

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. 20.

Milwaukee, Wisconsin, August 27, 1933.

No. 18.

REPENTANCE

O God of Mercies, Father mine,
Drawn by Thy boundless love divine,
I come to Thee, a wayward child,
Bowed down by guilt, with sin defiled.
Relieve my burdened heart, I pray,
Dear Father, cast me not away.
In deep contrition I implore
Remember Thou my sin no more.
Have mercy, Lord!

My blest Redeemer, Thy dear Son,
On Calvary my ransom won;
The Friend of sinners died for me,
To reconcile me unto Thee.
The curse of Law for me He bore.
For His dear sake, my God, restore
Salvation's holy joy to me.
Hark to a contrite sinner's plea:—
Forgive me, Lord!

Thy Holy Spirit, through Thy Word,
Assures me of Thy grace, dear Lord!
My risen High Priest intercedes,
His holy Blood for pardon pleads!
Wash Thou me in that crimson flow,
And I shall be as white as snow!
Remove my sin-stained carnal dress,
Grant me Christ's robe of righteousness.
O cleanse me, Lord!

Thy loving-kindness I shall praise,
O God of Love, through all my days!
Grant Thou me grace, while here I live,
In true compassion to forgive,
And unto erring brethren show
The love Thou didst to me bestow,
Till justified by grace, my God,
In realms on high Thy name I laud
Forevermore.

Anna Hoppe.

THE ONE HUNDRED AND FORTY-THIRD PSALM

No Man Living Righteous Before God

Verses 1-4

Hear my prayer, O Lord, give ear to my supplication: in thy faithfulness answer me, and in thy righteousness.

And enter not into judgment with thy servant; for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made

me to dwell in darkness, as those that have been long dead.

Therefore is my spirit overwhelmed within me; my heart within is desolate.

This is the last of the seven Penitential Psalms. What makes this a penitential ode in particular is the sentiment expressed in the words, "Enter not into judgment with thy servant: for in thy sight shall no man living be justified." These are words not only of great weight, but they express a constituent element of repentance — the knowledge and consciousness of the universal sinfulness of man. As a matter of fact, however, they are far from expressing modern sentiment. Indeed, modern sentiment and the acknowledgment of the universal sinfulness of man are antipodes or the opposite extremes from another. How little does the modern world feel compunctions on account of sin! The existence of sin is quite generally denied. Men say in effect that there is no sin, but only imperfection; what they call "sin" is just one form of imperfection. Sins are only imperfections of human nature. If there is such a thing like moral evil, it is only different in kind from imperfection; and man, they say, is free to choose either good or evil; no one else can help him, and no one need help him. As men of to-day create their own gods, so they substitute for the ten commandments or divine law their own code of morals. They will not admit that the divine Law proclaimed on Mount Sinai is binding upon them. That has become obsolete in their mind.

It is indeed the misery of our age, whose advance in the knowledge of nature has been utilized by the prince of liars to impress men with a monstrous notion of their own greatness and enlightenment, to be deluded with the vain conceit that sin is not sin, and is neither damnable or fatal, but is only a defection, or at best a lack of knowledge and moral power which man is to outgrow as he follows the so-called law of development. Nor is this a notion only of the modern world. Such opinions have existed ever since the fall of man and have appeared through the whole history of the human race. It is the vagary of the imagination that man has no sin, which demanded notice even in the times of the apostles. "If we say that we have no sin, we deceive ourselves, and the truth is not in us," says St. John in his first epistle, chap. 1:8. Alas, our modern age cares little for such solemn words.

Jan 34
Rev C Buenger
5026 19th Ave

Men relegate them to the refuse heap as easily as they do with the third chapter of Genesis containing the record of the fall of man.

That men with such vagary will not pray, "O Lord, enter not into judgment with thy servant," is obvious. Denying, as they do, the existence of sin and its curse, they consider themselves exempt from divine judgment. They are not accountable to God, nor are they solicitous to obtain His favor. Judgment is not in their dictionary. They never ask themselves, "How do I stand in God's judgment; how will He deal with me?" All they are concerned with is their standing before man, but never as to their standing before God. They are interested only in what people say and think of them, but not in the question what God says.

Where Do We Stand?

"Enter not into judgment with thy servant: for in thy sight shall no man living be justified." The supplicant here is David. He humbly beseeches God the righteous Judge not to proceed against him according to His justice. "Do not deal with me in strict justice, as I deserve to be dealt with," he pleads. If Thou deal with me in accordance with Thy Law, if Thou would requite me according to my deserts, I cannot stand before Thee, I am undone.

Why does David plead in such a manner? His plea is one which not only embodies a great and momentous truth, but which sets forth the whole, the one and only relation of man in his present state to God. "For in thy sight," he says, "shall no man living be justified." What this implies in its full sense may be gathered from passages of Holy Writ like these: "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:10-12; "There is not a just man on earth, that doeth good, and sinneth not." Eccl. 7:20; "Who can bring a clean thing out of an unclean? Not one." Job 14:4; "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Is. 64:6.

No man living shall be justified in the sight of God on his own merits or deeds, no man living in this world and time, no one of the human race, no matter what his age, whether childhood or old age, or what his rank and position among men, whether king or subject, whether high or low, rich or poor; the mighty as well as the weak, no matter what his outward conduct, his gentleness, his amiableness, his kindness; — no matter how just and upright he may be toward his fellow-men — is regarded as righteous before God. In all the world, on all the earth, among all nations, not only in the dens of vice, but also in the highest places of society, in temples and sanctuaries, there is

not one just man, not one that doeth good and sinneth not. This truly is universal sinfulness, including all men.

Likewise it is individual. No man living is righteous before God. "Enter not into judgment with thy servant," each and every individual must confess before his righteous Judge. Do not deal with me on the ground of justice as towards Thee, O Lord. I can claim no righteousness on my part; before Thee I am a lost and condemned sinner, deserving nothing but punishment. My whole nature is sinful and corrupt. "Behold, I was shapen in iniquity; and in sin did my mother to conceive me." Ps. 51:5.

Whence Such Knowledge?

Such knowledge of the sinfulness and total depravity of man, both in its universal and individual capacity, we obtain not from the Gospel, but from the Law. The Gospel says nothing of the universality or individuality of sin; it deals with this only as a fact; nor does it reveal to us its exceeding sinfulness and curse, Rom. 7:13. Neither do we learn all this from the torments Christ suffered for us on the cross in our stead, which comprises the whole of the Gospel. We may see the enormity of sin there, but it does not produce the knowledge thereof. No; it is the Law which proclaims that "by the deeds of the law there shall no flesh be justified in his sight," Rom. 3:20; it is the Law which produces the true knowledge of sin. "For by the Law is the knowledge of sin," says Paul. "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. Ignorance of the Law excludes the knowledge of sin. That men of to-day are so little concerned about sin and its deadly fruits is due to the fact that they see neither the spiritual sense and severity of the Law nor apply it to their whole life and conduct. On the other hand, the Law, when known, reveals sin as sin in its exceeding sinfulness, but also draws the sinner's attention to the sinful act he has committed and leads him to ponder its fearful significance in the judgment of God.

Hence, a knowledge of the Law is absolutely necessary, and unless we teach and preach the Law in its severity, we cannot expect the Gospel to do its work in saving sinners. This becomes evident not only from the words of the penitent sinner already quoted, but also from the words following: "For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath made me dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me: my heart within me is desolate."

Are these mere words expressive of adverse feelings caused by misfortune, bodily distress or by some temporal enemy? No, they are words of sorrow and

remorse on account of sin caused by the inexorable Law of God. It is the Law which made David the penitent feel that the "enemy — sin, flesh, the world, and the devil, as Luther has it — has persecuted his soul." It is the Law which "has smitten his life down to the ground," that is, as if his very life had been crushed out as one that is trodden down to the ground; it is the Law which "has made him to dwell in darkness," like one whose life is that of sorrow, so that he has no comfort — no light. It is the Law which "overwhelmed his spirit and made his heart within him so desolate." His spirit was broken and crushed. He was in a state of despair as to human help.

All this the Law had effected in the heart of this penitent sinner. It is this very sentiment Luther expresses in one of his hymns, saying:

"Fast bound in Satan's chain I lay,
Death brooded darkly o'er me,
My sin oppressed me night and day,
Therein my mother bore me;
Deeper and deeper still I fell,
Life had become a living hell,
So firmly sin possessed me.

"My good works could avail me naught,
For they with sin were stained;
Free-will against God's judgment fought,
And dead to good remained;
Grief drove me to despair, and I
Had nothing left me but to die,
To hell I fast was sinking."

To What Purpose Does the Law Effect Such Sorrow and Remorse?

The simple answer is to bring about the salutary conviction in the heart of the penitent sinner that if God is to account any man just, it is not by his personal deservings, but solely by His grace and mercy. This was the conviction of David which he gained not, indeed, by the Law but by the promises of the Lord or the Gospel. Listen to the comforting words he opens his prayer of repentance with! "Hear my prayer, O Lord, give ear to my supplication: in thy faithfulness answer me, and in the righteousness?" In **thy faithfulness** — in **thy righteousness**. It is to God's own character, His faithfulness, in fulfilling his promises concerning the forgiveness of sins, his righteousness, in declaring the sinner righteous for the sake of Christ's righteousness, that the appeal is made. It is there, first and last, that the sinner finds the great argument why his prayer for deliverance from sins should be answered. It is precisely the same ground which St. John takes: "If we confess our sins, he is faithful and **righteous** — true to His promise and true to His revealed character to forgive us our sins."

(To be continued)

J. J.

— We must begin with **misery** before we come to **mercy**.
—Thomas Adams.

COMMENTS

Plan Adopted A plan, in operation for years in the Missouri Synod, has now been adopted by the Augustana Synod. This plan provides for a four year seminary course. "After two years study in the seminary, the candidate is to do one year's 'interne' work under the direction of an ordained pastor. Then the candidate returns for the final year at the seminary." The Lutheran Standard thinks "this plan will strike most people — lay and clerical — as quite common sense" and that it commends itself particularly at this time when church bodies lack the monies to send the seminary graduates forth into the mission field. However, it is of the opinion "that some rather serious practical difficulties might be encountered in giving the students their interne work."
J. B.

* * * * *

"The Oxford Movement" which was inaugurated 100 years ago by sermons and writings of John Keble, English priest and poet, has caused a continued and critical division in the Church of England. The movement sought to bring the Church of England closer to Roman Catholicism in elaboration of ritual and in dogma. Some of its members, notably Cardinal Manning and the famed writer, Cardinal Newman, went so far in the "high church" direction that they finally were converted to Roman Catholicism.

The occasion for a fresh outbreak of hostilities between these Anglo-Catholics and their opponents was the Anglo-Catholic centenary congress at London recently, as we learn from a news dispatch from London to the Chicago Tribune. Two chief factions today stand in active opposition to the influence of the Anglo-Catholics. They are, first, the "Protestants," represented by the Bishop of Norwich and others who are more or less the fundamentalists of the church. There are, secondly, the "modernists," of whom outspoken Dr. Ernest William Barnes of Birmingham is offered as typical.

Both Protestants and modernists bitterly criticize as "heathen," "magical," and "superstitious" the ceremonials borrowed or imitated from Roman Catholicism, which the Anglo-Catholics use.

At this century congress a high mass was conducted under an ornate canopy bearing on its frontals significantly the arms of the sees of Constantinople, York, Canterbury, and Rome. The critics of the Anglo-Catholics accuse them of exploiting their elaborate ceremonials as lures for the masses.

Increasing the anomaly of the present three-way split in the Church of England, its bishops, who are asked to condone and favor the Roman Catholic ceremonials used in the "Oxford movement" churches throughout the country, hold their positions by virtue

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.

of appointment by a government which has no particular religious makeup.

State churches, like the Church of England, the Evangelical Church of Prussia, and others, have had a very bad time lately. In England the farmers are resisting the collection of the church tithes, which must be paid by every citizen, whether he is a communicant members of the state church or not.

The obvious lesson for us here is, that we not only thank the Lord our God for the separation of church and state obtaining here, but that we resist every effort to mix them, even in the present evil times. Another lesson is that we must be on our guard against any movement within the church which has for its object the forming of any society or party for the deepening of piety, like the Oxford movement originally was, or for doing the work that is laid upon the whole church by our Lord. Z.

* * * * *

"Unequal Yoking" Under the title "Unequal Yoking," the Lutheran Standard issues a warning that is most timely.

Last Sunday morning we listened to a church service over the radio. It was a United Brethren Church, broadcasting a Communion service. About the nature of that service — how everyone present was invited to commune, how the "emblematic" character of the Sacrament was stressed, how the pastor utilized the time necessary to refill some of the individual cups to baptize a baby — about these things we are not inclined to comment. Knowing that it was a United Brethren service we were not surprised to find them consistently carrying out their doctrine of the Lord's Supper and we have no reason to question the sincerity of their devotion in worship or their desire to edify the radio listeners. But we do have a word to say about the unhappy termination of the radio broadcast. Breaking into the concluding part of the Communion service, the radio announcer informed us that we had been listening to such and such a church. Then he stated that the broadcast had been sponsored by eight Columbus business firms, and proceeded to name these firms and to make a short "sales talk" for each of them. The first one would clean men's suits for 39c! We

turned off the radio in disgust. To think that any group of business men would try to ingratiate the public into patronizing them by sponsoring the broadcasting of a Communion service; and to think that any Christian church would permit the broadcasting of a divine service to be joined in the same breath with a barker's cry to buy your calves' liver from such and such a meat market: well, it was just unthinkable.

Church radio broadcasting doubtless contains vast opportunities to glorify our Savior and to comfort souls. But may God deliver us from unequally yoking together the broadcast of a religious service with the mercenary cries of the street hawker! The Church of Jesus Christ needs to preserve a sense of decency and propriety at all costs. It would seem to us that there are few, if any, exceptions to be made to the principle that the Lord's work should be financed by cheerful, voluntary gifts of love from the Lord's people.

We are not all agreed as to the value of the radio as a means of spreading the Gospel, and some of us feel that the customary radio program does not offer a fit setting for the proclamation of God's Holy Word, but there should be no difference of opinion on a broadcast as that criticized above.

Great watchfulness is necessary. Much could be said against even the commercial advertising that is broadcast, and there is danger that churches that seek to reach the public by means of the radio become infected with its spirit, publicity at any price, and lay aside all sense of propriety and all reverence for the Word they are preaching.

For that matter, sponsored newspaper pages fall under the same criticism. J. B.

* * * * *

Advertising the Church was earnestly advocated at the recent meeting of the Walther League at Chicago, by J. F. E. Nickelsburg of New York, Executive Secretary of the American Lutheran Publicity Bureau. "Publish and conceal not," and "What ye hear in the ear, that preach ye upon the housetops," he quoted.

"The church should use newspaper space both for items of news and paid advertising," Nickelsburg said. "We have more than 63,000,000 unchurched persons in these United States. We can reach the greater number of these, all our prospects, by the public press. The church has a message of importance for these men, women and children. Just now, in these days of vast problems and much confusion, the church can offer the one and only safe cure for the ills of this world — the Gospel of Jesus Christ.

That the world, as always, needs the Gospel, because this Gospel is the only cure for all its ills, goes without question. But whether newspaper advertising will be of great help in bringing this Gospel to the attention of a stricken humanity may be doubted. The great number of unchurched in our land are surely not unacquainted with the church and its message of peace. They may not have heard the true Gospel, as preached in our midst, but the question is, are they ready and willing to receive it via the press. As a

publisher of all manner of scandal, crime, and other vicious acts of men, the public press is unexcelled. The very juxtaposition of church advertising to the lurid tales of vice, the blatant cries of the market, or on the religious page with the insistent claims of many other churches, seems to us a cheapening of the one truth unto salvation. It is also written of the Savior: "He shall not cry, nor lift up, nor cause his voice to be heard in the street." Is. 42:2.

Like the Athenians of old, the dear public reads its papers to find something new. But our Gospel is so old, and, be it admitted, so out of step with modernism, that its preaching is not news. And like the Athenians, few are attracted by it. Z.

* * * * *

Budget System Harmful? Is the budget system harmful? Fred White in The Presbyterian Advance thinks it is, or at least, it may easily become so. The budget system is this that the individual congregations make their contributions for mission, institutions, etc., a part of their own budget. The treasurer of the congregation monthly remits a portion of the quota to the treasurer of the Synod, just as he monthly sends checks to the pastor, the teachers, the organist, etc., and to those to whom the congregation is indebted.

The objection raised is well worth consideration. He says:

I would again express the opinion which I have had more and more strongly during recent years that the budget system now so largely in use by our denomination as well as by others, while, no doubt, in line with modern business ideas and methods, in its operation, is not without serious drawbacks. It has done away with the periodical presentation of the needs of the boards and agencies of the church, which to my mind was of great value from both an informative and spiritual standpoint. Church periodicals have also suffered from this same cause, and as a direct result are finding increasing difficulty in maintaining their existence. Surely it ought to be possible to retain the essentials of the budget system without loss of the values I have mentioned.

The good thing about the budget system is that the congregation that adopts it declares the work of Christian missions and Christian institutions as the work of God in which every believer is interested and to which he owes support. It gladly assumes its obligations and meets them honestly. A far better attitude than that of the church that holds that monies given for missions and Christian institutions of learning are paid to a foreign body as gifts of charity and, therefore, give to the Synod only the crumbs that fall from the home table.

But, if this system tends to "do away with the periodical presentation of the needs of the boards and agencies," we agree with Mr. White that it is harmful.

The church is not a financial institution. It's business is to bring men to faith in their Redeemer and to build them up in Christ, to love him and his cause

and to give their joyous service to the One who gave himself for sinners.

If such preaching is wanting, financial success has no value at all; the Kingdom is not being built. However, the system is not at fault. Let the pastor preach Christ to his hearers and present his cause to them as their cause, giving them information on the wants of the various fields, their problems and their progress; let the various boards through the publications of the church or by other means continuously acquaint the Christians with the work in their charge: and there will be abundant, blessed results, no matter what system has been adopted. J. B.

TWENTY-SECOND CONVENTION OF JOINT SYNOD

(Conclusion)

In the first report on this convention your correspondent covered the sessions from Wednesday morning until Friday noon. You are herewith given a resume of the remaining sessions.

A great deal of time was taken up by discussion of the Peace Committee report. The final report of this committee was that it had been unable to bring the matters in question to a satisfactory settlement. Thereupon the following resolution was adopted by Synod: "That we adopt as sentiment and understanding of this body that the West Wisconsin District of its own free will and accord reconsider the Watertown resolutions and the Ft. Atkinson suspensions." The Peace Committee asked to be discharged from further duties, which request was granted.

Of special interest were the reports of the various mission boards. The chief of our mission endeavors is Home Missions. The report on this phase of Synod's work was satisfactory, at least, as regards conditions prevailing in the various fields. The regrettable feature of the report was that practically no new fields could be started because the necessary funds are lacking. No funds! I wonder whether this is really true! Statistics show that about sixty per cent of the population of our land is unchurched. What a staggering revelation! What a distinct challenge! These are the facts. Now, what are we going to do about it? God speaks through the mouth of Isaiah, saying: "Spare not, lengthen thy cords, and strengthen thy stakes." Spare not! We have been sparing; why? Here the words of our Lord Jesus come to mind: "Verily, I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." This applies to mission work also. And note well, He follows up these words with the mighty promise: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Why not take Him at His word!

As regards our Indian Mission in Arizona, we shall simply quote from the Board's report: "The thought may often occur to you, Does it pay? Brethren, is it not wrong at any time in any mission field to put this question? Christ, our Lord and Savior, has charged His Church: 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" Nowhere has He made us responsible for the fruits. Yes, yes, statistics. I know you want statistics. You want to see figures. So do I. It is only natural that it should be so. We mortals have no other way to measure success than by figures. But are not statistics often most deceiving? Elijah once applied statistics and he found only one that remained faithful to the God of Israel, but where were the seven thousand that the Lord saw which had not bowed their knee before the gods of Baal? Let us beware of making the same mistake. The real success in this mission work only eternity can fully disclose!"

In Poland the work is progressing very satisfactorily. We have eleven fields in that country, served by the director, Pastor W. G. Bodamer, and seven other pastors. The number of souls increased in the past year from 1,377 to 2,213, that of communicants from 956 to 1,500, and that of voting members from 313 to 533. You ask, What business have we in Poland? Have they not a Lutheran Church in that country? They have not! They have a so-called Lutheran Church, which has become shot through with the poison of liberalism, saturated with the leaven of the Pharisees and Sadducees; a Church that is starving the souls entrusted to its care, fleecing the flock instead of feeding it. The cry came to us, as it once came to Paul from Macedonia: "Come over, and help us!" That's why we are in Poland.

The Negro Mission is carried on jointly by our Synod and our sister Synod of Missouri. Reports showed that the work in this mission is progressing satisfactorily.

Let us support our mission activities with our prayers and offerings. It has been well said: "The church that begins to draw back its hands from the missionary plow is a dying church, no matter what else she may for the time be doing." May the set of our faces be forward!

Due to prevailing economic conditions, the Board of Trustees submitted a budget for only one year. The total budget is \$410,321.12. Estimated revenues are \$70,000, leaving a total to be raised by our congregations of \$340,321.12. Can we do it? That is the first question to come into the minds of many. Strange, that it should be so. Let us invert the question so that it becomes an assertion: WE CAN DO IT! By believing, fervent prayer we can wrest the victory from God. Pray earnestly and constantly, and do not forget that you are praying to a God who

"is able to do exceeding abundantly above all that we ask or think."

Besides the opening service, further divine services were held as follows: Friday evening, communion service, sermon by the Rev. W. Roepke; Sunday morning, German service, Dir. O. Hoenecke, speaker; Sunday morning, English service, the Rev. H. C. Nitz, speaker; Monday evening, sermon by Dir. E. Bliefernicht.

And now that the convention has been held, the work discussed, the budget allowed, what shall be our attitude of heart toward the work before us, what shall be the spirit in which we take it up? Shall it be that of fear and trembling? Do the obstacles look insurmountable to some of you? Then hear and heed the words of Moses: "What man is there that is fearful and fainthearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart." With a penitent look backward upon our sins of omission; with a hopeful and confident look forward to our God-given tasks; with a prayerful and believing look upward to the God of all grace and strength, let us labor more faithfully to the honor of His holy name, and to the salvation of many immortal souls.

Karl F. Krauss.

MEETING OF NEW SEMINARY BOARD

This meeting was held in the spacious faculty room of the Seminary tower at Thiensville on Friday, August 18, at 9 A. M. President John Brenner, the chairman of the former board, opened the meeting with prayer. All members, with the exception of Pastor E. Dornfeld, newly elected, who had been excused, were present; also all the members of the faculty. The organization of the Board was as follows: Chairman, Pastor G. E. Bergemann, newly elected; Secretary, Pastor W. F. Sauer. The local committee, which is chiefly to look after the physical welfare of our institution, consists of the Messrs. Herman Albrecht, Robert Freihube, and Pastor W. F. Sauer. The Pastors G. E. Bergemann and Ernst Dornfeld were chosen as Visiting Committee which is to supervise the work in the classrooms.

The chairman of the old board reported on the work done about the institution during the summer months, stating that a new contract would have to be drawn with the janitor, who until now had also rented the Seminary farm. It was ordered that the local committee should make the new arrangements. The decision in regard to a stack-control, which is to effect a saving in fuel, was left to the committee which had charge of the installment of the stoker. The ashes and clinkers that had accumulated during the late winter are to be used in the construction of a walk leading to our lagoon. The islands of the lagoon are to receive stone reinforcement; work and material for that purpose, however, are to come to us as donations. Indigent students, who are to be credited with a fixed allowance per hour, are to be employed in certain

work about the seminary. During the coming year all students will be requested to pay an incidental fee of \$2 for breakage and cleaning charges.

The chairman of the faculty reported that the enrollment of the coming school year would perhaps be about 60 students, and that there were still three of the graduates of 1932 and ten of 1933 waiting for calls into the ministry. Adjournment followed at 11:30 A. M.

W. F. Sauer, Sec'y.

OUR SYNOD

The task of our delegates, that of planning for the work of the biennium just begun, finished, our work begins. We should learn to say "our work"; or, rather, let every congregation, yes, every individual member of every congregation, call it "my work," for it begins in the heart of the individual Christian; the congregation combines the efforts of its members; and the Synod, that of the congregations. If our individual Christians are conscious of their responsibility and in love for their Lord willing to meet it, all will, under God's blessing, be well both in our congregations and in our Synod.

One of our tasks is that of bringing in, and gathering in, the offerings needed for the maintenance of the Lord's work. This should be begun vigorously at once. Two months of the new biennium have already elapsed. We must catch up and then keep abreast month after month.

Fully realizing the urgency of this matter, your Executive Committees are making every effort to achieve this end.

The Board of Trustees

The Executive Committee of the Board of Trustee met on August fourteenth. It reports that a **temporary loan of \$2,000 has become necessary to meet the current expenses.**

This note should be paid in full when it falls due and sufficient monies should be raised in these weeks to make further loans unnecessary.

A report on the allotments of the budget to the individual congregations has been prepared and sent to the District Presidents.

The Conference of Presidents

The Conference of Presidents, the District Presidents with the General President, during the sessions of the Synod appointed an Executive Committee, the Presidents C. Buenger, E. Benj. Schlueter and Wm. Nommensen, to plan the work to be done in our eight Districts in order to provide the funds needed for our missions and institutions.

This Committee met on August seventeenth. Representatives of the Board of Trustees, Rev. Paul Pieper and Treasurer Theo. Buuck, were present.

According to a resolution after a thorough discussion of the situation, the District Presidents will immediately call in the Visitors in their Districts to organize the work in the Districts. The Visitors will carry all necessary

information on the budget to the congregations and appeal to them to make an earnest attempt to raise their share and to remit monthly, if possible.

The congregations will be called upon to approach every member, personally, if possible, to win his heart and his support for the Synod.

May the Lord grant us faithfulness and prosper our work for Jesus' sake!

John Brenner, President.

TRUTH! WHAT IS TRUTH?

(Concluded)

Beware of False Prophets

Truth is that many maliciously turn their ears from the truth. They are not willing to listen to sound doctrine, but rather follow after preachers that are willing to offer them cunningly devised fables for the sake of filthy lucre and flattery. These unscrupulous men are ever ready to preach as the itching ears of silly men and women wish to hear it. They offer flowery words — empty words of flattery — especially when conducting funeral services. They consider it their man-made duty to offer "comfort and consolation to the bereaved," and therefore often cannot resist the temptation to praise manifest impenitent sinners — workers of iniquity, servants of their sinful flesh, despisers of God's holy will — into heaven. Yea, there are still innumerable false prophets coming to the people in sheep's clothing, seeking only their own profit. They are dumb dogs — afraid to tell God's people the truth. They are blind leaders imposing themselves on them that blindly follow their ungodliness. And great is the number of them that carelessly, blindly, and ignorantly do as these tyrants in religious affairs advise.

Truth is that great numbers demand the Lord's servants to preach, "Peace, peace, where there is no peace." As a rule, these are undisciplined people or pampered pets, and if the pastor does not take heed of the unprincipled remarks but continues in all faithfulness to preach the truths revealed in Scriptures, he is very often abused and persecuted, yea, threatened with "If you don't change your tactics, we'll not come to church any more. Yes, and we'll not pay our church dues any more either." You will find that such grumblers take great pleasure in picking holes in the reputation of the pastor and all the members of his family — if he is fortunate enough to have one. They are first-class standbys of the powers of darkness, yea, Beelsebub himself would fear to tread where many of these fiends of devilishness proceed unrestrained. They merely wish to be praised and flattered, although they have done nothing worthy of praise. They have probably done no more than their duty. Yet they expect to be handled with kid gloves — and these must be padded with velvet. They have a sorry

plight awaiting them, unless they repent before it is too late.

Truth is that Satan has not ceased going about like a roaring lion seeking whom he may devour — and that he still succeeds in luring many thousands of our baptized and confirmed Christians into his power without them being aware of it. Yea, he has under his absolute control many thousands that think, imagine, and feel themselves secure in the Lord's safe keeping. The Jews of to-day still reject the truth and are therefore under control of the evil one despite their religious ceremonials, their praying, their wailing, their sacrifices and their tithes. In vain do they worship the Lord. Thus there are also thousands of nominal Christians performing religious deeds, doing good works, praying, reading the Bible, bringing offerings — and all these things according to a prescribed form, but they do them for the sake of gaining honor and praise among their fellow men. Their deeds are an abomination in God's eyes. He cannot be pleased with them. The only reward they can expect is the empty, flattering words of false friends. Satan has them in his power. And, great is the number of them that think themselves smart if they enter into intimate relations with the prince of darkness.

Truth is that far too many are so deeply concerned about the reformation and conversion of others, that they fail to attend to their own reform. They worry and make so much ado about the salvation of the heathen that they themselves neglect to walk the narrow way of God's righteousness that leads to salvation. Jesus warns all His followers against just this unwise act. A certain man asked Him, "Lord, are there few that be saved?" The Lord answers neither in the positive nor in the negative, but He admonishes **him** to "strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able." The question of importance is not "Will others be saved?" but "Will **you** be saved?" If our "reformers" would be willing to lead lives according to God's will we might possibly have more true Christian followers.

Truth is that if anyone wishes to be truly blessed and eternally happy it is necessary that he hear and keep God's holy and infallible Word — aright. God's Word is Truth. His Word tells us all we need to know concerning the Triune God. It tells us all we need to know concerning our sinful condition. It tells us all we need to know concerning the beloved Mediator, Jesus Christ, who brought about a perfect reconciliation between the holy, righteous God and unholy, sinful man. The Scriptures do not fail to explain most carefully what it means to do God's will. Only too many surmise that God is satisfied, if man only "strive to keep the Ten Commandments as good as he possibly can." This would be true, if it were

possible for man to fulfill the law's demands to the full extent. But where is that man? Where is the man that has not sinned? If we say that we have no sin, we deceive ourselves, and the truth is not in us. Therefore if man wishes to please God it will be necessary for him to do this in some other manner. God has prepared the way — but **only one way**. It is the way of repentance. This way is not a very popular way, for it is the way of humility. To walk this way the traveler must humble himself before his God, confess his sins (not the sins of the neighbors) and gratefully accept forgiveness as a free gift of love, grace and mercy through Christ, God's Son, whose precious Blood cleanses us from all sins.

Love Ye One Another

Truth is that this does not close the bargain on our part. Having received forgiveness of our burden, we shall as true children of God walk in newness of life. For if we return to a life of worldliness or self-righteousness will not our condition then be worse than it had been? Would the proverb then not be true of us, "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire?" The Christian who truly appreciates the Redemption of Christ will love in return and he will prove his love by keeping Christ's commandment: "Love ye one another." If a man say, "I love Christ," but hates his neighbor, that man is a liar, for if a man cannot love his neighbor whom he has seen, how can he love Christ whom he has not yet seen? The love of Christ should constrain us to love our fellowmen and to prove our love by being truthful in telling them the only one way unto eternal life and happiness. Our truthfulness may not be appreciated by man — but the Lord graciously rewards those that are faithful in His kingdom. True Christian love is never in vain.

These precious truths tend to make the true Christian a most happy and joyful creature already here in this life, despite sorrow and grief, despite suffering and death. He is at any time ready to sing, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me." In the hereafter unspeakable joys and glories await him. Would to God that all men rejoice in the truths revealed in Holy Writ that they may be free from the bondage of sin, the powers of darkness, ignorance, superstition, and eternal damnation.

Jesus said to those Jews which believed on Him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." For the sake of your own soul and those who love you — accept the truth that has the power to set you free.

—Tri-Parish Monthly Caller.

ROGER WILLIAMS

This year is the 250th anniversary of the death of the first American, who demanded freedom of conscience and complete separation of church and state, Roger Williams. He was born in London in 1603, the year of Queen Elizabeth's death. As a young man he had acquired the art of shorthand, and he served in the capacity of court reporter to Sir Edward Coke, the celebrated lawyer and jurist of that time. While taking down the proceedings and while listening to the arguments of the barristers and to King's counsel, young Williams acquired valuable legal and political information.

Williams prepared for the university in the Charterhouse School, and after completing his studies at Cambridge he was ordained as a clergyman of the Church of England. He became chaplain at Otes in Essex to Sir William Masham. In the struggle between the Puritans and the High Churchmen he sided with neither party, but he sympathized with the separatists.

On December 1, 1631, he took passage with his wife on the *Lyon*, and on February 5, 1632, they reached Boston, then a small settlement. He was chosen as pastor; but he refused to accept the call, because the church at Boston had not completely parted from the mother church. Williams demanded a complete and absolute separation from the Anglican Church. A trial at Salem, and another one at Plymouth failed for the same reason.

The Puritans of Massachusetts now wished to rid themselves of the trouble maker, as they called him. A trial took place at Newton Church, October 8, 1635. There were neither jury, nor indictment, nor attorneys for the defence. There were not even specific charges. Governor Haynes presided, and fifty-nine freemen were present as a sort of jury. The trial must have seemed rather strange to the man, who had been present at so many Star Chamber trials. On the second day of the trial the verdict was reached, which everyone had foreseen, guilty. Guilty of what? The punishment was banishment to England, to be carried out within six weeks.

Traveling during the winter months was a severe ordeal at that time, especially with children. Williams had an infant daughter, and his wife's health was not good. What could he do in England? He fled with a few malcontents to the Indians of Narragansett Bay. Rather face the forest of the unknown region and the red man than return to the England of Archbishop Laud, the fierce enemy of all dissidents. The fugitives were used to hard work and to deprivation; but those fourteen weeks of New England winter surely taxed their endurance and their patience to the utmost. There was no road, not even a path; snow-storms were frequent in December and January, and the snow was knee-deep. For months they did

not know what bed or bread was. Many nights were spent in swamps. When they found a wigwam, they were not much better off. Williams had acquired the tongue of the Indians, and they could make their wants known; but the Indians were not always in a position to offer them food.

When they finally reached their destination, Williams bought land from the Indians, and here was the beginning of the colony Rhode Island. His views of church and state were put into practice, and during his life Rhode Island was the haven of all oppressed and discontented New Englanders. Twice did Williams return to England in the interest of the colony which he had founded. During all this time Williams had been in controversy with the Puritans of New England in pamphlets and in oral arguments. He loved controversy and forensic argument, and at one time he was engaged in a debate with George Fox, which lasted four days. George Fox called him the New England Fire-Brand. From his many writings I wish to show his views on the question of freedom of conscience and on the separation of church and state.

"God required not any uniformity of religion to be enacted and enforced in any civil state: which enforced uniformity is the greatest occasion for civil war, ravishing of conscience, persecution of Christ Jesus in his servants, and of the hypocrisy and destruction of millions of souls. It is the will of God, that a permission of the most Paganish, Jewish, Turkish, or Antichristian conscience and worships be granted to all men and all nations and countries; and they are only to be fought against with that sword which is — in soul matters — only able to conquer, to wit, the sword of God's spirit, the Word of God. True civility and Christianity may both flourish in a state or kingdom, notwithstanding the permission of divers and contrary consciences, either Jew or Gentile."

"Forcing the conscience is soul-rape; a crying guilt is the bloody, irreligious and inhuman oppression and destruction under the mark and veil of the name of Christ. . . . I must profess, while heaven and earth lasts, that no one tenet that either London, England, or the world, doth harbor, is so heretical and dangerous, to the corporal, to the spiritual, to the present, to the eternal good of man, as the bloody tenet of persecution for cause of conscience."

According to the views of Williams the state was to have power "only in civil matters." Again and again do we find this restriction on the powers of the state, and in Rhode Island no one was forced in any manner in his views concerning religion during the life of Williams.

"The State church was never instituted by Christ Jesus but is a political invention of men for selfish ends. . . . A State church is opposite the very essentials

and fundamentals of the nature of a civic commonwealth. . . . There is a difference between the church and the world, the spiritual and the civic state. . . . That such laws properly concerning religion, God, the souls of men should be civil laws and constitutions, is far from reason. . . . All power the magistrate has over the church is temporal. All power the church has over the magistrate is spiritual, not temporal. . . . All civil states and their officers or justices in their respective constitutions and administrations are essentially civil, and therefore not judges, governors or defenders of spiritual, or Christian state of worship."

Why do we know so little about Williams and his views on liberty of conscience and of the separation of church and state? We have overestimated the work of the Puritans of New England and have lost sight of the great men of other colonies: Penn, Oglethorpe, Lord Baltimore, Williams. His writings are quite rare; they are not easily obtained. The only edition of 1866-74, the Narragansett edition, has never been republished. The writings of Cotton and Increase Mather, of John Cotton, of Jonathan Edwards and other Puritan divines have been published and republished. Williams' writings are, at best, difficult reading. We prefer lighter reading matter. And as a nation we are not very anxious to read seriously on the subjects of liberty of conscience and on the separation of church and state.

— John Eiselmeier.

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

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

In reporting correction use a postal card and state—
Your full name.

Whether you are pastor, professor, etc.

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

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

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

In which direction is it from your place of residence?

How far is it away?

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

Address your card to

Northwestern Publishing House,
935-947 North Fourth Street,
Milwaukee, Wisconsin.

THE SEMINARY BUILDING COMMITTEE'S COLLECTION TO BE CLOSED

A resolution of the Synod adopted at the last session declares the Collection of the Seminary Building Committee closed and the Committee discharged as soon as its books will have been audited.

That this collection was not completed, every member of the Synod knows. The shortage of \$96,790.11 in the New Ulm Building Fund has materially increased the indebtedness of our Synod.

In the hope that many of our congregations will not be content to permit their share in this shortage to continue to burden the Synod, we have, with the consent of the Executive Committee of the Board of Trustees, decided to hold our books open till the fifteenth day of October of this year in order to afford such congregations the opportunity to raise and remit the balance of their quota.

In instances only a very small sum is lacking. Congregations that fell still farther short of the mark will feel a greater obligation and will want to meet it.

We know of congregations that borrowed quite large sums to cover their quota for the current expenses of the Synod, and these we commend to all the churches as examples. This is our last appeal, but information will be given cheerfully and promptly.

The Seminary Building Committee,
by
John Brenner, Treasurer.

FROM OUR CHURCH CIRCLES

Manitowoc Pastoral Conference

The Manitowoc Pastoral Conference will convene August 29 and 30, 1933, at Pastor N. Schlavensky's Church, Denmark, Wis., R. R. 5.

First session at 9 A. M.

Essays: Zell, F. Koch, Schlavensky, Gladosch, Haase, E. Kionka, Th. Uetzmann, H. Koch.

Sermon: Schaefer, E. Kionka.

Confessional address: Schlei, Kuether.

W. G. Haase, Sec'y.

Southwestern Pastoral Conference

The Southwestern Pastoral Conference meets with Rev. Alvin Berg, at Norwalk, Wis., Tuesday, September 12, at 9 A. M. sharp.

Communion sermon by Theo. Mahnke, Paul Monhardt.

Sermon reading: Alvin Berg, C. E. Berg, G. Gerth. Augustana, Art. 19, P. Monhardt; Art. 20, A. Loock; Catechization, Phil. Lehman, Walt. Paustian; Isagogic, Gospel of Mark, H. A. Pankow; Gospel of Luke, Art. Berg; "Was ist Lebensgerechtigkeit?" H. Schwartz.

Please announce. G. Vater, Sec'y.

Red Wing Conference

One Day Delegate Conference will meet at La Crescent, South Ridge, Minn., on September 12, 1933, 9 A. M. sharp.

Program: Discussion of Joint Synod Report.

Leader: Rev. R. Jeske. E. G. Hertler, Sec'y.

Redwood Falls Pastoral Conference

The Redwood Falls Pastoral Conference will meet at Arlington, Minn. (R. Heidmann, pastor), September 13 and 14. First session 2 P. M. Services Wednesday evening.

Sermon: A. Krueger (Boettcher).

Confessional address: Ed. Birkholz (Baur, Bast).

Essays: A. Sauer, H. Albrecht, G. Schuetze.

A. W. Blauert, Sec'y.

Mississippi River Valley Conference

The Mississippi River Valley Conference meets at Arcadia, Wis., Rud. Mueller, pastor, on September 26 and 27.

Sermon: G. Fischer, P. Froehlke.

Confessional: Theo. Mueller, Wm. Limpert.

Essayists: E. H. Palechek, Exegesis on Heb. 3; J. Gamm, An Isagogical Treatise of St. John's Gospel; G. Fischer, The Second Article, Catechetical; A. Werr, Millennium according to Rev. 20.

A. Werr, Sec'y.

Winnebago Delegate and Pastoral Conference

The Winnebago Delegate and Pastoral Conference will convene at Markesan, Wis. (Geo. Kobs, resident pastor), September 26 and 27, 1933. The first session will be held Tuesday, 9 A. M.; the last session will be Wednesday, 5 P. M.

Pastor E. Benj. Schlueter will deliver the sermon, Pastor J. G. Poley substituting.

The Confessional address will be given by Pastor E. Behm, Pastor G. E. Bergemann substituting.

Papers: Psalm 22 by E. Reim; Moses as God's representative and spokesman and Moses as mediator between God and His people, by J. Schulz; Exegesis of Titus 1:1ff by I. G. Uetzmann; Exegetical and dogmatical treatise on the words of Institution of the Lord's Supper from I Cor. 11:17-34.

Kindly register! F. C. Weyland, Sec'y.

Associated Lutheran Charities Conference

The Thirty-second annual convention of the Associated Lutheran Charities Conference will take place at Indianapolis, Indiana, September 26 to 29. Convention Headquarters will be at Hotel Lincoln, where all sessions will be held.

All charitable organizations within the Synodical Conference are urgently requested to be represented. This includes all hospitals, child welfare agencies, old folks' homes, orphanages, social service organizations, city mission societies, ladies' auxiliaries engaged in charitable work, and all similarly engaged societies. Let us not permit the expense to keep us from going to this meeting. Member organizations not able to stand the hotel expense of its delegate are requested to get in touch with Rev. H. Scheperle, 3024 Michigan Street, Indianapolis, Indiana, concerning this matter.

Announcement cards will be sent out in the next few days and all members are requested to properly fill them out and send them to the following address: Mr. Paul Seehausen, 742 N. DeQuincy St., Indianapolis, Indiana. Rev. Geo. H. Kase, Sec'y.

Joint Pastoral Conference of Southwest Minnesota

The Mixed Conference of Southwest Minnesota will meet October 3 to 5 at Willow Creek, Minn., O. Cloeter, pastor.

Opening at 10 A. M.

Papers: Ein Lebensbild Abrahams, Rev. Fritzsche; Lutherstunde, Rev. Heinemann; Die Handhabung der Kirchengemeinde, Rev. R. Schierenbeck; Church Architecture, Rev. P. Mueller; The Modern Dance, Rev. E. Birkholz.

Services Wednesday evening.

Confessional address: R. Lehman — C. Mack.

Sermon: C. A. Bramscher — J. Buehlow.

Please make reservations with Rev. O. Cloeter, R. 1, Vernon Center, Minn. R. A. Haase, Sec'y.

Crow River Valley Pastoral Conference

The Crow River Valley Pastoral Conference will meet October 10 to 11, 1933, at Loretto, Minn. (Pastor W. Haar). Sessions open at 10 A. M.

Papers: The Debts we owe to Gustavus Adolphus, E. H. Bruns; Essentials of a Lutheran Funeral Sermon, Ed. A. Hemeck; Life Time of Nehemiah, Im. F. Lenz; What should a Pastor Read, M. Wehausen; The Merits of Modern Bible Translation, H. C. Nitz.

Sermon: Pastor Ed. A. Hemeck, W. E. Nickels.

Confessional address: Pastor Im. F. Lenz, A. Leerssen.

Please announce in time. K. J. Plocher, Sec'y.

Election of Visitor

At the meeting of the Fox River Valley Delegate Conference, convened at Wrightstown, Wis., July 25,

1933, the Rev. Paul Oehlert was elected as visitor of said conference for a period of two years.

F. A. Reier, Sec'y.

Theological Seminary of Thiensville

The new school year 1933-34 will be opened with the usual service on September 6, at 10 o'clock in the forenoon. All friends of the institution are cordially invited to attend.

All new students who have not, heretofore, delivered their credentials to the faculty are urgently requested to do so before September 1, addressing the registrar, Prof. John Meyer, Thiensville, Wis.

The faculty expects all students to arrive at the institution not later than September 5.

Aug. Pieper.

Dr. Martin Luther College

The new school year in Dr. Martin Luther College, New Ulm, Minnesota, will begin September 6, 9 A. M. Our school offers a three-year normal course for such who desire to become teachers in our Lutheran elementary schools. It offers a four-year high school course in preparation for this normal course, and also in preparation for entrance to Northwestern College. But we wish to call attention to parents that we also offer an efficient high school course given under distinctly Christian influence to such who are looking for a general high school course for their child.

For application blank and catalog apply to

E. R. Bliedernicht,
213 South Jefferson Street,
New Ulm, Minnesota.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., will, D. v., begin September 5. New scholars should announce themselves without any further delay. For information apply to:

O. J. R. Hoenecke,
2200 Court Street,
Saginaw, Mich.

Winnebago Lutheran Academy, Fond du Lac, Wis.

This institution will open for the new school year on Friday, September 1. All students, new as well as old, are to register at 9 o'clock in the morning. Instructors will be ready to assist students in planning a profitable and satisfactory course of study in both academic and commercial branches. Those living at a great distance from the school or those who for good reasons will be prevented from appearing on the opening day, are to register by letter and are to be present for the beginning of recitations on Tuesday, September 5.

The school is open for graduates of the eighth grade. Tuition rates are \$27 for the 9th grade and \$30 per year for the remaining three grades. Those enrolling for the commercial course pay an additional tuition fee of \$10 which includes use of four makes of modern standard typewriters.

Rates for board and lodging in good Christian homes under supervision of the Academy Board range from \$3.50 to \$4.50 per week from Monday till Friday and \$5 to \$5.50 for the entire week.

Additional information will be cheerfully given upon request.

Gerhard Pieper, Dir.,
50 East First Street,
Fond du Lac, Wisconsin.

Ordination and Installation

On the 9th Sunday after Trinity, August 13, in connection with the celebration of the 75th anniversary of St. Peter's Congregation of Fond du Lac, Ervin R. Scharf, theological candidate, was ordained to the holy ministry and installed as instructor at the Winnebago Lutheran Academy. Pastor G. E. Bergemann, Prof. John Meyer and Pastor E. Benj. Schlueter, President of the North Wisconsin District, assisted in this service.

Address: Prof. Ervin R. Scharf, 191 East First Street, Fond du Lac, Wis. Gerhard Pieper.

Installation

On the 8th Sunday after Trinity, August 6, the undersigned installed the theological candidate Lewis M. Bleichwehl, who just two weeks prior had been ordained by his pastor, the Rev. Ed. Kionka, into his office as assistant pastor in the parish Winchester-Readfield-Caledonia and as missionary in the neighborhood. May the grace of God uphold him, that he always may do the work of the ministry joyfully!

Address: Rev. Lewis M. Bleichwehl, R. R. 2, Box 42, Larsen, Wis. F. P. Weyland.

Golden Jubilee

July 16 the Trinity Ev. Luth. Congregation of Brillion, Wis., was privileged to celebrate its golden jubilee. During the fifty years the following pastors served this congregation: A. Toepel, G. Denninger, John Rathke, and since 1900 the undersigned. The speakers for this occasion were: President G. Bergemann, Waldemar Sauer, R. E. Ziesemer, Prof. F. Brenner. Collection for Synod. May the Lord bless and protect this congregation in the future, as He has done in the past. Martin F. Sauer.

Anniversary of Wedding

On the occasion of their 25th wedding anniversary, celebrated June 17, Mr. and Mrs. Edward Gross of Trinity Congregation, Saline, Mich., donated the sum

of \$10.00 for Missions. The undersigned delivered an English address on Psalm 103:1, and Rev. W. Bodamer spoke in German on Psalm 32:22.

A. Lederer.

Fiftieth Wedding Anniversary

The fiftieth wedding anniversary of Mr. and Mrs. Hy. Boettcher was celebrated August 13. The undersigned based his address on Ps. 107:1. An offering of \$2.06 for Missions was taken.

A. Lederer.

Acknowledgment and Thanks

The following gifts to the Theological Seminary are herewith gratefully acknowledged: Fahl's Bakery donated baked goods every Monday since January 17; Mrs. Warnke of Kingston donated 1 dozen pint cans of jelly; Rosenberg Elevator Co. donated a winch for elevating clinkers and ashes from the basement.

John P. Meyer.

Memorial Wreaths

In memory of Pastor J. G. Glaeser of Tomah, Wis., who died June 22, the L. Vogel Family of Jefferson, Wis., donated \$5.00 for Church Extension Fund.

O. Kuhlow.

In memory of her mother, who died a year ago, N. N., of Jefferson, Wis., donated \$15.00 for Church Extension Fund.

O. Kuhlow.

In memory of Mr. Carl Ulrich, New Ulm, Minn., who died July 11, 1933, at the age of 72 years the sum of \$9.50 was donated for Widows and Orphans by the following: Mr. Martin Gieseke, 25 cents; Mr. Henry Gieseke, 50 cents; Mr. Harry Stoll, 50 cents; Mr. John Fluegge, 50 cents; Mrs. L. Fluegge, 50 cents; Mr. Hugo Gieseke, 25 cents; Mr. Alwin Oswald, 50 cents; Mr. Paul C. Gieseke, 50 cents; Mrs. Otto Fritzke, 50 cents; Mr. Herman Fritzke, 50 cents; Pastor A. Jul. Dysterheft, \$5.00.

B. A. Borgschatz.

In memory of Mrs. Margaret Buchholz, Caledonia, Minn., who died July 24, at the age of 77 years, Mrs. W. A. Deters donated \$1.00, the Young People's Society of St. John's Church, Caledonia, Minn., \$3.00, R. Jeske and Family \$10.00, for General Support.

R. Jeske.

In memory of Mr. John A. Wehr, Tawas City, Mich., who died on June 10, 1933, at the age of 74 years, the sum of \$2.00 was donated for the Seminary at Saginaw, Mich., by the Ladies' Aid Society of Emanuel Congregation.

W. C. Voss.

In memory of Mrs. Karl Look, Sr., Tawas City, Mich., who died on July 13, 1933, at the age of 59 years, the sum of \$2.00 was donated for the Seminary at Thiensville, Wis., by the Ladies' Aid Society of Emanuel's Congregation.

W. C. Voss.

In memory of Mr. Michael Graf, Tawas City, Mich., who died on July 23, 1933, at the age of 77 years, the sum of \$2.00 was donated for Dr. Martin Luther College at New Ulm, Minn., by the Ladies' Aid Society of Emanuel Congregation.

W. C. Voss.

MISSION FESTIVALS

Morton, Minn., Zion Church, J. Carl Bast, pastor. Speakers: H. Scherf, H. Boettcher, Prof. K. Schweppe. Offering: \$174.50.

Trinity Sunday

Poplar Creek, Dunn Co., Wis., St. John's Church, O. E. Hoffmann, pastor. Speakers: Walter Baumann, J. Potratz. Offering: \$54.00.

Frontenac, Minn., St. John's Congregation, Karl A. Nolting, pastor. Speakers: Wm. Schuelke, E. Horn. Offering: \$129.35.

Second Sunday after Trinity

Iron Creek, Dunn Co., St. John's Church, O. E. Hoffmann, pastor. Speaker: Wm. Sutterer. Offering: \$65.00.

Sanborn, Minn., Zion Church, R. Schierenbeck, pastor. Speakers: Prof. K. Schweppe, Alfred Martens, Wm. Albrecht. Offering: \$310.00.

West Florence, Minn., Immanuel's Congregation, Karl A. Nolting, pastor. Speakers: T. E. Kock, E. Scharlemann. Offering: \$152.99.

Fifth Sunday after Trinity

Beyer Settlement, Dunn Co., St. Katherine's Church, O. E. Hoffmann, pastor. Speakers: J. Henning, Sr., J. Henning, Jr. Offering: \$99.00.

West Bend, Wis., St. John's Church, Herman C. Klingbiel, pastor. Speakers: A. Lengling, Aug. Bergmann. Offering: \$233.19.

Sixth Sunday after Trinity

Ableman, Wis., St. John's Church, Philip Lehmann, pastor. Speakers: J. Klingmann, G. Meyer. Offering: \$247.15.

St. James, Minn., St. Paul's Church, Ernst C. Birkholz, pastor. Speakers: A. J. Dysterheft, R. Haase, Wm. Rumsch. Offering: \$85.00.

Minocqua, Wis., Trinity Church, Irwin J. Habeck, pastor. Speakers: W. Gutzke, R. Horlamus. Offering: \$58.17.

Woodruff, Wis., First Ev. Luth. Church, Irwin J. Habeck, pastor. Speakers: R. Horlamus, W. Gutzke. Offering: \$24.27.

Litchfield, Minn., St. Paul's Church, Karl J. Plocher, pastor. Speakers: C. Schmidt, W. Haar, A. W. Koehler. Offering: \$140.00.

Bloomer, Wis., "A. B. Luth. Joint Church," J. F. Henning, pastor. Speakers: E. E. Prenzlow, J. F. M. Henning, Jr. Offering: \$57.84.

Seventh Sunday after Trinity

North Freedom, Wis., St. Paul's Church, G. Vater, pastor. Speaker: Otto Kuhlow. Offering: \$74.30.

La Crescent, Minn., Immanuel Church, E. G. Hertler, pastor. Speaker: A. E. Frey. Offering: \$95.00; Ladies, from dinner, \$43.00; total, \$138.00.

Johnson Creek, Wis., Immanuel Church, A. W. Paap, pastor. Speakers: O. Heidtke, Adelbert Dornfeld. Offering: \$176.45; Ladies' Aid, \$50.00; total, \$226.45.

Eighth Sunday after Trinity

Batcheller, Mich., Emanuel Church, E. E. Rupp, pastor. Speaker: A. Hoenecke. Offering: not reported.

Rising City, Nebr., St. John's Church, Harry H. Spaude, pastor. Speakers: A. Schumann, W. Wietzke. Offering: \$125.31.

Verdi, Minn., Immanuel Church, Paul W. Spaude, S. T. M., M. A., pastor. Speakers: Alfred Martens, H. C. Sprenger. Offering: \$42.60.

Ninth Sunday after Trinity

Lake Benton, Minn., St. John's Church, Paul W. Spaude, S. T. M., M. A., pastor. Speakers: Stud. Helmuth Rutz, Paul G. Koch. Offering: \$60.28.

Caledonia, Minn., St. John's Church and Union, Minn., St. Peter's Church, R. Jeske, pastor. Speakers: M. Kunde, W. Paustian. Offering: \$242.46.

BOOK REVIEW

Official Report of the Proceedings of the Annual Convention of the Evangelical Lutheran Synod in Australia, South Australian District, Inc., assembled at Gawler, South Australia, March 9 to 15, 1933.

The report contains a doctrinal paper read before the convention on the highly interesting subject: "The Fulfillment of Prophecies Concerning the Last Times." G.

DAKOTA-MONTANA DISTRICT

June 1 to July 1, 1933

Rev. J. P. Scherf, Roscoe, So. Dak.....	\$ 18.59
Rev. E. R. Gamm, Mobridge, So. Dak.....	42.25
Rev. E. R. Gamm, Glenham, So. Dak.....	17.05
Rev. Theo. Bauer, Akaska, So. Dak.....	20.77
Rev. E. Rekow, Bierman, No. Dak.....	3.00
Rev. Theo. Bauer, Eales, No. Dak.....	6.66
Rev. H. A. Mutterer, Windsor, No. Dak.....	3.50
Rev. P. G. Albrecht, Theodore, So. Dak.....	23.70
Rev. P. G. Albrecht, Bowdle, So. Dak.....	67.00
Rev. H. C. Schnitker, Faith, So. Dak.....	21.57
Rev. H. C. Schnitker, Dupree, So. Dak.....	15.48
Rev. A. W. Fuerstenau, Raymond, So. Dak.....	87.00
Rev. F. E. Blume, Lemmon, So. Dak.....	17.11
Rev. W. F. Sprengeler, Grover, So. Dak.....	89.25
Rev. L. G. Lehmann, Hidewood Twp., So. Dak.....	37.48
Rev. L. G. Lehmann, Dempster, So. Dak.....	9.76
Rev. L. G. Lehmann, Havana Twp., So. Dak.....	12.01
Rev. Herb. Lau, Aurora, So. Dak.....	20.00
Rev. Herb. Lau, Bruce, So. Dak.....	4.75
Rev. Herb. Lau, Argo Twp., So. Dak.....	8.70
Rev. E. Schaller, Gale, So. Dak.....	8.58
Rev. E. Schaller, Mound City, So. Dak.....	19.95
Rev. P. R. Kuske, Elgin, No. Dak.....	21.52
Rev. P. R. Kuske, Burt, No. Dak.....	5.00
Rev. G. J. Schlegel, Hazelton, No. Dak.....	22.00
Rev. S. Baer, Hague, No. Dak.....	12.00
Rev. S. Baer, Zealand, No. Dak.....	28.65
Rev. W. R. Krueger, Reeder, No. Dak.....	26.20
Rev. W. R. Krueger, Hettinger, No. Dak.....	4.25
Rev. W. R. Krueger, Ipswich, So. Dak.....	7.50
Rev. F. E. Blume, White Butte, So. Dak.....	8.41
Rev. W. T. Meier, Watertown, So. Dak.....	70.82
Rev. M. D. Keturakat, Summit, So. Dak.....	21.00
Rev. M. D. Keturakat, Germantown, So. Dak.....	10.00
Rev. J. B. Erhart, Rauville, So. Dak.....	19.05
Rev. H. C. Sprengeler, Milroy, Minn.....	10.25
Rev. W. J. Schmidt, Carson, No. Dak.....	8.66
Rev. W. J. Schmidt, Carl Twp., No. Dak.....	3.45
Rev. W. J. Schmidt, Flasher, No. Dak.....	20.00
Rev. J. J. Wendland, Walker, So. Dak.....	2.00
Rev. J. J. Wendland, Paradise, No. Dak.....	5.32
Rev. J. J. Wendland, McIntosh, So. Dak.....	5.00
Rev. H. J. Wackerfuss, Athboy, So. Dak.....	4.20
Rev. H. J. Wackerfuss, Bison, So. Dak.....	.33
Rev. H. J. Wackerfuss, Drew, So. Dak.....	11.68
Rev. Wm. Lindloff, Ward, So. Dak.....	71.20
Rev. Wm. Lindloff, Elkton, So. Dak.....	99.70
Rev. R. F. Gamm, Faulkton, So. Dak.....	10.00
Rev. D. F. Rossin, Gary, So. Dak.....	12.75
Rev. D. F. Rossin, Goodwin, So. Dak.....	12.33

Rev. D. F. Rossin, Altamont, So. Dak.....	42.06
Rev. G. Schmeling, Florence, So. Dak.....	8.28
Rev. G. Schmeling, Henry, So. Dak.....	17.10
Rev. G. Schmeling, Clark, So. Dak.....	2.95
Rev. A. H. Birner, White, So. Dak.....	4.21
Rev. A. H. Birner, Hendricks, Minn.....	42.61
Rev. F. Wittfaut, Terry, Mont.....	.96
Rev. F. Wittfaut, Crow Rock, Mont.....	4.38
Rev. E. Hinderer, Tappen, No. Dak.....	15.87
Rev. Max Cowalsky, Trail City, So. Dak.....	30.00
Rev. Max Cowalsky, Timber Lake, So. Dak.....	40.00

Total remitted to General Treasurer.....\$1,295.85

S. E. JOHNSON,

Watertown, So. Dak.

District Treasurer.

MICHIGAN DISTRICT

May and June, 1933

Rev. H. C. Haase, Benton Harbor.....	\$ 172.00
Rev. A. Westendorf, Bay City.....	39.81
Rev. J. Nicolai, Adrian.....	7.00
Rev. F. and K. Krauss, Lansing.....	386.16
Rev. W. Westendorf, Dowagiac.....	48.94
Rev. W. Westendorf, Eau Claire.....	10.22
Rev. W. Franzmann, Coloma.....	26.90
Rev. G. Schmelzer, Sebewaing.....	11.70
Rev. H. Eckert, Saginaw.....	4.00
Rev. G. Luetke, Toledo, O.....	35.00
Rev. L. Kaesmeyer, Frankenmuth.....	27.17
Rev. J. Roekle, Allegan.....	20.36
Rev. J. Zink, Bay City.....	5.55
Rev. M. Schroeder, Bay City.....	4.62
Rev. C. Leyrer, St. Louis.....	37.40
Rev. O. Frey, Saginaw.....	32.20
Rev. H. Zink, Tittabawassee.....	34.50
Rev. G. Ehnis, Monroe.....	20.00
Rev. C. Schmelzer, Riga.....	73.86
Rev. H. Hoenecke, Sturgis.....	81.20
Rev. H. Zapp, Monroe.....	220.45
Rev. E. Rupp, Manistee.....	25.49
Rev. E. Rupp from Mrs. Rademaker.....	1.00
Rev. E. Rupp, Batcheller.....	7.34
Rev. C. Kionka, Hemlock.....	30.00
Rev. C. Kionka, Swan Creek.....	18.00
Rev. G. Schmelzer, Sebewaing.....	8.60
Rev. R. Koch, Waterloo.....	7.00
Rev. G. Wacker, Pigeon.....	31.65
Rev. G. Wacker, Elkton.....	7.60
Rev. W. Weissgerber, Lansing.....	9.17
Rev. A. Maas, South Lyon.....	13.95
Rev. E. Kasischke, Greenwood.....	12.57
Rev. E. Kasischke, Mayville.....	4.54
Rev. E. Lochner, Hopkins.....	20.30
Rev. E. Lochner, Dorr.....	8.70
Rev. L. Kaesmeyer, Frankenmuth.....	16.00
Rev. O. Peters, Wayne.....	56.96
Rev. O. Peters, Livonia.....	7.05
Rev. F. and K. Krauss, Lansing.....	112.45
Rev. A. Westendorf, Bay City.....	35.62
Rev. C. Leyrer, St. Louis.....	13.37
Rev. M. Schroeder, Bay City.....	144.08
Rev. B. Westendorf, Flint.....	49.19
Rev. J. Roekle, Allegan.....	15.75
Rev. H. Engel, Chesaning.....	9.27
Rev. D. Metzger, Remus.....	2.55
Rev. D. Metzger, Broomfield.....	7.80
Rev. A. Lederer, Saline.....	76.22
Rev. J. Nicolai, Adrian.....	34.05
Memorial Wreath. Memory of Miss Linda Nicolai.....	100.00
Rev. C. Schmelzer, Riga.....	62.36
Rev. H. Eckert, Saginaw.....	8.75
Rev. R. Koch, Waterloo.....	33.35
Rev. J. Gauss, Jenera, Ohio.....	142.57
Rev. O. and O. J. Eckert, Saginaw.....	261.84
Rev. G. Schmelzer, Sebewaing.....	18.00
Rev. G. Schmelzer, Sebewaing.....	8.00
Rev. C. Binhammer, Clare.....	28.00
Rev. R. Koch, Waterloo.....	1.48
Rev. A. Maas, Northfield.....	31.46
Rev. G. Wacker, Pigeon.....	53.76
Rev. G. Ehnis, Monroe.....	22.20
Rev. H. Allwardt, Detroit.....	46.55

Rev. H. Hoenecke, Sturgis.....	19.49
Rev. J. Zink, Bay City.....	51.28
Rev. H. Engel, Brady.....	4.66
Rev. A. Lederer, Saline.....	6.35
Rev. P. Schulz, Scio.....	47.10
Rev. G. Luetke, Toledo, O.....	10.00
Rev. A. Wacker, Detroit.....	13.95
Rev. A. Maas, Northfield, from G. Wolter.....	10.00
Rev. O. Frey, Saginaw.....	6.55
Rev. G. Schmelzer, Sebewaing.....	5.45
Rev. L. Meyer, Sterling.....	5.00
Rev. M. Haase, South Haven.....	22.62
Rev. H. Eckert, Saginaw.....	15.25
Rev. C. Leyrer, St. Louis.....	19.65
Rev. O. and O. J. Eckert, Saginaw.....	103.31
Rev. H. Zapf, Monroe.....	38.20
Rev. E. Rupp, Memorial Wreath, Memory of Mrs. A. Jaeckel.....	5.00
Rev. G. Schmelzer, Golden Wedding, J. Sting.....	5.63
Rev. J. Roekle, Allegan.....	14.61
Rev. G. Ehnis, Monroe.....	24.00
Rev. O. Peters, Wayne.....	58.81
Rev. O. Peters, Livonia.....	24.75
Rev. H. Heyn, Detroit.....	25.00
Rev. W. Weissgerber, Lansing.....	14.49
Rev. W. Westendorf, Dowogiac.....	6.85
Rev. E. Kasischke, Greenwood.....	7.17
Rev. E. Kasischke, Mayville.....	3.10
Rev. E. Kasischke, Silverwood.....	4.50
Rev. A. Fischer, Sodus.....	31.00
Rev. L. Kaesmeyer, Frankenmuth.....	50.62
Rev. H. Hoenecke, Sturgis.....	52.00
Rev. H. C. Haase, Benton Harbor.....	302.00
Rev. D. Rohda, Flint.....	84.19
Rev. E. Lochner, Hopkins.....	37.21
Rev. E. Lochner, Dorr.....	11.79
Rev. B. Westendorf, Flint.....	34.04
Rev. F. and K. Krauss, Lansing.....	69.45
Rev. A. Hoenecke, Muskegon.....	47.57
Rev. A. Westendorf, Bay City.....	41.57
Rev. F. Stern, Detroit.....	17.23
Rev. M. Schroeder, Bay City.....	40.51
Rev. H. Zapf, Monroe, Memorial Wreath, Memory of Rev. J. Glaeser by Sunday School.....	2.50
Total	\$4,298.18

**Every-Member Canvass
May and June, 1933**

Rev. G. Schmelzer, Sebewaing.....	\$ 4.00
Rev. G. Wacker, Pigeon.....	10.00
Rev. W. Weissgerber, Lansing.....	5.84
Rev. E. Lochner, Hopkins.....	3.00
Rev. J. Gauss, Jenera, O.....	10.00
Total	\$ 32.84

Note: The congregation in Scio actually sent in \$47.20, but by mistake I got \$47.10 in my books, as acknowledged above. Will make good later.

In my acknowledgment of March and April receipts Jenera, Ohio, is twice credited with \$156.78. It should have read \$72.07 and \$156.78. E. WENK, Cashier.

**WEST WISCONSIN DISTRICT
June, 1933**

Rev. Arthur Berg, Sparta.....	\$ 69.50
Rev. C. E. Berg, Ridgeville.....	14.38
Rev. J. B. Bernthal, Ixonia.....	46.06
Rev. A. Dasler, Fox Lake.....	22.00
Rev. A. G. Dornfeld, Richwood.....	24.86
Rev. A. G. Dornfeld, Hubbleton.....	18.35
Rev. M. F. Drews, Oak Grove.....	35.00
Rev. F. F. Ehlert, Eitzen.....	24.10
Rev. A. J. Engel, Pardeeville.....	34.53
Rev. G. W. Fischer, Madison.....	26.67
Rev. Gerh. Fischer, Savanna.....	20.00
Rev. G. T. Fischer, Bloomer.....	33.05
Rev. W. Fischer, R 1, Merrill.....	30.00
Rev. E. C. Fredrich, Helenville.....	43.50
Rev. P. Froehlke, Winona.....	58.71
Rev. J. Gamm, La Crosse.....	263.25
Rev. Hy. Geiger, Leeds.....	16.84

Rev. W. E. Gutzke, March.....	10.00
Rev. W. E. Gutzke, McMillan.....	25.00
Rev. I. J. Habeck, Woodruff.....	21.28
Rev. I. J. Habeck, Minocqua.....	26.17
Rev. A. Hanke, Rollingstone.....	41.10
Rev. M. J. Hillemann, Marshall.....	32.67
Rev. R. C. Hillemann, Eau Galle.....	28.94
Rev. R. C. Hillemann, Plum City.....	25.03
Rev. R. C. Hillemann, Waverly.....	5.25
Rev. O. E. Hoffmann, Iron Creek.....	26.00
Rev. O. E. Hoffmann, Beyer Settlement.....	19.00
Rev. O. E. Hoffmann, Elk Mound.....	2.00
Rev. R. C. Horlamus, Hurley.....	11.71
Rev. F. Kamholz, Rib Lake.....	10.83
Rev. H. C. Kirchner, Baraboo.....	287.00
Rev. L. C. Kirst, Beaver Dam.....	197.59
Revs. J. Klingmann und W. Eggert, Watertown.....	305.56
Rev. E. Kolander, Marathon.....	25.00
Rev. R. P. Korn, Lewiston.....	80.72
Rev. H. Kuckhahn, St. Charles.....	35.10
Rev. O. Kuehl, Green Valley.....	8.00
Rev. O. Kuehl, Rozellville.....	29.00
Rev. W. C. Limpert, Altura.....	21.45
Rev. F. W. Loeper, Richmond.....	160.00
Rev. F. W. Loeper, Whitewater.....	47.10
Rev. A. W. Loock, T. Lincoln.....	1.70
Rev. W. W. Loock, Shennington.....	5.50
Rev. G. C. Marquardt, Schofield.....	6.05
Rev. A. L. Mennicke, Doylestown.....	67.47
Rev. A. L. Mennicke, Fall River.....	22.02
Rev. P. Monhardt, South Ridge.....	55.00
Rev. Theo. J. Mueller, La Crosse.....	16.00
Rev. G. E. Neumann, Rib Falls.....	16.00
Rev. G. E. Neumann, T. Stettin.....	21.00
Rev. G. E. Neumann, T. Rib Falls.....	10.50
Rev. M. J. Nommensen, Juneau.....	121.07
Rev. Wm. Nommensen, Columbus.....	238.50
Rev. Wm. Nommensen, Columbus.....	16.19
Rev. Aug. Paetz, Friesland.....	24.49
Rev. E. H. Palechek, Chaseburg.....	100.00
Rev. H. A. Pankow, Indian Creek.....	18.85
Rev. H. A. Pankow, Hustler.....	14.96
Rev. N. E. Paustian, Oconomowoc.....	21.03
Rev. W. A. Paustian, Onalaska.....	28.88
Rev. E. E. Prenzlau, Cornell.....	14.00
Rev. J. M. Raasch, Lake Mills.....	53.17
Rev. H. W. Reimer, Tuckertown.....	38.54
Rev. H. W. Reimer, Lime Ridge.....	9.12
Rev. Christ. Sauer, Ixonia.....	18.00
Rev. H. Schaller, Medford.....	10.50
Rev. J. H. Schwartz, West Salem.....	86.70
Rev. C. W. Siegler, Bangor.....	75.00
Rev. C. W. Siegler, Portland.....	13.35
Rev. R. Siegler, Personal.....	12.00
Rev. G. M. Thurow, Waterloo.....	345.83
Rev. G. Vater, No. Freedom.....	8.00
Rev. A. Vollbrecht, Fountain City.....	50.00
Rev. F. Weerts, Cambria.....	15.00
Rev. A. Werr, Ridgeway.....	24.00
Rev. A. Werr, Wilson.....	97.36
Rev. A. A. Winter, Summit.....	6.50
Rev. A. A. Winter, New Lisbon.....	17.55
Rev. A. A. Winter, Mauston.....	26.85
Rev. W. E. Zank, T. Deerfield.....	73.20
Rev. W. E. Zank, Newville.....	94.30
Rev. E. Zaremba, R 1, Wausau.....	33.40
Rev. H. R. Zimmermann, Randolph.....	61.88

Every Member Canvass Fund

Rev. J. B. Bernthal, Ixonia.....	\$ 5.00
Rev. A. J. Engel, Pardeeville.....	7.50
Rev. G. W. Fischer, Madison.....	5.00
Rev. M. J. Hillemann, Marshall.....	44.00
Rev. M. J. Hillemann, Marshall.....	47.50
Rev. L. C. Kirst, Beaver Dam.....	4.00
Rev. J. H. Paustian, Barre Mills.....	25.00
Rev. A. Vollbrecht, Fountain City.....	5.00
Rev. H. R. Zimmermann, Randolph.....	24.00
Budgetary	\$4,232.76
E. M. C. Fund	167.00
Non-Budgetary	19.00
Total for June, 1933.....	\$4,418.76

H. J. KOCH, Treasurer.

COLLECTION ENVELOPES

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

108

JAN. 1, 1934

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.....	11½	.12	.13
50 sets or more.....	10½	.11	.12
110 sets or more.....	09½	.10	.11
210 sets or more.....	08½	.09	.10
310 sets or more.....	.08	.08½	.09½
400 sets or more.....	.07½	.08	.09
750 sets or more.....	.07	.07½	.08½

Cartons 1c each.

Minimum charge \$2.75.

Monthly sets, one-third of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c 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	\$2.00	\$2.25	\$2.50
1,000	3.00	3.50	3.75
Every additional 1,000	2.00	2.50	2.75

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, 1935. 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 1934 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 1934.

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