

# The Northwestern Lutheran

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

Vol. 21.

Milwaukee, Wisconsin, October 28, 1934.

No. 22.

## THE GREAT WHITE HOST

By H. A. Brorson

(Translated from the Norwegian by N. J. Hong)

Who are you host in radiant white,  
Like thousand snow-clad mountains bright,  
Who waving stand with palms in hand,  
Before the throne of Light?  
They are the hero-host — the same  
Who through the great affliction came,  
And 'neath the flood of Jesus' blood,  
Lost all their sin and shame.  
Now evermore His courts they throng,  
And day and night His praise prolong,  
In lofty choirs, 'neath heav'nly spires,  
'Mid all the angels' song.

Despised, unknown, they wandered here,  
But see them in their new career!  
Before the throne, these poor unknown  
In priestly robes appear.  
'Tis true, oft sorrow and dismay  
Caused tears adown their cheeks to stray;  
But God above has now in love  
Wiped all those tears away.  
They now enjoy, forever blest,  
God's summer-feast and Sabbath-rest,  
Where Christ, the Word — the Lamb, their Lord —  
Is both the host and guest.

Then hail, ye mighty heroes! Yea,  
Hail thousand-fold! Thank God for aye  
That ye, each one, by faith strove on,  
And so did win the day.  
Earth's consolation ye held cheap;  
So, fare forever well, and reap  
What ye have sown with sigh and groan,  
God's Jubilee to keep.  
Wave high your palms! Rise, mighty throng!  
And swell the everlasting song:  
*Eternally, shall praise to Thee,  
O Lamb, our Lord, belong!*

Parkland, Washington, June 27, 1934.

## THE ONE HUNDRED AND FIFTH PSALM

Verses 24-26

### Israel's Affliction in Egypt

And he increased his people greatly, and made them stronger than their enemies.

He turned their heart to hate his people, to deal subtilly with his servants.

He sent Moses his servant, and Aaron whom he had chosen.

Four centuries had elapsed since the arrival of Israel in Egypt until its final exodus. During this time Israel had become a populous and mighty nation. It has been figured out, by computing the successive generations of Jacob in Egypt, that the number of men of 21 years or military age amounted to 600,000. Adding to these the number of males too young and too

old for military service, which, according to common calculation, is equal to that of efficient men, the number of males of all ages is raised to 1,200,000; and as this number must be doubled for the females of all ages, the whole amounts to more than two million souls. What an increase of Jacob's family during its abode in Egypt!

The first centuries in Egypt were centuries of great prosperity for Israel. Under the wise and efficient ruling of Joseph as prime minister, and long after, Israel enjoyed most exceptional privileges along every line of racial and economic advancement. Its solidarity as a nation had become firmly established. Indeed, Egypt had become to the children of Israel a pleasant land, Goshen the country allotted to them a place of abundance, and they were content to remain there.

But the tide turned. We are told in Exodus 1:8, "Now there arose up a new King over Egypt, which knew not Joseph." This king was of a different race and dynasty than the one preceding, and as such deviated from the policy of the latter. The reasons that had inclined the former dynasty to favor Joseph's people in Egypt would make no appeal to him. He refused to know Joseph even in acknowledging his remarkable services in saving the people of Egypt from economic ruin through famine and advancing its prosperity.

With a fixed determination to establish his rule as firmly as possible, and surmising a menace to his nation in the great number and strength of the children of Israel, this king called "Pharaoh," which was not a name but a title denoting the ruler — as Caesar among the Romans or Czar among the Russians —, spoke to this people: "Behold, the children of Israel are more and mightier than we. Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them out of the land." Ex. 1:9, 10.

It is here that Israel's affliction in Egypt begins. When we read in our Psalm, "He turned their heart to hate his people, to deal subtilly with his servants," the time of Israel's bondage had come. Pharaoh seeing the increasing numbers of the Israelites, and, fearing that they might ally themselves with the enemies of Egypt, took measures to render them a subject people and to check their increase.



It is said here that God turned the heart of Pharaoh and his people to hate the Israelites, and to deal subtilly with them. Of course, this does not mean that God caused or compelled them to hate His people, or that He approved of this, and regarded it as good in itself. But it does mean that as having all things under control, and nothing taking place without His proper agency and government in the matter, not even the human will, free as it is to do evil, and the worst passions of men being outside of His plan, God so ordered things, so governed the Egyptians becoming the most cruel enemies of His people, permitting them to suppress the Israelites with burdens and tortures undecipherable, in order to make it necessary that they should be removed from Egypt into the land He had promised Abraham and his descendents, thus carrying out His set plans regarding His chosen people.

We need not enlarge here on Israel's bondage in Egypt, inasmuch as no special afflictions are referred to in our Psalm. Yet we cannot refrain from reflecting on the unbearable hardships of this bondage to the Israelites. It is stated of Pharaoh that he dealt subtilly with them. This meant to the Egyptian ruler cruel oppression and hard tasks until the children of Israel were practically enslaved. What monstrous burdens were laid upon them, we are told in the book of Exodus. But the more they were afflicted, the more they multiplied and grew. As a final, desperate measure Pharaoh commanded that every son born to a Hebrew mother should be cast into the river and every daughter saved alive.

And it is here we see God's wonderful providence to deliver His people. The subtilness or wisdom of Egypt to crush the power and strength of the Hebrew race was brought to naught in Pharaoh having to bring up, educate and prepare the very man who was to be used of God to defeat all the wicked purposes of the king.

#### The Call of Moses

"He sent Moses his servant; and Aaron whom he had chosen."

From Pharaoh's wicked decree of killing all male children among the Hebrews, Moses was saved by his mother's faith. "By faith Moses, when he was born, was hid three months of his parents." Hebrews 11:23. His mother had faith in God; and her faith was applied in a practical way in the care of her child. Wonderful child, wonderfully preserved, and wonderful his destination! That babe in his ark of bulrushes in "the flags by the river's brink" was the leader whom God had chosen to deliver the children of Israel from bondage and bring them back to Canaan.

"He sent Moses his servant." There is a similarity between this statement of the Psalmist and that of St. Paul in Galatians 4:4: "When the fulness of the time was come, God sent forth his son." Indeed, times and

conditions prevailing at the sending of Moses were ante-typical of those at the coming of Christ into the world. When God told Abraham that his seed should "be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years," He added, "and also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance." Genesis 15:13. The fulness of time for both judgment and deliverance had come; the purpose for which God had taken the seed of Abraham to Egypt, to make a great nation, had been accomplished. And now that Israel had, under the very affliction imposed upon them in that land, been brought up to be God's chosen people, and had turned unto God crying for deliverance from their bondage, the Lord said: "Behold the cry of the children of Israel is come unto me . . . I know their sorrows; and I am come down to deliver them from the hand of the Egyptians." Exodus 3:7-9.

Thus in the deepest of Israel's oppression God sent them the deliverer. At the time when Pharaoh issued his wicked decree to have all male children of Israel killed, thus to exterminate God's people, Moses is born, and raised at Pharaoh's own court to become its savior. Behold God's wonderful plans for the deliverance of His oppressed people! Let God's people — the Christian Church never despair. Though at times great tribulations and persecutions may visit her under God's permission, yet in due time deliverance will surely follow; and deliverance shall be followed by great blessings, by glory and honor.

Moses himself did not feel himself competent for the charge committed to him. When God's first call to be the deliverer of His people came to him at Horeb in the burning bush, Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Exodus 3:11. Again, chapter 4:1 he said, "Behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee." And finally, as to the formal transaction he was to enter with Pharaoh, he said unto the Lord, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue."

But it was God and God alone who not only took special pains to train Moses his servant to become the leader and deliverer of His people, but also made him capable of such leadership. See how He educates the child Moses through the agency of his Hebrew mother, who despite the fact that the child at his finding in the bulrushes of the Nile had been adopted by Pharaoh's daughter as her son, had instilled in his heart the fear and knowledge of the God of Israel. See how He trains Moses in the arts and wisdom of the Egyptians at the royal court of Pharaoh, until he was forty



years old, when he left that court for good, renouncing the title "Son of Pharaoh's daughter" and all that went with it, "to visit his brethren the children of Israel" with an earnest desire and purpose to deliver them from the Egyptian bondage. Acts 7:23. See how God, to legitimate Moses as the leader of His people divinely appointed, gives him power to perform miracles such as transforming his rod into a serpent before the eyes of the people, and, finally, to enable him to carry on the final transactions with Pharaoh for the release of Israel from Egypt, how He appointed Aaron, the brother of Moses, and high priest of Israel, to be his spokesman before the council of the king, thus joining this spiritual leader in commission with Moses.

Behold, how wonderfully God prepared Moses for his leadership, and the deliverance of His people. It was by His power alone that Moses was qualified for such great task. Moses was what God made him to be, no more and no less.

How much the words of our Psalm do involve! "He sent Moses his servant." And yet greater and by far more significant is the underlying meaning the New Testament attaches to these words.

#### New Testament Declarations Concerning Moses' Faith

From the eleventh chapter of Hebrews we learn that the transactions of Israel's deliverer were governed by faith — faith by which he looked down the centuries and saw the One whom he foreshadowed, the **Greater Deliverer** of mankind from the bondage of Satan and his infernal powers. Hear the statements made concerning Moses. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invincible."

How glorious was the triumph of Moses' faith in so great a task of being the divinely appointed deliverer of God's chosen people, renouncing the glorious title of being heir to the royal throne, "choosing rather to suffer affliction with his people," and "esteeming the reproach of Christ greater riches than the treasures of Egypt!" Moses truly foreshadowed the One who was a greater deliverer than he — the God-man Jesus Christ who delivered His people from a bondage infinitely greater of dire consequence than that of Israel in Egypt.

J. J.

— "Where Christ reveals Himself, there is satisfaction in the slenderest portion, and without Christ there is emptiness in the greatest fullness."

#### COMMENTS

**On Christian Reunion** the Rev. Leonard Hodgson, Canon of Winchester and Secretary of the Continuation Commission of the World Conference on Faith and Order, reports in the Living Church: "For the first time, we believe, in Christian history, there emerges a mature series of proposals (containing a Basis of Union and a Constitution) which have the following features:

(1) A positive statement of faith, which in its presentation of the Divine Revelation refers to no other documents than those of the Holy Scriptures, and to the Apostles' Creed and the Creed commonly called the Nicene Creed, witnessing to and safeguarding that faith.

(2) The attempt to unite in one Church the three elements of ministry and Church government, namely the Episcopal, the Presbyterian, and the Congregational."

Canon Hodgson cites five church unions of the immediate past as examples illustrating the foregoing statements. Among them the United Church of Canada, embracing the Presbyterian, the Methodist and the Congregational Union; while the Anglican Church and the Baptist Union wisely stayed out of it. This unhappy union of churches has not been productive of any great spiritual blessing or harmony.

He also mentions the union of the Wesleyan, the United Methodist, and the Primitive Methodist Churches, achieved in 1932. This is but an organic unity of church bodies belonging to one denomination and of practically one faith. The same applies to the understanding and the intercommunion existing between the Lutheran churches of Norway, Sweden, Denmark, Iceland, and Finland. All of these subscribe to the Confession of Augsburg.

True knowledge of the real nature of the Church of Christ on earth is indeed a rare thing. Most of the confusion of thought is caused by the ignoring of our Lord's solemn declaration before Pilate on the eve of His death: My kingdom is not of this world. Most unthinking and misinformed churchmen believe the Church to be an outward kingdom or realm within strictly observable limits and lines, a body of Christ that can be and should be very clearly seen and observed by human eyes. The tendency therefore is to make the kingdom of God or the Church a powerful force in politics, in economics, in social life. Today there is an insistent cry by the sectarian churches to make the Church the ruling power and the arbiter that is to solve all the manifold problems of humanity here on earth. The church is to be used for the purpose of bringing about reforms in state and society, so that civil justice and prosperity in earthly things shall be attained.

It falls upon deaf ears when these misguided lead-



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

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

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

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

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

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all news items to Rev. F. Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

ers of the blind are told that the Church is not an outward institution at all, with outward power and weapons and rule, but that the kingdom of God is, as our Lord plainly says, within you, Luke 17:20-21. They can never seem to learn that the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, as St. Paul says, Rom. 14, 17. Every Lutheran Christian knows, or should know, that the Church or the kingdom of God consists of believers, sanctified by faith, invisible to men, is in fact the active ruling of Christ in the hearts of men through his sceptre of the gospel. Our forgetting that often brings us to grief. Z.

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**Nazi Pagans and Liberal Pastors** As reported by the Rev. John Evans in the Chicago Tribune, the Rev. Theo. C. Hume, pastor of the New England Congregational Church at Chicago, returned recently from a summer's stay in Germany, His verdict after close study of conditions obtaining in the new paganism developed under Reichsfuehrer Hitler's encouragement "is not as bad as it sounds; in fact it is no worse than much liberal preaching of American pulpits." Mr. Hume does not think that the new paganism is a step in the right direction.

He says, "If almost any American liberal were to listen to any of the comparatively few neo-pagan Nazi preachers he invariably would come away wondering what was wrong with it. If the Nazi pastor could speak English he would be welcomed into innumerable American pulpits. These preachers, only a very small group as compared with the whole of the German clergy, emphasize the innate goodness and divine attributes by appeals to the character of Jesus, the valor of Odin, and the vigor of Thor. There is nothing particularly new in that sort of preaching. The main difference between American liberalism and German neo-paganism is motive."

The Rev. Mr. Hume correctly says that Christianity has always laid stress on man's sinfulness. Modern American liberalism, the new German paganism, and humanisms of all ages have said that man is essentially good and all he needs is the right kind of encouragement and the right kind of surroundings and then some sort of a Utopia (a land found nowhere) will be just around the corner. Thus, the latter sort of religion, he said, is seen to be the better sort on which to build a nationalism.

We believe that this is a just estimate of the ministerial wisdom spouted by so many modernistic and liberalistic clergymen from their pulpits. God is good, man is good, Christ is good, the world is right and good; and if anything is wrong, teaching by precept and example will set it right. That is at the basis of our fanatic and fond belief in the public school as the safeguard of the republic and the uplift of the race. That is the content of the modern "social gospel." That blind belief in the inborn goodness of man, that has been so often, nay that is daily refuted by experience, can not be uprooted out of the hearts of these foolish unbelievers. They reject the gospel of Jesus Christ, the very Son of God, and Him crucified, as foolishness, yet have absolutely nothing to take its place for the rebirth of man, or the cure of the manifold ills under which he groans and in which he dies. But the liberalistic preacher of the day will not heed this criticism by one of their number, for they are under the judgment of God for having had the light of the Gospel and having thrown it away to follow strange gods. Moreover it is the lodge religion that man is not born in sin and hence needs no redemption through a bloody sacrifice. Z.

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**Marconi and the Problem of Life** Every once in a while some outstanding scientist will be honest enough to admit the inability of human reason to solve the mysteries of life and of the true inwardness of nature. Such a one is Guglielmo Marconi, the man who invented wireless telegraphy. At a meeting of scientists in Venice he had this to say, according to the news dispatches: "The mystery of life is certainly the most persistent problem ever placed before the thought of man. There is no doubt but what from the time humanity began to think it has occupied itself with the problem of its origin and its future — which undoubtedly is the problem of life. The inability of science to solve it is absolute. This would be truly frightening were it not for faith."

He went on to recite all the triumphs of modern research among the stars of heaven and the composition of atoms, where man succeeds in only drawing the bare outlines of huge figures beyond the power of the mind to grasp — but when it comes to the



problem of life and death, man is confronted by a book closed with seven seals.

There remains but faith, and that faith based upon supernatural divine revelation is destroyed today by the mind-idolizing scientists in their silly pride. How much wiser is the believing Christian! Z.

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**The Conscientious Objector** Under the above head an editorial of the Omaha-Bee News said in part: "Rev. Theodore Sheppard of Humboldt, Neb., quit his post as a chaplain in the CCC rather than attend the dance. . . . Rev. Mr. Sheppard is entitled to consideration that in adhering to his personal views he has made a considerable sacrifice. His place as a chaplain in the CCC paid him far more in money than he had received as pastor of a rural congregation, and had other attributes that were attractive to the young preacher."

The chaplain referred to is a Presbyterian. We are not in sympathy with the practice according to which the government hires chaplains for its law-making bodies, CCC camps, etc. We believe it to be a mingling of church and state. Since, however, it does, and the minister accepting such a post as chaplain is under the command of a superior military officer, such clashes between the chaplain's conscience and the commanding officer's authority, as alluded to in the above editorial, are always possible and even probable. Here at least was a man who stood by his convictions, so that he resigned his position, said to have paid a salary of \$250.00 a month, rather than to violate his conscience by attending a dance.

Would to God that we had more such conscientious objectors among our church-members, in accordance with the advice of Solomon, "My son, if sinners entice you, consent thou not"! That the modern dancehall is no proper place for our Christian young people, ought to be evident. The immodest conduct at the average small-town dancehall, coupled with the drinking on the part of those of both sexes, is a scandal even to respectable unbelievers. To say the least, to patronize such places and to enjoy them is a sign of worldliness, and the apostle says, "Be not conformed to this world but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God." Is it possible for the Christian to conceive of opening such a riotous evening, or rather night, with prayer? Would not that be blasphemy? Will the Lord Jesus go along? Will he not rather take a sad leave? "Whatsoever ye do in word or deed do all in the name of the Lord Jesus."

I. P. F.

—"The modern Gospel is just a crusade against smoking and drinking for the most part, a panacea for degenerates — a degenerated Gospel for moral degenerates."

— Samuel Levermore.

## THE RELIGION OF GOOD INTENTIONS

People often tell us: "It makes no difference what you believe. As long as you mean well and are sincere in your religion, you will get to heaven all right." Let us concede from the outset that sincerity in religion is important and indispensable. Membership in an orthodox or right-teaching church avails nothing without sincerity. A mere profession of the lips is not enough. Paul writes, Rom. 10: 10, "With the *heart* man believeth unto righteousness." Jesus says, Matt. 15: 8, "Ye hypocrites! well did Esaias prophecy of you, saying, this people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me." Likewise, 7: 21, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Ananias and Sapphira belonged to the right church and went through all the outward motions of true Christianity, but since it was only an outward show and lip profession, since sincerity was lacking, quick condemnation came upon them as a warning to all who should be tempted to follow in their footsteps.

But though sincerity is an essential part of God-pleasing religion, it does not follow that religious sincerity is in itself a God-pleasing religion. To say, "If you are sincere in your religion, you will get to heaven no matter what you believe," is just as foolish, and a million times more disastrous, as to say: "It makes no difference what train you take. They will all take you to Milwaukee. It makes no difference what highway you take or in what direction you drive your car, you will reach the place you are headed for. The only thing that matters is that you are sincere about it and have the good intention of getting there." The one is just as false and ridiculous as the other.

There certainly is no warrant in Scripture for the happy-go-lucky attitude that all religious roads lead to heaven as long as they are traveled with zeal, sincerity and good intentions. Paul writes, Gal. 4: 18, "It is good to be zealously affected always in a *good thing*." Of his fellow-countrymen, the Jews, Paul writes, Rom. 10: 2f, "I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Paul gave the Jews credit for sincerity and good intentions, yes, for the most enthusiastic and self-sacrificing zeal in their religion. But he did not say that their fervent religious zeal was bound to save them. On the contrary, he deplored the fact that their zeal was not according to knowledge, that they were wasting their zeal in a false and hopeless cause, so that in spite of their fervent religious zeal they were doomed to eternal perdition. He introduces his statement concerning their zeal with the words, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." But he saw no hope of that as long as they



went about to establish (no matter how sincerely and zealously) their own righteousness instead of submitting to the righteousness which God offered them in His Son Christ Jesus. And if mere religious sincerity or meaning well could save, why did Jesus leave with His disciples the command to evangelize the world? Why did He then say, "Go ye into all the world and preach the Gospel to every creature?" The heathen were sincere in their religion. They meant well. And yet He considered it necessary for their salvation to have the Gospel preached unto them.

All the talk that being sincere and meaning well in one's religion is all that is necessary, regardless of what kind of religion, is nothing but shallow sentimental rot. It is the religion of natural man who receiveth not the things of the Spirit of God. No man has a right to lay down the terms on which he will be saved. God has a word to say about that. Jesus says, Matt. 15:9, "In vain they do worship me, teaching for doctrines the commandments of men." This talk about, "it makes no difference what you believe, as long as you are sincere" belongs to the class of commandments of men which Jesus pronounces a vain worship. The Bible knows only one way of salvation, and that does not consist in mere religious sincerity but in faith in Christ. Jesus says, "I am the way, the truth and the life; no man cometh unto the Father but by me." Peter says of Jesus, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." That is the only way of salvation that God's Word knows. All the religious zeal and sincerity in the world can not save the man whose religion is not centered in the Lord and Savior Jesus Christ. "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God." Sincerity and good intentions in religion can not save, because they do nothing to remove the one great obstacle which bars man's way, namely sin. The only way to remove that is to dip it by faith into the fountain filled with blood which poured in a crimson stream from Calvary's cross, for "the blood of Jesus Christ, God's Son, cleanseth us from all sin."

The statement, "It makes no difference what you believe as long as you are sincere," appeals to natural man. It chloroforms his troubled conscience. It is tolerant, and the world today worships at the shrine of religious tolerance and broad-mindedness. But it is merely one of the many nice-looking schemes of the devil to destroy precious, blood-bought souls. Over against such tolerance and broad-mindedness every true Christian will take his stand with Paul who says, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

I. P. F.

— True faith can only rest on God's estimate of Christ, not on inward thoughts and feelings.

— Selected

## THE WORK OF OUR SYNOD IN POLAND

### 3. The Reasons That Are Given For Calling Us

(Continued)

What reasons do the people give for calling on us for help? We find that the same reasons obtain almost every time and everywhere. People will not leave their church over here if they possibly can stand it, if they stay. The building seems to be part of them. They must have good and heavy reasons, if they do it. And that is the explanation why the same reasons turn up every time. Surely, sometimes they vary a little or one or the other reason is more pronounced, or a new reason is brought forth. We read in the report of Joint Synod of 1923 that the people called on our Synod to bring the pure Gospel to them. And today it is the same thing they want. Before me lies a letter which I received a week ago. One of the pastors of the Free Church was called to a new place. He reports on his visit to this new place in this letter. He reports that the people gave four reasons why they called on him. I shall just give those reasons as he wrote them down. First: They are not fed spiritually. Their souls must starve. Second: All they hear in church is political talks or speeches on economical questions. Third: the consciousness of being Lutherans is being killed off and the sects, the Baptists, Methodists, are getting the people. Fourth: The minister by his way of living is a big stumbling block. He gives great offense by borrowing money all over and not paying it back and still more by his drinking to excess. These people have sent delegations to Warsaw to the consistory and asked for relief, but in vain. Sometimes additional reasons are given, as for instance: The minister is only after the money and does not care in the least for the souls. And how often this is true! Or the tyranny of their minister or of the consistory is given as reason. But the main complaint it: We do not get the Bread of Life. Our souls must starve. We do not hear the Gospel. — And anybody who has been in Poland for any length of time and looked into conditions can not help but feel sorry for the people. They have churches and ministers but have nothing for their soul. And the worst is, the most of them do not know it and do not care for it. They are spiritually dead. They do not need a church, they do not need a minister, except to baptize their children, confirm them, perform the marriage ceremony for them and when they themselves die, to bury them. But they do not go to church; they are living like heathens. They have no confidence in their ministers. And many others left the church and joined the sects, because there they at least heard some Gospel and found some spiritual life.

Sometimes, when we are called somewhere, we hear other reasons too, which go to show that those



people are not looking for the Gospel, nor for the Lutheran doctrine, but for a **free** church, where they would not have to pay anything. At one time a very urgent call came from some place. The Revs. Bodamer and Maliszewski went there. When the people were asked: "Why did you call us? What were your reasons? Have you any complaint against your minister?" To the last question they answered at once: "No." Being pressed for an answer to our questions, it at last came out after much hedging, that the state church was too expensive. They thought they could get along cheaper if the free church would take care of them. We told them what the Word of God says about giving and went our ways. And another time we received a petition signed by about sixty names, asking us to take care of them. And they were stating right in this petition that they took this step because they were looking for a cheaper church. And at another place a man who had not been reelected as a member of the church council wanted the free church to work his spite on the Ev. Augsb. Congregation, and so on.

But before we close this chapter we will have to show at least one cause why conditions in the state church are as they are. One of the main causes is the work of the Evangelical faculty at the university at Warsaw, where the ministers for the state church are trained. If we know what is going on there, what the students hear there from their professors, we do not wonder any more why the ministers do not preach the Gospel. A pensioned teacher just lately met one of his former pupils who during the last years studied theology at Warsaw and just finished the course there. He is to be ordained for the ministry in March. Cynically he told his former teacher, who is a true Christian and a Lutheran, that he could not believe that the Bible is the Word of God, because there were so many things to be found there that simply could not be true. He could not believe that God made the world, the world existed of itself. Neither could he believe in the Holy Trinity or that God is triune, because that is against all reason. And he told this old man who expostulated with him: "Well, our professors ought to know it; they told us so. Asked how he could enter the ministry if those were his convictions, he said: "I have to live. That's what I studied for.

In 1925 the dean of the Evangelical theological faculty at the University of Warsaw, Prof. E. Bursche, published a pamphlet bearing the title: "The theological faculty at Warsaw, its task and problems, its sphere and its methods of working. He talks of the task of the theological faculty, its work that it has to perform. But in the whole pamphlet the Bible, the Gospel, the confessions are not mentioned. Nor is the name of Jesus or His work or His person men-

tioned. Not a word about grace, faith, salvation, the Holy Trinity, of the Holy Ghost, of the way to life. Yes, we might say not a word about Christianity. There is not a hint of what the Bible demands of a pastor. He says: "I must most energetically protest against those who think that the first and main task of the faculty should be to serve the practical needs of a given church." Again: "The church in the nature of the thing moves in an altogether different sphere of interest than the faculty which serves science." Again: "Yes, the faculty has a practical task before itself; as among others the preparation of workers for the church. But not in this wise that the deepening of the religious life of the students should be its task, much less in this that the faculty should put a moral pressure upon them. Practically the faculty fulfills its task when it introduces its students to the different problems connected with the religious life of the individuals in the present time as well as in the past, and when it leads its hearers in this wise so they are individually able to study and to judge the different phenomenons of religious life." And again: "To the sphere of research of the Ev. theol. faculty at the present time neither belongs God nor the deity — but the religious perception of faith and its different manifestations in history —, things which make clear unto us the different forms of the human piety." And again: "What we have said so far in general of the methods of research as used by the Ev. theol. faculty at Warsaw should be convincing proof that here any confessional narrowness can not even be thought of." But this will do to convince the reader that this faculty does not deserve the name Christian. Is it any wonder that the ministers, which are trained by such a faculty, do not know anything of the Gospel and do not believe the doctrines of the Bible?

(To be continued)

W. B.

#### MRS. LYDIA GIESCHEN

On the 12th of September Mrs. Lydia Gieschen, the widowed wife of the sainted Pastor H. Gieschen, was summoned to her eternal rest. Lydia Gieschen was born on the 12th day of November, 1869, on the so-called "Zionsberg" in the vicinity of Jefferson City, Missouri, as the first child of Pastor and Mrs. Carl Thurow.

At her age of five years her father accepted the pastorate of the St. John's Lutheran Church at Root Creek, Milwaukee County, where she attended the Christian day school. In the year 1883 she renewed her baptismal vow and was received as a communicant member of the church by the rite of Confirmation.

On the 8th day of April, 1888, she entered the bonds of holy matrimony with the Rev. Henry Gieschen, who at that time served the congregations at Slades Corners and Lake Geneva. This happy union was



blessed with ten children of whom one daughter preceded the mother into eternity.

In the 1891 her husband accepted a call which was extended to him by the Lutheran Church at Flatville, Illinois, where the young pastor and his wife resided for seven years. In the year 1898 Pastor Gieschen moved to Paris, Wisconsin, with his wife and family. In the year 1900 Pastor Gieschen then accepted a call to the congregation at Wonewoc, Wisconsin, where he then resided for a period of seven years with his family. In 1907 Pastor Gieschen accepted a call to the Lutheran Jerusalem Church at Milwaukee, Wisconsin, and during the many years of his pastorate here his wife was a true helpmeet and companion to her husband in his calling. During the forty years of his ministry in the various congregations, Mrs. Lydia Gieschen was beloved and honored by the members for her true friendship, her kind hospitality, and her willingness to make sacrifices and lend a helping hand to all those in need. With a true sacrificial spirit she was determined that all her children be given an opportunity to enjoy the benefits and blessings of a higher education in schools of Christian education. With the assistance of her husband she was particularly concerned that her sons be given the opportunity to prepare themselves for the work within the church.

Mrs. Lydia Gieschen was a simple, humble, and true-hearted disciple of Christ, and during her earthly pilgrimage she found strength and hope in Jesus as her Savior. Her faith in Jesus was her highest treasure. During the days of her illness she manifested true Christian patience. In the home of her son and his wife, Pastor and Mrs. Henry Gieschen, she was cared for with tender solicitude.

The departed was especially interested in the work of Christian education, and she was ever willing to extend a helping hand to poor, but gifted, young men who desired to prepare themselves for the work in the Church.

The funeral service was held on the 15th of September in Jerusalem Lutheran Church. The large assembly was addressed by Prof. A. Pieper of the Lutheran Theological Seminary at Thiensville on the basis of the words, "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord." Rom. 8: 38-39. The funeral services in the home of the departed were conducted by the undersigned. Her mortal remains were laid at rest in the cemetery of the Ev. Lutheran St. John's Church at Root Creek, Wisconsin, where Pastor Wm. Mahnke officiated.

The days of her earthly pilgrimage were 64 years

and 10 months. She leaves to mourn her children, Pastor Theodore Gieschen, Mrs. Lydia Maas, Mrs. Angelica Ave Lallemand, Pastor Henry Gieschen, Mrs. Lenchen Koelpin, Pastor Walter Gieschen, Prof. Paul Gieschen, Mrs. Agathe Martens, Pastor Victor Gieschen, sons-in-law, daughters-in-law, grandchildren, brothers and sisters.

We are comforted with the words, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." Rev. 7: 14. A. Halboth.

#### ENROLLMENT IN MISSOURI SYNOD INSTITUTIONS

The following enrollment figures concerning the colleges and seminaries of the Missouri Synod were published in *Der Lutheraner*. A total of 438 students were registered for the new school year of the St. Louis Seminary. In accordance with the policy inaugurated several years ago members of the second-year class are required to stay away for a year before entering the final year of the course. Otherwise there would actually be 628 students enrolled this year. The Seminary at Springfield reports 21 new students and a total enrollment of 110, which, however, includes 26 who are to spend the year as vicars. Ft. Wayne reports 67 new students and a total enrollment of 186. Milwaukee: 61 new students and a total of 273. St. Paul: 49 new students and a total of 187. The other institutions had not yet reported on their enrollment. I. P. F.

#### AN UNUSUAL ANNIVERSARY

On the first Sunday in October the Rev. E. A. Duemling, institutional missionary of Milwaukee, completed twenty-five years of service as a missionary-pastor at the penitentiary of Wisconsin. Several hundred inmates gathered in the prison chapel for this unusual anniversary. The pastor spoke on 1 Cor. 2: 1-5, and gave a review of his missionary activities during the past twenty-five years at the institution. Congregational singing, vocal solos and instrumental, music enhanced the beauty of this festival service. Beautiful flowers and silver floral pieces decorated the altar, chancel, and lectern. More than one hundred thousand inmates attended the services conducted by the missionary during the past quarter century. Church attendance at the prison is optional, not compulsory. He contacted with thousands of unfortunate men in the personal interviews. Such interviews being voluntary requests in written form by the inmates. Many have been instructed and confirmed, others have asked for baptism, still others received the sacrament of Holy Communion, among these many life-convicts. Eternity alone will reveal the full blessedness of missionary work among these dejected and rejected men,



but accepted by a merciful and gracious Savior, if they but repent and believe in Him, for "the Son of man is come to save that which is lost." The great mission command, which the Lord of the harvest has given His church: "Go ye into all the world and preach the gospel to every creature," includes also these people. A sincere Christian will put his whole soul into this work of missions, in order to help his fellow-men to a saving knowledge of the truth as revealed in the Word of God and in the life and teaching of Jesus Christ. There is but one power to save: The Gospel of Jesus Christ. E. A. D.

### ALABAMA LUTHER CONVENTION

The eighteenth annual convention of the Alabama Luther Conference was held August 15-19 at Catherine, Ala. (St. Philip's, G. S. Roberts, pastor), the Lamison and Midway congregations of the circuit assisting in entertaining.

Chairman Chas. Peay, in the opening address, based on Acts 9:6, showed that St. Paul in his prayer implied that missionary endeavor is work — God's work — our work.

Sermonettes on "Self-righteousness," "Why a Christian Should Attend Church Regularly," and "Why the Lutheran Church is a Blessing to This Community," were preached by Pastors L. H. Means, Theo. Johnson, and P. R. Hunt, respectively. In a paper on "Why Each Congregation Should Strive to Raise Its Budget," Supt. Edw. A. Westcott pointed out that the Field, as such, in arrears in its reasonable guaranty on its pastors' salaries, is face to face with a crisis: either raise the budget, or stand by and witness the closing of the school doors over against our 3,000 children. Other papers: "The Lutheran Church, the Bible Church," Rev. I. S. Holness; "The Doctrine of the Holy Ghost," Rev. D. Robinson; "The Office of Deacon," Rev. A. Dominick; and "Christ's Coming to Judgment," Rev. A. W. Dreier.

Two sessions of the Alabama Lutheran Teacher's Conference were held. The Program Committee arranged for a few teaching demonstrations in Bible History and Reading; a paper on various problems confronting the mission schools together with their solutions (Teacher I. L. Bridges); and other items. In the sectional conferences the Field Superintendent availed himself of two sessions with the lay delegates and day-school teachers.

A resolution setting the Harvest Home-Mission Festival collection goal at \$1,200.00 was adopted. The monies will be used for home purposes. In a report on Alabama Lutheran Academy (Selma, Ala.) a plea was made for all-around support during the coming year.

The annual Sunday-school Convention occupied a morning and an afternoon session, Sunday-school

delegates were in attendance. Prof. W. W. Steward, Chairman, opened the Convention with an inspirational address. Reports revealed declining attendances. It was pointed out that the Small Catechism should play a more definite part in the program of the Sunday-school. The Sunday-school at Nyland won the "Banner," showing a gain of 141 per cent in all departments. \$125.00 were raised as a thankoffering for the Missionary Board. — The amount to be collected next year will be used for African Missions, God willing. A program on "The Bible" was rendered by the children of St. Philip's Sunday-school.

A stereopticon lecture on African Mission work was presented by Superintendent Westcott and Pastor A. W. Dreier.

Sunday-school was attended by all pastors, teachers, and delegates, and taught under three departments. The "Gospel Sermon" was delivered by the Rev. W. T. Eddleman, exhorting to the hearing and the doing of God's Word. In the afternoon services Pastor W. J. Tervalon preached the sermon on Missions, showing, from Mark 16:15, 16, the necessity of, and the ways and means of doing, mission work. Superintendent Westcott delivered the closing address, basing his words on Matt. 18:15-17; Ezek. 3:17-21, and Is. 56:10, 11. He showed the gravity of offenses; their effects; the importance of exercising Christian brotherly admonition; the workers' responsibility; and the duty of lay members in this particular.

Three students from Greensboro, North Carolina, will do supply work in Alabama. Candidate Brice L. Thompson has been added to the ranks.

God willing, next year Conference will convene at Camden, Alabama.

Convention motto: "Study to Shew Thyself Approved Unto God, a Workman That Needeth Not to be Ashamed, Rightly Dividing the Word of Truth."

A. Dominick.

### TWENTY-FIFTH ANNIVERSARY FESTIVAL

On October 7 St. Luke's Ev. Luth. Congregation at Lemmon, So. Dak., commemorated its twenty-fifth anniversary of the founding of its congregation together with its annual mission festival. Again we had evidence of the truth of God's promise that His Word shall not be preached in vain and not return void, but accomplish whereunto it is given and sent. He it was that moved the hearts of His children of the Minnesota Synod at that time to send missionaries west to the prairies of Dakota to preach the Gospel. Many may have had their doubts at the time as to the advisability of doing this, feeling that the fruits would not warrant the money being spent. Today, however, after seeing the fruits His Word has wrought, we cannot but marvel and thank Him for



His grace and mercy shown by having His servants sent here.

St. Luke's Congregation at Lemmon, So. Dak., was organized on October 9, 1909, with Pastor Wm. Pankow as its pastor. Its charter members were: John Erlenbusch, S. Harmel, Herman Frerking and Carl Schneeberger. Of these only one, John Erlenbusch, was privileged to partake of this joyous festival, having served as an officer of the congregation from its beginning. At first services were conducted in a public school building until in 1911 the congregation was able to build its own house of worship, which has served as such to the present date. Following pastors have served the congregation: Wm. Pankow 1909-1911, Julius Lenz to 1913, H. A. Hopp to 1916, H. A. Kuetter to 1919, W. P. Haar to 1923, C. Hinz to 1925, D. F. Rossin to 1931, and since then Pastor F. E. Blume.

Two festival services were conducted in both of which the Word was proclaimed in the German and English language by the undersigned; numerous guests from neighboring congregations taking part in the festival. The offering taken was for the benefit of Synod's missions. May God continue to bless this congregation in the future as He has done in the past.

S. B.

### JUBILEE SERVICE

In our church life it is something out of the ordinary when a pastor or teacher is permitted to serve in the same congregation for nearly a half century. It is the grace and mercy of the Lord which permits a servant of the Church to labor in His Vineyard for many years. The St. Matthew Congregation had the rare privilege and opportunity of celebrating the fortieth anniversary of Mr. Albert Brockmann on Tuesday evening, October 2. Mr. Albert Brockmann was called to St. Matthew as a teacher in the year 1894 from the town of Franklin, Wis., and during these forty years of uninterrupted service in the same school and church, he performed his difficult tasks with the help of the Lord to the satisfaction of the people who had called him.

Unbeknown to the jubilarian, the congregation arranged to celebrate this fortieth anniversary of their teacher in a fitting manner. In the church celebration the undersigned based his words on Psalm 31:15, "My times are in Thy hands." The combined choirs, consisting of approximately 130 voices, rendered the song in honor of their teacher and choir leader, "The Lord Hath Helped Me Hitherto." The children of the Christian school beautified the services with the singing of the hymn, "Beautiful Savior." At the conclusion of these festive services a token of gratitude and appreciation for these many years of service was handed to the jubilarian by the President of St. Matthew Church.

May the Lord God in His mercy and love grant many more years to the jubilarian in this blessed work of Christian education.

A. Halboth.

### TWENTY-FIFTH ANNIVERSARY

Thursday evening, September 27, Immanuel Congregation of Hadar, Nebraska, gladdened the heart of its pastor, Geo. Tiefel, because it remembered the twenty-fifth anniversary of his ministry. This particular day was chosen to give all members of the Nebraska Central Conference, which was meeting there at the time, an opportunity to be present.

1 Cor. 1:23-24 was the text chosen by Pres. J. Witt for the German jubilee sermon. Pastor I. P. Frey, chairman of the conference, read many letters of congratulations and all wishes for the future, from neighboring congregations, congregations formerly served by P. Tiefel, relatives, and brothers in the ministry.

Nor were the usual purses forgotten. Mr. Raasch, president of the congregation, presented the gift of the congregation and Pastor Frey that of the conference.

Before we were permitted to go to the school basement to spend a few hours in eating, drinking, and visiting, Pastor Tiefel concluded the service with a few sincere words of gratitude to his congregation, to the conference, and especially to God, and a prayer that we continue to pray for each other for strength and courage in the building of God's kingdom.

It was a happy evening!

G. L. Press.

### FROM OUR CHURCH CIRCLES

#### EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference will meet at W. Mequon, Wis., Rev. J. Schaefer, on November 6 and 7, 1934, 9:30 A. M.

Papers: E. Ebert, C. Otto, H. Shiley (E. Tacke).

Exegesis: Rische and Hoenecke.

Sermon: Tuesday evening, Keibel (Kneiske).

H. Shiley, Sec'y.

#### CENTRAL CONFERENCE

The Central Conference will convene November 6 and 7 at Richwood, Wis., Pastor Ad. Dornfeld, at 10 A. M.

Order of business: Tuesday, 10 A. M., opening; 10:20, H. Geiger: The Christian Training of Peter etc.; 1:30, Opening; 1:50, Discussion on the last Essay of Prof. Fleischer: What According to the Word of God is the Duty of the Church in Regard to Missions? 3:00, Report on Finances; 3:30, Miscellaneous. Wednesday, 9 A. M., opening; 9:30, Sermon Critique and Order of Business; 9:45, E. A. Pankow: A Discourse on the Length of the Days, in which God created all Things; 1:30, Prof. Schmeling: Continuation of Exegesis on Jude with special Reference to V. 9.

Substitutes: W. Eggert: "Seelsorge" on the Part of the Pastor and Congregation on its Delinquent Members; G. W. Fischer: Proper Planning of Church Service.

Confessional Address: Zimmermann, Prof. Kremer.

Sermon: Janke, L. Bernthal.

It is requested that announcements be made not later than November 2, stating also whether quarters are desired.

H. Geiger, Sec'y.



**JOINT CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTIES**

The Joint Conference of Sheboygan and Manitowoc Counties will meet November 6 and 7 at Cleveland (M. Braun, pastor). Opening session, 10 A. M.

Papers: Kaniess, Wegner, P. Kionka, M. Sauer, Moecker, Koeninger, Schink, Gutekunst. Communion address: Ed. Schmidt (E. Kionka).

Sermon: Schaefer (Jagow).

Early announcement is requested.

Ed. H. Kionka, Sec'y.

**WISCONSIN STATE TEACHERS' CONFERENCE**

The Wisconsin State Teachers' Conference will meet, God willing at St. Martin's Lutheran School (the Reverend Alfred Sauer, pastor), Corner of Fifth and Liberty Streets, Winona, Minn., November 1 and 2, 1934. The conference opens at 9:00 A. M. Minnesota teachers cordially invited.

**PROGRAM**

**Thursday A. M.**

9:00 Opening Exercises and Address by the Chairman.

**Sectional Meeting — Lower Grades — Group 1**

**Chairman: Ruth Nommensen**

- 9:30—10:10 Joseph and his Brethren (Grades 1 and 2)  
..... Gertrude Dey  
Substitute: Story of Creation (1st grade)  
..... Adeleid Mueller
- 10:10—10:50 Nature Study: The Pumpkin (Grades 1 and 2)  
..... Melinda Bartsch  
Substitute: Penmanship (4th grade) Stress form of letters.....Edna Sievert
- 10:50—11:10 Discussion.

**Upper Grades — Group 2 — Chairman: E. F. Krause**

- 9:30—10:10 Early Life of St. Paul (Up to time of conversion).....F. W. Meyer  
Substitute: Our Negro Mission.....W. Roerig
- 10:10—10:50 A Lesson in Appreciation of good Literature (Grades 7 and 8).....C. Heine  
Substitute: Arithmetic (Grade 6) L. C. M. in connection with fractions.....A. Koester

**Mixed School — Group 3 — Chairman: E. Rolloff**

- 9:30—10:10 Bible History: Ruth.....Arnold Meyer  
Substitute: Catechism: First Article (Qu. 152-157).....Armin Albrecht
- 10:10—11:00 Singing Lesson (Quality).....A. Fehlauer  
Substitute: Corn and its Products.....Hertha Sievert

**Joint Meeting — Thursday P. M.**

- 1:30 Opening Exercises.
- 1:45— 3:00 What is character? Is it hereditary?.....  
.....Pastor A. Ackermann  
Substitute: Methods of teaching European History as a background for American History.....Prof. H. Klatt
- 3:00— 3:10 Humor.....E. W. Timm
- 3:10— 4:00 Choir Rehearsal.

**Friday A. M.**

- 9:00 Opening Exercises.
- 9:15— 9:45 Inspirational Address: Cheated in Knowledge  
.....Pastor Paul Bergmann, Rhinelander, Wis.  
Substitute: Practical Lessons in History (To demonstrate what was stated in the theoretical paper).....Prof. H. Klatt
- 9:45—10:45 Round Table Discussion.

**Lower Grades — Group 1 — Chairman: Ruth Nommensen**

- 1) Various methods of teaching phonics  
..... Gertrude Thurow  
Substitute: Meets with group 2 (Upper Grades)
- 2) What to draw and how to draw it (Grades 1-4).....Mildred Albrecht  
Substitute: Seatwork.....Gertrude Schmidt

**Upper Grades — Group 2 — Chairman: E. F. Krause**

- 1) What is our attitude toward the Rugg Plan of teaching the Social Sciences?  
..... M. June  
Substitute: How to accomplish uniformity in a class school.....K. Jungkuntz
- 2) Problems of the Organist (continued)  
.....Prof. Wm. Manthey  
Substitute: How can we interest our young people in church work?.....E. Ebert

**Mixed School — Group 3 — Chairman: E. Rolloff**

- 1) Daily Program.....Leader: Walter Steinberg  
Substitute: Promotion of safety and instruction in first aid.....Leader: W. Pape
- 2) How to adapt religious instruction to all grades.....Leader: H. Gurgel  
Substitute: How to save time in the recitation of memory material in religion.....  
.....Leader: Herbert Kuehn
- 10:45—11:45 Business Meeting.

**Joint Meeting — Friday P. M.**

- 1:30 Opening Exercises.
- 1:45— 3:00 Commentary on the New Bible History (Continued).....Prof. J. Meyer  
Substitute: Inspirational Address.....  
.....Pastor Karl Toepel
- 3:00— 4:00 What in the Person and Work of Luther Should We Stress in the Classroom?.....  
.....Prof. R. Fenske  
Substitute: Lecture.....Prof. F. Brenner

**Note:** Upper Grades group meets in room 3; Lower Grades group meet in room 2; Mixed School group meets in room 4; Committee meetings in room 6; Joint sessions in Auditorium. Make announcements for quarters to **T. W. Zuberbier, 218 Vine St.** Announcements must be in by **October 24.** Please state, when announcing, what time you expect to arrive, also whether you expect to travel by train, bus, or car. The treasurers to whom the annual dues of 50 cents are to be paid are **Miss Viola Leitzke** for the ladies and **Mr. Emmanuel Arndt** for the men.

**ORDINATION AND INSTALLATION**

Authorized by Rev. Wm. Nommensen, president of the West Wisconsin District, I ordained and installed Candidate Theo. Rossin as pastor of St. John's Congregation at Rice Lake, Wis., on October 7.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4: 16.

Address: Rev. Theo. Rossin, 820 Craite Ave., Rice Lake, Wis.  
F. H. Senger.

**INSTALLATIONS**

Authorized by President I. Albrecht, the undersigned installed Rev. William Schweppe of Osceola, Wis., also as pastor of Grace Lutheran Congregation, Nye, Wis., on October 14, the twentieth Sunday after Trinity.

Address: Rev. William Schweppe, Osceola, Wis.

O. P. Medenwald.

Authorized by President Wm. Nommensen, I formally installed Mr. Erwin A. Wilde as principal and teacher of grades 5 to 8 of St. John's Christian Day School at Lewiston, Minn., October 7. May it be said of him: He loved our children and has built our school.

Address: Mr. Erwin A. Wilde, Lewiston, Minn.

Rud. P. Korn.

**REQUEST HYMNALS**

Due to growth the Mission at Clear Lake is in need of more hymnals. They are now using the red Missouri Sunday School Hymnal (large and small edition). If any congregation has such hymnals not in use, the mission is willing to pay postage or a reasonable price. Please write to Rev. H. Rutz, Gary, South Dakota.



## ACKNOWLEDGMENT AND THANKS

Several members of the St. Paul's Congregation, located in Green Bay, donated a sum of money to the St. Andrew's (Mission) Congregation at Goodrich in order to aid the replacing of the parsonage which was destroyed by the tornado. Our sincerest thanks to these donors. May God bless both, gift and givers.  
L. Vater.

## MEMORIAL WREATHS

In memory of Codie Schlomer, Jr., who died August 20, Mr. and Mrs. Edward Overseth donated \$1.00, Codie R, and Walther Schlomer \$1.50 for Missions. Rev. E. R. Gamm.

In memory of Mrs. M. Youngberg, who died at Manistee, Mich., July 15, 1924, at the age of 76 years, the St. Paul Lutheran Ladies' Aid Society donated the sum of \$5.00 for the Home Mission treasury. E. E. Rupp.

In memory of Mrs. John Anschuetz of Tawas City, Michigan, who died September 9, 1934, the sum of \$5.00 was donated to Northwestern College, Watertown, Wis., by the Emanuel Lutheran Ladies' Aid Society, Tawas City, Mrs. Albert Buch.

In memory of Ernst Bruemmer who died September 14 at the age of 64 years the family donated \$7.00 for "Indigent Students." K. F. Toepel.

In memory of Mr. Ripley Hoffmann who passed away on September 12, 1934, at the age of 70 years, friends and neighbors donated \$8.00 for Missions. O. Hoyer.

In memory of Mrs. Metta Luhmann, who died September 6, 1934, by St. John's Ladies' Aid \$2.00 for the Home of the Aged at Belle Plaine. F. W. Weindorf.

In memory of Mrs. A. R. Hoffhauer of Ellensburg, Wash., the following donations were received for the Church Extension Fund. The family of the deceased, \$7.00; three friends, \$7.25. Total \$14.25. H. H. Wiechmann.

In memory of John Marth who died August 14, 1934, the sum of \$10.00 was donated to the Lutheran Children's Friend Society, Minneapolis, by Mt. Olive Ladies' Aid, \$5.00; Helen Marth, \$2.00; Emil Marth, \$2.00; District 48, Community Club, \$1.00. E. H. Bruns.

In loving memory of Mr. Fred Breutzmann, a member of the church council of St. Peter's Ev. Luth. Church at Milwaukee, who died on October 1 at the age of 66 years, the Church Council of St. Peter's Church donated the sum of \$10.00 for the Support of Widows and Orphans. Paul Pieper.

In memory of her aunt, Mrs. Anna Kowalke, who departed July 12, Mrs. Stella Toppen of Galesville, Wis., donates one dollar for Missions. J. Gamm.

In memory of Mrs. Meta Sharp, Savana, Ill., the undersigned has donated \$1.00 for Indian Mission. Robert F. F. Wolff, pastor.

In memory of Mrs. Mary Young, who died October 2, at the age of 71 years, \$8.25 were donated by relatives and friends for Missions. O. Hoyer.

In memory of Mrs. Wm. H. Schulze, Sr., who died October 1, 1934, at the age of 59 years, at Rockford, Minn., the following gifts were made to the Church Extension Fund: Mrs. Robt. Bleck, \$2.00; Mr. and Mrs. G. A. Mutterer, \$2.00; Mr. and Mrs. Edw. Mutterer, \$1.00; Ernest Schulze and Family, \$2.00; Wm. H. Schulze, Sr., \$1.00. H. C. Nitz.

In memory of Mrs. Augusta Knippel of Menomonie, Wis., who passed away September 16, 1934, at the age of 62 years, the following donated \$4.00 for Missions: Mrs. E. Draeger, Mr. and Mrs. Paul Holzhueter, A. W. Holzhueter of Waterloo; Mr. and Mrs. Wm. Zabel of Watertown; Mrs. Louise Oebser of Hatchville. J. Mittelstaedt.

In memory of Mr. Herman Roepke, the women's society of Trinity Lutheran Church, Marquette, Mich., donated \$5.00 for the Kingdom of God. W. Roepke, pastor.

In memory of Henry Mehrkens, who passed on into eternal rest on September 17, the following memorial wreath was given: Mr. and Mrs. Geo. Strusz, Mr. and Mrs. J. H. G. Strusz, Mr. and Mrs. Geo. A. Strusz, Mr. and Mrs. Laurence Strusz, Mr. and Mrs. Otto Strusz, Mr. and Mrs. John Gerken, \$4.00 for Home Mission; Mr. and Mrs. William Borg-

schatz, Edna and Elmer Borgschatz, Mr. and Mrs. W. J. Borgschatz, Mr. and Mrs. Louis Borgschatz, Mr. and Mrs. Henry L. Borgschatz, Mr. and Mrs. John C. Vieths, Mr. and Mrs. John Hinrichs, Mr. and Mrs. Arnold Stechman, \$3.00 for General Missions. F. W. Weindorf.

In memory of Ripley W. Hoffmann, who died September 12, 1934, the sum of \$5.00 was donated by Alf. Ginnow and Wife, \$2.00; Martha Zellmer, Mrs. Mary Zellmer, Mr. Henry Zellmer and Wife, for Belle Plaine Old People's Home. A. Froehlke.

In memory of Mrs. Blondina Haas, who died October 2, 1934, Jacob Gartmann, Bernhard Gartmann, Jul. Schaible and their respective families donated \$5.00 for Negro Mission. P. Schulz.

## MISSION FESTIVALS

Sioux City, Iowa, Grace Church, G. L. Press, pastor. Speakers: E. C. Monhardt, Wm. P. Holzhausen, R. Torgler. Offering: \$70.06.

Green Lake, Wis., Friedens Church, E. P. Pankow, pastor. Speakers: M. Fleischer, A. Paetz. Offering: \$87.50.

## Sixth Sunday after Trinity

Newville, Wis., St. John's Church, Walter E. Zank, pastor. Speakers: Prof. F. Brenner, A. Engel, A. Mennicke. Offering: \$125.57.

## Seventh Sunday after Trinity

Osceola, Wis., Trinity Church, Wm. H. Schweppe, pastor. Speakers: H. C. Oswald, E. Sprengeler, C. L. Schweppe. Offering: \$95.08.

## Eighth Sunday after Trinity

Town Deerfield, Wis., Immanuel Church, Walter E. Zank, pastor. Speakers: J. Klingmann, W. Paustian, L. C. Kirst. Offering: \$97.60; Ladies' Aid, \$25.00. Total: \$122.60.

## Ninth Sunday after Trinity

Somerset, Wis., Immanuel Church, J. Pieper, pastor. Speakers: Herbert Lietzau, J. Pieper. Offering: \$21.70.

## Twelfth Sunday after Trinity

Pickett, Wis., Grace Church, I. G. Uetzmann, pastor. Speakers: J. W. Krueger, W. Hartwig, F. C. Uetzmann. Offering: \$50.00.

## Thirteenth Sunday after Trinity

Naper, Nebr., E. J. Hahn, pastor. Speakers: Im. P. Frey, G. Press. Offering: \$88.05.

Scio, Mich., Salem Church, P. Schulz, pastor. Speakers: Prof. W. Schaller, A. Lederer, A. Hueschen. Offering (Correction): \$453.46.

## Fourteenth Sunday after Trinity

Town Summit, Wis., St. Peter's Church, Albert A. Winter, pastor. Speaker: R. Haendschke. Offering: \$28.00.

Greenwood Township, Minn., Salem Church, W. P. Haar, pastor. Speakers: W. C. Nickels, Prof. R. Janke. Offering: \$244.50.

Red Granite, Wis., Trinity Church, M. A. Fleischer, pastor. Speakers: E. Pankow, G. Kobs. Offering: \$27.50.

Fremont, Wis., St. John's Church, A. E. Schneider, pastor. Speakers: Adolf Hoyer, Wm. Wadzinski. Offering: \$100.10.

## Fifteenth Sunday after Trinity

La Crosse, Wis., Mount Calvary Church, Theo. J. Mueller, pastor. Speakers: W. C. Limpert, Gustav Fischer, G. E. Hertler. Offering: \$200.21.

New Lisbon, Wis., St. Luke's Church, Albert A. Winter, pastor. Speakers: E. G. Schmukal, Alvin Berg. Offering: \$66.48.

Stillwater, Minn., Salem Church, J. Pieper, pastor. Speakers: Theo. Kock, J. Mittelstaedt. Offering: \$194.00.

Elkton, So. Dak., Trinity Church, Wm. Lindloff, pastor. Speakers: Edward Birkholz, A. Martens. Offering: \$76.80.

## Sixteenth Sunday after Trinity

Neenah, Wis., Trinity Church, A. Froehlke, pastor. Speakers: Prof. J. Meyer, E. Reim, A. Gentz. Offering: \$344.60.

North Fond du Lac, Wis., St. Paul's Church, Carl Lawrenz, pastor. Speakers: R. Pietz, I. Uetzmann. Offering: \$115.50; Sunday School, \$30.00. Total: \$145.50.



Ridgeway, Minn., R. W. Mueller, pastor. Speakers: A. Hanke, R. Korn. Offering: \$143.64.

Manitowoc, Wis., First Ev. Luth. Church, L. H. Koeninger, pastor. Speakers: Prof. W. Schumann, F. Moecher, Wm. Wojahn. Offering: \$691.71.

Columbus, Wis., Zion Church, Wm. Nommensen, pastor. Speakers: G. E. Bergemann, R. Siegler, H. Schaller. Offering: \$819.30.

Brownsville, Wis., St. Paul's Church, Ph. Martin, pastor. Speakers: H. Vogel, C. Aaron, Prof. J. Meyer. Offering: \$184.50.

Knowles, Wis., St. Luke's Church, Ph. Martin, pastor. Speakers: H. Vogel, C. Aaron, Prof. J. Meyer. Offering: \$36.90.

Town Center, Wis., St. John's Church, A. Werner, pastor. Speakers: R. Gose, P. Oehlert. Offering: \$177.64; Sunday School, \$5.00. Total: \$182.64.

Sodus, Mich., St. Paul's Church, A. J. Fischer, pastor. Speakers: A. W. Hueschen, L. Nuechterlein. Offering: \$156.00.

Thiensville, Wis., St. John's Church, K. A. Lescow, pastor. Speakers: Prof. F. Brenner, Wm. F. Pankow, John Pingel. Offering: \$175.01.

Marathon, Wis., St. Matthew's Church, E. E. Kolander, pastor. Speakers: J. F. Henning, G. Marquardt. Offering: \$126.50.

Nye, Wis., Grace Church, Wm. H. Schweppe, pastor. Speakers: G. Zimmermann, T. H. Albrecht. Offering: \$72.73.

Seventeenth Sunday after Trinity

Richwood, Wis., St. Martin's Church, A. G. Dornfeld, pastor. Speakers: A. Engel, O. B. Nommensen. Offering: \$73.70.

Crandon, Wis., St. Paul's Church, and Argonne, Wis., Peace Church, H. J. Lemke, pastor. Speakers: H. Pussehl, T. Thormahlen. Offering: \$53.70.

Livonia Center, Wayne Co., Mich., St. Paul's Church, O. J. Peters, pastor. Speakers: J. Nicolai, O. J. Peters. Offering: \$131.61.

Mecan, Wis., Emanuel Church, H. J. Hartwig, pastor. Speakers: L. Bleichwehl, W. Wojahn. Offering: \$112.15.

Amery, Wis., Redeemer Church, O. P. Medenwald, pastor. Speakers: A. E. Frey, William Schweppe. Offering: \$105.61.

Arcadia, Wis., St. John's Church, F. H. Senger, pastor. Speakers: F. H. Senger, Paul Froehлке. Offering: \$104.53.

Eighteenth Sunday after Trinity

Oconomowoc, Wis., St. Matthew's Church, N. E. Paustian, pastor. Speakers: J. H. Paustian, S. Westendorf. Offering: \$123.18.

Milwaukee, Wis., Siloah Church, P. J. Burkholz, pastor. Speaker: Wm. Schaefer. Offering: \$161.97.

Wayne, Mich., St. John's Church, O. J. Peters, pastor. Speakers: Gerhard Peters, A. Wacker. Offering: \$240.88.

North Freedom, Wis., St. Paul's Church, Gustav Vater, pastor. Speaker: Prof. G. A. Westerhaus. Offering: \$75.00.

Maribel, Wis., St. John's Church, Paul J. Kionka, pastor. Speakers: H. Kuether, G. Schaefer. Offering: \$274.00.

Hague, No. Dak., Friedens Church, S. Baer, pastor. Speakers: J. Erhart, G. Fiechtner. Offering: \$62.68.

Bison, So. Dak., \$10.08; Meadow, So. Dak., \$13.61; Athboy, So. Dak., \$12.21; H. J. Wackerfuss, pastor. Speaker: J. J. Wendland. Total Offering: \$36.80.

Saline, Mich., A. Lederer, pastor. Speakers: J. Nicolai, P. Schulz, H. Richter. Offering: \$330.54.

Gibbon, Minn., Immanuel Church, Hy. Boettcher, pastor. Speakers: A. Krueger, E. Fritz, C. Bast. Offering: \$900.00.

Marshfield, Wis., Christ Church, A. C. Dornfeld, pastor. Speakers: G. Marquardt, I. G. Uetzmann. Offering: \$45.74.

South Shore, So. Dak., Emanuel Church, G. J. Schlegel, pastor. Speaker: M. J. Wehausen. Offering: \$31.60.

Clatonia, Nebr., Zion Church, E. C. Monhardt, pastor. Speakers: A. C. Baumann, W. Krenke. Offering: \$300.00.

Johnson Creek, Wis., Immanuel Church, A. W. Paap, pastor. Speakers: O. B. Nommensen, Kurt Timmel. Offering: \$192.55; Ladies' Aid, \$50.00. Total: \$242.55.

La Crosse, Wis., J. Gamm, pastor. Speakers: K. Schweppe, G. Fischer, H. Bentrup. Offering: \$1,245.07.

Good Hope, Wis., St. John's Church, C. Bast, pastor. Speakers: F. Otto, H. Herwig, H. Lange. Offering: \$72.00.

Appleton, Wis., St. Matthew Church, Philip Froehлке, pastor. Speakers: Wm. Fuhlbrigge, K. Timmel. Offering: \$110.63.

Escanaba, Mich., Salem Church, Wm. F. Lutz, pastor. Speakers: C. J. Henning, Armin L. Engel. Offering: \$156.75.

Nineteenth Sunday after Trinity

Drew, So. Dak., H. J. Wackerfuss, pastor. Speaker: H. J. Wackerfuss. Offering: \$10.14.

Hubbleton, Wis., Immanuel Church, A. G. Dornfeld, pastor. Speakers: N. Paustian, Aug. Paap. Offering: \$58.00.

Montello, Wis., St. John's Church, H. J. Hartwig, pastor. Speakers: C. Aeppler, Prof. E. Scherf. Offering: \$146.48.

Mobridge, So. Dak., Zion Church, E. R. Gamm, pastor. Speakers: H. v. Gemmingen, O. Toepel, Prof. G. Martin. Offering: \$130.00.

Iron Ridge, Wis., St. Matthew's Church, F. Zarling, pastor. Speakers: Gerh. Redlin, Herm. Klingbiel, Candidate Walter Diehl. Offering: \$179.57.

West Mequon, Wis., Trinity Church, J. E. Schaefer, pastor. Speakers: Prof. Aug. Zich, Paul Brockmann, Ad. v. Rohr. Offering: \$192.02.

Rapid River, Mich., St. Martin's Church, Theophil Hoffmann, pastor. Speaker: Armin Engel. Offering: \$16.77.

Jamestown, No. Dak., Church of Our Savior, J. B. Erhart, pastor. Speaker: E. Hinderer. Offering: \$26.89.

Baytown, Minn., St. John's Church, Wm. Franzmann, pastor. Speakers: W. Nickels, A. Koehler. Offering: \$253.57.

Twentieth Sunday after Trinity

Woodland, Wis., St. John's Church, C. Lescow, pastor. Speakers: Ph. Martin, F. Nammacher, A. Lengling. Offering: \$122.00.

Wilson, Minn., Trinity Church, R. W. Mueller, pastor. Speakers: H. Hafner, W. Limpert. Offering: \$146.00.

Glenham, So. Dak., St. Jacobi Church, E. R. Gamm, pastor. Speakers: W. Herrmann, H. Schnitker, Prof. H. Oswald. Offering: \$138.76.

Wautoma, Wis., Friedens Church, E. G. Behm, pastor. Speakers: M. Huebner, W. Zink, F. Reier. Offering: \$131.79.

Kenosha, Wis., Bethany Church, W. K. Pifer, pastor. Speakers: Wm. Pankow, Edmund Sponholz. Offering: \$16.95.

Jefferson, Wis., St. John's Church, O. Kuhlrow, pastor. Speakers: Aug. Paap, H. J. Diehl. Offering: \$1,050.00.

Akaska, So. Dak., Zion Church, Theo. Bauer, pastor. Speakers: H. Schnitker, W. Herrmann. Offering: \$79.60.

BOOK REVIEW

When Luther With the Gospel Came. A Children's Service for the Reformation Festival. Prepared and published by W. M. Czamanske, 528 Ontario Ave., Sheboygan, Wis. Single copy, 5 cents; one dozen, 50 cents; one hundred, \$3.50.

Glory Be to God On High! A Children's Christmas Service. Arranged by R. Schneider. Concordia Publishing House, St. Louis, Mo. Single copy, 5 cents; one dozen, 50 cents; one hundred, \$3.50.

Elementary Citizenship for Lutheran Schools. By Herbert A. Sitz. Price, 45 cents a copy; in quantities, 40 cents; postpaid.

There are two editions of the book, one for Wisconsin and another for Minnesota. The writer here offers in a brief and orderly form a wealth of facts which a citizen ought to know. The book is designed for use in schools and must there prove to be of great help to teacher and scholar, but every adult will read it with profit. We heartily recommend the book. G.

NEBRASKA DISTRICT

|                                   |          |
|-----------------------------------|----------|
| Rev. Im. P. Frey, Hoskins .....   | \$ 15.19 |
| Rev. A. Degner, White River ..... | 29.00    |
| Rev. F. Miller, Millboro .....    | 10.00    |
| Rev. H. H. Spaude, Surprise ..... | 138.06   |
| Rev. J. Witt, Norfolk .....       | 70.00    |
| Rev. H. Fritze, Valentine .....   | 4.50     |
| Rev. H. Fritze, Calvary's .....   | 6.50     |



|                                     |       |
|-------------------------------------|-------|
| Rev. V. H. Winter, Merna .....      | 35.00 |
| Rev. V. H. Winter, Mason City ..... | 1.52  |
| Rev. L. Gruendemann, Wood .....     | 31.67 |
| Rev. H. Hackbarth, Mission .....    | 5.98  |
| Rev. A. Schumann, Garrison .....    | 93.13 |
| Rev. G. Tiefel, Hadar .....         | 41.79 |

\$ 482.34

|                              |         |
|------------------------------|---------|
| Synodic Administration ..... | \$ 5.00 |
| General Institutions .....   | 71.79   |
| New Ulm .....                | 5.98    |
| Mobridge .....               | 11.00   |
| Indian Mission .....         | 30.06   |
| General Mission .....        | 140.00  |
| Home Mission .....           | 151.80  |
| Negro Mission .....          | 33.71   |
| Negro Mission .....          | 33.71   |
| Poland Mission .....         | 10.00   |
| General Mission .....        | 23.00   |

\$ 482.34

Norfolk, Nebr., September 5, 1934.

\* \* \* \* \*

|   |           |
|---|-----------|
| Rev. W. Baumann, Plymouth .....         | \$ 214.79 |
| Rev. Im. P. Frey, Hoskins .....         | 242.82    |
| Rev. H. Fritze, Valentine Mission ..... | 19.05     |
| Rev. H. Fritze, Calvary's .....         | 19.05     |
| Rev. L. Gruendemann, Pahapesto .....    | 3.10      |
| Rev. L. Gruendemann, Witten .....       | 85.43     |
| Rev. E. J. Hahn, Naper .....            | 81.48     |
| Rev. Wm. F. Holzhausen, Gresham .....   | 179.53    |
| Rev. W. A. Krenke, Grafton .....        | 48.92     |
| Rev. F. Miller, McNeeley .....          | 3.20      |
| Rev. F. Miller, Vobr School .....       | .73       |
| Rev. W. J. Oelhafen, Herrick .....      | 5.50      |
| Rev. L. Sabrowsky, Colome .....         | 47.89     |
| Rev. L. A. Tessmer, Carlock .....       | 31.68     |
| Rev. L. A. Tessmer, Burke .....         | 29.05     |
| Rev. V. H. Winter, Broken Bow .....     | 34.61     |
| Rev. J. Witt, Norfolk .....             | 614.00    |

\$1,160.83

|                              |           |
|------------------------------|-----------|
| Synodic Administration ..... | \$ 100.00 |
| General Administration ..... | 28.10     |
| Reports .....                | 2.01      |
| General Institutions .....   | 281.48    |
| Thiensville .....            | 18.43     |
| Students .....               | 64.79     |
| Watertown .....              | 15.00     |
| Saginaw .....                | 15.00     |
| Mobridge .....               | 15.00     |
| Indian Mission .....         | 65.00     |
| General Mission .....        | 586.23    |
| Home Mission .....           | 314.25    |
| Church Extension .....       | 50.00     |
| General Support .....        | 14.00     |
| Negro Mission .....          | 37.82     |
| Poland Mission .....         | 35.00     |
| New Ulm .....                | 15.00     |

\$1,657.11

Fremont Orphans .....

3.72

\$1,660.83

DR. W. H. SAEGER.

Norfolk, Nebr., October 2, 1934.

**MINNESOTA DISTRICT**

August, 1934

**Red Wing Conference**

|  |           |
|--|-----------|
| Rev. R. Jeske, Caledonia .....                         | \$ 213.40 |
| Rev. R. F. Schroeder, Dexter, \$18.58 and \$8.75 ..... | 27.33     |
| Rev. F. W. Weindorf, Grace, Goodhue .....              | 9.50      |
| Rev. F. W. Weindorf, St. John's, Goodhue .....         | 144.43    |
| Rev. E. G. Hertler, Hokah .....                        | 2.85      |
| Rev. E. G. Hertler, La Crescent .....                  | 141.35    |
| Rev. A. Eickmann, Nodine, \$184.07 and \$68.00 .....   | 252.07    |
| Rev. R. Jeske, Union .....                             | 48.60     |

Total .....

\$ 839.53

**Mankato Conference**

|                                       |        |
|---------------------------------------|--------|
| Rev. C. F. Kock, Belle Plaine .....   | 141.30 |
| Rev. A. Jul. Dysterheft, Helen .....  | 152.00 |
| Rev. A. Ackermann, Mankato .....      | 17.83  |
| Rev. R. A. Haase, North Mankato ..... | 20.00  |
| Rev. G. E. Fritzsche, St. Clair ..... | 75.00  |

Total .....

\$ 406.13

**St. Croix Valley Conference**

|  |          |
|--|----------|
| Rev. Wm. Franzmann, Baytown .....              | \$ 11.60 |
| Rev. Wm. Franzmann, Grant .....                | 110.30   |
| Rev. R. C. Ave Lallemand, North St. Paul ..... | 20.00    |
| Rev. Wm. H. Schweppe, Osceola, Wis. ....       | 10.80    |
| Rev. E. W. Penk, Prescott, Wis. ....           | 18.00    |
| Rev. Carl F. Bolle, St. Paul .....             | 1.00     |
| Rev. J. Plocher, St. Paul .....                | 48.40    |
| Rev. A. C. Haase, \$92.12 and \$111.97 .....   | 204.09   |
| Rev. J. W. F. Pieper, Somerset, Wis. ....      | 22.49    |
| Rev. Arthur W. Koehler, South St. Paul .....   | 27.19    |
| Rev. M. C. Michaels, Woodville, Wis. ....      | 65.00    |

Total .....

\$ 538.87

**Redwood Falls Conference**

|   |          |
|---|----------|
| Rev. R. Heidmann, Arlington, \$40.00 and \$6.00 .....                   | \$ 46.00 |
| Rev. A. C. Krueger, Cedar Mills .....                                   | 338.00   |
| Rev. C. J. Schrader, Echo, \$10.60 and \$13.20 .....                    | 23.80    |
| Rev. Carl C. Kuske, Emmet, \$10.00 and \$12.72 .....                    | 22.72    |
| Rev. Carl C. Kuske, Flora .....   | 11.00    |
| Rev. Henry Albrecht, Omro, \$24.00 and \$15.00 .....                    | 39.00    |
| Rev. Aug. Sauer, Renville .....   | 10.00    |
| Rev. G. R. Schuetze, Seaforth .....                                     | 2.95     |
| Rev. G. R. Schuetze, Sheridan .....                                     | 15.90    |
| Rev. Henry Albrecht, Taunton, \$8.00 and \$8.00 .....                   | 16.00    |
| Rev. E. G. Fritz, Wellington .....                                      | 60.00    |
| Rev. Aug. Sauer, Winfield .....   | 6.85     |
| Rev. C. W. A. Kuehner, Winthrop .....                                   | 31.50    |
| Rev. Carl G. Schmidt, Wood Lake, \$73.30 and \$20.51 and \$150.81 ..... | 244.62   |

Total .....

\$ 868.34

**Crow River Valley Conference**

|   |           |
|---|-----------|
| Rev. W. G. Voigt, Acoma, \$43.47 and \$228.00 and \$54.16 ..... | \$ 325.63 |
| Rev. W. P. Sauer, Buffalo .....                                 | 138.73    |
| Rev. M. Schuetze, Ellsworth .....                               | 17.00     |
| Rev. W. J. Schulze, Hutchinson, \$68.71 and \$46.91 .....       | 115.62    |
| Rev. M. J. Wehausen, Johnson .....                              | 106.55    |
| Rev. Karl J. Plocher, Litchfield, \$143.55 and \$36.60 .....    | 180.15    |
| Rev. W. P. Haar, Loretto .....                                  | 72.73     |
| Rev. M. J. Wehausen, Malta .....                                | 8.45      |
| Rev. H. C. Nitz, Rockford .....                                 | 292.20    |

Total .....

\$1,257.06

**New Ulm Conference**

|  |        |
|--|--------|
| Rev. J. E. Bade, Balaton, \$53.00 and \$23.65 .....                | 76.65  |
| Rev. Benj. Borgschatz, Brighton .....                              | 103.00 |
| Rev. J. C. A. Gehm, Darfur .....                                   | 14.50  |
| Rev. H. A. Scherf, Eden .....                                      | 85.00  |
| Rev. Paul W. Spaude, Lake Benton .....                             | 5.35   |
| Rev. W. Frank, Morgan .....  | 20.70  |
| Rev. G. Hinnenthal, New Ulm, \$1.00 and \$260.00 and \$16.50 ..... | 277.50 |
| Rev. F. Koehler, Nicollet .....                                    | 92.92  |
| Rev. R. Schierenbeck, Sanborn .....                                | 262.00 |
| Rev. A. Martens, Tyler .....                                       | 43.60  |
| Rev. Paul W. Spaude, Verdi .....                                   | 4.30   |
| Rev. Karl Brickmann, Vesta .....                                   | 103.65 |
| Rev. Karl Brickmann, Vesta .....                                   | 36.35  |

Total .....

\$1,125.52

Erna Jahnke, Treas. Minn. Dist. Walther League.....

45.96

Total Minnesota District .....

\$5,081.41

**Summary**

|                            |           |
|----------------------------|-----------|
| General Fund .....         | \$ 225.67 |
| General Institutions ..... | 389.69    |
| Theological Seminary ..... | 89.65     |



|  |            |
|--|------------|
| Northwestern College .....               | 29.45      |
| Dr. Martin Luther College .....          | 278.90     |
| Michigan Lutheran Seminary .....         | 95.71      |
| Dakota-Montana Academy .....             | 54.91      |
| Home for Aged .....                      | 137.24     |
| General Mission .....                    | 1,005.84   |
| Indian Mission .....                     | 526.40     |
| Home Mission .....                       | 710.30     |
| Negro Mission .....                      | 796.97     |
| Poland Mission .....                     | 126.08     |
| Madison Student Mission .....            | 61.55      |
| Student Support .....                    | 171.30     |
| General Support .....                    | 185.60     |
| Church Extension Fund .....              | 136.15     |
| Lutheran Children's Friend Society ..... | 30.00      |
| Twin City Mission .....                  | 30.00      |
| Total .....                              | \$5,081.41 |

H. R. KURTH, District Treasurer.

WEST WISCONSIN DISTRICT

August, 1934

|                                       |          |
|---------------------------------------|----------|
| Rev. A. Berg, Sparta .....            | \$ 74.00 |
| Rev. C. E. Berg, Ridgeville .....     | 100.75   |
| Rev. J. B. Bernthal, Ixonia .....     | 77.43    |
| Rev. A. H. Dobberstein, Mercer .....  | 17.07    |
| Rev. G. T. Fischer, Bloomer .....     | 65.00    |
| Rev. G. T. Fischer, Eagleton .....    | 100.00   |
| Rev. Gustav Fischer, La Crosse .....  | 100.00   |
| Rev. Wm. Fischer, R. 1, Merrill ..... | 87.50    |
| Rev. E. C. Fredrich, Helenville ..... | 28.43    |
| Rev. Paul Froehlke, Winona .....      | 158.61   |
| Rev. G. Gerth, Greenfield .....       | 20.00    |
| Rev. G. Gerth, Merrimac .....         | 5.00     |
| Rev. G. Gerth, Caledonia .....        | 10.00    |

|   |        |
|---|--------|
| Rev. G. Gerth, Town Merrimac .....                    | 15.00  |
| Rev. F. Gilbert, Whitehall .....                      | 48.30  |
| Rev. I. J. Habeck, Medford .....                      | 181.22 |
| Rev. R. C. Hillemann, Waverly .....                   | 7.03   |
| Rev. R. C. Hillemann, Plum City .....                 | 96.04  |
| Rev. R. C. Horlamus, Hurley .....                     | 14.62  |
| Rev. F. Kammholz, Rib Lake .....                      | 61.15  |
| Rev. L. C. Kirst, Beaver Dam .....                    | 51.70  |
| Revs. J. Klingmann and Wm. A. Eggert, Watertown ..... | 74.81  |
| Rev. G. O. Krause, Stetsonville .....                 | 111.77 |
| Rev. H. Kuckhahn, St. Charles .....                   | 90.06  |
| Rev. O. P. Kuehl, Green Valley .....                  | 12.51  |
| Rev. O. P. Kuehl, Rozellville .....                   | 29.42  |
| Rev. Phil. Lehmann, Ableman .....                     | 224.39 |
| Rev. A. W. Loock, Shennington .....                   | 39.35  |
| Rev. A. W. Loock, Lincoln and Knopp .....             | 50.60  |
| Rev. J. Mittelstaedt, Menomonie .....                 | 17.00  |
| Rev. P. Monhardt, South Ridge .....                   | 170.00 |
| Rev. G. E. Neumann, Rib Falls .....                   | 85.87  |
| Rev. G. E. Neumann, T. Rib Falls .....                | 48.90  |
| Rev. G. E. Neumann, T. Stettin .....                  | 66.79  |
| Rev. Wm. Nommensen, Columbus .....                    | 66.80  |
| Rev. A. W. Paap, Johnson Creek .....                  | 253.00 |
| Rev. J. M. Raasch, Lake Mills .....                   | 75.00  |
| Rev. H. W. Reimer, Lime Ridge .....                   | 45.22  |
| Rev. H. W. Reimer, Tuckertown .....                   | 90.44  |
| Rev. J. H. Schwartz, West Salem .....                 | 216.89 |
| Rev. K. A. Timmel, Watertown .....                    | 75.00  |
| Rev. L. C. Vater, Goodrich .....                      | 30.75  |
| Rev. E. Walther, Wisconsin Rapids .....               | 85.25  |
| Rev. W. Weissgerber, Minocqua .....                   | 37.56  |
| Rev. W. Weisgerber, Moodruff .....                    | 41.71  |
| Rev. A. A. Winter, Mauston .....                      | 110.00 |
| Rev. H. R. Zimmermann, Randolph .....                 | 27.37  |

Total for August, 1934 ..... \$3,495.31

H. J. KOCH, Treasurer.

TREASURER'S STATEMENTS

September 30, 1934 — 3 Months

| Department                          | Received     | Disbursed    | Invsts.   | Operation    | Maintenance |
|-------------------------------------|--------------|--------------|-----------|--------------|-------------|
| General Administration .....        | \$ 17,038.26 | \$ 3,627.15  |           | \$ 3,627.15  |             |
| Educational Institutions .....      | 4,250.67     |              |           |              |             |
| Theological Seminary .....          | 685.97       | 3,652.60     |           | 3,296.29     | 356.31      |
| Northwestern College .....          | 1,006.04     | 13,349.12    |           | 9,770.56     | 3,578.56    |
| Dr. Martin Luther College .....     | 561.69       | 9,729.53     | 318.79    | 8,931.80     | 478.94      |
| Michigan Lutheran Seminary .....    | 231.77       | 3,321.83     | 34.85     | 3,032.27     | 254.71      |
| Northwestern Lutheran Academy ..... | 117.45       | 1,897.32     | 150.00    | 1,698.74     | 48.58       |
| Home for the Aged .....             | 201.56       | 1,889.74     |           | 1,545.04     | 344.70      |
| Missions, General .....             | 13,310.92    | 485.22       |           | 485.22       |             |
| Indian .....                        | 1,850.59     | 6,692.71     |           | 5,980.77     | 711.94      |
| Negro .....                         | 2,102.76     | 3,500.00     |           | 3,500.00     |             |
| Home .....                          | 6,484.33     | 20,607.39    |           | 20,607.39    |             |
| Poland .....                        | 1,012.60     | 3,056.30     |           | 3,056.30     |             |
| Madison Student .....               | 88.19        | 150.00       |           | 150.00       |             |
| School Superv. ....                 |              | 106.89       |           | 106.89       |             |
| General Support .....               | 925.72       | 4,386.00     |           | 4,386.00     |             |
| Indigent Students .....             | 440.08       | 110.25       |           | 110.25       |             |
| To Retire Debts .....               | 66.98        |              |           |              |             |
| Coll. for Deficit .....             | 804.23       |              |           |              |             |
| Revenues .....                      | \$ 51,179.81 | \$ 76,562.05 | \$ 503.64 | \$ 70,284.67 | \$ 5,773.74 |
|                                     | 9,898.75     |              |           |              |             |
|                                     | \$ 61,078.56 | 61,078.56    |           |              |             |
| Deficit .....                       |              | *\$15,483.49 |           |              |             |

Debt Statement

|  |              |
|--|--------------|
| Debt on June 30, 1934 .....            | \$455,580.20 |
| Debts made since .....                 | 76,048.02    |
|  | \$531,628.22 |
| Debts paid since .....                 | 52,274.85    |
| Budget Debt on September 30 .....      | \$479,353.37 |
| Church Extension Debt .....            | 185,864.29   |
| Total Debt on September 30, 1934 ..... | \$665,217.66 |

THEO. H. BUUCK, Treasurer.

We acknowledge with thanks the following donations:  
 Rev. W. E. Pankow, New London, for Synod.....\$ 20.00  
 Mr. and Mrs. Damkoehler, Memorial Wreath to  
     Indian Mission ..... 5 00 || Previously reported ..... | 129.25 |
| Total from other sources ..... | \$154.25 |



# COLLECTION ENVELOPES

Orders for Collection Envelopes should be sent in NOW if needed by January

108

JAN. 1, 1935

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

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

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

### PRICES FOR ENVELOPES

Weekly envelopes, size 2-5/16x3-5/8, each set containing 52 envelopes,

|                       | Manila | White | Colored |
|-----------------------|--------|-------|---------|
| 25 sets or more.....  | .13    | .13½  | .14½    |
| 50 sets or more.....  | .12    | .12½  | .13½    |
| 110 sets or more..... | .10½   | .11   | .12     |
| 210 sets or more..... | .10    | .10½  | .11½    |
| 310 sets or more..... | .09½   | .10   | .11     |
| 400 sets or more..... | .09    | .09½  | .10½    |
| 600 sets or more..... | .08½   | .09   | .10     |

Cartons 1c each.

Minimum charge \$3.50.

Monthly sets, two-fifths of the above prices of weekly sets. Cartons 1c extra per set. Pockets ¼c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets ¼c extra per set.

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

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

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

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

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

Specially printed single envelopes added to weekly or monthly sets.

|                        | Manila | White  | Colored |
|------------------------|--------|--------|---------|
| 500 .....              | \$2.50 | \$2.75 | \$3.00  |
| 1,000 .....            | 4.00   | 4.50   | 4.75    |
| Every additional 1,000 | 3.00   | 3.50   | 3.75    |

## SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1936. Subscription rates, per annum, are as follows:

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

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

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

If the label on the copy of the publication you are receiving is not dated January 1935 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1935.

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