

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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No. 16.

BE YE SEPARATE!

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; And will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty!" 2 Cor. 6:17-18.

"Come out from among them, be separate,
Touch not the unclean thing,—
And ye shall my sons and my daughters be,"
Thus saith the Lord, your King!
"Adore not idols of wood and stone,
That neither hear nor see;
Let wayward Ephraim's gods alone! (Hos. 4:17)
Come thou, and worship Me!"

"Come out from among them, be separate!"
My chosen Israel,
Pollute not thyself with idolatry,
Avoid the infidel!
To thy Creator be ever true,
Thy Rock and Sure Defense.
Whose loving-kindness is ever new,
Trust Him in confidence!

"Come out from among them, be separate!"
Ungodly scorners flee,
Who My Holy Covenant disregard,
And hurl their taunts at Me!
O laugh not thou with a faithless world,
That holds Me not in awe!
Soon to perdition shall they be hurled,
Who hate My Holy Law!

"Come out from among them, be separate!"
Jehovah calls to-day,
As once to His Zion in ages past.
Will ye His call obey?
Come out! The ranks of the worldlings shun,
Who cast His Word aside,
Who honor not His Incarnate Son,
Jesus, the Crucified!

"Come out from among them, be separate,"
Ye bear the name of Christ!
Can ye worship Mammon? Or bow to Fame?
Or with the Lodges tryst?
Do ye strive by carnal righteousness
God's favor to obtain?
Repent! To the Lord your guilt confess,
His blood-bought pardon gain!

"Come out from among them, be separate!"
Thou Church of Christ,—His Bride!
Defile not thy garment of holiness,
But pure and chaste abide!
O be not found in the gilded hall
Of godless Babylon!
Christ hath no concord with Belial!
Come out! Vain pleasures shun!

"Come out from among them, be separate!"
The Gospel's Truth proclaim!
Cleansed, pardoned, redeemed by the Blood of Christ,
O laud His glorious Name!
Cling to His Spirit-inspired Word,
Though all the world should doubt,
And heed the call of Thy faithful Lord:—
"Come out! Come out! Come out!"

"Come out from among them, be separate!"
Ah, separate for aye
Thou wilt be from a godless, hell-bound throng
That scorns the narrow way,
When Christ, the Bridegroom, cometh in power
To take His Loved One Home!
O pray, till dawns His appointed hour:—
"Lord, tarry not, but come!"

Anna Hoppe.

ADDRESS DELIVERED AT THE COMMENCEMENT EXERCISES OF THE MILWAUKEE LUTHERAN HIGH SCHOOL

By Pastor Herm. Gieschen

Dear Friends:—

This being the year that marks the 400th anniversary of the publication of Dr. Martin Luther's Small Catechism, permit me in addressing you tonight to take my cue from one of the noteworthy facts the recent anniversary celebration recalled to our minds.

When Luther by the Gospel of free salvation through grace had been made that free, happy, and jubilant child of God, the Gospel was henceforth his heart's great delight. Meditating daily on the Gospel he became more and more enchanted with its wonders. It was largely that delight what made Luther that heroic confessor, that powerful preacher unparalleled since his days, that wise counselor and Seelsorger with an almost incredibly wide range of influence, that poet of no low station in the ranks of the world's greatest poets, and, in particular, that great artist whose spiritual hands sculptured that singularly beautiful and inspiring piece of literary sculpture, the Catechism.

Luther's delight in the Gospel included also delighting in the fruits that the Gospel had brought forth. While oft he stood aghast at the commotion he had caused in the world, he on the other hand looked with glee upon the beautiful gardens of God which in the midst of the gruesome wilderness of popery he saw blossoming forth under the mild rain and warm sun-

Rev C Buenger Jan 30
5026 19th Ave

shine of the Gospel preached. And the joy thereof urged him on to all but consume himself in working for the cause of the Gospel. In noting the forces back of Luther's astounding activity and zeal in his grand good work, we well name his thankfulness toward his Savior, his conviction of crying need everywhere, his sense of responsibility, and other motives, but let us not forget to mention his delight in the Gospel, and his joy at the delightful fruits of the Gospel. Luther furnishes a most striking example showing what a great productive and propelling force delight may get to be.

Now, dear Lutheran High School, would that you could fill us brim full of gladsome delight in you! To be told, we need you, times and circumstances demand of us to have you, gratefulness for the Gospel and the sense of duty ought to move us to support you, is all very well. But far more shall we be moved to be up and doing in your behalf if you can cause us really to delight in you.

I hear our friends, the Lutheran High School, reply, Let me show you my charms, if aught I possess, and to that end let me present to you to-night just this class of graduates of mine.

My friends, let us, then, look and see if what the Lutheran High School here presents to us will really make us delight in this our school.

In the case of these graduates the work of what we justly call the most promising branch of church work, that of the parish school, was not made to stand stunted for lack of a rounding and capping-off high school course, nor was it exposed to being rapidly undone by being supplemented by the schooling in an un-Christian high school. A pitiful sight it is to see the Christian schooling of so great a number of our children so nobly begun, and then so sadly prematurely ended, and oft, still more sadly, topped with a schooling that really is running counter. The schooling in a high school is in our times something very desirable for your child. But the kind of high school you choose for your child is most clearly not a trifling matter. Remember that the child is at that time in the most receptive and impressionable age, the age of adolescence; the blossom of the mind and heart is at that time about fully to open. The school you choose will be teaching, **and training** your child, will be touching and influencing the inner life of your child in its very depth; the more thorough and efficient the school may be, the more it will succeed in doing just this. What, then, can be more imperative for Christian parents than to choose for their child none other high school than one whose aim and influence are truly Christian? Blessed is the Lutheran Church for its numerous Christian grammar schools; O would that we could add, Twice blessed she is for having a proportionate number of Christian high schools!

In our high school these graduates have learned to know and do many things; the scope of their knowledge and intelligence, and the range of their proficiency have here been materially widened. Yet that would actually not be cause for delight, had they been taught to view the things they have learned about as being of the nature and relations that human reason emancipated from God and hence running amuck ascribes to them. In that case the knowledge they here had acquired would as a whole not constitute light but lie. But here is a beauty of our school: God is known within its walls. The Word of God controls all its teaching; all its teachers bow to that authority. He who said, I am the truth, here finds this his claim undisputed. Through, in, and for Christ the Savior all things are made and exist, this school holds and teaches. O fortunate these young people who at the age when a child first really begins to want to know have here been taught the right view of things, the true view of life!

A legitimate object of a school is to give the pupils access to higher enjoyments of life. The earth is full of the goodness of the Lord; and it is there for His children to enjoy. All schools for general education would teach their pupils how to find life-enriching treasures in literature, science, and art. Our school also. And not just by the way. While bookkeeping, shorthand, typewriting, and mechanical drawing are being taught in our school the school's board was wise not to permit this school to be degenerated to the level of an institution that, in the main, furnishes just an equipment for immediate earning of money, with the daily religious hour as the only excuse for calling itself Christian, or Lutheran. Our school offers a general education, and in that way also aims at fitting the pupils for having their lives enriched with what literature, science, and art offer. But all schools not Christian lack the key to the mystery of true enjoyment of life. Off those green pastures beside the still waters, all enjoyment is void and vain. These our graduates who in a Christian home and parish school learned to know and love Jesus have in our high school had an advanced course uncovering unto them more fully the wonders of the Gospel of salvation, the unsearchable riches of Christ, which make also the good things of this world, the good things in literature, science, and art real life-enriching treasures. Great treasures indeed these our young friends take with themselves as they leave this school.

We are reminded that a school is supposed to accomplish something more than to teach things, to impart the right view of things, and to fit for enjoyment of life. Education, *Erziehung*, is the aim to be attained. As a matter of fact, development of character is the lofty aim of every school. And in-

evitably every school exerts influence upon the character of the pupils. That is the very point which makes the choice of a school for the child so serious a matter for the parent. There is in all the world no other institution that is better fitted for a radical influence upon man than the school. Even the mighty tyranny of cruel persecution, while it may deprive people of freedom of action, finds depriving them of freedom of thought beyond its reach. But entrust a child to a teacher, and the inner citadel of personality is open to be entered. With no force employed, the child is by irresistible influence gradually made to **think** as the teacher would have it. Many are the seductive agencies in the world; you caution your child against them as you cannot fully remove it from contact with them. But send your child to a school with an un-Christian influence, and you commit and submit the child to that evil influence. As for spiritual dangers for your child, be careful particularly of the school you send your child to; the school certainly is able to work havoc upon the character of your child.

To be sure, no school intends to spoil a child's character. All schools, rather, appear to most people to be accomplishing much in developing character. But no development of character that the un-Christian school is able to attain gets beyond the realm of human nature. Now, the virtues of natural man are before God but little better than vice. What virtue can there be in natural man's righteousness since it always is selfservice, and always is that ugly thing selfrighteousness, detested of God above all that is hateful before Him. Let a school train Christian children to be honest, moral, and good by teaching them that honesty is the best policy and that virtue pays here and hereafter, and that school is doing the utmost to kill their Christian spirit and to wreck their Christian character.

We would have **Christian** character developed in our children, a heart that fears the Lord, out of love to the Lord, delighting to do the will of the Lord. Our friend, the Lutheran High School says, O look and see what I in this respect have been doing for these your children, my to-night's graduates. Not human persuasion, nor human enticement, no, the Word of God I have incessantly made use of to influence their hearts. The Word of Him who is holiness, righteousness, truth, and purity, who is love, who purchased us poor sinners with His holy precious blood, who draws sinners unto Himself with wooings of divine love, who warns and exhorts, comforts and consoles, strengthens and cheers in ways divine — that Word has within my walls for four years day by day had a chance to influence the hearts of these your children. Friends, can we but reply, We love you, dear school, for what you have done to develop Christian character in these entrusted to you.

Our delight enlarges as we with eyes of trust and love look out upon these our friends in the future. Think of the great beneficial influence we well may expect them to exert in home, church, and human society!

Our eye of trust looks still farther out, upward; and we see these our friends standing before the throne of glory, the cause perfected that the Lutheran High School meant to serve.

O we rejoice as we think of our dear school, of the precious work she carries on. We cannot but delight in our Lutheran High School. Can we then suffer her to want, to live on bread for the poor, and to go about in paupers' clothes? Never! Will we not put her in position to fare sumptuously at least in the same measure we individually do every day? Will we not to-night say to our beloved, You shall experience that our delight in you moves us to be up and doing in order to show you that we delight in you?

And you, dear graduates, may the Lord bless you, may He grant you to enjoy in richest measure the benefits of the schooling you had, and may He lead you so that your lives, too, will give cause for delight in our Milwaukee Lutheran High School.

COMMENTS

Bishops and Bucketshops Ever since through the failure of a New York brokerage firm the name of Bishop James Cannon of the Methodist Episcopal Church, South, was broadcast to the world as a customer of this firm of speculators, trying to gain many thousands of dollars by risking but a few, the good bishop has come in for a great deal of notoriety and adverse criticism. Bishop Cannon, besides his manifold duties as an overseer of a large flock in Virginia, is by way of being a political dictator and leader of the notorious Anti-Saloon League.

The only voice that we have heard raised against this prelate out of his own circles is the voice of the Rev. John Thompson, pastor of the First Methodist Church, Chicago temple. This fearless man spoke right out in meeting last Sunday, July 7, when he said in a sermon on the subject: "Is America Pagan?" as reported by the Chicago Tribune: "Bishop Cannon has brought reproach on the church of Christ and the cause so dear to him and to all lovers of temperance and prohibition. He has given the enemy a good chance to scoff at all of us. The bishop's bucketshop speculations raise the whole question of whether Jesus' way of life and the New Testament standards should be taken as seriously in relation to covetousness and to money matters in general as to prohibition and other pet matters on the lips of present day reformers. The pagans were golden image worshippers. Are we?" Here Dr. Thompson should have remembered the woe

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pronounced by our Lord on the Scribes and Pharisees, Matt. 23:24: "Ye blind guides, which strain at a gnat, and swallow a camel." Still he goes back to Scripture when he says: "Is it not recorded in the Bible, which the bishop has taken as his manual for life, that the love of money is the root of all evil? Did not the master say, 'Beware of covetousness?'"

Well said, Dr. Thompson. But will not your voice be lost as crying unheeded in the wilderness? Seeing that you yourself believe that prohibition laws will save the country, how can you, being blind, lead the blind?

We fear that Bishop Cannon is not alone among the clergy in the greed for money and the lust to get rich quick. Not for nothing has St. Paul warned Timothy against the love of money. It is a sin that afflicts many a minister. Their excuse often is the meager salary that they receive. A flimsy excuse, when you consider that the bishop's salary was ample and good provision made for his old age. Let us all, ministers and laymen, heed the warning of our Lord, Luke 12:15: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth." Z.

What Is An Advowson? According to English law, or **What Price Pulpits?** it is the right to name an incumbent for a certain

parish. This right is salable. The patrons, who are usually lords or landholders of the parishes involved, are able to name the clergyman who serves them. An advowson may be sold on practically the same terms as the land, although approval of the bishop is necessary. The right to name a Church of England minister to an incumbency living may be exercised by a Jew, an atheist, or a member of any denomination except the Roman Catholic. Such are the beauties incident to the union of church and state.

The trouble started with the Prayer Book revision, so enthusiastically advocated by the high church men and so strenuously resisted by the so-called low

church men. Now each faction accuses the other of pulpit buying, or buying of advowsons, in order to fill the churches with clergymen of their own particular religious complexion. This is stoutly denied by both. And so the quarrel grows.

Reader, when you sometimes grumble over your church dues and the unceasing collections, do you ever stop to thank God, not only for His manifold other gifts of grace but also for that inestimable boon of a free church where no one not a member has anything to say as to what we shall do or preach or believe? Our forefathers sacrificed a great deal of earthly goods and comfort to gain and protect this right of worship as our conscience dictates. May we be worthy of our forefathers in this respect. Z.

* * * * *

Disruption Threatens The Methodist Episcopal Church, South, is threatened with disruption as a result of the political activities of Bishop James Cannon — he of bucketshop fame — national dry leader, now engaged in a struggle to regain his old control of the Virginia state government. Bishop Collins Denny of Virginia warned the Richmond district conference that their bishop's meddling in civil affairs is plunging the church headlong toward a schism as deep as that which split it away from the Northern Methodist Episcopal Church 83 years ago. This was on account of slavery.

It is gratifying to hear the voices raised out of the midst of our ruling church in the state against the impending disaster which threatens the church. We have, however, little hope that these voices will be heeded. Drunk with power, which is every whit as powerful an intoxicant as whiskey, these churchmen, meddling in affairs of state, will turn but a deaf ear to the pleadings of their brethren. Meanwhile let us remember that the lust to rule in the state is an old vice of the Calvinistic sects, come by honestly through inheritance, a vice born of false doctrine and fathered by the disregard of Scripture. Let us pray for deliverance from these masters. Z.

MISSIONS OR O-MISSIONS

In missionary interest some give themselves to foreign missions, some to home missions, and a good many to omissions. Among these last, the interest is often zero, as they are naught. Again, there are those who exclaim warmly, "O missions! Yes, they are, O so needed." But the O compasses all they do. Would that many at home might turn from being o-missionaries to being go-missionaries. And may those who for sufficient reasons cannot now be go-missionaries, be co-missionaries, "holding the ropes," supporting by prayer those who really venture their lives in missionary service.

— Missionary Review of the World.

THE NEW SEMINARY

The Boiler Room

The boiler room is located in the basement of the Administration Building. The above picture shows about one-fourth of the room. The front of the two boilers with the oil burners is seen. They were in use all of last winter, beginning with about the 15th of December, and gave good satisfaction, though the buildings were still partly open. Nor were the costs so very high. The heating plant requires little attention. If coal were used, it would be necessary to engage another man.

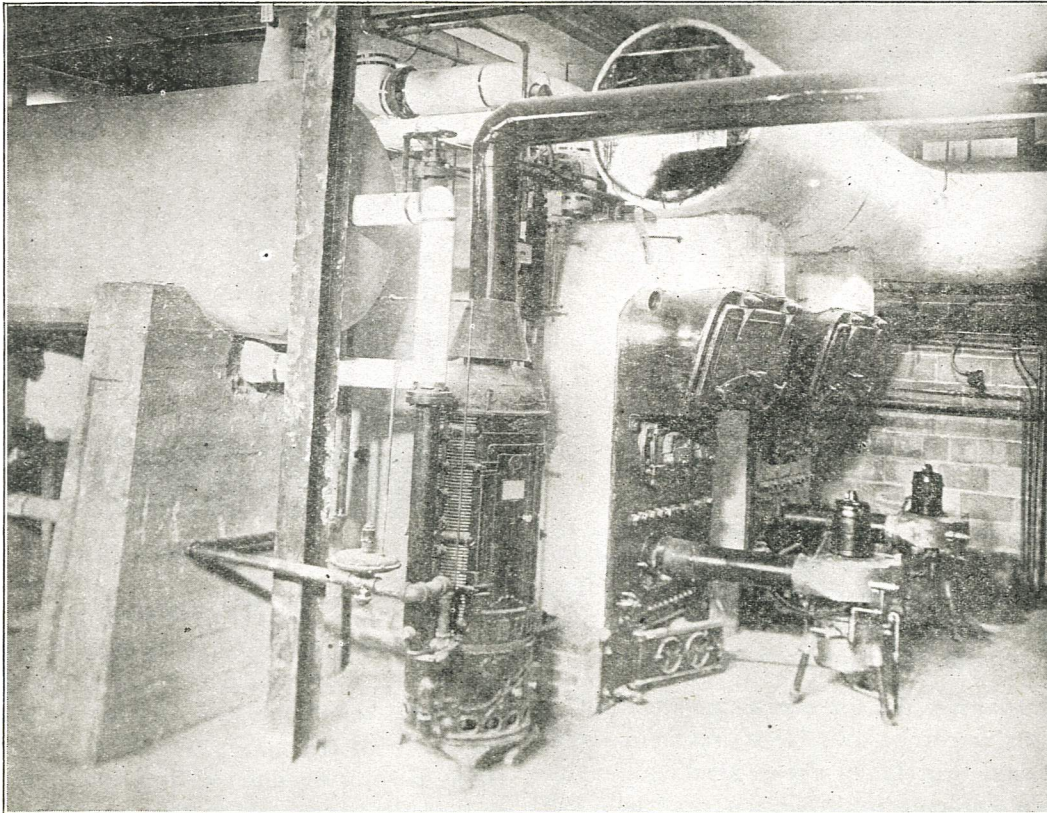
Next to the boilers on the left, we find the hot water tank, from which hot water is carried to the kitchen and to all shower baths and wash rooms. The

The Pump House

A large laundry is provided, but until now equipped only with stationary tubs. All necessary connections, water, gas, and electrical, however, are ready for any piece of laundry equipment the Seminary Board may install later.

There is a meter room with an interesting lot of meters of all kinds. The carpenter shop will prove handy when repairs of any kind become necessary. Every housekeeper will be glad to note that there is a store-room for every possible purpose.

In the second story is found the apartment for the steward: a living room, two bedrooms and a bath-room. On the south side of the hall there are two rooms and a bath for the maids.



The Boiler Room

water can be heated directly from the boilers, but a gas water heater is provided for a possible emergency.

A garbage incinerator is located opposite the boilers. The ice machine is found in the northwest corner. At the other end of the north wall, the head of the ten thousand gallon pressure water tank is seen protruding through the wall. From this tank the water is forced into all the buildings at a pressure of sixty pounds. One of the two centrifugal pumps in the pump house is easily able to supply all the water needed, but two were installed to provide against a possible emergency and as a matter of economy in the operation of the pumps.

The adjoining part is the hospital section with three rooms for the sick, one for a nurse, one for visiting relatives, one that can be equipped as service room, and a bath room.

A half story down we find two rooms for guests and a bath room for their use. To the east of them, the Director's residence extends to the tower.

The Dormitory

The dormitory with four full units and one-half unit offers room for seventy-two students. The unit system was adopted for various reasons. Dividing the student body into smaller groups would, it was

thought, make their living quarters more home-like and provide the conditions for quiet, uninterrupted work. A corridor running through the entire dormitory would have demanded at least six additional feet in the width of the building, thus increasing the building costs considerably. And there would have been just so much more space to heat. The arrangement adopted affords the bedrooms light and air from both sides.

As we enter one of the units from the outside and ascend a short flight of stairs, we find ourselves in a small corridor. Before us we see several storage closets and the door leading to a wash room with



The Pump House

three wash bowls, two toilets, a shower bath and a small dressing compartment with a built-in seat. The wash room takes care of the wants of the eight students occupying this floor of the unit.

To our right and to our left we see a suite comprising two studies and one bedroom. A study is shared by two, a bedroom by four students. The studies are very cozy and are furnished with two desks and two chairs, the book-case being built in.

In the bedroom we find for every student a bed, a chair, a spacious wardrobe, two large dresser drawers and one small one. Surely, an almost ideal equipment.

The sixteen students occupying a unit will not find it difficult to keep their rooms, the halls and the stairs, clean.

In the basement of the dormitory are store rooms, trunk rooms, and a large and cheery lounge where the students may congregate in their free hours. The lounge is as yet unfurnished. Donations of davenport, settees, chairs and rockers, would be appreciated.

The Educational Building

We enter the Educational Building through a door in the tower. To our left we see the reception room and east of this, the consultation room. To our right we have the winding stairway to the library and the faculty room a half-story higher in the tower.

The Winding Stairway

(The draping of the lower window is temporary only. It was done to shut out the strong light and, as will readily be seen, was done by mere men.)

We are looking east down the long corridor.



The Winding Stairway

The Corridor

The doors of the three lecture rooms can be seen to the left; at the father end, the committee room on the other side of the hall leading to the chapel, which lies north of the committee room. This hall can be entered from the outside through doors on the north and on the south side of the building.

The lecture rooms measure 25x25 ft.; the committee room, 21x32 ft.; the chapel, including the rostrum, 32x60 ft. Incidentally, the pews for the chapel have been ordered.

In the basement of the Educational Building there are showers for use after exercising in the gymnasium, toilets, a large recreation room, and the large vault. A smaller vault is found in the office of the Director.

The gymnasium extends beneath the level of this basement. Its dimensions are: length, 80 ft., width, 40 ft., height, 19 ft. The Committee had originally not planned a gymnasium as large as this, but such strong appeals came from the brethren in the synod that our students be given a gym that will answer all reasonable requirements, that the plans were changed.

The gymnasium is well-lighted. Window ventilation will prove sufficient in warmer weather, but there is also a powerful ventilating fan for days when the windows must be kept closed.

The library occupies almost the entire second floor of the Educational Building. It is large enough to take care of the additions to be made in years to come, well-lighted, and so inviting that we are sure our students will spend very much time in it.

Many favorable comments are heard from people who are not of our church on both, the location and the buildings themselves.

One of our ministers writes: "Had the opportunity recently to visit the new seminary. I want to say that it satisfied me in every respect." "In every respect," the following lines of his letter show, means "the exterior appearance, the interior arrangement, the surroundings and the site."



The Editorial Room

On the east end of this floor, separate from the library, we have a smaller reading room, and on the west end, connected with the library, the spacious and friendly editorial room.

The Editorial Room

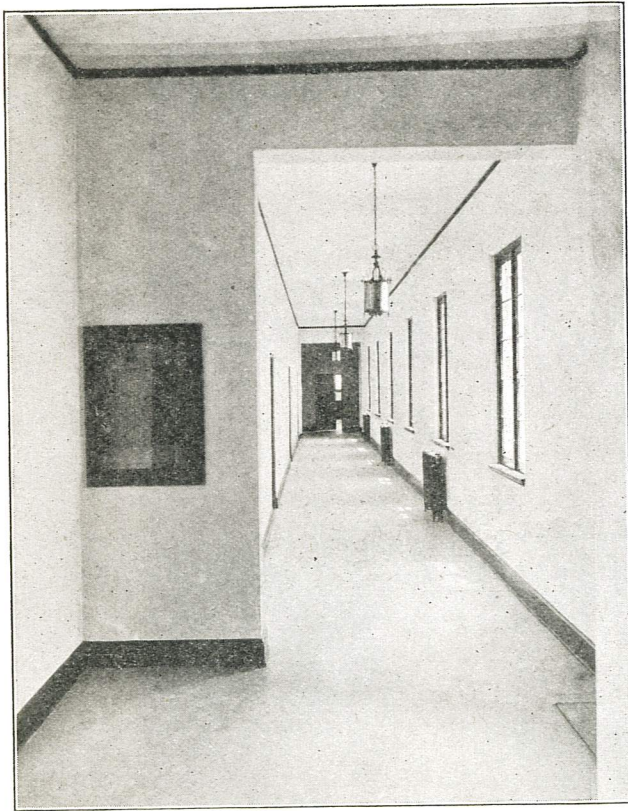
This pen picture, together with the views we are offering in our church papers and in the booklet that is now on the press, will give the members of our synod at least some conception of the new seminary. Better, though, that they come and see it.

A "pastor emeritus," having visited the seminary, writes: "The location is simply ideal."

Such letters invariably carry a contribution with them; which is not at all surprising. When a man's heart is with a cause, his hand will surely not refuse its aid. The "pastor emeritus" whom we quoted above is in his old age earning a living by unaccustomed manual labor. Still his love for the Lord will not permit him to refrain from contributing. And if every communicant member of the synod would give as much as he gave, the entire indebtedness of our synod would be wiped out at once.

We have the confidence in our brethren that these final appeals will not be in vain. There are indications that our people are becoming awake to their responsibility. Two hundred and seventeen congregations have now fully met their apportionment. From several others we have the assurance that they will do so by the beginning of August. In some instances they will borrow the money if it has not been collected by that time.

Our booklet apparently has created some interest. Requests have come for more copies than had been provided for a certain congregation according to its



The Corridor

communicant membership. If one-half of the number of your communicant members will not suffice to put a booklet into every home, let us know, and we will send you additional copies.

But do not, we beg, distribute the booklets at the church door in a haphazard manner. See to it that all will be reached.

If we had any misgivings as to sending collection envelopes also to the congregations that have already made their quota, these misgivings have been dispelled entirely. A member of one of these congregations who had "done his duty" long ago read our article in the "Gemeindeblatt" and, without even waiting for the appearance of the booklet, brought in another offering of \$50.00. And he is not a man of wealth. We are sure that there are thousands of his kind among the members of our synod and that they will be heard

from in the reports on the thankoffering of August eleventh.

We say, God bless these willing givers; and may He abundantly bless also those who have so far not responded as they should to our appeals and by His blessings make them willing givers!

Again:

On August eleventh,
in every congregation and mission in our
synod,

from every communicant member,
rich or poor,

A Thankoffering for our Lord!

J. B.

THE RECORD OF CREATION

The History of the World Before the Fall of Man

Genesis 2, 4-25

Genesis 2:4 begins: "These are the **generations** of the heavens and the earth when they were created." Remember at the outset, dear reader, not the **creation**, but the **generations** of the heavens and the earth are the topic or the subject of the following chapter.

What are the **generations** of the heavens and the earth? The word "generations" appears ten times in the book of Genesis outside of our text, namely chapter 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 36:9; and 37:2. There we read of the generations of Adam, of Noah, of the sons of Noah, etc., and in every single instance the word means what we would call the history of these men. It nowhere means, Adam's, Noah's, or his sons creation or birth, it always means their children, their descendents, what they brought forth after they had been created, their further development after they were here, in short, their history. So here the **generations** of the heavens and the earth do not mean their **creation** in the beginning, but their further development after their original creation, their history.

We are, however, in this chapter to expect the history of the world within a very definite and well defined period only. For thus the text reads: "These are the generations of the heavens and the earth when they were created, **in the day that the Lord God made the earth and the heavens**, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." We are here distinctly pointed to the day when the Lord God made the earth and the heavens. That was, as we know from the first chapter, the first and the second day of creation. We are further reminded of the day when God created every plant and herb of the field before they

grew as they are now growing. That was the third day of creation. We are finally reminded of the day when the Lord God made man, and are told how he made him in that day. That was, as we know, the sixth day of creation.

Here some have found a glaring contradiction with the first chapter. There, they say, Moses teaches that God created the heavens and the earth with plants and man in six days. Here he speaks as though He did it all in one day. Either day means something different here than in chapter one, or Moses contradicts himself. But how foolish! If I said, my twelve children were born on twelve different days of twelve different years, and then again said: My wife knows **the day** on which John and Mary, the oldest and the youngest, and all her children were born to us, what sane person would find a contradiction in these two statements? Who would say, according to the first statement the children were born in twelve days, and according to the second, they were all born in one day? Either day means something different in the second statement than in the first, or I contradict myself? It's true, I might have said, my wife knows the birth day of John, and the day of Mary's birth, and so on till I had mentioned all twelve, but why such a long lingo? The above statement is clear. So Moses might have written: These are the generations of the heavens and the earth in the **day** that the Lord God made the earth and the heavens, and in the **day** that He created the plants and herbs of the field, and in the **day** that he made man; but why such unnecessary repetitions? Both what precedes in the first chapter, and what follows in the text, makes it clear that with the day in which the Lord God made the earth and the heavens, and every herb of the field, and man, the first and the last, and every other day of creation is meant.

The earth is here for the first time placed before the heavens. So according to verses 4-7 we are to expect the history of the world, especially that of the earth, up to the end of the day on which God made man, up to the end of the sixth day. And that is exactly what we find as we read on to the end of the chapter. The second chapter does not lead us beyond the end of the sixth day. What happened thereafter, the third chapter relates.

Verses 4-7 also fully agree with what we have learned from the first chapter. The first chapter tells us that all plants and herbs were created on the third day, three days before Adam was made. Here we read they were created before there was any man to till the ground. But, although man was not there to further the growth of plants and trees by tilling the soil, and although rain was yet unknown, still plants and herbs could grow lustily, for not only was the light they needed for growth already created on the first day, but there was also a continual mist rising from the earth, and watering the whole face of the ground.

However, it is not the history of the plant world, how this could and did sprout and thrive and grow immediately

after its creation, from the third day on, but the history of man in his original dwelling place, paradise, which the Holy Spirit intends to tell us in the second chapter. Therefore the story verses 8-25. This story is so simple that a little child can understand it; it's so fascinating that it never grows old and stale; at the same time it is so filled with divine wisdom that the wisest of the wise of the men of God can not fathom its depths. It is therefore all the more sickening to read how blind reason, even in would-be theologians, tears this beautiful flower of paradise to tatters by pointing to all sorts of seeming difficulties, contradictions and absurdities in the same. Of this more the next time. J. F. B.

GOD'S LOVE LETTER

An Australian authoress, Miss Manning, had loved and been loved in return. Her lover was going to India, and wished to bare his heart. He wrote her and asked her not to reply if she could not let him hope. If she sent no answer, he would take her silence not as giving consent, but denial. Miss Manning found no fault with the letter, but wrote her reply and sent it within the hour. It was a pouring wet day, and her brother undertook to take the letter to the village postoffice. Her lover never came, and she never saw him again. Some years after she heard of his marriage, and of his remaining on in India, where he had an honorable and prosperous career. Twenty-five years after, the Manning family moved into a new house; and an old coat belonging to the brother was brought out into the light. When the pockets were turned out there the letter was, yellow and crumpled, but with the seal unbroken and the stamp untouched. The culprit was never told, and the lost lover never knew!

Let us see that, at all costs, God's love letter to the world, which He has intrusted to us, we do not leave undelivered. —The Dawn.

EVER NEW

A beautiful woman lay on her deathbed. "Read me something new," she said impatiently to friends who were trying to divert her with interesting books, says the "London Sunday School Times."

While her sister went out to search for "something new", the nurse took out her pocket Bible and began to read the Sermon on the Mount. The sick woman paid close attention to the end. "Beautiful!" she said. "That will create a new sensation. Who wrote it?"

"Why," replied the astonished nurse, "that is the Sermon on the Mount — in the Bible, you know."

"The Bible! Anything so good and beautiful as that in the Bible?"

"Surely; what else but good did you think could be in it?"

"Oh, I don't know. I have never looked into a Bible in my life. My father wouldn't have one in the house."

"But you have certainly heard the Bible read in church?"

"I have never been to church. Sunday was always our holiday. We got into that way in Paris. We went to all the places of amusement, but never to church. I have never thought much about the Bible. I never supposed it contained such beautiful things. I wish I had known it before!"

She begged the nurse to read again the prayer in the Sermon on the Mount that was so new to her — "Our Father Which art in Heaven." She passed away, saying until her last breath, "I wish I had known it before!"

— "News Bulletin."

† DR. CARL ABBETMEYER †

Again the Lord has laid His mighty hand heavily upon us and taken from among us a laborer in His vineyard, a man upon whose labors in our midst, we had placed great hopes. On the sixteenth of June Dr. Carl Abbetmeyer, after a brief illness, was called to his reward.

Dr. Carl Abbetmeyer was born near Botenteich, Hannover, Germany, on August 19, 1867, son of Carl Abbetmeyer and Mary nee Bosse. In 1873 he came to America with his parents. The family found their first home in this country at Courtland, Minn., but moved to Nicolette, Minn., the following year. In this town the deceased received his first schooling. After his confirmation he entered our Northwestern College. He left college in 1888 to teach for some months at Kirchhayn, Wis. In the fall of the same year the deceased entered our Theological Seminary at Wauwatosa to prepare for the ministry. After he had finished his studies at the Seminary, he received a call as pastor from the Lutheran congregation at East Farmington, Wis. From East Farmington he was called to St. Paul, Minn., and from there to Baltimore, Maryland. While at St. Paul the deceased attended the University of Minnesota and while at Baltimore the Johns Hopkins University. From the University of Minnesota he received the degree of Doctor of Philosophy. From Baltimore Dr. Abbetmeyer was called to the professorship of English at Concordia College, St. Paul, where he taught with faithful service for 18 years. The last year of his life Dr. Abbetmeyer held a professorship in the English Department at Valparaiso University. In the spring of this year he was called to our Northwestern College and arrived in Watertown on commencement day, June 13th, full of enthusiasm for the work which he believed God had assigned for him there. Dr. Abbetmeyer served the Lutheran Church not only as a pastor and teacher, but also as an author and compiler of Lutheran literature. Some of his works are: The Pastor in the Sickroom. Sermons on the Catechism. A Prayer Book. Lutheran Forms for Sacred Acts.

He was also the compiler of our Liturgy and Agenda. For a number of years he was editor of Young Lutherans Magazine. On June 14, 1888, Dr. Abbetmeyer was joined in marriage to Mathilda Meckelburg at Lowell, Wis. There were five children, four daughters and one son. This son died in his infancy.

On June 28th Dr. Abbetmeyer was taken ill with a severe attack of pneumonia. And after suffering for about three weeks, the Lord delivered him from all evil on Tuesday, July 16th. He is survived by his wife, four daughters: Mrs. Elmer Weck of Chicago, Mrs. Karl Hauser of Milwaukee, Mrs. Arthur Selke of Dickinson, No. Dak., and Miss Mildred Abbetmeyer of Milwaukee, three sons-in-law, five grandchildren, and one sister, Mrs. Fred Kannenberg.

The funeral was held on July 19th. After the services at the home, at which Rev. J. Klingmann officiated, there was an English sermon by Rev. J. Klingmann and a German sermon by Rev. G. Bergemann at St. Mark's Lutheran Church. The interment was at Oak Hill Cemetery at Watertown.

Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

DEDICATION OF NEW SEMINARY AT THIENSVILLE

With the sanction of two members of the local committee of the Seminary Board, in whose hands the arrangement of all details for the dedication festival rests, we direct the attention of our readers to the following:

1. The dedication day is the Sunday of Synod, August 18th; services will be held in the morning and in the afternoon; to insure a good attendance in the morning service, congregations of Milwaukee and vicinity are requested to drop their usual worship in their home churches and to repair to Thiensville.
2. Those proposing to spend the day at the seminary grounds are to provide themselves with the necessary lunch, as only coffee and light refreshments will there be offered for sale.
3. Printed programs for the festivities will be distributed at the grounds.
4. A choir of about five hundred voices will sing in both services.
5. The offering of the day will be devoted to the Seminary Building Fund.
6. The location: County Trunk M passes the north gate of the seminary grounds shortly before it meets Highway 57 (traveling from west to east); Highway 57 leads directly through Thiensville, when you have reached the heart of the place turn west up the hill to enter the south approach to the seminary grounds.

Translated and adapted by G.

FROM OUR CHURCH CIRCLES

Twentieth Biennial Convention

The Twentieth Biennial Convention of the Joint Synod of Wisconsin and Other States will be held in Saron's Lutheran Church, Rev. H. H. Ebert, pastor, Milwaukee, Wis., August 14th to 19th, 1929. The first business session will open August 14, 1929, at 10 A. M. The opening service will be held in the evening of the aforementioned date. Particulars concerning quarters for the delegates will be announced later.

A. C. Haase, Sec'y.

* * * * *

The following additional information is hereby published in regard to our twentieth biennial convention. All delegates are hereby requested to register early with Pastor H. Ebert. All registrations must be in Pastor Ebert's hands on or before July 20th. Address your communication to Rev. H. Ebert, 1116 Twenty-ninth St., Milwaukee, Wis. Saron's Lutheran Congregation has promised to furnish quarters and breakfast free for all official delegates, dinner and supper will be served in the assembly hall of the congregation at the price of 50 cents per meal. The pastors, whose congregations have been selected to appoint lay delegates for this convention will soon receive printed forms for credentials. The secretary requests that these blanks will be properly filled out and signed by the proper officials of the congregation and mailed to the secretary on or before August first.

A. C. Haase, Sec'y.

Delegates to Meeting of Joint Synod

North Wisconsin District

- 1) Fox River Valley Conference:
Rev. J. Masch, alternate, Rev. L. E. Mielke.
Rev. F. Brandt, alternate, Rev. O. Henning.
Rev. Theo. Brenner, alternate, Rev. Imm. Boettcher.
Layman and alternate from
Bethlehem Congregation at Hortonville, Wis.
Emanuel Congregation at New London, Wis.
St. Paul's Congregation at Appleton, Wis.
- 2) Lake Superior Conference:
Rev. Henry Hopp, alternate, Rev. Melvin Croll.
Layman and alternate from
St. Paul's Congregation at Peshtigo, Wis.
- 3) Manitowoc Conference:
Rev. Ed. Zell, alternate, Rev. H. Koch.
Rev. W. Haase, alternate, L. B. Mielke.
Layman and alternate from
Immanuel Congregation at Shirley, Wis.
Trinity Congregation at Brillion, Wis.
- 4) Rhinelander Conference:
Rev. F. W. Raetz, alternate, Rev. P. Bergmann.
Layman and alternate from
Zion's Congregation at Rhinelander, Wis.
- 5) Winnebago Conference:
Rev. F. C. Weyland, alternate, Rev. Erd. Pankow.
Rev. C. Aeppler, alternate, Rev. E. Behm.
Rev. O. Theobald, alternate, A. E. Schneider.

Layman and alternate from
St. John's Congregation at East Bloomfield, Wis.
St. Peter's Congregation at Fond du Lac, Wis.
Zion's Congregation at Kingston, Wis.

- 6) Teachers:
Mr. W. Hellermann, alternate, Mr. G. Wachter.
Mr. L. C. Sievert, alternate, Mr. H. Goetsch.
G. E. Boettcher, Sec'y.

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West Wisconsin District

- 1) Wisconsin River Valley Conference:
Pastors:
Wm. Fischer (H. Schaller).
Wm. Eggert (W. Gutzke).
Congregations:
Medford (Stetsonville).
Marathon City (Tomahawk).
- 2) Chippewa Valley Conference:
Pastors:
M. Stern (Wm. Baumann).
Congregations:
Cornell (Rusk, Beyer Settlement).
- 3) Central Conference:
Pastors:
R. Wolff (M. Hillemann).
G. M. Thurow (M. Raasch).
E. Reim (M. Nommensen).
Congregations:
St. Stephan's, Beaver Dam.
St. Paul's, Ft. Atkinson.
Randolph.
- 4) Southwestern Conference:
Pastors:
J. Schwartz (H. Pankow).
G. Pieper (A. Berg).
Congregations:
Mauston.
Bangor.
- 5) Mississippi Conference:
Pastors:
Gust Fleischer (F. Ehlert).
I. Brackebusch (A. Hanke).
Congregations:
Norton, Minn.
Wilson, Minn.
- 6) Teachers' Conference:
M. Hackbarth (C. G. Brenner).
E. Piepenbrink (P. Kolander).
Otto Stindt (F. Frommholz).
- 7) Representative of the Northwestern College:
Prof. G. Westerhaus (Prof. W. Schumann).
F. E. Stern, Sec'y.

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Southeast Wisconsin District

- 1) Milwaukee City Conference:
Pastors:
A. Tacke (R. Buerger).
Wm. Sauer (W. F. Pankow).
P. Bergmann (H. Gieschen).
Congregations:
Messiah.
Jacobi.
- 2) Eastern Conference:
Pastors:
W. Keibel (A. Koelpin).
P. Kneiske (A. Krueger).

Delegates:

F. Ziegenhagen, Jordan, West Allis (A. Krueger, Town Franklin).
E. Hartmann, St. John's, Wauwatosa (H. Fortkamp, Town Franklin).

3) Southern Conference:

Pastors:

H. Diehl (W. Reinemann).
A. Lossner (W. Hillmer).

Congregations:

Morton Grove, Ill.
Oakwood.

4) Dodge-Washington County Conference:

Pastors:

G. Bradtke (F. Marohn).
J. Henning (C. Lescow).

Congregations:

Town Lomira, St. Paul's (Slinger).
Neosho (Town Herman).

5) Arizona Conference:

Pastors:

A. Uplegger (H. Rosin).
A. Sitz (O. Hohenstein).

6) Teachers' Conference:

Wm. Manthey (A. Meyer).
John Ungrodt (A. Ehlke).
H. Schnell (G. Denninger).
C. F. Pape (W. Prahl).
H. Zautner (A. Wilbrecht).
W. Timm (E. Trettin).

W. Keibel, Sec'y.

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Minnesota District

1) Crow River Conference:

W. Haar, Sr. (E. H. Bruns).
T. Lynn (Hutchison).

2) Mankato Conference:

L. Brandes (G. Fritzke).
Mankato (St. Clair).

3) Red Wing Conference:

E. Hertler (P. Horn).
Frontenac (T. Bremen).

4) St. Croix Valley Conference:

G. Ernst (Ad. Frey).
W. Franzmann (R. Ave-Lallemant).
North St. Paul (South St. Paul).
T. Woodbury (Mt. Olive, St. Paul).

5) New Ulm Conference:

G. Th. Albrecht (F. Traub).
Sleepy Eye (Morgan).

6) Redwood Falls Conference:

R. Heidmann (W. Nickels).
T. Sheridan (T. Wellington).

7) At Large:

J. Plocher (Im. Frey).
A. Schaller (C. Schweppe).
Redwood Falls (Gibbon).
New Ulm (Sanborn).

8) Teachers:

C. Isberner (Geo. Maahs).
J. Wirth (P. Denninger).

Arthur W. Koehler, Sec'y.

Michigan District

Pastors:

O. Sonnemann (C. Binhammer).
E. Wenk (J. Nicolai).
A. Maas (H. Hoenecke).
C. Leyrer (B. Westendorf).
P. Naumann (A. Sauer).
D. Metzger.

Teachers:

P. Mehnert (W. Boelte).
J. B. Gehm (E. Winter).

Congregations:

Coloma (South Haven).
Apostle, Toledo (Jenera).
Wayne (Waterloo).
Chesaning (Swan Creek).
Clare (Manistee).
Bay City, St. John's (St. Louis).

Adolf Sauer, Sec'y.

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Pacific Northwest District

1) Pastors:

Philip Rusert (Ewald Kirst).

2) Congregations:

Trinity, Omak (Grace, Yakima).

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Nebraska District

1) Rosebud Conference:

Rev. E. J. Hahn, Naper, Nebr., alternate, Rev. Wm. P. Holzhausen, Winner, So. Dak.
Mr. W. Bartling, Colome, So. Dak., alternate, *
Winner, So. Dak.

2) Central Conference:

Rev. G. Press, Sioux City, Iowa., alternate, Rev. E. E. Prenzlou, Stanton, Nebr.
Mr. Henry Pohlman, Stanton, Nebr., alternate, *
Hadar, Nebr.

3) Southern Conference:

Rev. W. Wietzke, Shickley, Nebr., alternate, Rev. W. Krenke, Grafton, Nebr.
Mr. Thees Brandt, Rising City, Nebr., R. 1, alternate, Mr. George Richert, Gresham, Nebr., R. 2.

Teachers:

Mr. Carl Fuhrmann, Norfolk, Nebr., alternate, Mr. W. Hofius, Hadar, Nebr.

* Indicates congregations not reporting their choice.

A. B. Korn, Sec'y.

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Dakota-Montana District

1) Pastors:

W. T. Meier (R. Palmer).
H. Lau (A. Fuerstenau).
W. Krenke* (D. Rossin).
E. Hinderer (E. Schaller).

2) Congregations:

Rauville, S. D. (Altamont, S. D.).
Elkton, S. D. (White, S. D.).
Germantown, S. D. (South Shore, S. D.).
Bowdle, S. D. (Moberg, S. D.).
Lemmon, S. D. (Morristown, S. D.).

Herbert Lau, Sec'y.

* It appears that Rev. Krenke has removed to the Nebraska District; but no correction has been offered.—Ed.

Delegate Conference

On June 27th the West Missouri One-Day Delegate Conference met at Flasher, No. Dak. The Conference was opened by a service in which Rev. W. Herrmann preached a sermon on 2 Cor. 5:19.

After the service Pastor W. Schmidt read a paper on the "Historical Review of our Congregations." By means of a map Pastor Schmidt showed the assembly where the congregations were located. In his conclusion he said that the Lord had blessed every congregation since its beginning.

In the afternoon session papers were read by the Pastors E. Gamm, W. Herrmann, and M. Cowalsky. Pastor E. Gamm had a very interesting paper on "Our Synod, its Institutions and Missions." In it he explained what a synod is, where our institutions are located, what their purpose is, and where our synod is carrying on mission work.

Since our churches must contend with the lodges, Pastor W. Herrmann read a very timely paper on "Why is our Church opposed to Lodges and Secret Societies?"

The theme of Pastor Cowalsky's paper was, "Our Church Papers and their Purpose." Pastor M. Cowalsky showed that our church papers also serve the purpose of bringing Christ to the people.

Then reports were read: Financial Report, Report on Northwestern Lutheran Academy, and Review of last District meeting. About 140 delegates and pastors were present. H. C. Schmitker, Secretary.

Announcement for the Year 1929-1930

The new school year in Dr. Martin Luther College, New Ulm, Minn., will begin on Wednesday, September 4th, at 9 A. M. It is desired that new scholars be announced as soon as possible in order that proper arrangements can be made for their living quarters. Dr. Martin Luther College offers a three year normal course, a high school course designed for such that wish to become teachers, pastors, or take a general education course. For catalog, application blanks, or any other information apply to E. R. Bliefernicht, 213 South Jefferson St., New Ulm, Minn.

The Lutheran High School of Milwaukee, Wis.

This school will open its new school-year, D. v., on Wednesday, September 4. In the last school-year 327 students enjoyed in this institution the blessings of a truly Christian training. To such boys and girls as have been graduated from the eighth grade, thorough four-year academic and commercial courses are offered. For further information address the Principal.

E. H. Buerger,
Lutheran High School, 621 Thirteenth St.,
Milwaukee, Wis.

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.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Michigan, begins September 4. For information, catalog and application blanks please apply to Prof. Otto J. R. Hoenecke, 2200 Court St., Saginaw, Michigan.

Announcement

We have a fine 8x28 in. panoramic photograph showing the main group of our new seminary buildings as seen from the north. Send us \$1.00, and a print will be mailed to you post paid and securely packed in a tube. As we will have no more prints made than are ordered, about a week will be required to fill your order.

John Brenner, Treasurer,
814 Vliet Street,
Milwaukee, Wis.

A Word of Thanks

I take this means of expressing my gratitude to the friends who supported me with help and sympathy in my recent bereavement, the death of my beloved husband, Prof. William Henkel. Especially do I feel under obligation to the officials of Synod, to Pastor John Brenner, who officiated at the funeral, and to the old friends of the deceased, who carried the mortal remains of the dear departed to their last resting place.

Gratefully,
Mrs. Emmeline Braun Henkel.

Dedication of Parsonage

The 30th day of June, 1929, was a day of great rejoicing for the mission congregation at Hilton Lake, South Dakota, for on that day the recently purchased parsonage was dedicated. Two English services were held. Professor K. Sievers, the first resident pastor of this mission station, spoke in the forenoon and Rev. A. Fuerstenau spoke in the afternoon. The former based his sermon on Isaiah 40:26-31 and reminded his hearers that it was the everlasting God, the Lord, the Creator of the ends of the earth, "who had made them willing to perform this good work. The latter based his sermon on Luke 24:29, and showed that He who had graciously been with the congregation in the past would abide with it in the future.

The parsonage is a 9-room, two-story, frame building. A 100x100 foot lot adjoins it. On this lot the members plan to erect a church.

Abide with richest blessings
Among us, bounteous Lord;
Let us in grace and wisdom
Grow daily through Thy Word.

R. J. Palmer.

Cornerstone Laying

On the 3rd Sunday after Trinity Grace Congregation of Goodhue Co., Goodhue, Minn., laid the cornerstone of its new church and school. Speakers for the occasion were Rev. Christ Koch and Rev. P. Horn.

Renovation Festival

On the 4th Sunday after Trinity the St. Paul's Church at Wonewoc, Wis., celebrated the renovation of its church. The money to redecorate the church was raised by ladies of the congregation. Prof. H. W. Schmeling delivered the German sermon in the forenoon and Rev. Walter Gieschen the English in the afternoon. A thank-offering amounting to \$114.57 was taken up for synodical work.

J. Mittelstaedt.

Acknowledgment and Thanks

The Minnesota District of the National Lutheran Education Association donated to Dr. Martin Luther College, New Ulm, Minnesota, the sum of \$100.00. This money has been turned over to the Fund Committee of our Synod and the interest therefore is to accrue to the library of our college. In behalf of our school I herewith express to the kind donors our appreciation and thanks. E. R. Bliefert.

Correction

The last two sentences of paragraph 10, Mission Report, Southeast Wisconsin District, page 232, second column, beginning with line 11 to the end of the paragraph, should read: "We cannot deny our fellow-

Christians the comfort and consolation of God's Word in their sore hour of trial and need. And yet, we have been compelled to deny the frequent and urgent appeals of our Arizona brethren to send additional laborers to help them gather the precious harvest of immortal souls into the garner of our Lord."

J. G. J.

Change of Address

Prof. Aug. Pieper, Lutheran Seminary, Thiensville, Wis.

Rev. C. H. Schmelzer, Riga, Mich.

MISSION FESTIVALS

Second Sunday after Trinity

Town Emmett, Minn., Bethany Church, F. Zarling, pastor. Speakers: Jul. Lenz, F. E. Traub, T. C. Voges. Offering: \$171.91.

Fourth Sunday after Trinity

Town Flora, Minn., St. Matthew's Church, F. Zarling, pastor. Speakers: Herb. Schaller, Edw. Birkholz. Offering: \$152.29.

Lewiston, Minn., St. John's Church, Rud. P. Korn, pastor. Speakers: C. E. Berg, Theo. Schoewe, Theo. H. Albrecht. Offering: \$562.93.

Fifth Sunday after Trinity

Flasher, No. Dak., Trinity Church, W. J. Schmidt, pastor. Speakers: E. Hinderer (German and English), Rev. E. Gamm. Offering: \$76.52.

Goodhue, Minn., Grace and St. John's Church, F. W. Wendorf, pastor. Speakers: M. Kunde, Wm. Albrecht, A. E. Frey. Offering: \$223.80.

Sixth Sunday after Trinity

White Butte, So. Dak., Redeemer Church, D. F. Rossin, pastor. Speaker: Prof. K. G. Sievert. Offering: \$32.34.

Danube, Minn., St. Matthew's Church, A. W. Blauert, pastor. Speakers: J. W. Pieper, A. H. Birner. Offering: \$262.84; a member, \$74.16; total, \$341.00.

Ellsworth, Minn., St. Petri Church, M. Schuetze, pastor. Speakers: Paske and Weiss. Offering: \$114.47.

Seventh Sunday after Trinity

Zumbrota, Minn., Christ Church, P. E. Horn, pastor. Speakers: J. Bergholz, F. Koehler. Offering: \$281.59.

Grover, So. Dak., Emmanuel's Church, W. F. Sprengler, pastor. Speakers: E. Penk, I. P. Frey. Offering: \$401.00.

WEST WISCONSIN DISTRICT

May, 1929

Rev. Wm. Baumann, Neillsville	\$ 134.70
Rev. A. Berg, Sparta	48.85
Rev. A. Berg, Cataract	7.80
Rev. C. E. Berg, Ridgeville	70.31
Rev. L. Bernthal, Trenton	45.00
Rev. J. B. Bernthal, Ixonia	77.10
Rev. F. F. Ehlert, Eitzen	54.75
Rev. Wm. Fischer, T. Berlin	34.00
Rev. E. C. Fredrich, Helenville	70.48
Rev. J. Gamm, La Crosse	130.01
Rev. G. Gerth, T. Merrimac	28.00
Rev. G. Gerth, Caledonia	32.00
Rev. G. Gerth, Merrimac	24.00
Rev. G. Gerth, Greenfield	53.00
Rev. H. Geiger, Randolph	31.30
Rev. J. G. Glaeser, Tomah	39.13
Rev. I. J. Habeck, Minocqua	46.60

Rev. I. J. Habeck, Mercer	7.00
Rev. I. J. Habeck, Woodruff	30.66
Rev. M. J. Hillemann, Marshall	58.25
Rev. E. Hoenecke, Marathon	30.57
Rev. O. E. Hoffmann, Elk Mound	4.25
Rev. O. E. Hoffmann, Poplar Creek	11.00
Rev. P. Janke, Fort Atkinson	102.25
Rev. F. Kammholz, Rib Lake	18.78
Rev. F. Kammholz, T. Greenwood	1.53
Rev. L. Kirst, Beaver Dam	296.82
Rev. J. Klingmann, Watertown	450.37
Rev. Geo. Kobs, Kendal	119.00
Rev. Geo. Kobs, Dorset Ridge	26.80
Rev. C. F. Kurzweg, T. Norton	128.90
Rev. F. W. Loeper, Richmond	84.90
Rev. F. W. Loeper, Whitewater	218.22
Rev. W. F. Lutz, Mauston	73.00
Rev. W. F. Lutz, New Lisbon	41.00
Rev. W. F. Lutz, T. Summit	16.00
Rev. G. C. Marquardt, Hurley	10.00
Rev. J. Mittelstaedt, Wonewoc	63.40
Rev. J. Mittelstaedt, Hillsboro	12.85
Rev. P. Monhardt, South Ridge	101.00
Rev. R. W. Mueller, Arcadia	30.80
Rev. A. W. Paap, Johnson Creek	71.89
Rev. E. H. Palechek, Chaseburg	200.00
Rev. H. A. Pankow, Hustler	34.57
Rev. H. A. Pankow, Indian Creek	37.12
Rev. K. J. Plocher, Wilson	9.00
Rev. K. J. Plocher, Ridgeway	33.00
Rev. F. P. Popp, Ableman	63.15
Rev. J. M. Raasch, Lake Mills	185.39
Rev. E. C. Reim, Fox Lake	135.00
Rev. H. W. Reimer, Lime Ridge	27.12
Rev. H. W. Reimer, Tuckertown	40.20
Rev. Chr. Sauer, Ixonia	16.00
Rev. H. Schaller, Medford	30.74
Rev. M. C. Schroeder, Pardeeville	48.37
Rev. J. H. Schwartz, West Salem	100.00
Rev. R. Siegler, Personal	20.00
Rev. M. Taras, Doylestown	19.57
Rev. M. Taras, Ft. Prairie	8.30
Rev. G. Vater, North Freedom	17.75
Rev. E. Walther, Wisconsin Rapids	3.26
Rev. F. Weerts, Cambria	42.00
Rev. W. E. Zank, Newville	108.28
Rev. W. E. Zank, T. Deerfield	141.50
	\$4,256.59
Budgetary	\$4,101.08
Non-Budgetary	155.51
Total for May	\$4,256.59

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June, 1929

Rev. C. H. Auerswald, Dallas	\$ 12.37
Rev. C. H. Auerswald, Prairie Farm	17.40
Rev. Wm. Baumann, Neillsville	422.54
Rev. A. Berg, Sparta	114.22
Rev. A. Berg, Cataract	6.67
Rev. A. Berg, Little Falls	6.94
Rev. Aug. Bergmann, Wausau, R. 1.	64.28
Rev. L. Bernthal, T. Trenton	52.00
Rev. K. Brickmann, St. Charles	60.35
Rev. A. C. Dornfeldt, Marshfield	37.35
Rev. W. A. Eggert, Oconomowoc	20.65
Rev. A. J. Engel, T. Libanon	9.00
Rev. Gust. Fischer, Schofield	94.22
Rev. Gust. Fischer, Ringle	25.86
Rev. Gerh. Fischer, Sabula	11.65
Rev. Gerh. Fischer, St. Peter's, Savanna	50.00
Rev. Gerh. Fischer, St. Matthew's, Savanna	7.50
Rev. E. C. Fredrich, Helenville	41.12
Rev. P. Froehle, Winona	137.32
Rev. J. Gamm, La Crosse	400.45
Rev. Hy. Geiger, Randolph	45.09
Rev. G. Gerth, Caledonia	11.00
Rev. G. Gerth, Merrimac	7.00
Rev. G. Gerth, T. Merrimac	10.00
Rev. G. Gerth, Greenfield	18.00
Rev. J. G. Glaeser, Tomah	66.43
Rev. I. J. Habeck, Woodruff	14.05
Rev. A. Hanke, Whitehall	32.10

Rev. M. J. Hillemann, Marshall	3.25
Rev. O. E. Hoffmann, Iron Creek	128.00
Rev. O. E. Hoffmann, Iron Creek	16.00
Rev. O. E. Hoffmann, Beyer Settlement	17.00
Rev. P. Janke, Fort Atkinson	80.75
Rev. H. Kirchner, Baraboo	387.28
Rev. Theo. Kliefoth, Oak Grove	21.10
Rev. J. Klingmann, Watertown	493.13
Rev. Geo. Kobs, Dorset Ridge	23.10
Rev. Geo. Kobs, Kendall	49.60
Rev. O. W. Koch, Lowell	310.04
Rev. E. E. Kolander, Rozellville	43.50
Rev. E. E. Kolander, Green Valley	16.00
Rev. R. P. Korn, Lewiston	177.00
Rev. O. Kuhlow, Jefferson	373.20
Rev. C. F. Kurzweg, T. Norton	33.00
Rev. W. C. Limpert, Altura	18.35
Rev. F. W. Loeper, Richmond	42.15
Rev. F. W. Loeper, Whitewater	120.96
Rev. Wm. Lutz, Mauston	32.00
Rev. Wm. Lutz, New Lisbon	25.70
Rev. Wm. Lutz, T. Summit	14.00
Rev. G. C. Marquardt, Hurley	8.50
Rev. J. Mittelstaedt, Wonewoc	80.20
Rev. J. Mittelstaedt, Hillsboro	13.40
Rev. G. E. Neumann, Rib Falls	13.79
Rev. G. E. Neumann, T. Stettin	21.72
Rev. G. E. Neumann, T. Rib Falls	13.53
Rev. M. J. Nommensen, Juneau	100.75
Rev. Wm. Nommensen, Columbus	130.10
Rev. Aug. Paetz, Dalton	18.76
Rev. J. H. Paustian, Barre Mills	226.76
Rev. F. P. Popp, Ableman	23.65
Rev. F. P. Popp, Westfield	14.30
Rev. J. M. Raasch, Lake Mills	133.88
Rev. E. C. Reim, Fox Lake	165.00
Rev. H. W. Reimer, Lime Ridge	12.28
Rev. H. W. Reimer, Tuckertown	9.80
Rev. A. W. Sauer, Winona	386.94
Rev. H. Schaller, Goodrich	10.50
Rev. M. C. Schroeder, Pardeeville	12.90
Rev. J. H. Schwartz, West Salem	4.70
Rev. F. H. Senger, Bruce	7.00
Rev. C. W. Siegler, Bangor	300.00
Rev. G. M. Thurow, Waterloo	163.21
Rev. Theo. Thurow, Sun Prairie	126.57
Rev. Aug. Vollbrecht, Fountain City	88.71
Rev. W. E. Zank, Newville	81.00
Rev. W. E. Zank, T. Deerfield	81.00
Rev. E. Zaremba, Norwalk	20.20
Rev. H. R. Zimmermann, T. Lincoln	18.00
Rev. H. R. Zimmermann, Cochrane	21.00
Rev. H. R. Zimmermann, Buffalo City	6.85

Budgetary	\$6,477.67
Non-Budgetary	58.00

Total for June.....\$6,535.67

H. J. KOCH, Treasurer.

PACIFIC NORTHWEST DISTRICT

January 1 to July 15, 1929

PASTORS: R. A. FENSKE, Good Hope, Ellensburg, \$51.03. E. F. KIRST, St. John's, Clarkston, \$72.77; St. Paul's, Palouse, \$59.90—incl. Repayment Loan Church Extension Fund, \$50.00. L. C. KRUG, St. Paul's, White Bluffs, \$80.63—incl. Repayment Loan Church Extension Fund, \$50.00. WM. LUECKEL, St. Paul's, Leavenworth, \$47.82; Lutheran, Withrow, \$12.25; St. John's, Mansfield, \$6.15. ARTHUR MATZKE, Faith Mission, Tacoma, \$50.00—Repayment of Loan Church Extension Fund; Hope Mission, Tacoma, \$10.00—Repayment of Loan Church Extension Fund. PHILIP RUSERT, Trinity, Omak, \$325.00—Repayment of Church Loan—Private Person. F. H. K. SOLL, Grace, Yakima, \$75.00 ARTHUR SYDOW, St. Paul's, Tacoma, \$311.10—incl. \$255.00 additional for Seminar Building and Debt Fund.

Budgetary	\$ 767.22
Non-Budgetary	101.43

Total\$1,101.65

J. C. JAECH, Treasurer.

COLLECTION ENVELOPES

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

108

JAN. 1, 1930

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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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, 1931.** Subscription rates, per annum, are as follows:

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KINDERFREUDE.....	\$.40
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