-

ler, Escanaba, Luther League, \$10.00; Mrs. W. C. Trump, Flint, \$2.00; Willing Workers of Trinity Lutheran Church, Mt. Clemens, box clothing and toys; Mrs. Ed. E. Hein, Mt. Pleasant, \$1.00; New Salem's Ladies' Aid, Sebawaing, \$5.00; Rev. M. A. Haase, South Haven, Aid Members, \$4.00; Rev. M. A. Haase, South Haven, Y. P. S., \$5.00; Mrs. Albert Mueller, Unionville, \$2.00; Rev. Wm. Roepke, Marquette, Women's Society, \$5.00.

MINNESOTA: Eugene Eppan, Austin, box pencils and tablets; Rev. Chr. Kock, Belle Plaine, Ladies' Aid, \$5.00; M. Gensmer & Son, Caledonia, \$12.00; Miss Erna Wegner, Fairmont, \$4.00; Rev. Paul Spaude, Lake Benton, 6 boxes clothing; Rev. Paul Spaude, Lake Benton, stack Northwestern Lutheran; Mrs. B. Emmel, Mankato, \$6.00; Rev. Edw. Birkholz, Marshall, Ladies' Aid, \$5.00; Rev. H. E. Lietzau, Newport, \$10.00; Prof. J. E. Sperling, New Ulm, \$2.00; Mr. and Mrs. H. Schultz, Osseo, \$2.00; C. J. Bender, Red Wing, \$10.00; Rev. Aug. Sauer, Renville, Ladies' Aid, Winfield, \$10.00; Junior Walther League, Rochester, \$10.00; Miss Dora Schellin, Rochester, 2 boxes clothing; Members of Lutheran Ladies' Aid, Rockford: Mrs. Emil Vergin, Mrs. Albert Jeske, Mrs. H. Ziermann, Mrs. Ed. Elke, Mrs. Aug. Bleck, Mrs. Fred Mutterer, Mrs. R. Giese, Mrs. Jul. Webelhorst, Mrs. F. Kettenacker, Mrs. Ed. Mutterer, Mrs. G. A. Mutterer, Mrs. G. E. Vergin, Mrs. E. Schaar, Miss Gladys Schaar, Mrs. Bertha Wellnitz, Mrs. Aug. Stark, Mrs. H. C. Nitz, box clothing; Mrs. Geo. Kettenacker, Rockford, \$2.00; Mrs. Wm. H. Schulze, Sr., Rockford, \$1.00; Miss Mary Pingel, Rockford, \$1.00; Rev. Wm. C. Albrecht, Sleepy Eye, Ladies' Aid, \$5.00; Rev. Wm. C. Albrecht, Sleepy Eye, Tabitha Club, \$5.00; Mr. and Mrs. Albert Michael, St. Charles, \$1.00; Lenore Cadow, St. Paul, \$1.00; John T. Fuhrmann, St. Paul, \$6.00; Mrs. J. Kodilek, St. Paul, \$1.00; Mrs. R. Pittelkow, St. Paul, \$2.00; Louise M. Poppenberger, St. Paul, \$2.10; St. Peter's Walther League, St. Peter, \$7.75; Rev. Paul Froehlike, Winona, Women's Club, \$10.00; N. N., Winona, \$10.00.

MISSOURI: H. C. H. Griebel, Des Peres, \$1.00; 918 So. 18th St., St. Joseph, \$10.00.

NEBRASKA: Mrs. Geo. S. Burger, De Witt, \$5.00 and box clothing; Rev. Geo. Tiefel, Hadar, 2 boxes clothing; Lutheran Ladies' Aid, Hoskins, \$10.00; Dora Witte, Lincoln, 2 boxes literature and \$2.00; Rev. J. Witt, Norfolk, box clothing; Mrs. C. H. Doerr, Omaha, \$2.00; Mrs. Chas. A. Zimmermann, Omaha, \$5.00; Rev. A. B. Korn, Ulysses, Charley Matzner, Ulysses, box clothing.

NEW YORK: F. H. Ahler, Brooklyn, \$5.00; Ruth Guild, Brooklyn, toys and clothing; Calvary Ruth Guild, Buffalo, \$10.00; H. F. Holtdorf, Treasurer, Atlantic District, New York, \$5.00; F. H. Ahlers, Woodhaven, box toys.

OHIO: Mrs. C. L. Krueger, Cincinnati, \$2.00; M. Rabe, Cincinnati, box clothing and toys; A Friend, Cleveland, \$3.00; Clara L. Hill, Cleveland, \$5.00; Clara Koenig, Cleveland, \$5.00; C. L. Koenig, Cleveland, box clothing, toys and pencils; Mrs. C. J. Rauch, Jenera, \$2.00.

OKLAHOMA: Mr. and Mrs. Julius Radke, Fairmont, \$5.00; Mrs. P. H. Rosell, Lahoma, box clothing.

PENNSYLVANIA: Anna Pingel, Rochester, \$1.00.

SOUTH DAKOTA: Viola Kremin, Colome, box clothing and toys; Mrs. A. M. Giziewski, Goodwin, \$1.00; Mrs. Fred Giziewski, Goodwin, 50c; Rev. H. Lau, Goodwin, box clothing; Rev. H. Lau, Goodwin, Gary Ladies' Aid, \$5.00; Hubert Fuers-tenau, Hazel, \$5.00; Edna Ulbricht, Henry, \$2.00; Rev. G. Schmeling, Henry, 2 boxes clothing; Mrs. S. E. Johnson, Watertown, St. Martin's Aid, \$2.50; Rev. R. J. Palmer, Willow Lake, box clothing.

TEXAS: Mr. and Mrs. Ed. A. Haselaff, Vernon, \$5.00.

WASHINGTON: Trinity Lutheran Ladies' Aid, Omaha box clothing.

WISCONSIN: Karl F. Toepel, Algoma, box clothing; Miss Alvina Behnke, Appleton, \$6.50; Mrs. O. List, Augusta, \$5.00; German Lutheran Ladies' Aid, Barron, \$10.00; St. Stephen's School, Beaver Dam, \$9.35; St. Stephen's School, Beaver Dam, Subscription Junior Northwestern (25 copies); Rev. W. A. Wojahn, Coleman, Ladies' Aid, \$10.00; Helen Bolte, Columbus, \$10.00; Mrs. Karsten and Son Delore, Columbus, \$2.00; Emily G. Jenke, Darlington, \$5.00; Wm. F. Lehmann, Eau Galle, \$5.00; Mrs. D. Kottke, Fond du Lac, box clothing and toys; Mrs. B. O. Richter, Green Bay, 50c; Mrs. H. C. Berndt, Hartford, box clothing, toys, dolls, school supplies, and \$2.00; Miss Gladys Strache, Horicon, box clothing, shoes and school supplies; J. H. Mueller, Hustler, to Rev. H. A. Pan-
kow, \$10.00; Miss Dora Bienfang, Jefferson, box clothing and toys; C. C. Frohmader, Jefferson, \$2.00; John M. Frohmader, Jefferson, \$2.00; Mrs. Loeder, Jefferson, \$1.00; Mrs. P. L. Waterbury, Jefferson, \$5.00; Rev. C. Buenger, Kenosha, from

member, N. N., \$5.00; Mrs. H. Bartelt, Kewaskum, \$1.00; Mrs. Wm. Broese, La Crosse, \$5.00; Mrs. F. Haefner, La Crosse, box clothing; Mrs. Wm. A. Peters, La Crosse, box clothing and toys; The Lutheran Girls' Club, Lake Mills, \$5.00; Mr. V. M. Albrecht, Manitowoc, \$5.00; Rev. L. H. Koeninger, Manitowoc, Ladies' Aid, \$25.00; Ruth Wisch, Manitowoc, \$3.00; Rev. Paul J. Kionka, Maribel, box clothing; Rev. M. J. Hillemann, Marshall, Ladies' Aid, \$15.00; A. Breutzmann, Milwaukee, \$5.00; Rev. Henry Lange, Milwaukee, Sunday School, \$2.00; E. K. Mayer, Milwaukee, box clothing and towels; Mrs. C. Plass, Milwaukee, \$5.00; Mrs. J. Schiller, Milwaukee, \$1.00; Waldemar Thiele, Milwaukee, \$1.00; St. Stephen's Walther League, Milwaukee, \$1.00; Rev. M. A. Zimmermann, Mindoro, box quilts and clothing, from W. A. Pfaff \$1.00, H. Tenner \$1.00, Mrs. M. Pfaff \$1.00, Fred Young 35c; Mr. and Mrs. F. P. Falck, Greenleaf, Morrison, \$2.00, box clothing; Mr. and Mrs. Alfred Ginnow, Neenah, \$10.00; Miss Gerda Koch, Neenah, box clothing; N. N., Neenah, \$5.00; Mrs. A. Petermann, Newberry, box clothing; Mrs. Albert Pawlisch, North Freedom, \$2.00; German Lutheran Church, Onalaska, box clothing; Trinity Lutheran Aid, Racine, \$10.00; Rev. H. Koch, Reeds-ville, \$5.25 and 4 bags clothing; Ernest Kuesel, Spring Valley, \$10.00; Carl Naseband, Spring Valley, \$3.00; Room 2, Lutheran Seminary, Thiensville, clothing; Mrs. Gust. Bartels, Tomah, \$5.00; Mrs. Ernest Behrens, Tomah, \$2.00; Rev. Gus. Krause, Tomahawk, box clothing; Rev. Walter E. Zank, Waterloo, Ladies' Aid, \$10.00; Rev. F. E. Stern, Watertown, Sunday School, \$4.00; Student Body, Northwestern College, Watertown, \$23.50 and box clothing; Mrs. J. Fitting, Waukesha, \$10.00; Mrs. A. Rosenthal, Wauwatosa, \$25.00; The Lone Juniors Welfare Club, West Allis, \$10.00; Mrs. Aug. Gnatzig, Whitewater, \$5.00; Miss Dora Gnatzig, Whitewater, \$5.00; Mrs. Carl Gnatzig, \$19.00; Rev. Fred W. Loeper, Whitewater, Aid Members, \$2.00; Rev. O. T. Hoyer, Winneconne, Ladies' Aid, \$5.00.

WASHINGTON, D. C.: Mrs. M. Miller, \$1.00.

To all our friends we extend our hearty thanks.

East Fork Mission Per Chr. Albrecht.

ITEMS OF INTEREST

NO RATIONS FOR CHURCH FOLK

Since November 1 a new regulation is in force in Russia through which all persons connected with religious organizations are discriminated against in the distribution of food and other necessities, according to a report of "Das Evangelische Deutschland" (Berlin), which takes its information from private sources in Russia. The Soviet government has classified the entire population in different categories according to political importance and its treating them accordingly in the distribution of supplies.

Those officially connected with religious organizations are under this arrangement not entitled to any rations whatever. Included in this classification are priests and pastors of all confessions, religious teachers, choir leaders, organists, cantors, publishers and editors of religious periodicals and artists who deal with religious subjects.

MISSION FESTIVALS

Allenton, Wis., Zion Church, R. O. Marti, pastor. Speakers: C. Buenger, F. Marohn. Offering: \$119.50.

Twelfth Sunday after Trinity

Faulton, So. Dak., First Ev. Luth. Church, R. Gamm, pastor. Speakers: Prof. F. Traub, H. Lau. Offering: \$45.00.

Fourteenth Sunday after Trinity

Root Creek, Wis., St. John's Church, W. C. Mahnke, pastor. Speakers: F. Brenner, A. Petermann, P. Bergmann. Offering: \$197.00; Sunday School, \$3.00; total, \$200.00.

Fifteenth Sunday after Trinity

Fountain City, Wis., St. Michael's Church, Aug. Vollbrecht, pastor. Speakers: E. Zarembo, Theo. Mueller. Offering: \$264.00.

Sioux City, Iowa, Grace Church, G. L. Press, pastor. Speakers: W. Baumann, A. B. Korn. Offering: \$39.03.

Sixteenth Sunday after Trinity

Kaukauna, Wis., Trinity Church, Paul Th. Oehlert, pastor. Speakers: Prof. W. M. Heidtke. Offering (regular monthly): \$197.58.

Kingston, Wis., Zion Church, T. W. Redlin, pastor. Speakers: G. Kaniess, L. Bernthal, R. Marti. Offering: \$78.00.

Seventeenth Sunday after Trinity

Salemville, Wis., St. John's Church, T. W. Redlin, pastor. Speakers: M. Mennicke, R. Schroeder. Offering: \$60.18.

Martin, So. Dak., Martin and Long Valley Missions, V. Winter, pastor. Speaker: A. C. Scholz. Offering: \$44.20.

South Milwaukee, Wis., Zion Church, O. B. Nommensen, pastor. Speakers: J. B. Bernthal, W. Lehmann, O. Mittelstaedt. Offering: \$262.89.

Milwaukee, Wis., Jerusalem Church, Henry and W. A. Gieschen, pastors. Speakers: H. Diehl, C. A. Otto, P. Burkholz, Sr. Offering: \$711.52.

Eighteenth Sunday after Trinity

Town Lake, Wis., Trinity Mission, Theo. Monhardt, pastor. Speakers: C. Bretscher, M. Buenger. Offering: \$100.59.

Milwaukee, Wis., Ephrata Church, Wm. F. Pankow, pastor. Speakers: John Schaefer, C. A. Otto. Offering: \$125.00.

Milwaukee, Wis., Christ Church, Paul J. Bergmann, pastor. Speakers: F. C. Uetzmann, Karl Toepel. Offering: \$435.14.

Twentieth Sunday after Trinity

Menominee, Mich., Christ Church, Theodore Thurow, pastor. Speakers: F. Schumann, W. Fuhlbrigge, H. Hopp. Offering: \$415.85; Sunday School, \$25.00; total, \$440.85.

Twenty-first Sunday after Trinity

Town Beaver, Wis., St. Matthew's Church, W. G. Fuhlbrigge, pastor. Speakers: M. Croll, Theo. Thurow. Offering: \$78.26.

Ipswich, So. Dak., Zion Church, R. Gamm, pastor. Speakers: W. R. Krueger, W. J. Schmidt. Offering: \$46.15.

Twenty-second Sunday after Trinity

West Bend, Wis., Herm. C. Klingbiel, pastor. Speaker: Hugo Hanser. Offering: \$184.36.

BOOK REVIEW

God's Great Gift. William Dallmann, D. D. Northwestern Publishing House, Milwaukee, Wis. Price: \$1.00.

The mission of the little volume is evidently to make known, to make dear to us Him who full of grace and truth has said of the Scriptures, "they are they which testify of me." The writer uses the Bible to perform his task and in doing so proves that he himself is thoroughly at home there, while trying to make his readers so. There are thirty-two brief chapters, which again are divided into a number of short paragraphs. We print the first ten chapter heads, to give our readers an idea of what the book presents: 1) The Wonderful Gift 2) The Prepared Salvation. 3) The Charity of God. 4) The Sent Son. 5) The Comprehensive Gift. 6) A Christmas Greeting. 7) The Unspeakable Gift. 8) The Given Promise. 9) The Redeemer Sent. 10) Salvation, the Gift of God.

Reading the full list of thirty-two subjects, one is inclined to fear that the author has committed himself to a task which will of necessity involve many a repetition — which again will weary the reader and, in a measure at least, spoil the effect of the book; when you read the individual chapters, however, all such fears are dispelled. If you have ever looked into a kaleidoscope, you will understand something of the reason why such is the case: you are contemplating the same Bible truths

over and over, but ever in a new constellation or from a new angle, in a different light or before a changed background.

We sincerely hope that many of our readers will become acquainted with the book. Not only as to contents, but also as to appearance it would serve handsomely as a Christmas gift. Bound in green, it is tastily trimmed in gold: 248 pages. G.

What Think Ye of the Bible? By Wm. Schoeler. Lutheran Book Concern, 55-59 East Main St., Columbus, Ohio. Price: 50c.

The book contains the following chapters: 1) No Other Book Like the Bible. 2) General Characteristics of the Bible. 3) The Religious Need of the Bible. 4) Is the Bible Authentic? 5) Is the Bible Trustworthy? 6) Is the Bible Inspired?

The language of the book is simple. The treatment of the subject is as thorough as one dare expect in so small a compass. Children from the middle grades upward will read it with understanding and profit. To such we recommend it. G.

In Single Combat. And Other Stories Based on Biblical Characters and Events. By Hal Correll. The Lutheran Book Concern, Columbus, Ohio. Price: 25c.

In Dixieland. By John Theodore Mueller. The Book Concern, Columbus, Ohio. Price: 40c.

At Camp In Old Virginia, How Other People Live, How Other People Eat. The Lutheran Book Concern, Columbus, O. Price: 30c.

Into the West and Along the Road to Freedom. By Hal Correll. The Lutheran Book Concern, Columbus, O. Price: 50c.

The writer concedes that the story **Into the West** is purely fiction, but he adds, Why not? No facts have been violated in telling the tale, and much general information as to modes of life in those far-off days have been set forth in a way which will make them remembered when similar facts read in text books will have been forgotten. The story is built about the Biblical character Abram.

In the Wilds of the Pacific Northwest. By M. Ella Chaffey. Lutheran Book Concern, Columbus, Ohio. Price: 75c.

We take pleasure in directing the attention to the last-named five books as Juveniles suitable for Christmas gifts. G.

NOTICE

Our Northwestern Lutheran Annual as well as the **Gemeinde Blatt Kalender** have just been finished. One or both should be in every home in our synod. G.

MICHIGAN DISTRICT

September and October, 1930

Rev. L. Meyer, St. John's, Sterling.....	\$ 27.40
Rev. D. Metzger, Zion's, Broomfield.....	76.20
Rev. O. Sonnemann, St. Paul's, Sodus.....	101.38
Rev. G. Schmelzer, New Salem's, Sebawaing.....	30.05
Rev. H. Zapf, Zion's, Monroe.....	48.40
Rev. A. Maas, St. John's, Northfield.....	429.06
Rev. R. Koch, St. Jacob's, Waterloo.....	35.75
Rev. H. Engel, Christ, Brady.....	98.00
Rev. C. Schmelzer, St. John's, Riga.....	225.14
Rev. P. Naumann, St. John's, Bay City.....	182.81
Rev. E. Lochner, St. Paul's, Hopkins.....	190.00
Rev. E. Lochner, St. Peter's, Dorr.....	26.67
Rev. A. Lederer, Trinity, Saline.....	493.34
Rev. G. Ehnis, St. Paul's, Monroe.....	100.00
Rev. E. Hoenecke, St. Peter's, Plymouth.....	14.85
Rev. C. Schmelzer, St. John's, Riga.....	107.36
Rev. J. Roekle, St. John's, Allegan.....	131.12

Rev. C. Binhammer, St. John's, Clare.....	91.65
Rev. E. Hoenecke, St. Peter's, Plymouth.....	21.80
Rev. F. Cares, St. John's, Frankenmuth.....	103.80
Rev. B. Westendorf, Emanuel's, Flint.....	267.44
Rev. G. Wacker, St. John's, Pigeon.....	123.27
Rev. Aug. Kehrberg, St. John's, Zilwaukee.....	75.00
Rev. H. Wente, Zion's, Crete, Ill.....	92.40
Rev. D. Rohda, Grace, Flint.....	23.62
Rev. G. Albrecht, St. Bartholomew's, Kawkawlin.....	19.75
Rev. M. Haase, St. Paul's, South Haven.....	113.80
Rev. W. Voss, Emanuel's Tawas City.....	148.41
Rev.'s F. and K. Krauss, Emanuel's, Lansing.....	1,254.64
Rev. H. Haase, St. Matthew's, Benton Harbor.....	715.27
Rev. A. Hoenecke, Grace, Muskegon Heights.....	143.55
Rev. W. Hueschen, Salem's, Owosso.....	177.10
Rev. J. Nicolai, St. Stephen's, Adrian.....	245.90
Rev. G. Ehnis, St. Paul's, Monroe.....	12.00
Rev. D. Metzger, St. Paul's, Remus.....	77.88
Rev. A. Fischer, St. Matthew's, Tittabawassee.....	40.14
Rev. J. Zink, Trinity, Bay City.....	72.25
Rev. J. Zink, Trinity, Bay City.....	277.86
Rev.'s O. and O. J. Eckert, St. Paul's, Saginaw.....	178.52
Rev. E. Hoenecke, St. Peter's, Plymouth.....	92.45
Rev. H. Zapf, Zion's, Monroe.....	519.90
Rev. O. Frey, St. John's, Saginaw.....	7.00
Rev. O. Peters, St. John's, Wayne.....	450.00
Rev. G. Luetke, Zion's, Toledo, O.....	300.00
Rev. G. Schmelzer, St. John's, Sebewaing.....	49.60
Rev. H. Engel, Zion's, Chesaning.....	72.00
Total	\$8,084.53

E. WENK, Treas.

GENERAL TREASURER'S STATEMENTS

October 30, 1930 — 16 Months

Receipts Distributed and Disbursements

	Receipts	Disbursements
FOR		
General Administration	\$147,605.32	\$ 67,581.65
Educational Institutions	174,840.39	283,541.94
Home for the Aged	9,865.97	12,311.57
Indian Mission	29,437.74	46,137.46
Negro Mission	16,849.51	22,930.11
Home Mission	126,431.73	152,115.46
Poland Mission	6,434.84	17,413.46
Madison Student Mission	2,531.99	4,766.67
General Support	16,487.52	26,832.57
Indigent Students	6,915.50	7,946.84
To Retire Debts	7,251.86	
Collections and Revenues	\$544,652.37	\$641,577.73
To Retire Debts, Rev. Brenner	67,731.40	11,538.01
	\$612,383.77	\$653,115.74
		612,383.77
Deficit		\$ 40,731.97

Statement of Collections for Budget Allotments and Arrears

	Receipts	Allotments	Arrears
	7/1/29 to	16 Months	
	10/30/30		
Pacific Northwest	\$ 1,688.72		
Nebraska	16,493.69		
Michigan	41,604.08		
Dakota-Montana	20,156.64		
Minnesota	90,919.50		
North Wisconsin	88,381.21		
West Wisconsin	94,279.95		
Southeast Wisconsin	84,869.49		
		\$650,000.00	\$213,786.12
			2,179.40
Total Coll. from Dists.....	\$438,393.28		\$211,606.72
From other Sources	2,651.17		2,651.17
Total	\$441,044.45		\$208,955.55
From Rev. Brenner	67,731.40		67,731.40
Total Collections	\$508,775.85		\$140,224.15
Altenheim to Bldg. Fd. ..	2,903.15		2,903.15
	\$511,679.00		\$137,321.00

Revenues	100,704.77	116,666.67	15,961.90
Total for Budget	\$612,383.77	\$766,666.67	\$153,282.90
Disbursements and			
Debt reduction	653,115.74	653,115.74	113,550.93
Deficit	*\$40,731.97		*\$40,731.97
Unappropriated		\$113,550.93	
Debts			
July 1, 1929		\$713,188.30	
Debts made since		122,984.77	
		\$836,173.07	
Debts paid		152,241.53	
Debt, October 31, 1930		\$683,931.54	
Decrease			\$ 29,256.76

THEO. H. BUUCK,
Treasurer.

GENERAL TREASURER'S CASH ACCOUNT

October 31, 1930 — 16 Months

Accretions

Cash Balance July 1, 1929	\$ 29,005.06
Collections for Budget: Districts	441,044.45
Collections for Budget: Brenner	67,731.40
Revenues for Budget	100,704.77
Church Extension Accounts Paid	10,447.86
Church Extension Revenues	617.28
Trust Funds previously reported	15,809.35
Fritz Pruditsch Est.	1,250.00
O. R. Pieper Est.	50.00
Seminary Bldg. Com. Wick Acct.	7,327.82
Sale of Assets	35,300.00
From Altenheim Fund	2,903.15
Fire damage Theo. Sem. paid	520.00
	\$712,711.14
Liabilities	
Notes Payable issued	\$ 99,562.26
Notes Payable paid	128,031.10
Minus	*\$28,468.84
Non-Budgetary Coll.	\$ 22,422.51
Non-Budgetary Paid	22,810.43
Minus	6\$ 387.92
Inmates Deposits	\$ 1,000.00
Inmates Deposits Paid	1,400.00
Minus	*\$ 400.00
Total Net Cash to Account	*\$29,256.76
for	\$683,454.38

Disbursed Therefrom

Budget Disbursements	\$641,577.73
Church Extension Loans	5,881.51
Church Extension Expense	144.76
Accounts Receivable	475.00
Institutional Cash Advances	375.00
1927-29 Budget Fund Remitted	56.40
1927-29 Trust Fund Remitted	3,236.40
1929-30 Trust Fund Remitted	4,854.61
Loan to Poland	800.00
Total Disbursements	\$657,401.41
Cash on hand, November 1, 1930	\$ 26,052.97

"QUITTINGEN"

Other Sources

Previously reported	\$ 2,615.17
Otto Kaap, Green Bay, Madison Student Church	25.00
Edw. Raether, Algoma, Madison Student Church	10.00
Rev. F. Senger, Rice Lake, Madison Student Church	1.00
	\$ 2,651.17

THEO. H. BUUCK,
Treasurer.

Christlicher Hauskalender für 1931

Abreißkalender für das christliche Haus.
(Importierte Originalausgabe.)

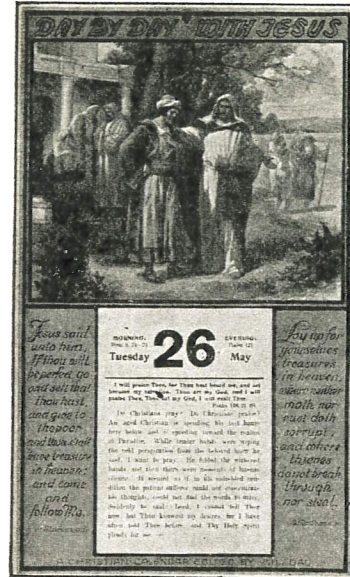


Der beliebte Abreißkalender mit einem Blatt für jeden Tag im Jahr. Außer Datum und Zeitangaben auf der Vorderseite eines jeden Blattes eine schöne Andacht, auf der Rückseite eine kurze erbauliche Geschichte oder ein Gedicht. Auf der Rückwand die Himmelfahrt Christi in prachtvoller Lithographie. Die hintere Seite der Rückwand zeigt ein Verzeichnis aller Mitarbeiter mit Angabe der von ihnen behandelten Tage.

Preis: Einzeln 60c, franko.

DAY BY DAY WITH JESUS

A CALENDAR FOR FAMILY AND PRIVATE DEVOTIONS
EDITED BY PROF. W. H. T. DAU, D. D.



O come, let us worship! Ps. 95, 6.

You have often heard this cry of a worshipper two thousand years ago.

The DAY BY DAY WITH JESUS Calendar reiterates this call to prayer in the family circle and in the solitude of your private room.

Fifty-three active church workers have joined in producing the 1931 edition of the Calendar.

The pad or block has 365 sheets, printed on both sides, 730 printed pages in all. (LARGER THAN MANY BOOKS.) Each sheet contains a brief meditation, based on a carefully chosen Bible text with appropriate prayers or Hymn Verse and suggested Bible Readings for every morning and every evening of the year.

The back shows the picture "Christ and the Rich Ruler" in finest Chromo-Lithography.

Price: 60c a copy.

SCRIPTURE TEXT CALENDAR FOR 1931



TO ALL LUTHERANS

A new feature of this calendar is the listing of the Gospel Lessons and Epistles for each Sunday. All vestment colors and special church holidays are shown.

Price: Single copies 30c; 4, \$1.00; 12, \$3.00.

The Scripture Text Calendar may also be had in German, but from a special edition with pictures (except cover) printed in the ducolor process and without the church-year feature.

Thirteen masterpieces of famous painters have been reproduced in rich, full color. Fourteen pages — 9¼×15¾ inches in size.

Thirteen full-color religious paintings suitable for framing. Brief stories of the pictures.

Preceding and Following Month Pads.

Phases of the Moon.

Flower and Birthstone of the Month.

A Scripture Verse for Every Day.

Golden Texts for Sunday School Lessons.

Gemeindeblatt = Kalender (Wisconsin = Synode)

Einzeln 15c.

Amerikanischer Kalender (Missouri = Synode)

Einzeln 15c.

Evangeliisch = Lutherischer Hausfreund = Kalender

von W. Willkomm.

Preis: 20c.

Northwestern Lutheran Annual (Wisconsin Synod)

Price: Single copies, 15c

Lutheran Annual (Missouri Synod)

Price: Single copies, 15c