

The Northwestern Lutheran

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

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THE INSTITUTION OF THE LORD'S SUPPER

(Wisconsin Synod German Hymnal 298)

The night our Savior was betrayed,
And bore humiliation,
Our sins' vast load upon Him weighed,
He yearned for our salvation.

With upward gaze He took the Bread
In holy Hands to break it;
Praised God in fervent prayer and said
To His disciples:—"Take it."

"This is my body. Eat in faith
The flesh for sinners given."
"Remember me in life and death,
Till we shall meet in Heaven."

Likewise He took the cup of wine,
And said in accents tender:—
"Drink all of it, ye brethren mine,
Praise to your Father render."

"This is my precious Blood" He said,
"A holy, cleansing Fountain.
Which for all sinners I shall shed
On Calvary's cross-crowned mountain."

"My Blood from sin can set you free,
And heal the pain forever.
This do, and keep in memory
The death of Christ, your Savior."

Lord Jesus, endless praise be Thine
For Thy atoning merit.
O may this food and drink be mine
Till I shall life inherit.

Translated from the German.

Anna Hoppe.

THE BALANCE SHEET OF PROFIT AND LOSS TO SAINT AND SINNER

Matthew 16:25

The religion of Christ is eminently a religion of self-denial. It commences with this, for Christ says: "If any man will come after Me, and be My disciple, let him take up his cross and follow Me." Christ's example was one of self-denial. And the spirituality of Christ's holy laws necessarily involves acts of holy sacrifice and self-denial. But present self-denials shall be productive of future advantages, while present advantage at the expense of religion, shall be followed by future disappointment and eternal loss. These are the truths expressed in the text: "*For whosoever will save his life, shall lose it; and whosoever will lose his life for My sake, shall find it.*"

Notice, first, the things of this life men may obtain by rejecting the religion of Christ, and in what respect these advantages shall be lost to them.

They who reject the religion of Christ may obtain a considerable portion of earthly riches. Success generally attends the undivided and persevering efforts of men. It is not invariably the case: but so often as to make it the rule, and failure the exception. Some men make haste to be rich; and benevolence, humanity, justice, are all sacrificed to effect it. Hence many, by fraud, oppression, insatiable avarice, and ruthlessness, "join house to house, lay field to field, till there be no place, that they may be placed alone in the midst of the earth." Isaiah 5:8. It has ever been so with men and nations alike. Ancient tyrants and conquerors thus enlarged their dominions, and covetous individuals their possessions. And it is so, today. And all at the expense of religion!

They who reject the religion of Christ may also obtain the sensual gratification of life. Some have denied the pleasurable of sin. This is a mistake. Our first parents saw the fruit, "that it was pleasant to the eyes, and a tree to be desired to make one wise." Sin dazzles the eyes, satisfies the flesh, tickles the palate, gratifies the passions, surfeits the lustful heart. Sin has its honey, its flowery meads, and its downy beds. Moses rejected the pleasure of sin; so sin must be pleasant. Indeed, satan could hardly entice men, if his temptation held no promise of satisfaction and pleasure. And all these things men may obtain at the expense of religion!

They who reject the religion of Christ may also obtain the distinctions of worldly honor and praise. The world has her smile, her acclamations, her distinctions, and her crowns. She has her garlands to bestow upon the successful competitors for her favor; and how thousands pant to obtain them! No toil too great, no efforts too strenuous, no sacrifice too dear, to make for them. Men covet high places, great power, temporal glory, prominence, position, fame. They aim at the applause of men at the expense of acceptance with God. They would rather be the darlings of the people than sons of the heavenly Father. They trade their birthright for a mess of pottage.

And so great riches, sensual gratifications, and worldly favor may be obtained by rejecting the religion of Christ.

But "whosoever will save his life shall lose it." Having obtained earthly advantages at the expense of religion, they shall often be interrupted in their enjoyment of them. The good which they obtain is not settled and sure; it is

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not undisturbed enjoyment. The preached Word interrupts them. A celebrated monarch of Israel once expressed this, when he said of Micaiah, the prophet: "I hate him; for he never prophesied good unto me, but always evil." 2 Chron. 18:7. Herod trembled when he heard of Jesus, and feared that it was John the Baptist risen from the dead. Proud, sensuous Felix shuddered at the words of Paul.

Bodily afflictions interrupt them. Witness: Nebuchadnezzar, Herod, and others. Fearful forebodings disturb the revelry of sin. The scourges of conscience trouble them. Reflection, whether as to past, present, or future, interrupts them. There are bitter ingredients mingled with their cups, which often render what is otherwise gratifying distracting indeed. Sin is a deadly cup of poison, sweet to the taste, gratifying to the flesh, but hiding in its bottom the bitter drags of disappointment, despair, and death!

Sometimes they are overtaken with overwhelming calamities. What did our first parents gain by eating of the forbidden fruit? What did those of the old world gain by their atheism and revellings? What did Lot gain by choosing the well-watered plains of Sodom? What did Gehazi gain by his talents of silver and changes of raiment? What did Haman gain by his elevated dignity and royal favor? What did Belshazzar gain by his midnight revellings and carousals, and by polluting the holy vessels of the Lord's sanctuary? What did Judas gain by his thirty pieces of silver? What did Ananias and Sapphira gain by reserving what they had promised to the Holy Ghost? The sequel of each case will illustrate the text, that a man may gain his life, and yet lose it!

The advantages of this life must all necessarily be forfeited at death. Consider the history of the rich fool. He had gathered great possessions at the sacrifice of religion, but he must heed the beckoning call of death and hear the awful sentence: "Then whose shall those things be which thou hast provided?" The things men lay up in preference to religion belong to this world, and this world only. Death is no respecter of persons. He makes the rich man poor as a beggar, and brings down the grandee of earth to a level with the peasant. "Our last garments are made without pockets," is a grim Italian saying. "We brought nothing into this world," says Paul, "and it is certain we can carry nothing out." This applies in like measure to temporal power, glory, and honor. At death we forfeit them all!

And they produce the most appalling consequences in the eternal world. "Whatsoever a man soweth, that shall he also reap." Call to mind the conversation between Dives and Abraham: "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil

things: but now he is comforted, and *thou art tormented.*" Inordinate love of the things of this life inevitably closes the gates of the life to come. How fearfully true: "Whosoever will save his life shall lose it!"

Learn from this to avoid worldly-mindedness. A man may perish without being profane and impious. He may perish from worldliness, from setting his heart on things temporal, and not on things above where Christ is. Learn to keep sight of the great end of life. Lay up treasure in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Learn, also, the extreme folly of rejecting the religion of Christ for the sake of gaining the advantages of this present life. These latter are but empty, fleeting, vain, and perishable, while the other holds out the promise of a life that shall never fade away. The Word of God is unalterable: "Whosoever will save his life shall lose it." From this preserve us, God, for Jesus' sake!

(To be continued)

K. F. K.

COMMENTS

The Annual Offer The annual offer of our Northwestern Publishing House will be found on the last page of this issue, those who subscribe now, prepaying, will receive the "Gemeindeblatt" or the Northwestern Lutheran till December last, 1929, for \$1.25, by mail in Milwaukee, \$1.50. This is a liberal offer. The purpose is to place one, or both, of our church papers into every home in the synod.

No one will dispute that it is more than desirable that our papers enter (and be read) in every home in the synod. It is highly necessary that every Christian is kept in close touch with the work of the Church in which he is engaged together with his brethren. How else can he keep his interest in Christ's work alive? Surely, every pastor will do his best to keep his people informed, but under our circumstances this can hardly be done without the help of our papers.

Christians should know what is going on about them. Their life is touched upon by the life of the world and that of other religious bodies. They should learn to discern the spirits for their own safety and to enable them to warn, advise and instruct others. Here, again, the church paper renders valuable service.

Now, to the point. The offer of our Publishing House appears in our papers. It is intended for those who are not yet subscribers, but read, very likely almost exclusively, by those who already are subscribers. It will do little good unless it is brought to those for whom it is intended.

Who is to bring it to them? Naturally, everybody will again think first of the overworked pastor, to whom we are inclined to delegate all duties of this kind. This is not entirely wrong, as he is the leader of his people, and

as a faithful leader will try to train his people to read our papers, because he knows this will be good for them and good for the Church.

But let us not forget that our church is a co-operative body. The synodical papers are not as the property of some individual or group published for the benefit of the owners. They are the organs by which *we Christians of the Wisconsin Synod* teach, confess our faith, reprove, warn, comfort and inform, for the good of the cause of Christ. Should not, then, every one of us make it *his* business to introduce our papers where they are not yet known and read? In addition, an agent could be appointed by every congregation to follow up this work all the year round.

So it is with the "Kinderfreude" and the Junior Northwestern. Our boys and girls will read. They can hardly be prevented from reading the daily papers.

Sometimes parents even place other boys' and girls' papers into their hands, papers that do not further them in the Christian faith and life, yes, that frequently inculcate them with an entirely different spirit. Now, if we are Christians, we certainly want our boys and girls to be Christians; we want them to grow up in Christ; we want to train them for Christian service, for they are to carry on our work when we have gone. But they do not drop into a life of Christian service automatically; they have to be directed and encouraged. That is what the "Kinderfreude" and the Junior Northwestern want to help you do. Avail yourself of the help they offer by subscribing for your son or daughter. There is, however, a better way. See to it that your congregation orders a bundle for free distribution, a copy for every family, in your school and Sunday School. In that way you help such children also whose parents still do not see the need of such a paper for their young, or who may not be able to afford it.

J. B.

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Two New Members Two new members have been added to our family, the Synodical Conference fellowship, the Ev. Luth. Free Church of Alsace-Lorraine and the Ev. Luth. Free Church of Finland.

The former was organized at Strasbourg on February 25th by the congregations of Mulhouse, Heiligenstein, Strasbourg, Schillersdorf, Obersulzbach, Woerth and Lembach. Rev. Martin Strasen was elected president; Rev. Fr. Mueller, vice-president; Mr. H. Kreiss, treasurer; Mr. Philip Schweikart and Mr. Fritz Bachert, directors.

The latter was organized at Lahti, about fifty miles northeast of the capital of Finland, on May 27. Three pastors, Valve, Salonen and Wegelius, with five laymen representing ten congregations adopted a constitution and elected the following officers: Rev. Kauko Valve, president; Rev. V. J. Salonen, vice-president; Rev. A. A. Wegelius, Secretary; Mr. Viljo Malkavaara, treasurer. Rev.

Wegelius is also to act as editor of the official organ and correspondent for the Church in other countries.

The following are now the bodies composing our fellowship:

Our own synod.

The Synod of Missouri and Other States.

The Slovak Ev. Luth. Synod of America.

The Norwegian Ev. Luth. Synod.

The Ev. Luth. Free Church of Saxony and Other States.

The Ev. Luth. Synod in Australia.

The Ev. Luth. Free Church of Alsace-Lorraine.

The Ev. Luth. Free Church of Finland.

There should be included also The Colored Mission in North America; the Missionary Church in China; and the Missionary Church in India.

The organization of these free churches (churches independent of the state), is an act of confessional Lutheranism which should be a cause of joy for every true Lutheran. So Paul rejoiced over the Romans: "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers."

The stand that these newly-organized churches take for the pure teaching of the Word of God against all indifferentism should rouse us and strengthen us to hold fast the precious treasure we possess by the grace of God. It is a most encouraging evidence that the Word of God will never lose its power.

It would, incidentally, be worth while for our readers to memorize this list of those who belong to us. The members of a family should really know each other.

J. B.

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We Accept the Proposal We gladly accept the proposal made us these days by one of our pastors and his young people. He writes:

Dear Pastor Brenner:

We wish to notify you that the Young People's Society of our congregation would like to plant a shade tree on the new seminary grounds, the tree to be planted at a place specified by the landscape artist who lays out the grounds.

Of course, our one tree is not worth much on a forty-acre area. But we thought that probably other young people's societies would be willing to do the same thing and in this way help to beautify the grounds.

Every tree that is paid for by some society will leave so much more money for you to work with. And I am sure you will need quite a lot more than was gathered at the cornerstone laying. So if you will accept this little gift and encourage others to follow, we will be very glad.

We deeply appreciate the interest of these young people in our new seminary. It is most refreshing to see that they are not satisfied with providing our institution with the bare necessities; but that they want to add

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beauty. The seminary evidently means something to them. When they speak of it, they, we are sure, call it "our Seminary." And that is as it should be. With this spirit aglow in the hearts of all our people, many of our troubles would be a thing of the past, and all our work would flourish.

And they have found just were to take hold. We are going to have, the Committee is confident, a beautiful group of buildings. What is needed is the proper setting for the group. At the north end of the grounds we have quite a number of shade trees, and near the buildings there are many fruit trees. The Committee hopes to be able to have some larger trees planted in order to get results as quickly as possible. The road from the north entrance will have to be graded and widened, and a section will have to be added to the bridge. The lagoon will have to be made and the northeast corner filled up and drained. There should be an ornamental gate at each entrance. Therefore no one need fear that he is embarrassing the Committee by offering his aid in this direction.

We are certain that many will want to help. Several pastors, a teacher and a gardener, have already sowed perennials for use on the seminary grounds. At the proper time the young plants will be transplanted to the seminary garden to be used later according to the plans of the landscape artist.

We are glad to note that the friends who are offering us a tree realize that there should be no haphazard planting. All the work to be done should be carefully planned. It would, therefore, probably be best to make cash donations to be reserved for the improvement of the seminary grounds.

— We have dwelled so long on this pleasant subject that we came near forgetting one that is not quite so pleasant. In about a month the recitation hall in New Ulm will be dedicated. Not long after the dedication the final payment will have to be made to the contractors. Our collections have by no means kept pace with the progress of the work up there. The Districts at their sessions discussed the matter of our collection and urged

the congregation to make every effort to raise the balance of the New Ulm Building fund as soon as possible. There should be a strong reaction, and a speedy one. We are most anxiously awaiting the results. Do not procrastinate. Else it will be the same old story: The roads are impassable; we will have to wait till they open in spring.

The present time is always the best time to do things.

J. B.

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There Ought To Be A Law There ought to be a law against it, remarked some one, speaking of the "marathon dance." Several of these affairs have been staged in Wisconsin these late weeks. The idea is to see which of the competing couples can keep wriggling or jerking longest. The present record is, if we remember correctly, six hundred and forty-eight hours. Naturally, there is a prize for the winning couple.

There ought to be a law against it: is this really the solution? We believe not. You cannot by the enactment of laws save a man from himself against his will. One abuse forbidden, he will turn to something else. It is only in a prison where a man's life can be regulated in almost every detail.

Surely, such exhibitions are a blot on our civilization. In these "marathon dances" a man abuses his body and soul, the body and soul that were created and saved by Jesus Christ for the glory of God and for his holy service. Our days on earth are days of grace to be used for our own spiritual improvement and for the physical and spiritual good of others.

What will you do with people who ignore their higher calling? Only a change of heart would help them. And this holds good also of those who organize affairs of this kind in order to exploit their fellow-men for financial gain.

But there is one thing the public can do, a thing that would prove highly effective! It could refuse to lend its interest and its financial support.

But there is always a great part of the public that overlooks the patient, quiet, self-sacrificing, and sometimes even heroic, work of men who are really furthering the welfare of mankind; that ignores, or even regards with disdain, the "marathon" of the head of a family who labors faithfully day in and day out, year in and year out, to provide for his own and to meet his obligations honestly; that thinks little of the endurance test of the woman who denies herself almost entirely in the service of her family, sacrifices many a night's rest, and often for years and years patiently bears the burden of the care of an invalid dependent on her ministrations: to give its acclaim, sometimes mounting to adulation, to prize-fighters, baseball heroes, and other competitors in the sports, beauty contests, "marathon dances," etc., and to throw its money at them with liberal hands.

So long as a sufficiently large part of the public is so minded, these affairs will continue.

What wonder that boys and girls get entirely wrong ideas of life, learn to dread the "marathon" of a quiet life of humble service and to seek to emulate those who achieve fame, or notoriety, and affluence by turning to such useless, or even questionable enterprises.

J. B.

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"The Innovation" A brother sends us a sarcastic sketch from a popular periodical. It is entitled "A little bleaching for Blue Sunday."

It runs like this:

The church council is in session. Before the election of the officers for the next year takes place, the chairman of the board of deacons reviews the business of the church and makes suggestions as to improvements in the future. The following subjects are taken up: Basket ball, baseball, tennis, football, movies, dancing, afternoon teas and bridge, and the dramatic and theatrical activities. The church has, it appears, been fairly successful in the past. There has been much favorable comment. But there should be no relaxation. It is advised that for the various games superintendents be engaged who have some reputation as authorities on that particular game. For the dramatic and theatrical department a paid official, one who has been notably successful in that line, is requested.

And now the chairman is visibly becoming ill at ease. He hesitates; his words falter; for he is about to propose something strange and new, something almost radical. But he justifies his proposal by reminding his colleagues that the board of deacons has always been ready to consider anything worth while that might make for improvement and expansion.

He pulls himself together and almost defiantly states to his listeners the proposed innovation. It is: To have what is called a sermon, once a month, or as often as may prove desirable, providing, let this be distinctly understood, that someone can be found who is competent to preach a sermon.

Overdrawn, a caricature, — yes, indeed! But we are reminded of a few lines by Robert Burns:

*O wad some Power the giftie gie us
To see oursels as ithers see us!
It wad frae mony a blunder free us.*

Read the bulletins of many churches; listen in on the conversation of church members, and then ask yourself whether there is not at least some foundation for a criticism of this kind. Though uttered in half-jest, such criticism may serve us as a mirror by which we see ourselves as others see us; and this may help to free us from many a blunder. The Church should always appear to the world as the messenger of God proclaiming: Repent, for the kingdom of God is at hand! Whatever might blur that figure and present the Church differently should be abated without a moment's hesitation.

A not entirely irrelevant instance of one's being compelled to see himself as others see him we have in the case of the Eagles in Milwaukee. The Eagles see themselves as a fraternal and charitable organization. On the strength of this character they claimed exemption from taxes for their clubhouse. Tax Commissioner L. A. Arnold took a look at the Eagles. He discovered "that bowling, boxing and dancing are conducted in the clubhouse for financial gain." His view of the Eagles did not correspond with the view of the Eagles of themselves. It was a close vote in the Board of Assessors, but Commissioner Arnold's view prevailed, and the Eagles will have to pay taxes on a total assessment of \$447,000.00.

J. B.

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The Old Corner-Stone The old corner-stone, that is, the corner-stone of our present seminary building, has been taken out and removed to Thiensville. It will be placed into the walls of the tower as a memorial. Its contents were poorly preserved. They were restored and again sealed in. We had the box in the new corner-stone soldered to keep the contents safe from moisture.

J. B.

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Remember Now Remember now that the boy who enters college next September, only a few weeks away, will be ready to serve the Church as a pastor in June, 1939; as a teacher, in 1934 or 1935, if another year is added to the normal course.

Pastors and teachers die, and their places must be filled by others. And we certainly hope the Lord will so bless the work of our synod that we will need a much larger number of preachers and teachers in the years to come.

Let us not forget to provide against the coming need. Send your boy to Watertown, New Ulm, Saginaw, or Mobridge, when these schools open in September. Our grief over the dearth of laborers for the Lord's vineyard in the years to come will hardly be lightened by the consciousness that our indifference at this time caused it.

But parents will often have to be told that their boy possesses the necessary qualifications, and the boys' interest will have to be aroused. Pastors, get busy. Let us not permit the Church to suffer for our want of attention to this most important matter.

And let us not forget the girls. Our schools are co-educational. If your daughter has a liking for teaching the young, do not train her for the work in secular schools. Our church schools need lady teachers too. And even if she does not want to become a teacher but desires only a general higher education, send her to one of these schools in order to prepare her for a life of Christian service.

May we be granted the joy of hearing of a large enrollment in all of our schools.

J. B.

"Whose Are the Children?" "Whose are the children?" asks a writer in the Lutheran Standard. This is his answer:

Paul was a Roman citizen, and, as he told Lysias, the chief captain at Jerusalem, he was free-born. It was a great privilege to be a Roman citizen, yet Paul did not make much of the fact. What he did delight to speak of, however, was that he was a servant, literally a bond-servant or a slave, of the Lord Jesus Christ. That he was a citizen of the Roman empire and thus in a sense belonged to it was an honor and of some advantage, but what afforded him great pleasure upon every occasion was the fact that he belonged to the Lord. In the terrible experience of the ship-wreck, on his way to Rome, he stood up before the entire company and said, "There stood by me this night the angel of God, whose I am, and whom I serve." "Whose I am." Paul did not belong to himself. He did not belong to the Roman empire. The great Roman empire had some power over him and a few years later Nero took off his head. But in reality Paul belonged to the Lord, and hence it did not matter what Nero or any one else did to him. Rome could take his head and cast his worn-out body to the elements, but Paul, the real man or person Paul, belonged to the Lord.

But what has this to do with the question as to whom our children belong to? Our purpose in starting with Paul is to get a concrete example and, next to Jesus Himself, the very best example the history of the church affords. Like Paul, every Christian parent belongs to the Lord. He probably has not surrendered himself to the Lord so fully as Paul had done, yet he belongs to the Lord. He is not his own master, in whatever sense he belongs to the state or to any organization or group, his real Lord and owner is God. These other connections are purely incidental. "Ye are bought with a price," said Paul to the Corinthians, "therefore glorify God in your body and in your spirit, which are God's."

But how about your children, to whom do they belong? There has been writers who claimed that the child belonged to the state. That is the view where it is held that the state is the supreme thing in life, the thing every one is expected to live for. But we brush all such notions aside with the example of Paul. Does the child then belong to the parent? In a sense, yes. But at some time it must come to belong to the Lord, otherwise how would you, the parent, ever have come to be the Lord's? In reality the child belongs to the Lord already at its birth, but it is given to the Lord in a special sense, in the relation of grace, at baptism. From that moment on it belongs wholly to the Lord.

But if the child belongs to the Lord is the parent relieved of responsibility? Not in the least. In fact that responsibility becomes only the greater. And this is the point we are trying to get at. We are trying to get the parent to see and feel the tremendous responsibility the Lord has laid upon him for every child that He has placed in his keeping. We believe that if all parents felt more keenly that their children belonged to the Lord and that He has placed them in their keeping for safe training more parents would be seeking to make their homes safe places for their children to live in. We talk about unsafe surroundings, surroundings which make it hard to bring up children, but how about the home itself, how safe is that? Parents need to ask themselves that very question. "Is our way of living, our way of doing, safe for the children whom God has placed in our care and keeping?" If neighbors asked you to keep their boy of four or five years for a few months while they went to Europe or elsewhere you would think twice before you accepted the charge, not perhaps because of the additional work, but because of the responsi-

bility. As a matter of fact now you have accepted from God one or more children, not only for a few months, but for their complete up-bringing. What a terrible experience it would be if those children should go wrong under your training and at some time the Lord would come, as He surely would, and would ask, Where is John that I gave you as a child? and where is Mary and Alice and Samuel? They are old enough now for service and I have been looking for them in My kingdom but I cannot find them, what has become of them?"

The parent who has reflected on what this writer says cannot well stop with the home. His thoughts will necessarily travel on to the school. If the home is what it should be and if parents are prayerfully striving to live up to their sacred responsibilities, they will hardly want to send their child to a school whose teaching and influence is not in accord with the faith and the spirit of the Christian home. They will want a Christian school for their children. If their church is still without such a school, they will be in the foremost ranks of the members who are advocating the founding of a Christian day school. They will not hesitate on account of the sacrifices the maintenance of such a school requires. They will consider money paid out for it their best investment.

Yet we have to face the sad fact that even in congregations that maintain a school there still are parents who do not send their children.

As members of their congregation they offer the benefits of a Christian school to other children; as members of the synod they found and conduct Christian schools for the young Apaches and for the colored children down south; undoubtedly they also pray for the success of their congregational school and of these mission schools, asking that the Lord make them a blessing to many souls; yet to their own children, for whom they are chiefly responsible, they deny the very blessings they ask for others.

Are their children so different from other children that they do not require so careful a training? The Bible tells us that in this respect all children are alike. Do such parents, then, love the children of strangers more than they love their own flesh and blood?

Who will understand and explain the mental and spiritual attitude of such Christian parents? Truly the human heart is a very strange thing. J. B.

Between the solemn urgency of the last great command of the risen Savior to His disciples, to preach the Gospel to every creature, and the practice of many who call Him Lord there is a discrepancy which may well provoke thought. With Him it was the one great work before all others, and that its difficulties might not dismay those to whom it was committed, He assured them of His power, and for their comfort promised His own presence. Did He make too much of the work, or do His people make too little? One of the two it must be, which is it?

— B. Broomhall.

CAN A CHRISTIAN GO ANYWHERE?

"I think a Christian can go anywhere." "Certainly she can," rejoined her friend; "But I am reminded of a little incident that happened alst summer. A party of friends went with me to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide to the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm,' returned the old man. "There's nothing to keep you from wearin' a white frock in going down, but there'll be much to prevent it in coming back.'"

Yes, a Christian *can* go anywhere, but not without risk of defilement, a bad conscience, and in the end a fall.

— Selected.

LITERAL FULFILMENT OF GOD'S WORD

I should like to relate to readers of the *Presbyterian* one incident that occured in a recent evangelistic journey.

We started to visit the Land of the Philistines. We left Jerusalem by the way the Evangelist Philip traveled in his day and after visiting and testifying to the Jews in Hebron, Beersheba, and Gaza, we came to Azotus, the Biblical Ashdod (see Acts 8:40), one of the five cities of the Philistine League.

Now, one hour and a half east of Azotus there is a Jewish colony with a synagog, and the ruler of the synagog gave us permission to address the congregation at the evening prayer and in "their synagog." We preached the virgin birth of Jesus, the Messiah, and His atonement and His second coming, just "as it is written." Is. 7:14; 53:6; Rev. 22:7. They deny all these three fundamental truths emphatically; for Christ Crucified is even to-day "to the Jews a stumbling-block" and so is the Virgin Birth and the visible return of our Lord. It is to the modern Jews "a stumbling-block" and to the modern Greek "foolishness," but, thank God, to those of us who believe Christ Crucified it is "the *power* of God and the *wisdom* of God," and so is His wonderful birth and His second coming, as well as His power to save men from their sins, Jew and Gentile alike.

At the ruins of Ashkelon, Herod's birthplace, I spent three hours on that same journey between Gaza and Azotus (modern Arabic Esdud), on the main line of the railway between Kantara and Jerusalem. As my little donkey carried me over the ruined palaces Herod the Great built there for his glory and his sister Salome, and as I stood on top of a heap of ruins looking east, north, and south, my gaze met a vast desolation, with the sand of the seacoast helping to cover and swallow up the glorious past of this region called the "Pride of Syria" from time immemorial down to its magnificence in the time of the Crusaders and finally destroyed by Sultan Bibars in 1270 A. D., never to rise again.

Bible in hand in the midst of ruin and ruination, I read Zeph. 2:4 and Zech. 9:5: "Ashkelon shall not be inhabited"; "Ashkelon a desolation." I felt that I should like to cry aloud: "O ye who will not believe in the virgin birth or in the atonement or in the bodily resurrection of the Lord, go and see Ashkelon, a *literal* fulfilment of what the holy men of old, the prophets mentioned above have foretold." Only three miles east of Ashkelon is the village Majdal (Migdol-Gad of Josh. 15:37), thriving with eight thousands souls; but Ashkelon, alas! with all its former glory, is desolate!

My own faith in the Holy Scriptures had been strengthened. The sun was sinking in the blue waters of the sea as I mounted my little donkey, leaving Herod's birthplace and turning to the east toward Majdal, passing through the innumerable heaps of ruins of castles, palaces, heathen temples, and basilicas, and in the twilight stillness of the surroundings a voice seemed floated down from the hills of Judea: "Sanctify them through Thy truth; Thy Word is truth."

It touched my very soul, and I, too, from the depths of my heart, said Amen, "Thy Word is Truth," and the rocks and the ruins in old Ashkelon seem to cry out, "God's Bible is true both literally and spiritually," and again I whispered Amen.

— Rev. H. Jacobs, in the *Presbyterian*.

PRESBYTERIANS ON MARRIAGE

At its recent meeting the Presbyterian General Assembly adopted a resolution dealing with marriage as follows:

Resolved:

"That the voice of the whole church, as represented by the General Assembly, be lifted on behalf of the home and the Christian ideals of marriage. Against the widely current theories that deny the divine origin of marriage and the permanency of its sacred vows the church must earnestly oppose her profound convictions as to the holy and abiding character of marriage. Upon the preservation of marriage as an institution ordained of God for the blessing of the race rests the happiness of men and the moral integrity of society. Those entering the marriage relation should be enjoined as to the solemn significance of the vows assumed and should be lovingly counseled as to the mutual obligations and duties in which they are to be bound throughout all their lives. Pastors should faithfully set before their people the Christian conception of marriage and the sacred meaning of the home. Parents should wisely guide their children with frank and affectionate advice as to the perils that threaten the spiritual unity and oneness of the home. Only as home is dedicated to God and its members seek to do His will can humility, mutual dependence and the Christian spirit successfully fortify it against influences that mar its purity and spoil its love with selfishness and hate. Unless the Christian home be maintained the Christian Church is threatened."

EYES OPENED ABOUT MISSIONS

"My trip to Africa opened my eyes about Christian missions. Shall the highest expression of self-sacrifice and devotion in the religion of Christ pass from the face of the earth? Shall the best friends of the primitive people desert them in this *the greatest hour of their need, the hour of transition?* Shall the most ennobling and stimulating force in the daily life of western nations cease to exist? If you say 'yes,' you will say, 'missions shall cease.' If you say 'no,' you will say that missions shall not cease — because missions as I saw them in Africa mean these things.

"Before I made this trip to Africa I had taken it for granted that missions had had their day, and that now we should look forward to a day of education on the government basis. What I would say here is that after this trip of some eighteen thousands miles around Africa, I have come home absolutely converted to a belief in missions. No one can see the needs out there without the feeling that there is a great place in the world for the missionary idea." — Professor Mabel Carney of Teachers' College, Columbia University.

THE BIBLE GOD'S WORD

As the result of a careful examination of the entire Scriptures in the originals, noticing and marking where necessary every variation of tense, preposition, and the signification of words, the impression left upon my mind is this, not the difficulty of believing the entire inspiration of the Bible, but the impossibility of doubting it. . . . The godliness of the translators, their reverence, the superiority of their scholarship, and the manifest assistance and control afforded to them by the Holy Spirit in their work, is such that that the ordinary reader can rely upon the whole as The Word of God.

— Thos. Newberry.

† CARL MANTHEY ZORN, D. D. †

On July 12, Dr. Carl Manthey Zorn died at Cleveland, Ohio, at the age of eighty-two years. Through his death our Lutheran Church loses a most faithful and zealous worker and one of its most interesting characters.

Dr. Zorn was born at Sterup, Schleswig, on March 18, 1846. He obtained his education at the college at Kreuznach and Erlangen and at the universities of Kiel, Erlangen and Leipzig. Graduated in 1870 and ordained by the theological faculty of Erlangen in 1871, he accepted a call as missionary to the Tamils in East India. There he worked under the Leipzig Mission Society from 1871 until 1876, when he came to the United States. His first charge in our country was Trinity Church of Sheboygan. From 1881 until 1911 he served Zion in Cleveland, Ohio.

On December 26, 1872, Rev. Zorn entered into wedlock with Miss Marie Hengstenberg in Madras, East India. Six of their nine children survive their parents. One son, Hans, is pastor at Indianapolis.

Dr. Zorn was a highly gifted man of a broad education. As a preacher he delivered his message graphically and forcefully. His books grip the reader. Of these there are many. His sketches, "Dies und das aus dem Leben eines ost-indischen Missionars" we still remember from the days of our early youth.

Especially after his retirement from the active ministry, Dr. Zorn devoted himself most assiduously to the preaching of the message by the written word. He wrote popular expositions of some fourteen books of the Bible. His "Der Heiland" is widely known and has been read in many a home at the family devotions. His "Handbook for Home Study" has assisted many in preparing themselves for communicant membership in the Lutheran Church. Among his other writings are: Questions on Christian Topics; "Das Gesetz"; Crumbs; "Grossvaters Erinnerungen"; and Eunice.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

J. B.

FROM OUR CHURCH CIRCLES

Red Wood Falls District Pastoral Conference

The Red Wood Falls District Pastoral Conference will meet on August 29 and 30 at Arlington, Minn., in the congregation of the Rev. R. Heidmann.

Services will be held on Wednesday evening.

Sermon: C. J. Schrader (C. G. Schmidt).

Confessional Address: C. J. Bast (Hy. Boettcher).

Opening session: Wednesday noon.

Early announcement requested.

C. G. Schmidt, Sec'y.

Red Wing Delegate Conference

Convenes, D. v., on September 11—12 in Goodhue, Minn. (A. C. Krueger).

Papers to be read by Jul. Lenz, C. Hinz, A. Eickmann, R. Schroeder.

English services on Tuesday evening.

Sermon: A. Eickmann—P. Horn.

Confessional: G. Scheitel—R. Jeske.

W. P. Sauer, Sec'y.

One Day Conference at Morrystown, South Dakota

On June 21, 1928, the Missionaries West of the Missouri River held their annual one day conference with the delegates of the various fields.

The conference was opened in the forenoon with a divine service conducted by Rev. D. F. Rossin, of Lemmon, S. Dak. He based his sermon on the text, Eph. 1:1-10, showing us how at all times and everywhere everything serves to glorify Christ.

After services, the mission report of the various places in our small conference was delivered by Rev. D. F. Rossin. This took up the time until noon, when the session was closed with a prayer.

After the opening services in the afternoon, a toll was taken of the various fields, and the McIntosh Parish was found to be the best represented outside of the home (Morristown) parish, whereas, many fields were not represented at all. Rev. A. Fuerstenau then gave his paper on "Charitable Institutions" (Liebes-Anstalten), showing how a Christian upholds these out of love to Christ, because Christ says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Following Rev. Fuerstenau's address, the following reports were read: Financial report, Rev. E. Gamm; Northwestern Lutheran Academy report, Rev. H. Schaar; and District Synod report, Rev. M. Cowalske; all papers and reports were then accepted with a vote of thanks. The conference expressed its gratitude for the kind hospitality shown by the Morristown congregation with a vote of thanks.

The meeting was closed with a prayer and the blessing.
Rev. W. R. Krueger, Sec'y.

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

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

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

Whether you are pastor, professor, etc.

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

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

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

In which direction is it from your place of residence?

How far is it away?

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

Address your card to

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

Dr. Martin Luther College

The new school year in Dr. Martin Luther College, New Ulm, Minn., will begin September 12, at 9 A. M. For catalog, information, application blank kindly address

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

Northwestern Lutheran Academy

Northwestern Lutheran Academy, Mobridge, So. Dak., will open on September 5th, 1928. Only one class is contemplated for the first year, the 9th Grade High. The purpose of our school is to give young men and women of our Dakota-Montana District opportunity to prepare themselves for the work of the church. Such others who wish to acquire a general education will also be welcomed. Anyone desiring information, regarding the school, may obtain it from the undersigned. Such students who plan to enter the institution this fall should be announced as early as possible, so that the necessary arrangements can be made. The undersigned will receive such announcements at Hazel, So. Dak., until the 1st of July, after which date all mail should be addressed to Box 1017, Mobridge, So. Dak.

K. G. Sievert.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., will begin September 5. Please, announce new scholars as early as possible. For catalog or other information kindly apply to

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

Winnebago Lutheran Academy

Above institution will begin its fourth year September 4. Information will be given by Prof. W. Heidtke, 241 Elm St., Fond du Lac, Wis.

G. E. Bergemann.

Northwestern College

The next school year begins Wednesday, September 5, at 7:30 A. M. New students must present themselves at 9 A. M. on Tuesday, September 4. For further particulars, especially for blanks for application for admission, apply to

Prof. E. E. Kowalke,
814 Richards Ave.,
Watertown, Wis.

Notice

Our theological seminary will resume its work on September fifth with a service at ten o'clock in the forenoon.

The application of new students should be in the hands of the Director at least by September first. It is desirable that such students arrive on September fourth, in order that they may present themselves to the individual members of the faculty before the beginning of the lectures.

John Ph. Koehler, Director.

Renovation

The Emanuel's Congregation at South Shore, S. Dak., rededicated their church building, constructed in 1905, the sixth Sunday after Trinity. During the past two months the building was renovated and a basement was placed under it. Rev. P. Hinderer, former pastor of the congregation, delivered a sermon in the forenoon, based on Ps. 65: 2-6, showing how this day may be celebrated in a God-pleasing manner: giving thanks to God for his gracious gifts (v. 2 and 5), to pray to God to be merciful to us on account of our many transgressions and especially not to forget the sin committed by missing church services without an excuse (V. 4), and to confidently pray: "I beseech Thee, O Lord: O Lord, I beseech Thee, send now prosperity" to what we shall begin in the name of our dear Lord, and in the obedience of His Holy Word (v. 3 and 6).

In the evening service Rev. E. Hinderer of Tappen, N. Dak., addressed the congregation beseeching them to keep God's Word containing as kernel and star Christ Jesus, admonishing them not to permit the errors of lodgism to mislead them (Rev. 3: 11).

May the celebration remain a blessed memory to all who were privileged to take part in it.

"Hold that fast which thou hast, that no man take thy crown."
P. Hinderer.

Wedding Anniversary

Mr. and Mrs. Christ Wolf, members of St. Paul's Evangelical Lutheran Congregation, Prescott, Wis., celebrated their sixtieth wedding anniversary July 12, 1928, in the midst of relatives and friends. The members of the congregation tendered them a very pleasant surprise, and the pastor delivered a short address. May the Lord also show His goodness and mercy upon them in the future as He has done in the past.
E. W. Penk.

Seventy-Fifth Anniversary

The eighth Sunday after Trinity, July 29, was a day of special joy and thanksgiving for the members and friends of the St. Jacobi Congregation of Waterloo, Mich. The congregation celebrated the seventy-fifth anniversary of its church dedication with morning and afternoon services. Two former pastors of the congregation delivered the festival sermons. Rev. C. M. Otzman from Howard City, Mich., comforted and admonished us with the word of the Psalmist David in Ps. 26: 6-8: "The true love of a Christian for his church." He dwelt upon two points; first telling us why a Christian loves his church. Because the church is the House of God; the place where His honor dwelleth; the place of the wondrous works of the Lord. There's where the poor, miserable sinner receives the comfort for his soul—forgiveness of sins. And this love then manifests itself inasmuch as the Christian "compasses the Altar of the

Lord" — he will abide by the Word; hold fast to the Altar of Grace for grace; he is an earnest and loyal church-goer.

Rev. E. Wenk from Toledo, Ohio, also a former pastor of the congregation, preached in the afternoon services in the English language. He based his message upon the Epistle of Paul to the Philippians 1: 3-11, showing how Paul rejoiced and how he thanked God upon every remembrance of his congregation at Philippi. Why? Because of their fellowship in the Gospel from the first day until now. This Rev. Wenk applied to the congregation here which also continued in this fellowship, urging the same to remain in the Gospel, and the Gospel only; that the talk of to-day in pulpits which dwell upon man's goodness and morality will never quiet those many accusations of our conscience before the throne of God—the Gospel only does. And if we, like the Philippians, remain in this fellowship, then we will not despair in the many tribulations which are the lot of all true Christians, for the Lord, as St. Paul says, which hath begun a good work in you will perform it until the day of Jesus Christ; working love and knowledge in us and filling our hearts with fruits of righteousness.

The congregation was established about 1841 by the pioneer missionary of Michigan, Pastor Friedrich Schmid, then pastor of the congregation in Ann Arbor, Mich. The first part of the church was built and dedicated to the Triune God on July 17, 1853. In 1858 Pastor Christian Spring was called as the first resident pastor, serving the congregation until 1865. The succeeding pastors were: Schlottermunt, 1865—1868; G. Tuerk, 1869—1874; K. Ch. Metzger, 1875—1888; W. Linsemann, 1888—1891; R. Mueller, 1891—1896; E. Wenk, 1896—1902; C. Otzman, 1903—1910; E. Stevens, 1911—1920; G. Haase, 1920—1926; and since Aug. 29, 1926, the undersigned.

"Hitherto hath the Lord helped us." Oh, that He who has so graciously blessed us with His blessed Word which comforted many thousand souls in these seventy-five years of preaching in our House of God, also bless and comfort troubled hearts in their last days of sore distress. May He grant both flock and pastor strength and power of witnesship, that yet a few souls may be saved for salvation.

A thank offering of \$187.25 was rendered unto the Lord.
R. Koch.

Ordination and Installation

On the eighth Sunday after Trinity, July 29, 1928, by authorization of our Hon. District President, Rev. Im. Albrecht, I ordained Gotthold Zimmermann, a candidate for the ministry of the Gospel, and installed him as pastor of Saint Matthew's Lutheran Church at Cady, St. Croix County, Wisconsin. The Pastors H. Zimmermann and O. K. Netzke assisted. God bless this shepherd and his flock!

Address: Rev. Gotthold Zimmermann, Spring Valley, Wisconsin.
A. C. Haase.

Correction

In the issue of August 5, p. 242, second line, read "impotence" instead of "importance."

Notices

The Nebraska District appointed Rev. M. Lehninger correspondent for both, the "Gemeindeblatt" and the Northwestern Lutheran.

* * * * *

Pastor Peter Blicher, formerly pastor in the old Norwegian Synod and at present member of Wisconsin Synod congregation in Menomonie, Wis., has made application, with very favorable credentials, for entering the ministry in our Synod. Im. F. Albrecht, President, Minn. Dist.

Change of Address

Rev. Gerhard Kaniess, Kewaskum, Wis.
Rev. G. C. Haase, Monticello, Minn.

MISSION FESTIVALS

South Ridge, Monroe Co., Wis., St. Matthew's Church, P. Monhardt, pastor. Speakers: Ph. Lehmann, H. Monhardt, C. E. Berg. Offering: \$285.00.

Second Sunday after Trinity

Cambridge, Wis., St. James Church, Robert F. F. Wolff, pastor. Speakers: G. Stern, L. Bernthal, E. C. Fredrich. Offering: \$59.00.

Third Sunday after Trinity

Morton, Minn., Zion's Church, J. Carl Bast, pastor. Speakers A. W. Blauert, C. Bast. Offering: \$198.50.

Town Newton, Wis., St. John's and St. Paul's Churches, E. H. Kionka, pastor. Speakers: Herm. Gieschen, Edm. Meier, H. O. Grunwald (English). Offering: \$369.54.

Fifth Sunday after Trinity

Goodwin, So. Dak., St. Peter's Church, Herbert Lau, pastor. Speakers: A. H. Baer, R. Palmer. Offering: \$128.05.

Carlton, Wis., St. Peter's Church, L. Baganz, pastor. Speakers: G. Boettcher, E. Hinnenthal. Offering: \$136.58.

Sixth Sunday after Trinity

Altamont and Gary, So. Dak., Joint Festival, Herbert Lau, pastor. Speakers: S. Baer, M. Wehausen. Offering: Altamont, \$58.00; Gary, \$73.25; Total: \$131.25.

Monticello, Minn., St. Peter's Church, J. Weiss, pastor. Speakers: H. Meibohm, J. Weiss. Offering: \$20.00.

Eales, So. Dak., Grace Church, Theodore Bauer, pastor. Speakers: R. Gamm, L. Lehmann. Offering: \$78.00.

E. Farmington, Polk Co., Wis., Louis W. Meyer, pastor. Speakers: J. W. F. Pieper, Theo. H. Albrecht. Offering: \$246.12.

Seventh Sunday after Trinity

Town Weston, Wis., St. John's Church, O. K. Netzke, pastor. Speakers: J. Lenz, E. W. Penk. Offering: \$182.50.

Sandy Bay, Wis., St. John's Church, L. Baganz, pastor. Speakers: J. Pohley, W. Braem. Offering: \$120.10.

Hoskins, Nebr., Trinity Church, F. Brenner, pastor. Speakers: R. Horlamus, R. Kremer. Offering: \$258.00.

Pigeon, Mich., G. F. Wacker, pastor. Speakers: H. Richter, H. H. Hoenecke. Offering: \$320.37.

Wabeno, Wis., Trinity Church, F. W. Raetz, pastor. Speakers: Ferd. C. Weyland, H. F. Eggert. Offering: \$142.63.

BOOK REVIEW

The new Bible History for Christian Day Schools, 345 pages, with illustrations and 13 maps, price \$100, is now ready. The book is durably bound in a blue cloth cover. We would be pleased to receive orders.

Northwestern Publishing House.

Songs and Hymns for Children's Voices. By Gunnar J. Malmin. Price, 40 cents.

One of the finest collections of songs and hymns for junior choirs that has yet appeared in the market is that edited by Gunnar J Malmin of St. Paul, Minn. Children's choirs have come into existence very rapidly during the past few years, and the part that they are playing in the beautifying of services is by no means small. There is nothing which quite approaches a children's choir for beauty — provided that the singing is correct and the music choice. The music, however, has not been so choice generally, thus Mr. Malmin has selected thirty-six of our loveliest Lutheran hymns, many of them dating back to the first years of the Reformation, and has arranged them most beautifully. There is no attempt made at painting the lily. Always conservative, always exploiting the natural beauty of the hymn, Mr. Malmin has succeeded in creating a volume which is impeccable. The work has been prefaced by Mr. F. Melius Christiansen of the St. Olaf choir. And the very fact that it has already seen its second edition endorses the volume very highly.

The hymns and songs are in two- and three-part arrangements for unchanged children's voices. The range is not too high nor too low — all songs should be sung unaccompanied. The effect is most beautiful. Carl F. Bolle, Jr.

RECEIPTS FOR SEMINARY AND DEBTS

Month of July, 1928

Rev. Wm. J. Hartwig, St. John's, Montello, Wis...\$	95.00
Rev. W. G. A. Essig, St. Paul's, Stevensville, Mich.	25.00
Rev. Carl Bast, Trinity, W. Mequon, Wis.....	7.80
Rev. H. J. Anger, St. John's, West Bend, Wis.....	25.00
Rev. Rev. Wm. R. Huth, St. John's, Slades Corners, Wis.	65.39
Rev. M. F. Rische, Davids Stern, Kirchhayn, Wis.	33.86
Rev. H. and W. Gieschen, Jerusalem, Milwaukee, Wis.	5.00
Rev. Theo. Volkert, First Ev. Luth. Church, Racine Wis.	75.18
Rev. O. Hagedorn, Salem's, Milwaukee, Wis.....	60.00
Rev. Henry Albrecht, Zion's, Town Lynn, Minn...	8.00
Rev. Paul E. Horn, Christ Luth., Zumbrota, Minn.	150.00
Rev. H. C. Richter, Ascension Luth., Detroit, Mich.	20.00
Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis.	40.00
Rev. F. C. Uetzmann, St. Paul's, Greenleaf, Wis...	6.00
Rev. Louis W. Meyer, Zion's, E. Farmington, Wis.	42.50
Rev. G. Fischer, Immanuel's, Acoma, Minn.....	32.00
Rev. E. G. Hertler, Zion's, Hokah, Minn.....	36.00
Rev. Henry Albrecht, Zion's, Town Lynn, Minn...	34.50
Rev. G. A. Schmelzer, St. John's, Sebawaing, Mich.	8.00
Rev. J. E. Bade, St. Peter's, Balaton, Minn.....	8.00
Rev. J. G. Glaeser, St. Paul's, Tomah, Wis.....	2,072.84

Rev. Karl F. Krauss, Emanuel, Lansing, Mich....	300.00
Rev. H. Kleinhans, Town Vinland, Wis.....	35.00
Rev. W. Reinemann, Friedens, Elkhorn, Wis....	10.00
Rev. Henry Albrecht, Zion's, Town Lynn, Minn...	10.00
Rev. J. E. Bade, St. Peter's, Balaton, Minn.	7.50
Rev. Theo. Thurow, Friedens, Sun Prairie, Wis...	26.06
Rev. Otto J. Eckert, St. John's, Fremont Township, Saginaw Co., Mich.....	10.00
Rev. Wm. R. Huth, St. John's, Slades Corners, Wis.	21.50
Rev. Wm. J. Hartwig, St. John's, Montello, Wis.	5.00
Rev. Karl F. Krauss, Emanuel, Lansing, Mich....	125.00
Rev. E. A. Schneider, St. John's, E. Bloomfield, Wis.	10.00
Rev. H. Brandt, St. John's, Neillsville, Wis.....	5.00
Rev. Rud. F. W. Pietz, St. John's, Lomira, Wis...	25.00
Rev. Rud. P. Korn, Zion's, Cream, Wis.....	15.00
Rev. C. E. Berg, St. John's, Ridgeville, Wis.....	5.00
Rev. Wm. C. Mahnke, St. John's, Root Creek, Wis.	20.00

Total	\$ 3,480.13
Previously acknowledged	485,535.35
	<hr/>
	\$489,015.48

Expenses, July, 1928

Postage Stamps and Long Distance Toll.....	\$ 5.00
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Congregations That Made Their Quota In July, 1928

149. Rev. Paul E. Horn, Christ Luth., Zum- brota, Minn.	\$1,640.16—\$5 47
150. Rev. E. G. Hertler, Zion's, Hokah, Minn.	128.90— 6.44
151. Rev. Theo. Thurow, Friedens, Sun Prairie, Wis.	675.00— 5.40

Dr. Martin Luther College Fund.....\$28,898.98

Special

Net Collection at Corner-Stone Laying.....	\$1,194.45
Donation by Architects and Contractors	200.00
Sale of Sheds	50.00

Fund for the Improvement of Grounds\$1,444.45

We wish to acknowledge also the donation of services or materials for the occasion of the corner-stone laying by F. E. Jens Co., A. Geo. Schulz Co., Christ Schroeder and Son Co., John Schroeder Lumber Co., Mr. Wm. Strege, Mr. Wm. Grunwald, and Mr. Walter Bublitz. John Brenner.

GENERAL TREASURER'S STATEMENTS

June 30, 1928

	Receipts	Disbursements
General Administration	\$110,514.02	\$ 40,598.51
Educational Institutions	132,091.64	166,354.74
Home for the Aged	5,765.32	7,829.66
Indian Mission	25,807.11	43,020.25
Home Mission	73,875.91	113,379.08
Negro Mission	15,614.00	21,780.06
Mission in Poland	3,246.44	9,398.99
Madison Students Mission	763.29	2,242.14
Indigent Students	4,702.62	7,196.03
General Support	12,922.34	17,536.69
To Retire Bonds	6,370.67	

	\$391,673.36	\$429,336.15
		391,673.36

Deficit

Statement of Collections for Budget Allotments and Arrears

	One Year		
	Receipts July 1 to June 30	Allotments One Year	Arrears
Pacific Northwest	\$ 1,163.95	\$ 1,772.00	\$ 608.05
Nebraska	11,265.64	10,233.30	
Michigan	32,794.05	38,984.00	6,189.95
Dakota-Montana	13,957.56	12,625.50	
Minnesota	58,005.23	74,335.40	16,330.17
North Wisconsin	64,750.09	100,250.90	35,500.81
West Wisconsin	68,508.85	103,041.80	34,532.95
Southeast Wisconsin	63,887.25	101,757.10	37,869.85
District Collection	\$314,332.62	\$443,000.00	\$131,031.78
From other sources	1,013.61		3,378.01
Total Collections	\$315,346.23		\$127,653.77
Revenues	76,327.13	82,500.00	6,172.87
Total Receipts	\$391,673.36	\$525,500.00	\$133,826.64
Disbursements	429,336.15	429,336.15	*96,163.85
Deficit	\$ 37,662.79		\$ 37,662.79
Unappropriated		*\$96,163.85	

1. Dakota-Montana District Surpassed its allotment.
2. Nebraska District Surpassed its allotment.
3. Michigan District Paid 84% of its allotment.
4. Minnesota District Paid 78% of its allotment.
5. Pacific Northwest District Paid 66% of its allotment.
6. West Wisconsin District Paid 66% of its allotment.
7. North Wisconsin District Paid 65% of its allotment.
8. Southeast Wisconsin District .. Paid 63% of its allotment.

THEO. H. BUUCK,
General Treasurer.

CASH ACCOUNT

July 1, 1927 to June 30, 1928

One Year	
Accretions	
Cash Balance, July 1, 1927	\$ 73,965.68
Collections for Budget	315,346.23
Revenues for Budget	76,327.13
Church Extension Accounts Paid	7,859.53
Church Extension Revenues	329.67
Endowments to be remitted	7,408.56
Debt Collection, Seminary Bldg. Com.	4,079.32
Collections for New Ulm	25,424.05
Adjustment to Prop. Interest	6,000.00
Fire Insurance, Indian Mission	100.00
Total Accretions	\$516,840.17
Liabilities	
Accounts Payable (Negro Mission)	\$ 8,511.41
Notes Payable issued	\$267,431.49
Notes Payable paid	38,755.68
	\$228,675.81
Non-Budgetary Coll.	\$ 14,869.10
Non-Budgetary paid	13,345.98
	\$ 1,523.12
Inmates Deposits	600.00
Net (New) Liabilities	\$239,310.34
Total Net Cash to Ac- count for	\$756,150.51

Disbursed Therefrom

Budget Disbursements	\$429,336.15
Van Dyke paid in full	15,000.00
Church Extension Loans (net)	130,551.27
Church Extension Expense	12.70
Bonds and Mortgages	10,428.79
Accounts Receivable	145.93
Paid on New Ulm Building	170,574.33
<hr/>	
Total Disbursements	\$756,049.17
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Balance Cash in Banks	\$ 111.34

Statement of Debts

Debt on July 1, 1927	\$297,789.04
Debts made since July 1	294,383.79
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	\$592,172.83
Debts paid since July 1	70,073.45
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Total Debt on June 30, 1928	\$522,099.38

THEO. H. BUUCK,
General Treasurer.

DAKOTA-MONTANA DISTRICT

February, 1928

Pastors:

A. W. Fuerstenau, Eales, So. Dak.	\$ 26.75
A. W. Fuerstenau, Akaska, So. Dak.	105.92
J. P. Scherf, Roscoe, So. Dak.	4.66
E. A. Birkholz, Marshall, Minn.	116.25
F. Wittfaut, Crow Creek, Mont.	26.17
L. J. Lehman, Onaka, So. Dak.	12.30
L. J. Lehman, Tolstoy, So. Dak.	31.60
M. C. Michaels, Clark, So. Dak.	85.00
M. C. Michaels, Henry, So. Dak.	85.37
Wm. Lindloff, Elkton, So. Dak.	47.05
Wm. Lindloff, Ward, So. Dak.	21.20
A. H. Birner, Arco, So. Dak.	11.80
A. H. Birner, Hendricks, So. Dak.	66.77
W. R. Krueger, Athboy, So. Dak.	4.50
H. C. Springer, White, So. Dak.	57.40
H. C. Sprenger, Argo, So. Dak.	61.10
W. A. Krenke, McIntosh, So. Dak.	1.68
W. A. Krenke, Walker, So. Dak.	2.57
W. A. Krenke, Paradise, So. Dak.	18.96
W. F. Sauer, Watertown, So. Dak.	303.31
W. J. Schmidt, Carson, No. Dak.	3.00
W. J. Schmidt, Flasher, No. Dak.	8.50
A. H. Lenz, Germantown, So. Dak.	36.35
A. H. Lenz, South Shore, So. Dak.	11.50
Walter Hermann, Hazelton, No. Dak.	16.47
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	\$1,166.18

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March, 1928

Wm. Lindloff, Ward, So. Dak.	\$ 23.95
Wm. Lindloff, Elkton, So. Dak.	17.50
W. R. Krueger, Meadow, So. Dak.	16.00
R. J. Palmer, Clark, So. Dak.	10.10
S. Baer, Zeeland, No. Dak.	69.73
R. F. Gamm, Loyaltan, So. Dak.60
R. F. Gamm, Ipswich, So. Dak.	3.10
S. Baer, Hague, No. Dak.	10.13

E. Hinderer, Tappen, No. Dak.	14.18
S. Baer, Rent for Haynes, No. Dak., Parsonage	20.00
W. A. Krenke, McIntosh, So. Dak.	15.18
W. A. Krenke, Paradise, No. Dak.	10.25
W. A. Krenke, Walker, No. Dak.	1.83
E. Hinderer, Streeter, No. Dak.	3.51
W. R. Krueger, Meadow, So. Dak.	9.00
W. R. Krueger, Drew, So. Dak.	5.50
F. Wittfaut, Crow Rock, Mont.	7.00
D. F. Rossin, Shade Hill, So. Dak.	8.42
D. F. Rossin, White Butte, So. Dak.	2.75
D. F. Rossin, Lemmon, So. Dak.	11.65
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	\$ 260.38

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April, 1928

R. F. Gamm, Faulkton, So. Dak.	\$ 8.16
W. J. Schmidt, Flasher, No. Dak.	11.45
W. J. Schmidt, Carson, No. Dak.	4.40
A. H. Lenz, South Shore, So. Dak.	15.82
Wm. Lindloff, Ward, So. Dak.	20.80
Wm. Lindloff, Elkton, So. Dak.	39.85
Herbert Lau, Altmont, So. Dak.	25.80
Herbert Lau, Goodwin, So. Dak.	43.80
A. H. Lenz, South Shore, So. Dak.	26.76
A. H. Baer, Aurora, So. Dak.	50.00
S. Baer, Zeeland, No. Dak.	53.56
S. Baer, Hague, No. Dak.	10.69
W. T. Meier, Watertown, So. Dak.	255.77
P. G. Albrecht, Bowdle, So. Dak.	86.95
P. G. Albrecht, Theodore, So. Dak.	35.37
P. G. Albrecht, Cottonwood, So. Dak.	8.51
R. H. Vollmers, Havana, So. Dak.	10.00
R. H. Vollmers, Hidewood, So. Dak.	7.75
R. J. Palmer, Clark, So. Dak.	10.00
R. J. Palmer, Willow, So. Dak.	43.10
W. R. Krueger, Drew, So. Dak.	10.50
W. R. Krueger, Meadow, So. Dak.	9.00
E. Hinderer, Tappen, So. Dak.	40.67
E. R. Gamm, Glenham, So. Dak.	27.25
E. R. Gamm, Mobridge, So. Dak.	49.25
D. F. Rossin, Lemmon, So. Dak.	8.10
D. F. Rossin, White Butte, So. Dak.	3.00
D. F. Rossin, Shade Hill, So. Dak.	8.33
D. F. Rossin, Hettinger, So. Dak.	3.90
Herbert Lau, Altmont, So. Dak.	24.50
Herbert Lau, Goodwin, So. Dak.	11.00
Max Cowalsky, Timber Lake, So. Dak.	25.00
Max Cowalsky, Trail City, So. Dak.	30.00
J. P. Scherf, Cloyd Valley, So. Dak.	8.35
J. P. Scherf, Roscoe, So. Dak.	76.17
Walter Hermann, Elgin, No. Dak.	20.93
Walter Hermann, Burt, No. Dak.	12.78
G. J. Schlegel, Hazelton, No. Dak.	35.70
K. G. Sievert, Grover, So. Dak.	119.00
W. R. Krueger, Coal Springs, So. Dak.	4.50
W. R. Krueger, Athboy, So. Dak.	10.75
L. G. Lehman, Tolstoy, So. Dak.	87.55
L. G. Lehman, Onaka, So. Dak.	37.90
W. A. Krenke, Walker, No. Dak.	2.91
W. A. Krenke, Paradise, No. Dak.	13.58
W. A. Krenke, McIntosh, So. Dak.	12.89
Herbert Lau, Gary, So. Dak.	43.00
M. D. Keturakat, Summit, So. Dak.	60.65
E. Schaller, Mound City, So. Dak.	62.70
E. Schaller, Mound City, So. Dak.	81.75
E. Schaller, Gale, So. Dak.	22.55

E. Schaller, Gale, So. Dak.	20.95
A. W. Fuerstenau, Eales, So. Dak.	15.81
A. W. Fuerstenau, Akaska, So. Dak.	40.00
S. Baer, Rent for Haynes, No. Dak., Parsonage	20.00
W. G. Schmitt, Carson, No. Dak.	4.95
W. G. Schmitt, Flasher, No. Dak.	33.15
O. E. Klett, Rauville, So. Dak.	130.30
O. E. Klett, Rauville, So. Dak.	38.30
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	\$2,036.16

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May, 1928

A. H. Lenz, South Shore, So. Dak.	\$ 24.73
E. R. Gamm, Mobridge, So. Daak.	3.60
E. R. Gamm, Akaska, So. Dak.	5.00
F. Wittfaut, Olanda, Mont.	3.50
F. Wittfaut, Crow Creek, Mont.	9.26
E. R. Gamm, Akaska, So. Dak.	5.25
E. A. Birkholz, Marshall, Minn.	105.00
H. C. Sprenger, White, So. Dak.	38.20
H. C. Sprenger, Argo, So. Dak.	57.35
R. F. Gamm, Ipswich, So. Dak.	9.35
Wm. Lindloff, Elkton, So. Dak.	32.60
Wm. Lindloff, Ward, So. Dak.	16.75
Theo. Bauer, Eales, So. Dak.	9.00
W. R. Krueger, Athboy, So. Dak.	8.50
W. R. Krueger, Drew, So. Dak.	3.50
W. A. Krenke, Walker, So. Dak.	1.32
W. A. Krenke, Paradise, No. Dak.	18.19
W. A. Krenke, McIntosh, So. Dak.	6.31
Walter Hermann, Elgin, No. Dak.	24.25
Walter Hermann, Elgin, No. Dak.	25.42
Walter Hermann, Burt, No. Dak.	8.02
Walter Hermann, Burt, No. Dak.	11.98
W. R. Krueger, Coal Springs, So. Dak.	4.50
W. R. Krueger, Meadow, So. Dak.	10.50
A. W. Fuerstenau, Raymond, So. Dak.	66.00
Wm. Lindloff, Ward, So. Dak.	54.15
Wm. Lindloff, Elkton, So. Dak.	86.75
A. H. Baer, Arco, So. Dak.	10.22
A. H. Baer, Aurora, So. Dak.	30.10
A. H. Baer, Aurora, So. Dak.	34.18
K. G. Sievert, Grover, So. Dak.	124.00
D. F. Rossin, Hettinger, No. Dak.	4.75
D. F. Rossin, White Butte, So. Dak.	5.30
D. F. Rossin, Shade Hill, So. Dak.	6.04
D. F. Rossin, Lemmon, So. Dak.	12.15
F. Wittfaut, Crow Rock, Mont.	1.46
S. Baer, Rent for Burt, No. Dak., Parsonage	20.00
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	\$ 897.18

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June, 1928

H. J. Schaar, Watauga, So. Dak.	\$ 63.54
R. J. Palmer, Clark, So. Dak.	23.00
W. A. Krenke, Paradise, No. Dak.	21.59
W. A. Krenke, McIntosh, So. Dak.	2.30
E. R. Gamm, Glenham, So. Dak.	13.50
G. J. Schlegel, Hazelton, No. Dak.	12.50
G. J. Schlegel, Hartford, No. Dak.	13.85
W. T. Meier, Watertown, So. Dak.	124.40
H. C. Sprenger, White, So. Dak.	8.25
E. A. Birkholz, Marshall, Minn.	16.68
H. S. Sprenger, Argo, So. Dak.	19.50
E. Schaller, Mound City, So. Dak.	12.48

E. Schaller, Gale, So. Dak.	2.22
E. Schaller, Mound City, So. Dak.	25.86
E. Schaller, Gale, So. Dak.	3.15
L. J. Lehman, Tolstoy, So. Dak.	10.80
L. J. Lehman, Onaka, So. Dak.	3.60
H. J. Schaar, Morristown, So. Dak.	31.00
W. J. Schmidt, Carson, No. Dak.	16.46
W. J. Schmidt, Flasher, No. Dak.	25.16
R. F. Gamm, Faulkton, So. Dak.	27.33
R. F. Gamm, Loylton, So. Dak.	18.35
E. Hinderer, Streeter, No. Dak.	4.32
E. Hinderer, Hazelton, No. Dak.	3.00
E. Hinderer, Windsor, No. Dak.	6.85
Max Cowalsky, Isabel, So. Dak.	25.00
Max Cowalsky, Timber Lake, So. Dak.	50.00
Max Cowalsky, Isabel, So. Dak.	15.00
Max Cowalsky, Trail City, So. Dak.	35.00
R. H. Vollmers, Hidewood, So. Dak.	34.10
R. H. Vollmers, Havana, So. Dak.	21.03
R. H. Vollmers, Hidewood, So. Dak.	40.73
R. H. Vollmers, Havana, So. Dak.	31.68
M. D. Keturakat, Mazeppa, So. Dak.	150.00
W. R. Krueger, Athboy, So. Dak.	26.75
W. R. Krueger, Drew, So. Dak.	5.75
W. R. Krueger, Faith, So. Dak.	12.10
Herbert Lau, Altmont, So. Dak.	20.75
Herbert Lau, Gary, So. Dak.	25.00
Herbert Lau, Goodwin, So. Dak.	16.50
R. H. Vollmers, Hidewood, So. Dak.	37.69
R. H. Vollmers, Havana, So. Dak.	27.31
A. H. Baer, Hendricks, Minn.	122.37
S. Baer, Zeeland, No. Dak.	46.17
S. Baer, Hague, No. Dak.	12.52
M. D. Keturakat, Mazeppa, So. Dak.	112.30
M. C. Michaels, Henry, So. Dak.	25.25
M. C. Michael, Hague, So. Dak.	13.55

\$1,416.24

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July, 1928

P. G. Albrecht, Theodore, So. Dak.	\$ 12.00
P. G. Albrecht, Theodore, So. Dak.	20.00
Wm. Lindloff, Elkton, So. Dak.	175.60
F. Wittfaut, Crow Rock, Mont.	4.30
Theo. Bauer, Akaska, So. Dak.	31.00
W. A. Krenke, Walker, So. Dak.	1.09
W. R. Krueger, Athboy, So. Dak.	17.75
W. R. Krueger, Bison, So. Dak.	10.25
W. R. Krueger, Meadow, So. Dak.	17.05
J. P. Scherf, Roscoe, So. Dak.	19.97
J. P. Scherf, Cloyd Valley, So. Dak.	7.69
W. Hermann, Elgin, No. Dak.	7.22
O. E. Klett, Rauville, So. Dak.	273.00
O. E. Klett, Rauville, So. Dak.	59.49
E. Hinderer, Tappen, No. Dak.	95.00
W. G. Schmidt, Carl, No. Dak.	2.12
W. G. Schmidt, Flasher, No. Dak.	72.13
W. R. Krueger, Bison, So. Dak.	3.00
S. Baer, Rent for Haynes, No. Dak., Parsonage	22.00
D. F. Rossin, Lemmon, So. Dak.	15.50
W. Herman, Elgin, No. Dak.	72.25
W. Herman, Burt, No. Dak.	7.69

\$ 946.08

ADAM J. HEZEL,
Treasurer.

WEST WISCONSIN DISTRICT

June, 1928.

Pastor:

C. H. Auerswald, T. Dallas	\$ 7.45
C. H. Auerswald, Prairie Farm	19.60
A. Berg, Sparta	25.90
C. E. Berg, Ridgeville	65.64
J. W. Bergholz, La Crosse	159.55
Aug. Bergmann, R. 1, Wausau	83.00
L. Bernthal, T. Trenton	75.00
J. B. Bernthal, Ixonia	90.03
K. Brickmann, St. Charles	75.65
W. A. Eggert, Wausau	73.42
W. A. Eggert, Schofield	84.37
W. A. Eggert, Ringle	26.00
A. J. Engel, T. Lebanon	8.32
G. Fischer, Tripoli	3.00
G. Fischer, Prentice	3.50
G. Fischer, Spirit	3.50
Gustav Fischer, Savanna	59.08
E. C. Fredrich, Helenville	71.01
Paul Froehlke, Winona	115.18
Julius Gamm, La Crosse	335.23
G. Gerth, Caledonia	10.00
M. Glaeser, Stetsonville	13.00
M. Glaeser, Little Black	8.00
J. G. Glaeser, Tomah	47.37
W. Gutzke, McMillan	83.00
I. J. Habeck, Mercer	10.05
I. J. Habeck, Minocqua	24.45
W. P. Hass, Oconomowoc	55.00
H. W. Herwig, Lewiston	562.00
M. J. Hillemann, Marshall	56.15
L. C. Kirst, Beaver Dam	171.00
Theo. Kliefoth, Oak Grove	22.75
J. Klingmann, Watertown	357.51
Geo. Kobs, Dorset Ridge	18.10
Geo. Kobs, Kendall	36.60
E. E. Kolander, Rozellville	47.50
E. E. Kolander, Green Valley	22.50
Rud. Korn, Arcadia	35.80
Rud. Korn, Cream	38.30
O. Kuhlrow, Jefferson	226.29
Phil Lehmann, Richwood	23.16
W. C. Limpert, Minneiska	5.75
W. C. Limpert, Altura	25.75
F. W. Loeper, Whitewater	173.65
F. W. Loeper, Richmond	43.20
Wm. Lutz, Mauston	105.70
Wm. Lutz, New Lisbon	69.85
Wm. Lutz, T. Summit	25.85
M. J. Nommensen, Juneau	96.02
Wm. Nommensen, Columbus	156.75
A. W. Paap, Johnson Creek	39.40
E. H. Palechek, Chaseburg	50.00
H. A. Pankow, Hustler	26.38
H. A. Pankow, Indian Creek	21.11
F. P. Popp, Ableman	26.10
K. J. Plocher, Wilson	64.08
J. M. Raasch, Lake Mills	252.68
H. W. Reimer, Loganville (Trinity)	17.72
H. W. Reimer, Loganville (St. John)	9.00
H. W. Reimer, Loganville (St. John)	15.71
H. W. Reimer, Loganville (Trinity)	11.70
A. W. Sauer, Winona	418.97
Chr. Sauer, Ixonia	80.50
E. Schoenecke, Leeds	27.00

M. C. Schroeder, Pardeeville	58.28
H. C. Schumacher	42.25
F. H. Senger, Bruce	10.40
C. W. Siegler, Bangor	45.00
M. Taras, Doylestown	16.25
M. Taras, Fountain Prairie	12.73
Gust. Vater, Little Falls	7.90
Gust. Vater, Cataract	5.15
Aug. Vollbrecht, Fountain City	83.00
R. F. Wolff, Cambridge	51.00
F. Weerts, Cambria	30.00
W. Zank, Newville	81.42
W. Zank, T. Deerfield	91.00
E. Zaremba, Norwalk	8.25
H. R. Zimmermann, Buffalo City	2.35
H. R. Zimmermann, Cochrane	6.10
St. Paul's Congregation, Hamburg	12.35
Budget	\$5,553.54
Non-Budget	25.75
Total for June	\$5,579.29

NEBRASKA DISTRICT

July, 1928

Pastors:

F. Brenner, Hoskins, General Institutions \$100.00, Indian 50.00, Home Missions \$75.00, Negro \$25.00	\$ 250.00
A. B. Korn, Gresham, Wauwatosa \$10.00, Watertown \$6.71, New Ulm \$6.00, Saginaw \$6.00, Home Missions \$25.00	53.71
M. Lehninger, Plymouth, Home Missions \$38.00, Students \$15.00, Pensions \$15.00, Lutheran Deaconess Association \$10.00	78.00
E. E. Prenzlów, Bethlehem, Stanton, Pensions \$1.95, Seminary Building, \$5.00	6.95
E. E. Prenzlów, St. Paul's, Stanton, Pensions \$1.95, Seminary Building \$5.00	6.95
A. Schumann, Firth, General Missions \$67.96, Fremont \$22.55	90.51
Mr. Victor Benne (Treas.), Stanton, Wauwatosa \$39.94; Watertown \$39.90, New Ulm \$39.90	119.74
W. H. Siffring, Brewster, Bethesda \$10.00, Fremont \$10.00	20.00
	\$ 625.86
General Institutions	\$ 100.00
Seminary Building	10.00
Wauwatosa	49.94
Students	15.00
Watertown	46.61
New Ulm	45.90
Saginaw	6.00
Indians	50.00
Home Missions	138.00
General Missions	67.96
Pensions	18.90
Bethesda	10.00
Negroes	25.00
Fremont	32.55
Lutheran Deaconess Association	10.00
	\$ 625.86

W. H. SAEGER.

COLLECTION ENVELOPES

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

108

JAN. 1, 1929

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

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

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

PRICES FOR ENVELOPES

Monthly Manila Envelopes 12 to a set 4c.
White or Colored Envelopes 12 to a set 5c.
Cartons 1c each extra.
Pockets 1/2c each extra.

Weekly Manila Envelopes each set containing 52 Envelopes 11c per set.

White or Colored Envelopes 13c per set.

Cartons 1c each extra.

Minimum charge \$3.00.

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

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

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

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

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

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