

# The Northwestern Lutheran

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

Vol. 16.

Milwaukee, Wis., November 10th, 1929.

No. 23.

## SIN AND GRACE

### A Short Story of the Bible in Verse

By A. F. Gorder

God made man alone in Eden,  
And He said, it is not good,  
I will make an help meet for him  
To prepare and cook his food,  
And to cheer him when he's lonely:  
Out of man's own flesh and bone  
Made he woman sweet and comely;  
Paradise he made their home.

Then He gave His blessing to them;  
Multiply, your kind increase,  
Fill the earth, He said, reign over  
All on land and in the seas.  
Of all fruit trees in this garden  
Eat — but pass just this one by,  
On the day that you eat of it  
You most certainly shall die.

Satan, wily chief of sinners  
Came to Eve and said, hear me,  
God's afraid your eyes will open;  
Eat — of the forbidden tree,  
And be wise as God Himself is,  
Do not fear, you'll never die,  
Eat — you'll know both good and evil;  
Eve took heed, believed the lie.

Then to Adam gave she also  
Of the fruit which made them heir  
To eternal death, damnation;  
They were caught in Satan's snare.  
Out of Eden were they driven,  
They could go back nevermore,  
Adam must earn food and shelter,  
Eve in suffering children bore.

But a ray of light was gleaming,  
God had promised life and grace  
To all who in faith accept Him  
Savior of the human race.  
God so loved the world He sent us  
Jesus from His heavenly home,  
From eternal death and sorrow  
He can save and He alone.

He fulfilled the law completely,  
Not in deed or word or thought  
Did He waver from perfection;  
He to us salvation brought.  
Jesus suffered tortures for us  
In our stead on Calvary  
Cursed by man, by God forsaken,  
Crucified upon the tree.

Rose again from death, victorious  
Over devil, death, and sin,  
Opened up the gates most glorious  
So that we might enter in.  
Clothed in His most righteous raiment  
White as the eternal snow  
God accepts again all sinners  
Who accept Him here below.

## THE TWENTY-SEVENTH PSALM

### A Psalm of Consolation in Suffering and Sorrow

The twenty-seventh Psalm is often read and prayed at the sick-bed of Christian people as well as in times of great trouble and distress. And justly so; for the Psalm is replete with comfort and consolation, while at the same time it offers much wholesome instruction to those who are afflicted with sickness and misfortune, and of this the latter are certainly in need.

Though the Psalm is, as Luther has it, directed in the main against heretics and false teachers who war against the true Church of God, we shall consider it with a view of the class of Christians mentioned above — the Christians on the sick-bed or who have met with misfortune.

To be sick or to undergo other suffering or sorrow is never pleasant. Originally God made man to be free from sickness, from pain and all manner of sorrow, in order that he might have no experience but that of happiness. Man was in a perfect and blissful state exempt from every sort of misery. But when man by the device of the arch enemy was fallen into sin, that spoiled it all. From that time on life has been filled with sickness, pain and sorrow. The world erstwhile a most beautiful and pleasant habitation has become a vale of tears, full of suffering, misery and death. Into such a world and life every man is born, and hence every human soul is subject to suffering in some form or other. Says Jesus Sirach in Ecclesiasticus, chapter 40, v. 1ff:

Great travail is created for every man,  
And a heavy yoke is upon the sons of Adam,  
From the day that they go out from their mother's womb,  
Till the day of their burial in the mother of all things.

Their imagination of things to come, and the day of death,  
Trouble their thoughts, and cause fear of heart;

From him that sitteth upon a throne of glory,  
Unto him that is humbled in earth and ashes;

From him that weareth purple and a crown,  
Unto him that is clothed in coarse linen:

Jan 30  
Rev C Buenger  
5026 19th Ave

Wrath, and envy, and confusion, and unquietness,  
 And fear of death, and anger, and strife;  
 And in the time of rest upon his bed  
 The sleep of night changeth his knowledge  
 (Brings him strange phantasies).

Nor are we Christians exempt from this pitiable state of man's life on earth. St. Paul says of all Christians "that we must through much tribulation enter into the kingdom of God." Sometimes, indeed, we think that there is more sorrow and suffering than we have deserved. At times especially we feel that the burden is more than we can bear. It is then we need both comfort and corrective instruction. And the best thing for one to do at such times is to occupy one's mind with the Word of God, seeking what will give him the best of consolation in his troubles.

In this the twenty-seventh Psalm will render him valuable service. It consists of two parts. The first is an expression of the most assured confidence in the Lord, whatever enemies or trials may threaten. The second is an earnest cry for help and comfort in present need, out of which the soul rises again to hopeful trust in God. Though these two parts almost give the appearance of having got into the wrong order, yet they are so obviously true, so certainly the utterance of a man's very heart, that they actually describe the state of mind and the method of procedure under such condition. Children of God, when in great travail, will approach God with the greatest of confidence, yet in the midst of such confidence they can do naught but pitiably cry for help and comfort their soul rising at the same time to hopeful trust in God. Let us follow this order of our Psalm with a view of

#### The Christian's Confidence in God in Times of Suffering and Sorrow

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" What a confidence is expressed in the words "the Lord is my light." "My light." That presupposes that there is darkness surrounding one when in travail; and dark indeed are the days when a Christian is suffering under distress, trouble, perplexity, and sorrow.

All evils and sorrows in the world are the result of sin. Even though our afflictions may not be the fruit of every particular sin that we may have committed, yet they are always God's visitation on account of sin. And when a Christian meditates on these things in times of adversity he is apt to look upon such adversity as the necessary bitter fruit of sin. "Now I must suffer for all the wrong I have done during my life, for the sins of my youth or the many transgressions of God's holy Law I must confess myself guilty of," a Christian often complains.

It is, however, a fearful fact if we are led to believe that we must necessarily eat all the bitter fruits

of our sins; or that there is a blind fate hurling its arrows at us from which there is no escape; or that Satan is in full control of all the forces of evil and that he can pour the contents of the black clouds of his ire upon us at will. Ah, these be days of darkness when afflictions of this kind visit us.

But from such dark thoughts and harassing fears the child of God turns away and fixes his eyes upon the word of revelation and promise, which teaches him to confess with all boldness and confidence, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" God is to the suffering Christian the source of all true light. He furnishes him such light that all darkness shrouding his mind and heart must disappear, and his way once more becomes bright and happy. Whom shall he fear, and of what shall he be afraid of? Sin and Satan and suffering or blind fate? These indeed spell hopelessness and despair; that is the realm where all is dark. But let a Christian believer in his suffering and sorrow turn to Him who is his light and salvation, and the strength of his life, and he at once shoots all the darkness through with rays of light. All fears vanish. If God is on our side, or is for us, we can have no apprehension of danger. He is abundantly able to protect us, and we may confidently trust in Him. No one needs any better security against the objects of fear or dread than the confidence that God is his friend.

Let us never forget the great consolation offered us in our Psalm in days of suffering and sorrow. God is our light, to show us the way when we are in doubt, to comfort and rejoice our hearts when we are in sorrow. It is in His light that now we see all things clear, that all things must work together for good to them who love and trust in God. Yes, God "my light; my salvation, the strength of my life; my security, my ground of confidence, Whom shall I fear?"

J. J.

(To be continued)

#### COMMENTS

**Our Collection** Our collection for "Seminary, Debts and New Ulm," to the present writing shows receipts amounting to about \$8,800 in October. We have now gone over the \$600,000 mark, and the total for New Ulm is nearly \$140,000, which would leave further \$135,000 to be collected. There is nothing new to report, excepting, perhaps, that attention might be called to the new phase of the work we have entered. From the receipts and the many inquiries as to the balance required, we gather that the congregations are keeping the goal in mind and are settling down to a steady pace in their efforts to reach it.

This situation is not at all discouraging. While there is a certain joy in accomplishing something by one supreme effort, it is after all the slow but steady pace that counts and carries us to the goal. Only there must be no cessation of our efforts; and it is against this we would warn the brethren. If you stop once more, it will be very hard to start again at a later time.

Some of the churches are so close to the mark that the balance could be raised through a simple Sunday collection, if the appeal is brought to the members on two or three preceding Sundays. And we earnestly beg such congregations to follow this plan, especially for the encouragement it will give others to learn that so many more have made the quota.

Where the amount still to be raised is larger, we would suggest the appointment of a committee whose duty shall be to gather larger or smaller amounts from members until the quota has been made. True, this will mean considerable work for the committee, but it is work in the service of the Lord, and work that will bring most blessed results. It will stimulate and strengthen both the members of the committee and the other members of the church for the faithful performance of their chief duty in life, the building of the kingdom of our Lord.

From the figures given above, it will be seen that we will exceed the amount required to cover the cost of the building operations in New Ulm if all the congregations will do their full share. So, let us work!

**But we must not fail to keep up our contributions for current expenses.** It is a disheartening task to collect for the payment of old debts only to see new ones created month after month through our neglect to meet the monthly demands of our budget. J. B.

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**"The Christ of the Indian Road"** "The Christ of the Indian Road" written by Dr. Stanley Jones is a book that has attracted a great deal of attention and has received much favorable comment as well as adverse criticism.

We were glad to find in The Lutheran Companion a report from The Presbyterian in which Rev. Henry M. Woods, D. D., a former missionary to China, quotes Mr. S. P. Bannerji, of Calcutta, on the book in question.

Mr. Bannerji says:

Dr. Jones has devoted a whole chapter to the question, "What or Whom?" and he concludes that the determining factor is to be **whom** we believe rather than **what**. But if faith is to have a solid basis on which to rest, must not our knowledge of **the whom** be determined by the **what** that has been told us concerning Him in the Bible? To "hold fast" to the teachings of the first and true witness of the Word, as they have again and again exhorted us to do, cannot be to confine the Christ in grave clothes, it is to preserve ourselves from deception. It is here I feel that Dr. Jones has erred, and here are grave perils for the Christian movement in India.

"The Christ of the Galilean Road" is the Christ of God, who was **not** careful to "work with the national grain," as Dr. Jones tells us Christianity must do to succeed in India (p. 32). God's Christ called men to repentance from sin, including the sin of idolatry, and to be baptized in His name, and so trust alone in Him for salvation. Whereas the Christ of the Indian Road concerns Himself with our Indian nationalism, and assures the Hindu that He has come "not to destroy but to fulfill," — which to the Hindu means the fulfillment and rejuvenation of Hinduism and all that it stands for. Little wonder the Brahmin referred to on page 28 was so ready to follow the Christ of the Indian Road in preference to the Christ of our Churches!

The Christ of the Indian Road is not the Christ of the Bible. A Hinduized Christ is never going to Christianize Hindus. As a Hindu convert I feel this matter deeply. I find my joy and full sufficiency in Christ. There is nothing of any value in Hinduism that is not in still richer and fuller measure in Christ. We need none of the "living seeds" that may be found in the dead hand of a mummified Hinduism (p. 173). Even to suggest as Dr. Jones does, that the world would lose anything with Hinduism utterly dead and forgotten, is to my mind to dishonor Christ the Lord, "in whom are hid **all** the treasures of wisdom and knowledge."

This is a fine confession in which every true Christian will rejoice, a confession that administers a strong reproof to many who profess to be followers of Christ. There is to-day and in our land much preaching that betrays the spirit breathed by "the Christ of the Indian Road." This preaching dwells on the beauty of the figure of Christ, without, however, accepting what the Scriptures say concerning him. It presents a Christ of human imagination, and not the Christ of divine revelation. This preaching appeals strongly to our emotions and attracts and deceives many to their eternal loss, for it can offer to man only what he is able to acquire himself and does not bring to him the grace prepared by God for him.

Jesus says: "Search the Scriptures; for in them ye think ye have eternal life, and **they are they which testify of me.**" Paul's words to the Corinthians are significant: "I delivered to you first of all that which I also received, how that Christ died for our sins **according to the Scriptures**; and that he was buried, and that he rose again the third day **according to the Scriptures.**"

And the message of the Scripture is this: "**Repent**, for the kingdom of God is at hand." J. B.

#### IN THE INTEREST OF PEACE

Whereas the excitement prevailing at this time precludes a thorough investigation of the exciting differences at this meeting of Synod, and whereas a resolution of Synod could not settle the controversy, because it could not bind the individual conscience nor prevent further attacks on the part of those who have left us,

Synod resolves, following the directions given in Scripture and having carefully examined the various memorials bearing on this question:

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

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

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

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

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

Acceptance for mailing at the special rate of postage as provided in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all news items to Rev. F. Graeber, 3753 Michigan St., Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. John Jenny, 632 Mitchell St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

1. To confess publicly that this controversy is a manifestation of lack in spiritual knowledge and brotherly love in our midst and therefore an earnest call to repentance.
2. Concerning the Beitz paper, we hold:
  - a) That, owing to its ambiguous presentation of doctrine and its extreme overstatement in the portrayal of real and supposed evils within the church, this paper must be rejected as misleading, derogatory, and detrimental.
  - b) That it is not within our power to annul this paper.
  - c) That it can be annulled or withdrawn only by its author.
3. Concerning the "Gutachten" and other subsequent writings:
 

That they shall all be considered invalid and non-existent as soon as the Beitz paper is properly withdrawn.
4. We trust that the respective Districts have acted in good faith, and we respect the suspensions pronounced by them, unless an injustice can be established in individual cases.
5. Earnestly praying and hoping that the breach may be healed, Synod herewith appoints a committee, to which appeals may be made by any one for information, investigation, or settlement of individual cases. Should any or all of those who have become separated from us desire to return, which we hope to God, this committee shall be the mediator between them and the District.
6. Synod trusts that all parties concerned shall, in their dealing with each other as well as with those who have been suspended, avoid everything that might cause offense. We beg all members to work for peace and meanwhile to attend faithfully to the duties of their respective calling.
7. It is the urgent wish of Synod that in future no more articles shall be published concerning this

controversy, neither by Synod itself nor by such as are in the service of Synod.

8. Concerning the differences at the Seminary:

Verbal discussion between the committee and members of the board has established beyond a doubt that the Seminary Board, in its judgment on Prof. Koehler's further activity at the seminary, was led by reasons other than those clearly stated in the document handed to Synod. Be it therefore resolved:

- a) That the Board forthwith communicate with Prof. Koehler and clear up the misunderstanding.
  - b) That the whole matter presented in the document be referred back to the old Seminary Board.
  - c) That the old board at its discretion may call in the new members.
  - d) In this extremely important and difficult matter and in the present synodical situation the Board should not be left to bear the full responsibility alone. A special committee is herewith appointed for this purpose, and it is further resolved that any member of Synod desiring to participate in these meetings shall be admitted, which, however, does not preclude executive sessions.
  - e) This committee shall consist of the pastors: J. Plocher, F. Brenner, R. Heidmann, O. Eckert, Sr., and Wm. Sauer. (Alternates: Wm. C. Albrecht and J. Gauss.)
9. The general peace committee (see Paragraph 5) shall consist of the pastors Imm. P. Frey, J. Witt, Walter Baumann, F. M. Krauss, W. T. Meier, A. Westendorf, J. Schulze, and J. Gauss. (Alternates: Dr. H. Wenthe and Paul Horn).
  10. The memorial of Prof. Elmer Sauer is referred to this committee of eight, that of Pastor Henry Koch, to the Seminary Board.

The gracious promise of God and the growing desire for greater unity in spirit gives us the confidence that this affliction will prove to be of lasting spiritual benefit to the church.

Committee:

E. Zell.	J. Witt, Chairman.
G. A. Westerhaus.	O. Hagedorn, Secretary.
W. H. A. Manthey.	J. Gauss.
Emil A. Bloedorn.	E. R. Bliefert.
	J. P. Scherf.

Published on resolution of the Joint Synodical Committee.

The Divine existence is a truth so plain that it needs no proof, and a truth so high it admits of no proof.

— Selected.

## SHOULD A MINISTER RETIRE AT FORTY?

For the past few years I have observed how congregations called their new pastor, and so often one of the main questions asked was, "How old is he?" If the answer was "fifty" it seemed that the candidate's chance for election faded perceptibly. Where the choice lay between a man of fifty and a young man, the young man invariably found preference on the first ballot. In other words, the pastor who had passed his fiftieth year, had perhaps twenty-five years of experience, was not considered as favorably as a younger man, sometimes fresh from the seminary.

Now we are hearing of congregations which make the age limit still narrower and restrict themselves to candidates between twenty-five and forty. They prefer a man in the thirties, and the minister who has become forty years old is finding it harder to advance to other fields. He has reached the age when congregations retire him from their list. Why should this be the case? We generally try to blame everything on the war, so let us try that here. During the war there were some people so superpatriotic that they not only wanted to fight the Germans, but had sufficient surplus energy to fight the German language also. I need not recall the patriotic Americans who persecuted German fathers, mothers, grandfathers, and grandmothers, herding them down to the courthouse to have their fingerprints recorded. Many gallons of yellow paint were indecorously smeared on Lutheran churches and schools. Many threats of imprisonment awaited pastors and teachers, because they had German names; it was war, and all seemed fair in war. Yet good was not left out entirely. Many of our German congregations, especially in the cities, began to conduct services in both the English and German languages and broadened out among the English speaking population, with the result that many Lutherans were regained and non-Lutherans converted to our faith. But the older pastors who had preached German all their lives found it difficult to master the English language, and you will perhaps recall some of those pioneer English sermons. The younger men, educated in this country, found the bi-lingual services easier and many congregations sought younger men who could deal with this language problem. So the age limit was brought about and the argument carried weight, "A minister in the fifties knows German, but little English, let us call a man in the thirties who is efficient in both languages."

Very often a rule like that stays even when conditions change. To-day you find few ministers, even in the sixties, who cannot speak English fluently, they are as capable as a young man, but people become accustomed to a list of young men and the man of forty is retired from their list. Now I am a young man, I am still in the eligible class, and young men

should be called, but not to the exclusion of older men. There are other qualifications which should predominate over the age restriction. Let us turn to the Biblical qualifications, they must guide every call. St. Paul describes the things which make a minister fit to lead a congregation in 1 Tim. 3:2-7. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

You will admit that it requires Christian fortitude and energy to live up to these qualifications, but a minister can fulfill them if he sincerely calls upon the Spirit of God, and when he has the prayers and help of his congregation. Pray for and aid your pastor and he will guide your congregation, whether he be sixty or twenty-five. But when an age limit is set, say of forty years, a minister of fifty cannot live up to that qualification and no amount of prayer will help. The Bible speaks of no retirement at forty.

Humanly speaking we should like to add, that the man of forty who has been seasoned for his work by years of struggle and prayer is more able to see the needs of a congregation and guide it than the young man. But again if the young man meets the qualifications in 1 Tim. 3:2-7, he will not work blindly. A man of forty or fifty is not necessarily old-fashioned, inclined to sit in his study and take it easy. I have seen ministers of fifty play ball and run around the bases without puffing. I know some men seventy years old who can have more fun at a Young People's meeting than a young man. No matter what his age, the minister who is qualified according to 1 Tim. 3:2-7 is a good and capable minister. Should he retire at forty? If ministers were receiving salaries of from \$5,000 to \$10,000 a year, they could retire at forty and live off their interest, but what man can retire at forty on \$1,200 to \$1,500 a year and send one, two, and sometimes three boys to college? If the Lord would not bless the minister's household he would be deeper in debt at forty than when he started at twenty. Therefore let us drop the age restrictions, they are out of date; and let every congregation that finds it necessary to call a minister read the qualifications in 1 Tim. 3:2-7.

Edwin Jaster.

The miracles of earth are the laws of heaven.  
— Jean Paul Richter.

### THE MARBURG COLLOQUY

We are at present passing through a period of quadricentennials, that is, anniversaries of events that happened four hundred years ago. We are celebrating the quadricentennial of the Catechism. Four hundred years ago Luther first gave to the German people that well-known little book which has served us all in our youth as the A B C book, from which we learned to know the way to salvation, and which we still regard as our banner of orthodoxy, for we ask those who seek membership in our congregations whether they accept the teaching of Luther's Small Catechism. Then we celebrated also the quadricentennial of that parliamentary diet held in the old German town Spires, which gave to those opposed to the teachings of the Roman pope the name Protestants. Next year we shall be celebrating the quadricentennial of the Augsburg Confession, that first public creed of Lutheranism and Protestantism. But there is also another event that took place four hundred years ago at the beginning of October which we cannot refrain from taking notice of, that is, the historical Marburg Colloquy.

When Luther was busy in Germany restoring the Gospel to the Church and exposing the errors of popery, there lived in Zurich, of Switzerland, a man whose eyes also were opened to see the corruption of the Church of his days, and who wished to help restore the Church to its right condition. This man was Ulrich Zwingli.

Unfortunately, however, Zwingli did not proceed on right lines. He was more of a politician than a theologian. He wished to accomplish by diplomacy and force of arms what Luther was endeavoring to accomplish by patient instruction of the people in the Word of God. Zwingli did not sufficiently recognize the principle that the Christian must take into captivity his thoughts under the obedience of Christ. Where there was a collision between a Bible passage and human reasoning he looked for an explanation of the text that would not be out of harmony with but that would satisfy the human mind.

This probably offers the explanation why, in the doctrine of the Lord's Supper, Zwingli soon found himself in opposition to Luther's teaching. That the Bible doctrine, which tells us that Christ gives His body and His blood in the Sacrament, implies a very deep mystery, Zwingli denied; he endeavored to explain the mystery away. When instituting the Supper our Lord said to His disciples: "Take and eat; this is My body. Drink ye all of it; this is My blood of the New Testament." Accordingly, Luther taught in the Catechism that the Sacrament of the Altar "is the true body and blood of our Lord Jesus Christ under the bread and wine for us Christians to eat and drink instituted by Christ Himself." This was the doctrine

of the real presence. Zwingli and those associated with him, though not agreeing among themselves as to the interpretation of Christ's words, yet were unanimous that there could not possibly be an actual presence of Christ in the Supper, and that an interpretation must be given that would be in harmony with human understanding. Zwingli explained that the words, "This is My body," must be taken to mean "This represents My body." Others contended that the word "spiritually" was understood, so that the words of Christ must be read, "This is spiritually My body." Others suggested that Christ had meant to say, "My body is this," namely, bread; that is, "My body is bread for your soul."

For many years the controversy had raged between Luther and the Sacramentarians, as he termed them. In his writings Luther had defended the doctrine of the real presence over against that of mere emblem. After the Diet of Spires it seemed to be desirable, for political reasons, that those opposed to the pope should stand united. The rulers who were on the pope's side were forming a league for the overthrow of the Protestant princes and Lutheran princes thought that their safety lay in taking similar measures. And, no doubt, from a merely human point of view, a political combination of the rulers opposed to the pope would have been a mighty factor for maintaining the rights of the Protestants. It was particularly the Landgrave Philip of Hesse who took the matter in hand and endeavored to bring about unanimity on the question of the Sacrament. Luther was opposed to any religious war. He believed that the Word of God alone restore the Church when it had fallen into corruption, and that alone through the sword of the Word would the Church prevail. When it was, therefore, suggested to him that he should enter into a personal debate with Zwingli with a view to reaching agreement on this vexed question, he was not very favorably impressed with the idea, and gave the Landgrave little encouragement. Some have interpreted this as uncertainty on Luther's part as to the correctness of his doctrine. But of his position Luther was sure. He had searched the Scriptures diligently; he had delved in the chapters of church history and had assured himself that, together with the Church of the days of old, he stood on solid Scriptural foundation. He had no doubts or misgivings whatsoever. In his heart the question was settled. God had spoken; Christ had said that He gave to communicants His body and His blood, and therefore let all the world keep silence. Moreover, he did not favor any movement which had for its ultimate aim the use of the sword in matters of religion. Nor could he hope that Zwingli, who had been so persistent in his opposition to Luther's teachings, in his writings would take up any different attitude in a personal debate.

Yet, when the invitation came to meet Zwingli in the South German town of Marburg, and there have a personal discussion with him, Luther did not refuse to go. He stipulated, however, that not only the doctrine of the Sacrament must be the subject of their debate, but that their mutual position regarding the whole of the Christian doctrine must be discussed.

Accordingly, on the 29th of September, 1529, we see Luther arriving at Marburg and taking lodgings in the inn Zum Baeren. At the invitation of the Landgrave, however, together with the others who had come from all parts of Germany to take part in the conference, he accepted the Landgrave's hospitality, and took up his quarters in his beautiful palace. Together with Luther there were Melancthon, Brenz, Justus Jonas, Osiander, Agricola, Casper Cruciger, Friedrich Myconius, Justus Menius, and the layman, Eberhard von der Tann. Besides Zwingli there were, on the other side, Oecolampadius, Bucer, Hedio, and the laymen Jacob Sturm, Ulrich Funk, and Rudolf Frey, all influential citizens of their respective communities.

Preliminary conversations between the leaders of the opposing parties had been arranged for the day after Luther's arrival, but it was not till the second and third of October that the full session took place. At six o'clock in the morning all assembled in one of the beautiful halls of the castle. Since it was a conference between men of opposing doctrine, it was not opened with united prayer. The assembly was first addressed by the chancellor. Luther and Melancthon, Zwingli and Oecolampadius were seated at one table together with the Landgrave and his attendants. Luther first rose to speak. He desired that the whole sum of Christian doctrine be made the subject of their conversations. He knew that unless they agreed in the fundamentals they would not be likely to reach agreement in the doctrine of the Lord's Supper. However, Zwingli and his party declared that in all other points they were in full agreement with the Wittenbergers, and so the debate on the question in dispute was at once proceeded with. On the one side, Luther was the chief speaker, being supported by Melancthon and Brenz. The other side was taken up by Zwingli and Oecolampadius. Luther opened the debate by lifting up the plush table cover and writing with chalk on the table the words, "This is My body." These words, he stated, were sure to him, and they must stand. Nothing would move him to give up these words. Zwingli and Oecolampadius, on the other hand, besides quoting the words of Jesus in John 6, "Whoso eateth My flesh and drinketh My blood," which they altogether misapplied, argued with philosophic reasons, as, for instance, that Christ, having a true human body, could not at one time be in more than one place, and that it could not be of any benefit

to any Christian orally to receive Christ's body and His blood. They contended that the words of institution must be taken figuratively, and adduced other Scriptures in which figurative language is employed to support their argument. This they termed proving Luther's doctrine by the Scriptures. Luther, however, was unshaken in his conviction that the words of institution required no interpretation, but simply must be taken as they read. He submitted that it was of no use to argue as to what these words could be possibly made to mean, but what they actually do convey. As to how Christ can give to the communicants His body and His blood, that must be left to Christ's almighty power. Though the Scriptures might employ figurative language in places, that by no means proved that Christ's words were to be taken figuratively here. Zwingli thought he had "hedged Luther in with a wall of brass" by applying the words, "The flesh profiteth nothing." But Luther tore down this wall by showing that Christ does not in these words refer to His own flesh, but to ours. He does not say, "My flesh profiteth nothing." Also quotations from the church fathers adduced by Zwingli could not shake Luther in his determination to abide by the simple words of Christ.

The debate continued throughout the whole of Saturday and Sunday. Only on the Sunday morning was there an interruption when the usual service was held. Luther preached the sermon, but in it made no reference to the matter under discussion; his subject was justification by faith. After the service, even before the midday meal was served, the debate was continued. But when the shades of evening were falling, it was clear that agreement would not be reached and it was decided to break off the negotiations. Throughout the debate was carried on in the most courteous terms. "One might have considered Luther and Zwingli brethren instead of opponents." Only once did Luther become somewhat heated. Zwingli had again and again referred to John 6 in support of his arguments, and ventured to say to Luther that this passage broke his neck. Hereupon Luther very emphatically told him that they were now not in Switzerland but in Germany where they were not given to breaking one another's necks. Zwingli immediately withdrew the expression, explaining that it was commonly used in his country to express that an argument was unanswerable. Luther afterwards asked Zwingli to pardon his impatience and assured him that the one thing he desired was peace and harmony. He declared this with tears in his eyes. In a friendly manner the two sides had agreed to disagree on this momentous question. The gulf remained. In thanking his opponents for their moderation in the discussion Luther took leave of them with the words, "We dismiss you and commend you to the righteous judgment

of God. He will show who is in the right; pray God that He may convert you." "You had better also pray for that," Oecolampadius had interjected, "for you are as much in need of it as we."

Although agreement had not been reached Zwingli with tears in his eyes asked that he and his co-religionists might nevertheless be accepted by the Wittenbergers as brethren in the faith. The proposal was that the difference in doctrine should simply be ignored. It was then that Luther refused the proffered hand of fellowship, stating as his reason, "Ye have a different spirit." There certainly is a great difference between the spirit which in simple faith accepts the doctrines of the Bible and that which endeavors to mould the doctrines of faith, so as to bring them into harmony with human understanding.

The colloquy, although agreement had not been reached, was not entirely without results. It certainly did lead to a better understanding between the parties. They recognized that in many articles of faith they stood on the same ground. Many suspicions had been removed. It was agreed that their literary warfare against each other, which had been fraught with many sharp invectives, should cease. "But we did extend to them the hand of peace and love, that acrimonious articles and words should be omitted and that everyone should teach his opinion without hostile attacks, not, however, without proof and reproof." Thus wrote Luther to his friend Agricola.

Before finally dismissing them the Landgrave requested that articles setting out the points on which agreement had been reached should be drawn up and signed by both parties. Who was to draft the articles? All eyes turned on Luther. He withdrew and after a while returned with fifteen articles. After having set out that the parties were agreed as to the doctrine of the Triune God, of Jesus Christ, of justification by faith, of baptism, of confession, these in the last paragraph stated, "We all believe as to the Eucharist that it ought to be celebrated in both kinds according to its institution; that the mass is not a work by which the Christian obtains grace for another man, dead or alive, that the sacrament of the altar is the sacrament of the real body and real blood of Jesus Christ, and that the spiritual enjoyment of that body and that blood is specially necessary to every true Christian. In like manner as to the use of the sacrament we are agreed that, like the Word, it has been ordained by God Almighty, so that weak consciences might be excited by the Holy Ghost to faith and charity. And though we are not now agreed as to the question whether the real body and the real blood of Jesus Christ is corporeally in the bread and wine, nevertheless the two parties interested shall cherish more and more a truly Christian charity for one another, so far as conscience permits; and we will all earnestly implore the Lord to con-

descend by His Spirit to confirm us in the sound doctrine." To this declaration all that had taken part in the debate affixed their signatures.

Thus ended a very notable conference. The difference between the Reformed and the Lutheran Churches was plainly stated. Their attitude towards each other was agreed upon. In spirit they differed. The spirit of the one was fidelity to the Bible and no compromise with any doctrine that deviates from the Word of God. The spirit of the other was the Bible interpreted in accordance with human logic and fellowship with all doctrinal differences notwithstanding.

The compromise that Zwingli suggested and that Luther refused was put into practice by the union of the two branches of the Protestant Church in Prussia a hundred years ago. The two Churches had existed side by side for hundreds of years. Then, however, a Prussian ruler decided that Lutherans and Reformed were to go to one church and commune at one altar. Not that anyone was asked to alter his personal faith. The Lutheran might receive the communion believing it to be the true body and blood of Christ and the Reformed might receive it as being only bread and wine. It was then that the fathers of the Australian Lutheran Church, rather than submit to a compromise of that kind, left their native land and sought in a new world that liberty of worship and freedom of conscience which the land of Luther no longer afforded them. And to this day the Church that they established, like Luther, refuses the hand of fellowship to any who will not in each and every article of faith submit to the one and only rule of faith which Christ has given to His Church, the holy Scriptures which alone are able to make man wise unto salvation.

—The Australian Lutheran.

#### THE THANK-OFFERING OF TWO LITTLE NEGRO BOYS FOR LUTHER'S CATECHISM

Down in Alabama our Colored Lutheran Churches have all observed the quadricentennial of Luther's Small Catechism. Our missionaries had hoped that the thank-offering of their congregations would reach the sum of \$400.00. How pleasant was their surprise when the offering of their people was more than double the expected sum — \$875.21.

The little colored boys and girls brought their thank-offerings too. Teacher Rosa Young of Hamburg, Wilcox County, tells the following beautiful story of two little boys:

Two little boys with their teacher were walking along the dusty road on a very hot day last summer. They were returning from a mission trip. The eldest of the little lads broke the silence thus:

"I know how I am going to get my money for the collection. I know how I am going to get my money for the collection. I know just how I am going to get it."

"How," inquired the teacher.



"Picking black-berries and selling them."

"That is just what I was figuring on," remarked the other little fellow as he walked along sucking his thumb. For he was one of those "thumb-suckers." The teacher encouraged them to go forward with their plan.

Time went by and one week the two little fellows spoke to a lady to buy their berries. She agreed to take them at ten cents per gallon.

On that Saturday when the little boys had planned in their little minds to pick the berries, there came a big rain. It rained and rained all day until late in the afternoon. During the rain the little fellows showed up somewhat down in spirit, for the rain was interfering with their plans. When the rain was over, the little boys brightened up with fresh courage and took their buckets and pans and were soon off to the berry patch.

The boys gathered the berries but failed to get a market, as it was too late then for the lady who had promised to buy berries to can them. The next day was Sunday, no time for canning berries. To keep them until Monday meant to let them spoil. So the little boys had to cast their berries away to the pigs. This effort to secure their collection money was in vain.

The two little fellows did not become discouraged. On the Saturday before the Sunday for the jubilee they went to their grandmother's fig tree, one with a four-pound lard bucket, the younger with his hat. The two gathered all the figs they saw, both ripe and green until they had filled their vessels. When they had filled their vessels they went past the teacher's room and asked if she wanted to buy some figs. "How much do you want for them?" inquired the teacher.

"Twenty-five cents," answered the elder, "twenty-five cents. That is what I want to put in my envelope."

The younger stood holding his hat full in his arms, hugging them so tight until the over-ripe figs were crushed and the juice oozing out through the cloth hat on his jacket. He said slowly and in a low tone of voice, "Ten cents for mine, ten cents for mine."

The two little fellows showed such eagerness to sell their figs in order to get the money for the collection that the teacher could not resist the temptation. So the two little fellows soon disposed of their figs and went away with happy hearts.

— A member of the Missionary Board.

### THE NAVAL OFFICER'S OBJECTION

One day in a hotel near Poona I sat beside a naval officer, an infantry major and a sergeant-major. The naval officer said:

"Why don't these missionaries stay at home and mind their own business? Why do they come out here and worry these people?"

It was the time of the Armenian massacres and there were rumors that the British fleet might be ordered to Constantinople. I turned to the officer and said:

"Suppose that you were ordered to take your battleship to Constantinople to-morrow, and I were to say, 'Why don't you stay here and mind your business? There is no sense in your going to the Bosphorus.'"

The man's eyes flashed as he said, "I would tell you to mind your own business; if we are ordered to go we must go, even if every ship is sunk and every sailor killed."

"Quite right, my friend," I replied, "I have marching orders, not from any human government, but from the divine government. My command is to preach the Gospel to every creature. India has one-fifth of the population of the world, and the primary question is not what the cost is but whether I am going to obey the command of my Lord and Savior.—Robert P. Wilder, in *Missionary Review of the World*.

### "CHAIRETE"

You went so suddenly,  
Our hearts were stirred,—  
No time for taking leave,  
No parting word.

You brought us face to face  
With one to whom  
We give but little thought,  
Death — and the tomb.

Within the chapel walls  
We gathered round,  
And in the sacred Word  
The lesson found.

Now if your leaving us  
Will lead us all  
To be prepared when'er  
Our Lord will call,

Your going, then, for us  
Will not be in vain.  
We bid you "Chairete, —  
Auf Wiedersehn!"

—Prof. W. G. Polack.

In "Alma Mater" Concordia Seminary Students' Association on the death of Robert Paul Wolff, Theological Student, October 3, 1929.

### JUST PROPAGANDA

"Is Norway preparing to slip her Lutheran moorings to find the safe harbor of the Faith?" one O. Benedict Denges is quoted on the title page of *America*, a Catholic weekly, for August 17, as asking.

We had not heard that there was any movement in Norway towards Rome. The Scandinavian countries cast off the Catholic yoke early in the history of the Reformation. Roman Catholicism may thrive in Italy and Spain and in the other Latin countries, but it does not appeal to the liberty-loving people of northern Europe. That does not mean, however, that Rome has given up her hope

of once more ruling the spiritual, civic, and social life of all the world. Rome prides herself to be "the safe harbor of the Faith," and those who think they can shift all responsibility for their personal salvation upon the Church will crawl under the cover of her wings. But will any one with the mind of Huss, Luther, Knox, and a host of other trail blazers in the world of the spirit do it?

The writer from Norway bases his hope of a Norwegian return to Rome in particular upon Mrs. Sigrid Undset becoming a Catholic five years ago. Mrs. Undset was awarded the Nobel Prize for Literature in 1928. That Roman Catholics should try to make propaganda of this and of other happenings later in Norway was to be expected. But we doubt that there has been any appreciable increase in the number of Catholics in that country since last year, when they numbered "scarcely 2,650 in a total population of 2,650,000." It is some years since John Henry Cardinal Newman joined Rome and received a Cardinal's hat, but England is still Protestant. The dreamers of the world are more apt to get a large following in the far East than they are in the more generally intelligent West.

—The Lutheran Companion.

### THEOLOGICAL SEMINARY

We have been to Thiensville to-day, to our Theological Seminary, and since the occasion was joyous and of great importance to every member of our Synod, we want our readers to know what happened there and to thank God for His mercies. At eleven o'clock on the first day of November a festival gathering — professors, students, and pastors — was assembled in the seminary chapel to take part in the solemn induction into office of a new professor at our institution — the Reverend Fred Brenner, recently of Hoskins, Nebraska.

Our services opened with the choral, "Come, Holy Ghost, God and Lord." Prof. Aug. Pieper then addressed the assembly on the words of St. Paul to Timothy, 2 Tim. 2:1-2. After the student body of sixty-five had then rendered a Psalm, the installation took place, the Reverend John Brenner, President of the Seminary Board, reading the ritual. Prof. Fred Brenner thereupon spoke to us on John 15:16. Our services closed with the Benediction, spoken by Prof. John Meyer. May God crown the labors of His servant with blessing.

G.

### FROM OUR CHURCH CIRCLES

#### Chicago Theses

At last the Intersynodical Committee has finished its task. The official English translation of the Chicago Theses has been published in the October number of the "Theologische Quartalschrift." The Northwestern Publishing House, Milwaukee, Wisconsin, is ready to supply extra copies of this number on request. German copies of the Chicago Theses may be

had from the Northwestern Publishing House, Milwaukee, Wisconsin, and from the Concordia Publishing House, St. Louis, Missouri. May God grant His blessing for the diligent study of the theses.

A. C. Haase,

Secretary of the Intersynodical Committee.

### Sixtieth Anniversary of Organization

On Sunday, September 8th, St. John's Evangelical Lutheran Congregation of Wrightstown, Wis., observed the 60th anniversary of its organization. Three services were held, in the forenoon, afternoon and evening. The speakers were: Rev. F. Schumann, Rev. W. Bergholz, Rev. C. Auerswald (former pastors of the congregation), Rev. F. Popp (son of a former pastor), and the Rev. Aug. F. Zich. The services were largely attended by members of the congregation and their friends from far and near. Appropriate selections were rendered by the choirs of Wrightstown and Greenleaf. The ladies of the congregation served dinner and supper in the church basement and the young people offered refreshments on the lawn between the church and the parsonage.

We thank our God for the fellowship in the Gospel from the first day until now, being confident, that He, who has begun a good work in us will perform it until the day of Jesus Christ (Phil. 1:3-5). Of the thank-offering \$185.00 were sent to the Building Fund of our Synod.

F. C. Uetzmann.

### Wedding Anniversary

By the grace of God Rev. and Mrs. John Reuschel celebrated their 25th wedding anniversary on September 9th in the midst of their family, congregation and friends.

The undersigned delivered a short address based on Hebrews 13:8: "Jesus Christ the same yesterday, and to-day, and forever."

May the Lord in His loving-kindness be with them in the future as He was in the past.

F. C. Uetzmann.

### Important

When planning to go to Phoenix, Arizona, or vicinity do not fail to inform your pastor before leaving home, and **immediately** get in touch with the Lutheran pastor at Phoenix. Not long ago a man came to Phoenix sick. While a patient at a hospital, a stranger presented himself as a friend in need and offered to take the sick man into his home. Unable to look after his own affairs, checks were given to the false friend to cash and deposit. The Lutheran man died and his **hospitable friend** claimed there were no funds to take care of burial costs. Fortunately this man's dishonesty was discovered and we succeeded to make him pay funeral expenses. How much of the money he pocketed no one knows. — You can escape

similar or worse experiences by writing, without delay, to Rev. R. Deffner, 911 Woodland Ave., Phoenix, Arizona.

**Request**

Pastors within the Synodical Conference who have student members attending the Morris Agricultural School are asked to report this to the undersigned that he may look up such students and invite them to his church.

Rev. Ed. A. Hempeck,  
Hancock, Minn.

**Notice**

Should any person know of Wisconsin Synod Lutherans having moved or moving into Jackson, Michigan, the new mission would be pleased to receive such information.

Rev. A. G. Wacker.

**Change of Address**

Rev. A. G. Wacker, 525 N. Pleasant St., Jackson, Mich.

Rev. M. C. Schroeder, 601 N. Madison Ave., Bay City, Mich.

**MISSION NEWS**

**Third Sunday after Trinity**

**Iron Creek, Wis., St. John's Church,** O. E. Hoffmann, pastor. Speakers: A. M. Wahl, B. H. Schrein. Offering: \$145.00.

**Sixth Sunday after Trinity**

**Poplar Creek, Dunn Co., Wis., St. John's Church,** O. E. Hoffmann, pastor. Speaker: F. J. Henning (German and English). Offering: \$173.00.

**Eighth Sunday after Trinity**

**Richmond, Wis., Christ Church,** Fred W. Loeper, pastor. Speakers: A. Paetz, Ph. Lehmann. Offering: \$115.15.

**Whitewater, Wis., St. John's Church,** Fred W. Loeper, pastor. Speakers: J. Klingmann, M. Schroeder. Offering: \$237.90.

**Eleventh Sunday after Trinity**

**Beyer Settlement, Rusk, Wis., St. Katherine Church,** O. E. Hoffmann, pastor. Speakers: J. E. Bittner, C. Zimmermann. Offering: \$165.00.

**Richwood, Wis., Phil. Lehmann,** pastor. Speakers: G. Westerhaus, F. Loeper. Offering: \$81.32.

**Hubbleton, Wis., Phil. Lehmann,** pastor. Speaker: Theo. Kliefoth. Offering: \$74.89.

**Fourteenth Sunday after Trinity**

**Stoddard, Wis., St. Matthew's Church,** I. M. Brackebusch, pastor. Speakers: H. Schaars, J. H. Paustian. Offering: \$300.11.

**St. James, Minn., St. Paul's Church,** Ernst C. Birkholz, pastor. Speakers: Prof. J. Monich, P. J. Affelt, R. Schierenbeck. Offering: \$81.40.

**Plum City, Wis., Immanuel's Church, Trinity Church,** M. F. Stern, pastor. Speakers: G. Zimmermann, O. K. Netzke. Offering: \$127.50.

**Fifteenth Sunday after Trinity**

**Eau Galle, Wis., Zion's Church,** M. F. Stern, pastor. Speakers: M. Michaels, O. Hoffmann. Offering: \$125.50.

**Aurora, So. Dak., First English Lutheran Church,** A. H. Baer, pastor. Speakers: S. Baer, F. E. Traub. Offering: \$111.00.

**Abrams, Wis., Friedens Church,** Paul C. Eggert, pastor. Speakers: W. Gieschen, A. Gentz. Offering: \$82.82.

**Sixteenth Sunday after Trinity**

**Stambaugh, Mich., St. Peter's Church,** W. G. Fuhlbrigge, pastor. Speakers: O. Neumann, J. Krubsack. Offering: \$60.11.

**Arcadia, Wis., St. John's Church,** R. W. Mueller, pastor. Speakers: A. Vollbrecht, Theo. Laesch. Offering: \$131.59.

**Brillion, Wis., Trinity Church,** M. F. Sauer, pastor. Speakers: C. Witschonke, C. Aaron, L. Koeninger. Offering: \$351.80.

**Seventeenth Sunday after Trinity**

**Milwaukee, Wis., Siloah Church,** P. J. Burkholz, pastor. Speakers: H. Wojahn, F. Marohn. Offering: \$401.03.

**Root Creek, Wis., St. John's Church,** Wm. C. Mahnke, pastor. Speakers: Henry Lange, Carl Bast, F. Gundlach. Offering: \$237.95; N. N., \$100.00; total, \$337.95.

**Tess Corners, Wis., St. Paul's Church,** E. W. Tacke, pastor. Speakers: Prof. E. Kissling, P. Brockmann. Offering: \$400.50.

**Crivitz, Wis., Grace Church,** W. W. Gieschen, pastor. Speakers: Herm. Gieschen, Wm. Fuhlbrigge. Offering: \$35.30.

**Eighteenth Sunday after Trinity**

**Bad Ax Valley, Wis., St. John's Church,** I. M. Brackebusch, pastor. Speakers: K. Nolting, A. G. Webbeking. Offering: \$51.70.

**Watertown, Wis., Trinity Church,** F. E. Stern, pastor. Speakers: Leonard Bernthal, Raym. Huth. Offering: \$403.10; Sunday School, \$16.50; total, \$419.60.

**Daggett, Mich., Holy Cross Church,** Henry A. Hopp, pastor. Speakers: A. Dasler, Arthur Gentz. Offering: \$91.09.

**Adrian, Mich., St. Stephen's Church,** J. H. Nicolai, pastor. Speakers: J. Zink, Prof. E. Berg. Offering: \$249.98; Sunday School, \$19.68; total, \$269.66.

**Nineteenth Sunday after Trinity**

**Carbondale, Mich., St. Mark's Church,** Henry A. Hopp, pastor. First Mission Festival. Speakers: Henry A. Hopp, Arthur Gentz. Offering: \$64.50.

**Winona, Minn., St. Martin's Church,** Alfred W. Sauer, pastor. Speakers: Irwin Habeck, Richard Mueller, Th. Laesch. Offering: \$903.84.

**Minneapolis, Minn., St. John's Church,** Paul C. Dowidat, pastor. Speakers: W. Melahn, G. Fischer. Offering: \$1,200.

**Milwaukee, Wis., St. Luke's Church,** Ph. H. Koehler, pastor. Speakers: E. E. Kowalke, H. W. Cares. Offering: \$608.22.

**Manitowoc, Wis., Immanuel Church,** T. F. Uetzmann, pastor. Speakers: Ed. Kionka, Prof. J. Ph. Koehler, F. Proehl. Offering: \$193.59.

**Caledonia, Wis., Trinity Church,** Martin L. Buenger, pastor. Speakers: Wm. R. Huth, Herman Bartz. Offering: \$144.80.

**North Mankato, Minn., St. Paul's Church,** W. P. Haar, pastor. Speakers: C. W. Kuehner, G. Hinnenthal, H. C. Nitz. Offering: \$129.22.

**Elkhorn, Wis., Friedens Church,** W. Reinemann, pastor. Speakers: L. Beto, P. Brockmann, Theo. Volkert. Offering: \$171.00.

**Ipswich, So. Dak., Zion Church,** R. F. Gamm, pastor. Speakers: Th. Bauer, Al. Baer. Offering: \$38.34.

**Loyalton, So. Dak., Loyalton Ev. Luth. Church,** R. F. Gamm, pastor. Speakers: Al. Baer, Th. Bauer. Offering: \$36.42.

**La Crosse, Wis., Immanuel Church,** Julius W. Bergholz, pastor. Speakers: W. Keturakat, R. Korn. Offering: \$275.00.

### Twentieth Sunday after Trinity

Toledo, Ohio, Apostles' Church, E. Wenk, pastor. Speakers: E. Wenk, Edgar Hoenecke. Offering: \$300.00.

McNeely, So. Dak., St. Paul's English Lutheran Church, R. F. Bittorf, pastor. Speaker: A. Degner. Offering: \$12.00.

Witten, So. Dak., St. John's Church, Leo C. Gruendeman, pastor. Speakers: A. Degner, W. Baumann. Offering: \$68.65.

Lomira, Wis., St. John's Church, R. F. W. Pietz, pastor. Speakers: H. Laabs, Rich. Buerger. Offering: \$172.42.

Litchfield, Minn., St. Paul's Church, Karl J. Plocher, pastor. Speakers: W. Voight, Wm. Petzke, C. Kock. Offering: \$164.15.

Fond du Lac, Wis., St. Peter's Church, Gerhard Pieper and G. E. Bergemann, pastors. English Mission Festival. Speakers: Walter Pankow, Max Hensel. Offering: \$419.00. German Mission Festival held on Sixteenth Sunday after Trinity. Offering: \$558.00; total, \$977.00.

Faulton, So. Dak., First Ev. Luth. Church, R. F. Gamm, pastor. Speakers: W. J. Schmidt, H. Schaar. Offering: \$82.15.

Town Omro, Wis., Zion Church, O. Hoyer, pastor. Speakers: Prof. W. Heidtke, H. Scherf. Offering: \$40.31.

Hague, No. Dak., Friedens Church, S. Baer, pastor. Speakers: Prof. K. Sievert, E. R. Gamm. Offering: \$132.94.

Martin, So. Dak., Our Redeemer's Church, V. Winter, pastor. Speaker: W. K. Siffring. Offering: \$78.05.

### Twenty-first Sunday after Trinity

Burke, So. Dak., Grace Church, R. F. Bittorf, pastor. Speakers: Theo. Harms, E. Hahn, A. Holm. Offering: \$50.33.

Mobridge, So. Dak., Zion Church, E. R. Gamm, pastor. Speakers: Th. Bauer, L. Lehmann. Offering: \$170.00.

Paradise, No. Dak., St. John's Church, John J. Wendland, pastor. Speaker: Max Cowalsky. Offering: \$72.04.

Bruce, So. Dak., Bruce Mission, A. H. Baer, pastor. Speaker: A. H. Laesch. Offering: \$23.62.

Bay City, Mich., Trinity Church, J. F. Zink, pastor. Speakers: J. Nicolai, C. G. Leyrer. Offering: \$309.76; Sunday School, \$10.00; total, \$319.76.

Tacoma, Wash., St. Paul's Church, Arthur Sydow, pastor. Speakers: Rev. Elmer Zimmermann, W. J. Janssen. Offering: \$135.00.

## BOOK REVIEW

**The Gem of the Reformation — Celebrating the Four Hundredth Anniversary of Luther's Catechism.** William Dallmann. Second Edition. Northwestern Publishing House, Milwaukee, Wis. Price: 10c; 100 copies, \$4.00.

A fitting tribute to Luther's great masterpiece. The pamphlet has four brief chapters: 1) The Occasion. 2) The Contents. 3) The Triumphal Procession. 4) Appreciation. Its brevity and its low price recommend it for free distribution by churches just at this time. G.

**The Heart of Words.** By George Roberts. The Macmillan Company, Publishers. Price: \$1.50.

The folder says: "Here is a homiletic novelty and they are scarce articles. No sermonizer can let his religious vocabulary take care of itself for long or it will grow so threadbare as to cripple and in the end ruin his effectiveness."

"The . . . volume . . . is a novel and interesting collection of brief homilies based on the etymology of some two hundred words selected from the Bible."

The form of the treatises favorably impressed us and we read with interest. In due time we came to the word **compromise**. Dwelling on this word the writer says, among other

things, "when I compromise I agree to give up something. Its need arises when two people desire the same thing; if each persists in its desire trouble must arise. . . . The only peaceful solution is this mutual contract whereby each lops off a little from his side until the two meet and fit. There is nothing that can so make for peace as a compromise; in truth, without it no peace can be made or can continue . . . in the desired closer unity of the churches or in our hopes for a warless world." There is no unity pleasing to God but the unity of the spirit, which is born of unanimity in doctrine. Does the writer mean that closer unity of the churches is to be brought about by each body lopping off a little on its side until a meeting is effected? Doctrine is not what individuals agree on as expedient but what our conscience accepts as the teaching of God. How can we lop off what is of God? In justice to the writer we state that he further says, "no word can do, or has done more harm to the world than 'compromise.'" Loyalty and conviction know not the word "compromise." We assume that the writer rejects compromise in matters of doctrine as a means of arriving at a united church.

Reading on we come to the word **diligence**. Here we find the following: "To choose the good because we prefer it, to be diligent because what we are doing or striving for so appeals to us that we cannot avoid being diligent, that is the true way to live. Christ did not come to demand of us a good life; rather He came to present the good life in such a winning way and in such a winsome form that we naturally choose it and enter into the attainment of it with 'diligence.' 'We needs must love the highest when we see it,' and we do see it in Jesus Himself; and after all that is the very greatest thing He did. He made that which is best, finest and noblest, and above all what is most unselfish, so attractive that those who know Him pursue that kind of life most 'diligently' because they prefer and choose it above all things."

Struck by this valuation of Jesus' life-work, we looked for the word **atonement**; it is not treated. We looked for **ransom**; results were the same. What is said under **propitiation** gives us what we need to understand the write:

"New words are always being born, and old words are always dying; but most of all do words retain their life but change their meaning. 'Propitiation' is a word that has not to-day the meaning it had up to a few decades ago from the time that St. Paul and St. John gave it to the world concerning Jesus Christ. Up until recently it was a most appropriate word wherewith to describe what happened when He died on the Cross; it meant that 'He appeased justice and conciliated divine favor.' Therefore the word 'propitiation' was most expressive. But gradually men began to realize that while the word might suffice to describe the crucifixion from the standpoint of Christ, it was far from satisfactory from the standpoint of God. It completely nullified the fundamental teaching of Christ that God was the Father, and little by little man neglected the word, even though he never reached the state where he labeled it 'obsolete.' It is still alive, although seldom used, and it should not be allowed to die. It should be looked at more closely; and when examined it will be found to be a beautiful and friendly word fitting in exactly with the loving Fatherhood of God. Nay, it is merely a broader way of expressing that truth. It proclaims that His attitude towards man is 'favorable' and 'propitious'; He is a friendly and beneficent God, who seeks in all things our best interest. . . . So is God propitious, friendly, helpful, to those who seek to do His will with Him and for Him; and in that larger and truer sense Christ is 'the propitiation for our sins'; He is kindly and lenient toward them, not stern and unforgiving. The Cross reveals love and mercy, the love and mercy of Almighty God our Father; and still do we sing and try to live by the words: 'Simply to Thy Cross I cling.'"

We have quoted rather at length because Modernism here speaks so plainly. This is going at the Word in the spirit of "compromise" — when I compromise I agree to give up something — and we most readily give up what we think to need no longer. What is left is the Christ of Reason, the Christ of the Lodge, but it is not the Christ of the Inspired Word. "Jesus Christ the same yesterday, and to-day, and for ever."

G.

**Men and Missions. VII. David Livingstone.** The Story of a Great Missionary Hero. By W. G. Polack. Price: 50 cents. Concordia Publishing House, St. Louis, Mo.

The story of Livingstone's life is always interesting and this book does credit to the same. J. J.

**Word-Pictures of Bible Events:** Number One (Genesis); Number Two (Exodus—Deuteronomy); Number Three (Joshua, Judges, Ruth); Numbers Four and Five (1 and 2 Samuel, 1 Chronicles, Psalms). By Prof. Wm. Moenkemoeller, St. Paul, Minn. Price each Number, 35 cents.

These are excellent and most instructive word-pictures of the great Bible Events. They may be used for devotional reading, for private Bible study and for Bible Class work. We commend these studies to the earnest perusal of all who wish to gain a clearer understanding and a better understanding of Old Testament events.

Guide-Lines for Study in connection with these Word-Pictures are attached to each Number, also Topical Index. J. J.

**RECEIPTS FOR SEMINARY AND DEBTS**

**Month of October, 1929**

Rev. H. C. Nitz, Cross, Rockford, Minn.....	\$ 2.00
Rev. A. J. Grothe, St. Paul's, Neosha, Wis.....	1.00
Rev. F. Brenner, Trinity, Hoskins, Nebr.....	39.50
Rev. John Brenner, St. John's, Milwaukee, Wis....	225.75
Rev. Ewald Kirst, St. John's, Clarkston, Wash....	24.50
Rev. Ewald Kirst, St. Paul's, Palouse, Wash.....	16.00
Rev. Arthur Sydow, St. Paul's, Tacoma, Wash....	216.00
Rev. F. H. K. Soll, Grace, Yakima, Wash.....	10.00
Rev. F. H. K. Soll, Good Hope, Wash.....	15.00
Rev. M. C. Schroeder, St. John's, Pardeeville, Wis.	104.30
Rev. J. Klingmann, St. Markus, Watertown, Wis....	61.80
Rev. Ad. von Rohr, Friedens, Hartford, Wis.....	77.02
Rev. John Masch, Immanuel, Black Creek, Wis....	15.00
Rev. Edm. C. Reim, St. John's, Fox Lake, Wis.....	12.50
Rev. Theo. H. Mahnke, St. Paul's, Cataract, Wis....	1.00
Rev. A. Lederer, Trinity, Saline, Mich. ....	7.00
Rev. M. J. Wehausen, Trinity, Johnson, Minn.....	5.00
Rev. E. A. Klaus, St. John's, Stanton, Nebr.....	60.00
Rev. Norman Schlavensky, Grace, Denmark, Wis.	6.00
Rev. Norman Schlavensky, Christ, Fontenay, Wis.	25.75
Rev. L. W. Baganz, St. John's, Burlington, Wis....	528.45
Rev. J. G. Glaeser, St. Paul's, Tomah, Wis.....	50.55
Rev. M. F. Rische, Davids Stern, Kirchhayn, Wis.	6.00
Rev. Carl Bast, St. John's, Good Hope, Wis.....	1.00
Rev. M. F. Plass, St. John's, Oakwood, Wis.....	39.85
Rev. J. G. Jeske, Divine Charity, Milwaukee, Wis.	40.70
Rev. Gust Schmidt, St. Paul's, East Troy, Wis....	42.65
Rev. Carl Buenger, Friedens, Kenosha, Wis.....	876.30
Rev. M. C. Kunde, St. Peter's, Poplar Grove, Minn.	7.75
Rev. M. C. Kunde, St. John's, Ononoco, Minn.....	15.00
Rev. Martin Raasch, St. Paul's, Lake Mills, Wis...	168.40
Rev. G. O. Krause, St. Paul's, Tomahawk, Wis....	7.50
Rev. Martin F. Sauer, Trinity, Brillion, Wis.....	39.90
Rev. A. Ackermann, Immanuel, Mankato, Minn.....	401.16
N. N., New Ulm, Minn.....	2.00
Rev. Harry Shiley, West Allis, Wis.....	.50
Rev. Otto J. Eckert, Emanuel, Tawas City, Mich...	22.50
Rev. H. and W. Gieschen, Jerusalem, Milwaukee, Wis.	35.25
Rev. L. A. Witte, Joint Parish of Cornell, Wis....	155.00
Rev. E. Ph. Dornfeld, St. Marcus, Milwaukee, Wis.	82.35
Rev. L. F. Karrer, St. Andraeus, Milwaukee, Wis.	10.37
Rev. L. Kirst, St. Stephen's, Beaver Dam, Wis....	42.35
Rev. M. Lehninger, St. Paul's, Plymouth, Nebr....	10.00
Rev. Wm. C. Mahnke, St. John's, Root Creek, Wis.	14.00

Rev. M. F. Stern, Immanuel, Plum City, Wis.....	18.30
Rev. Carl J. Henning, Immanuel, Sault Ste. Marie, Mich. ....	2.00
Rev. W. H. Siffring, Our Savior, Nary, Nebr.....	16.50
Rev. C. Lescow, St. John's, Woodland, Wis.....	74.50
Rev. Paul C. Eggert, St. John's, Little Suamico, Wis.	2.00
Rev. F. W. Weindorf, St. John's, Goodhue, Minn.	161.48
Rev. G. L. Press, Grace, Sioux City, Iowa.....	18.75
Rev. A. B. Tacke, Zeboath, Milwaukee, Wis.....	82.35
Rev. W. Reinemann, Friedens, Elkhorn, Wis.....	52.50
Rev. C. A. Hinz, Bethlehem, Mason City, Iowa....	15.69
Rev. Walter G. Voigt, Immanuel, Acoma, Minn....	184.60
Rev. C. F. Kock, Trinity, Belle Plaine, Minn.....	29.00
Rev. P. Gedick, Zion, Essig, Minn.....	17.00
Rev. Paul W. Spaude, St. John's, Lake Benton, Minn. ....	25.00
Rev. W. Frank, Zion, Lynn, Minn.....	51.10
Rev. Carl C. Kuske, Nicolai, Oshkosh, Minn.....	17.00
Rev. Carl C. Kuske, Bethlehem, Taunton, Minn....	23.25
Rev. Paul W. Spaude, Immanuel, Verdi, Minn.....	60.00
Rev. E. G. Fritz, Emanuel, Wellington, Minn.....	29.00
Rev. Br. Gladosch, Zion, Town Morrison, Wis....	535.75
Rev. Paul G. Albrecht, St. John's, Bowdle, S. D....	125.45
Rev. Geo. Tiefel, Immanuel, Hadar, Nebr.....	83.60
Rev. J. B. Erhardt, Florence, S. D.....	1.00
Rev. Waldemar Gieschen, Grace, Crivitz, Wis., and St. John's, Athelstone, Wis.....	35.50
Rev. J. W. Bergholz, St. Paul's, Ladies' Aid, Onalaska, Wis.....	3.00
Rev. O. P. Medenwald, Redeemer Ladies' Aid, Amery, Wis.....	50.00
Rev. F. E. Traub, Immanuel, Eden, Minn.....	80.50
Rev. J. H. Schwartz, Christus, West Salem, Wis...	11.00
Rev. F. W. Raetz (Preaching Station), Newald, Wis.	5.00
Rev. L. Kaspar, Immanuel, Greenville, Wis.....	27.75
Rev. L. Kaspar, Immanuel, Clayton, Wis.....	24.25
Rev. G. Schuetze, St. Paul's, Seaforth, Minn.....	10.00
Rev. L. C. Krug, St. Paul's, White Bluffs, Wash....	10.50
Rev. H. A. Kuether, Trinity, Madison Lake, Minn.	10.00
Rev. H. A. Kuether, Trinity, Smith's Mill, Minn...	5.00
Rev. Theo. Bauer, Grace, Eales, S. D.....	1.00
Rev. O. E. Hoffmann, Mission, Elk Mound, Wis...	3.00
Rev. O. E. Hoffmann, St. John's, Poplar Creek, Wis.	52.40
Rev. O. E. Hoffmann, St. Katherine, Beyer Settlement, Wis.....	93.00
Rev. O. E. Hoffmann, St. John's, Iron Creek, Wis.	55.75
Rev. E. P. Pankow, Friedens, Green Lake, Wis...	4.00
Rev. W. F. Schink, Immanuel, Town Mosel, Wis.	51.40
Rev. D. F. Rossin, St. Luke's, Lemmon, S. D.....	6.00
Rev. W. A. Kuether, Immanuel, Kewaunee, Wis...	135.40
Rev. W. A. Kuether, St. Peter's, Krok, Wis.....	42.10
Rev. W. A. Kuether, St. John's, Sandy Bay, Wis...	17.00
Rev. W. C. Heidtke, Immanuel, Shirley, Wis.....	45.00
Rev. J. F. Henning, General Joint, Bloomer, Wis...	337.11
Rev. O. T. Hoyer, Zion, Town Omro, Wis.....	6.00
Rev. O. T. Hoyer, St. Paul's, Winneconne, Wis....	.50
Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis.	185.00
Rev. A. F. Halboth, St. Matthew's, Milwaukee, Wis.	300.00
Rev. G. F. Wacker, St. John's, Berne, Mich.....	178.65
Rev. Paul Bergmann, Christus, Milwaukee, Wis....	81.51
Rev. P. Burkholz, Siloah, Milwaukee, Wis.....	94.95
Rev. Paul Eggert, Friedens, Abrams, Wis.....	7.50
Rev. E. R. Gamm, Glenham, S. D.....	8.00
Rev. E. R. Gamm, Mobridge, S. D.....	5.00
Rev. Edwin Jaster, Zion, Bristol, Wis.....	20.00
Rev. A. G. Hoyer, St. John's, Princeton, Wis.....	140.00
Rev. H. F. Eggert, Goodman, Wis.....	7.00
Rev. H. F. Eggert, Friedens, Argonne, Wis.....	10.35
Rev. H. F. Eggert, St. Paul's, Crandon, Wis.....	2.85
Rev. A. W. Hueschen, Salem, Owosso, Mich.....	170.45
Rev. Paul G. Bergmann, Zion, Rhinelander, Wis...	205.66
Rev. E. Zaremba, St. Jacobi, Norwalk, Wis.....	30.50
Rev. H. Cares, Zion, Town Theresa, Wis.....	15.00
Rev. J. Carl Bast, Zion, Morton, Minn.....	89.10
Rev. G. E. Neumann, St. John's, Rib Falls, Wis....	2.00
Rev. A. Spiering, Emanuel, New London, Wis.....	8.10
Rev. R. Jeske, St. John's, Caledonia, Minn.....	1.00
Rev. Gerhard Kaniess, St. Lucas, Kewaskum, Wis.	25.00
Rev. A. Koelpin, Fairview Ev. Luth., Milwaukee, Wis. ....	75.50
Rev. F. W. Weindorf, Grace, Goodhue, Minn.....	12.00
Rev. W. C. Heidtke, Immanuel, Shirley, Wis.....	15.50
Rev. O. E. Hoffmann, St. John's, Poplar Creek, Wis.	8.00
Rev. Henry Albrecht, Omro, Minn.....	16.00
Rev. A. W. Sauer, St. Martin's, Winona, Minn.....	356.24

Rev. Rud. P. Korn, St. John's, Lewiston, Minn.....	124.60
Rev. R. Huth, Messiah, Milwaukee, Wis.....	56.50
Rev. F. E. Stern, Trinity, Watertown, Wis.....	30.75
Rev. A. H. Birner, Trinity, Hendricks, Minn.....	58.25
Rev. Erwin Habeck, Trinity, Minocqua, Wis.....	22.00
Rev. Erwin Habeck, First, Woodruff, Wis.....	19.00
Rev. Edmund Sponholz, St. John's, Slades Corners, Wis. ....	100.00
Rev. A. E. Schneider, St. John's, East Bloomfield, Wis. ....	18.75
Rev. Wm. Nommensen, Zion, Columbus, Wis.....	2.50
Rev. A. Kehrberg, St. John's, Zilwaukee, Mich....	19.40
Rev. A. W. Blauert, St. Matthew's, Danube, Minn...	518.37
Rev. A. W. Blauert, Zion, Olivia, Minn.....	93.55
Rev. John Brenner, St. John's, Milwaukee, Wis...	76.00
Rev. Ph. Sprengling, St. John's, Town Centerville, Wis. ....	67.00
Rev. Rud. F. Schroeder, Trinity, Town Dexter, Minn. ....	67.85
Rev. F. Kammholz, St. John's, Rib Lake, Wis.....	2.00
Rev. Geo. W. Scheitel, Immanuel, Potsdam, Minn.	33.05

Total for the Month.....\$ 9,689.06  
 Previously acknowledged ..... 595,251.82

**Total Collection to Date.....\$604,940.88**

Balance for New Ulm, Minn.....\$ 9,689.06

**New Ulm Building Fund.....\$140,617.48**

**Congregations That Made Their Quota In October, 1929**

235. Rev. W. G. Voigt, Immanuel, Acoma, Minn. ....	\$2,386.60—\$5.61
236. Rev. Paul G. Albrecht, St. John's, Bowdle, S. D. ....	\$ 756.00—\$5.40
237. Rev. Geo. Tiefel, Immanuel, Hadar, Nebr.....	\$1,604.63—\$5.53
238. Rev. W. C. Heidtke, Immanuel, Shirley, Wis. ....	\$ 656.35—\$5.65
239. Rev. G. F. Wacker, St. John's, Berne, Mich. ....	\$1,313.65—\$5.51
240. Rev. Rud. F. Schroeder, Trinity, Town Dexter, Minn. ....	\$ 850.26—\$5.86
241. Rev. G. F. Scheitel, Immanuel, Potsdam, Minn. ....	\$ 954.78—\$5.55

**Special for Hospital Equipment — Furniture and Grounds**

Rev. P. Burkholz, Siloah, Ruth Mission, Milwaukee Wis. ....	\$ 25.00
Rev. Th. Monhardt, St. John's, Town Lake, Wis.	2.00
Rev. F. F. Toepel, St. Paul's, Ladies' Aid, Algoma, Wis. ....	50.00
Rev. Rud. Schroeder, Trinity, Y. P. S., Town Dexter, Minn. ....	10.00
Rev. J. Schaefer, Trinity, (Henry Barenz), W. Mequon, Wis. ....	25.00
Rev. W. Hoenecke, Bethel Frauenverein, Milwaukee, Wis. ....	25.00
Mr. Louis Heckendorf, West Bend, Wis.....	5.00

Total .....\$ 142.00

**Donations for the New Seminary**

Rev. K. F. Toepel, St. Paul's Ladies' Aid, Algoma, Wis., Slumber Robe.  
 Rev. Th. Uetzmann, Immanuel, Manitowoc, Wis., Mrs. Jul. Sohrweide, Woolen Quilt. John Brenner.

**GENERAL TREASURER'S STATEMENTS**

**September 30, 1929 — 3 Months**

**Receipts Distributed and Disbursements**

	Receipts	Disbursements
General Administration .....	\$ 16,459.50	\$ 9,983.51
Educational Institutions .....	12,462.81	46,210.45
Home for the Aged .....	154.96	1,218.46
Indian Mission .....	6,828.72	8,404.42
Home Mission .....	21,277.89	27,561.13
Negro Mission .....	4,259.69	4,764.75
Mission in Poland .....	1,249.57	2,099.16
Madison Students Mission .....	400.93	825.00

Indigent Students .....	786.28	162.97
General Support .....	1,231.51	4,686.66
To Retire Debts .....	1,070.65	
Total from Districts .....	\$ 66,182.51	\$105,916.51
From Rev. J. Brenner .....	31,764.84	
Total Collections .....	\$ 97,947.35	
Revenues .....	8,917.59	
Total .....	\$106,864.94	
Notes and Accounts Payable paid....		\$ 18,975.12
		\$124,891.63
		106,864.94
Deficit .....		\$ 18,026.69

**CASH ACCOUNT**

**Accretions**

Cash Balance July 1, 1929 .....	\$ 29,005.06
Collections for Budget .....	66,182.51
Collections for Budget, Brenner .....	31,764.84
Revenues for Budget .....	8,917.59
Church Extension Accounts Receivable paid .....	613.50
Church Extension Revenues .....	25.00
Trust Funds previously reported.....	1,000.00
Trust Funds, Geo. Geiger Estate .....	400.00
Sale of Seminary Residence .....	7,500.00
Total Accretions .....	\$145,408.50

**Liabilities**

Notes Payable issued ....	\$ 16,176.00
Notes Payable paid .....	35,630.00
Minus .....	\$ 19,454.00
Non-Budgetary Coll. ....	\$ 9,671.74
Non-Budgetary paid ....	9,192.86
Plus .....	\$ 478.88
Minus .....	\$ 18,975.12
Total Net Cash to Account .....	\$126,433.38

**Disbursed Therefrom**

Budget Disbursements .....	\$105,916.51
Church Extension Operation .....	109.88
Accounts Receivable .....	475.00
1927-29 Funds to Marshfield and Rice Lake .....	56.40
	\$106,557.79
Cash Balance in Banks .....	\$ 19,875.59

THEO. H. BUUCK,  
 General Treasurer.

**"QUITTUNGEN"**

Previously acknowledged .....	\$ 230.00
September receipts:	
C. F. Kock, Supt. for Altenheim..	10.00
Christ Church, Marshfield, Home Mission .....	60.00
Mr. R. H. Boecher, Milwaukee, Indian and Negro Missions ....	20.00

For Madison Students Chapel

Miss C. Lemke, West Allis, Wis...	5.00
Helen M. Punzel, Milwaukee, Wis.	5.00
Dr. G. F. Mueller, Milwaukee, Wis.	5.00
Mr. Ernst Naess, Jefferson, Wis...	10.00
Mr. Edw. Raether, Algoma, Wis...	10.00
Mildred Abbettmeyer, Milwaukee, Wis. ....	25.00
Mr. W. H. Schwartz, Marshfield, Wis. ....	5.00

Total July 1, to September 30.... \$ 385.00

THEO. H. BUUCK,  
General Treasurer.

DAKOTA-MONTANA DISTRICT

September, 1929

Rev. E. Hinderer, Tappen, North Dakota .....	\$ 120.00
Rev. E. A. Birkholz, Marshall, Minn. ....	126.76
Rev. J. P. Scherf, Clody Valley, South Dakota .....	79.39
Rev. R. J. Palmer, Hague, South Dakota .....	104.70
Rev. H. C. Schnitker, Dupree, South Dakota .....	42.04
Rev. W. F. Sprengeler, Grover, South Dakota .....	5.00
Rev. A. H. Birner, Hendricks, Minn. ....	182.50
Rev. A. H. Birner, Arco, Minn. ....	45.18
Rev. W. J. Schmidt, Lark, North Dakota .....	6.80
Rev. W. J. Schmidt, Carson, North Dakota .....	48.84
Rev. A. W. Fuerstenau, Raymond, South Dakota .....	161.00
Rev. S. Baer, Haynes, North Dakota .....	40.00
Rev. H. C. Sprengeler, White, South Dakota .....	164.35
Rev. W. T. Meier, Watertown, South Dakota .....	209.50
Rev. Gerhard Schmeling, Henry, South Dakota .....	141.30
Rev. F. Wittfaut, Wolf Point, Montana .....	1.90
Rev. F. Wittfaut, Crow Rock, Montana .....	4.05
Rev. F. Wittfaut, Terry, Montana .....	3.00
Rev. P. G. Albrecht, Bowdle, South Dakota .....	90.30
Rev. Gerhard Schmeling, Clark, South Dakota .....	76.50

\$1,653.11

ADAM HEZEL, Treasurer,  
Zeeland, North Dakota.

MINNESOTA DISTRICT

September, 1929

PASTORS: WALTER G. VOIGT, Acoma, Dr. Martin Luther College, New Bldg., \$184.60. J. E. BADE, Balaton, General Missions \$216.50. WM. FRANZMANN, Baytown, General Support \$6.28. WM. FRANZMANN, Baytown, Synodic Administration \$25.00, Educational Institutions \$125.00, Home for Aged \$20.00, Missions \$125.00, Student Support \$15.00, General Support \$20.58; total \$330.58. Deaf Mission, St. Paul, Rev. J. C. Beyer, \$23.73; grand total \$354.31. WM. FRANZMANN, Baytown, Home Mission \$11.00, Student Support \$5.94; total \$16.94. C. F. KOCK, Belle Plaine, New Seminary \$29.00. C. F. KOCK, Belle Plaine, General Administration \$20.00, Theological Seminary \$20.00, Dr. Martin Luther College \$20.00, General Mission \$19.89, Indian Mission \$30.00, Home Mission \$20.00, Negro Mission \$15.00, Poland Mission \$10.00, General Support \$20.00; total \$174.89. E. G. HERTLER, Brownsville, Poland Mission \$40. G. F. ZIMMERMANN, Town Cady, General Missions \$100.00. R. JESKE, Caledonia, Gen. Miss. \$25.00, Indian Mission \$100.00, Home Mission \$100.00, Negro Mission \$26.70, Poland Mission \$25.00, Madison Student Mission \$25.00; total \$301.70. OTTO E. KLETT, Centuria, Indian Mission \$75.00, Negro Mission \$75.00; total \$150.00. A. W. BLAUERT, Danube, General Institutions \$100.00, Indian Mission \$50.00, Home Mission \$125.00, Negro Mission \$28.00, Poland Mission \$25.00; total \$328.00. M. SCHUETZE, Ellsworth, Theological Seminary \$20.00, General Support \$10.00; total \$30.00. M. SCHUETZE, Ellsworth, Indian Mission \$16.00, Student Support \$8.40; total \$24.40. G. F. ZIMMERMANN, Elmwood, General Mission \$85.29. P. GEDICKE, Essig, Home Mission \$6.85, Dr. Martin Luther College, New Building, \$17.00; total \$23.85. IM. P. FREY, Graceville, General Institutions \$20.00, Indian Mission \$25.00, Home Mission \$55.00, Negro Mission \$10.00, Poland Mission \$6.70, Student Support \$5.00; total \$121.70. WM. FRANZMANN, Grant, Educational Institutions \$100.00, Missions \$100.00; total \$200.00. W. HAAR, Loretto, Synodic Administration \$41.00, Theological Seminary \$50.00, Northwestern College \$50.00, Dr. Martin Luther College

\$66.00, Michigan Lutheran Seminary \$25.00, Dakota-Montana Academy \$25.00, Indian Mission \$50.00, Negro Mission \$44.00; total \$351.00. W. HAAR, Sr., Loretto, Church Extension Fund \$165.00. E. G. HERTLER, Hokah, Poland Mission \$1.00. W. J. SCHULZE, Hutchinson, General Institutions \$200.00, Church Extension Fund \$200.00, Indian Mission \$200.00, Home Mission, Minnesota District \$200.00, Negro Mission \$75.61; total \$875.61. M. J. WEHAUSEN, Johnson, Indian Mission \$9.00, Home Mission \$51.00, General Support \$29.00; total \$89.00. L. F. BRANDES, Jordan, General Mission \$85.00, Indian Mission \$86.00, Home Mission \$85.00, Poland Mission \$20.00, Madison Student Mission \$20.00; total \$296.00. L. F. BRANDES, Jordan, Negro Mission \$31.20. E. G. HERTLER, La Crescent, Poland Mission \$14.01. PAUL W. SPAUDE, Lake Benton, Theological Seminary \$25.00, Michigan Lutheran Seminary \$25.00, Negro Mission \$28.19, Dr. Martin Luther College, New Building Fund \$25.00; total \$103.19. W. FRANK, Lynn, Seminary and Debts \$51.10, Indian Mission \$19.07; total \$70.19. W. FRANK, Lynn, General Support \$19.78. C. A. HINZ, Mason City, Home Mission \$42.12. PAUL T. BAST, Minneapolis, Indian Mission \$10.00, Home Mission \$25.00, Negro Mission \$10.00, Poland Mission \$5.00; total \$50.00. A. C. KRUEGER, Minneola, Synodic Administration \$133.06. HERM. NITSCHKE, Morgan, Home Mission \$75.00, Indian Mission \$25.00, total \$100.00. J. CARL BAST, Morton, Deaf Mute Institution, Detroit, New Building \$20.00, China Relief (Mo. Synod) H. A. Hempel \$5.00; total \$25.00. H. E. KELM, New Prague, General Administration \$25.00, Theological Seminary \$25.00, Dr. Martin Luther College \$50.00, Dak. Mont. Academy \$25.00, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$50.00, Poland Mission \$16.61, Twin City, Mission Rev. Frey \$25.00; total \$316.61. F. KOEHLER, Nicollet, General Administration \$92.73, Dr. Martin Luther College \$83.87, Home Mission \$73.39; total \$249.99. A. EICKMANN, Nodine, General Administration \$30.00, General Missions \$70.00; total \$100.00. A. LANGENDORFF, Nye, Home Mission \$71.11. A. W. BLAUERT, Olivia, General Institutions \$74.97, Indian Mission \$25.00, Home Mission \$50.00, Negro Mission \$25.00, Poland Mission \$10.00; total \$184.97. HENRY ALBRECHT, Omro Township, General Institutions \$100.00, Indian Mission \$53.00, Home Mission \$100.00, Student Support \$37.00; total \$290.00. CARL C. KUSKE, Oshkosh Township, for Seminary and Debts \$17.00. OTTO E. KLETT, Rock Creek, Indian Mission \$100.00, Negro Mission \$85.86; total \$185.86. OTTO E. KLETT, Rock Creek, Church Extension Fund \$25.00. H. C. NITZ, Rockford, Student Support \$4.35. E. C. BIRKHOLZ, St. James, Theological Seminary \$10.40, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$6.00, Dakota-Montana Academy \$5.00, Indian Mission \$20.00, Home Mission \$10.00, Negro Mission \$10.00; total \$81.40. MRS. R. PITTELKOW, Treasurer, Lutheran Mission Auxiliary of St. Paul, City Mission membership from Emanuel's \$2.00, and St. John's \$12.00; total \$14.00. G. THEO. ALBRECHT, St. Peter, General Institutions \$92.00, General Missions \$93.00; total \$185.00. G. SCHUETZE, Seaforth, Madison Student Mission \$10.00. G. SCHUETZE, Seaforth, Michigan Lutheran Seminary \$22.10. G. SCHUETZE, Sheridan, Dakota-Montana Academy \$20.00, Dr. Martin Luther College \$20.00, Northwestern College \$20.00, Theological Seminary \$20.00, Michigan Seminary \$20.00, Madison Student Mission \$18.15; total \$118.15. G. SCHUETZE, Sheridan, Madison Student Mission \$17.60. J. W. F. PIEPER, Somerset, Wis., General Fund \$72.77. CARL C. KUSKE, Taunton, for Seminary Building Fund and Debts \$23.25, Negro Mission \$7.95; total \$31.20. R. JESKE, Union, General Mission \$15.00, Indian Mission \$25.00, Home Mission \$25.00, Negro Mission \$15.00, Poland Mission \$10.00, Madison Student Mission \$10.00; total \$100.00. PAUL W. SPAUDE, Verdi, Indian Mission \$2.39, Dr. Martin Luther College, New Building \$60.00; total \$62.39. E. G. FRITZ, Wellington, General Institutions \$25.00, Home Mission \$15.00; total \$40.00. E. G. FRITZ, Wellington, Indian Mission \$14.00, Negro Mission from N. N. \$2.00, New Theological Seminary (Dedication Collection) \$29.00; total \$45.00. C. W. A. KUEHNER, Winthrop, Indian Mission \$40.00, Home Mission \$50.00, Negro Mission \$58.66; total \$148.66. H. E. LIETZAU, Woodbury, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$50.00, Indian Mission \$50.00, Home Mission \$100.00, Negro Mission \$38.00, Poland Mission \$20.00; total \$308.00. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$20.00, Northwestern College \$10.15, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$5.00; total \$45.15. CARL G. SCHMIDT, Wood Lake, General Administration \$50.00, Golden Wedding Gift from Mr. and Mrs. Edward Hinz. M. C. MICHAELS, Woodville, Wis., Home Mission \$132.88. PAUL E. HORN, Zumbrota, Mission \$88.12.

H. R. KURTH, District Treasurer.

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108

JAN. 1, 1930

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**St. Paul's Ev. Lutheran Church**  
RACINE, WIS.

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