

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. 17.

Milwaukee, Wis., February 16th, 1930.

No. 4.

CHRISTUS CONSOLATOR

When days are darkest, I'll not complain,
But bear in silence my heart's deep pain.
I will not murmur, though great the load,
But say in meekness: "It is my God."

On Thy dear heart, Lord, true rest I gain,
Thy tender solace can soothe my pain.
Even in suff'ring's most dismal night
To know Thee watching, brings pure delight.

Though world and Satan and doubts assail,
My Lord I'll follow, — He will not fail.
Although He chastens, I fear no ill;
Love Everlasting carries me still.

When once the pathway of pain shall end,
I'll praise Thy mercies, my heav'nly Friend.
Here I believe Thee. In yonder Land
I shall behold Thee, and understand!

Come, troubled suff'rer, to Jesus come!
His heart awaits you, — there still is room!
Bring all your sorrows and cares to Him,
Then will Thy anguish pass like a dream!

Translated from the German Anna Hoppe.
"Ich will nicht klagen in dunkler Zeit."

BAPTISM: WHAT DOES IT CONFER? WHOM DOES IT BENEFIT?

Texts: Acts 2:37-41, Acts 22:16, Gal. 3:26-27, Eph. 5:26-27,
Tit. 3:4-7, 1 Pet. 3:20-21

In Eph. 5, 25-27 we have the same things said of Baptism as in the foregoing texts, yet in a different word-picture. St. Paul speaks of Christ and His bride, the Church — not the outward organization, of course, but the Holy Christian Church, the Communion of Saints, the aggregate of those that are born of God, that believe in His Son, Jesus Christ, that are set apart from the rest of mankind by reason of a living faith in Christ — and says, "Ye husbands, love your wives, even as Christ also loved the Church and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the Word, that He might present the Church to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Christ is here the acting Person; the Church is the object of His endeavors. He is represented as having cleansed the Church by the washing of water with the Word. She walks abroad in glorious attire of white, spotless, not having a wrinkle, no blemish of sin upon her.

Again we have the answer to our brace of questions. What does Baptism confer? Answer: It cleanses, washes away the spots and blemishes of sin. Whom does it benefit? Answer: The Church; those that by faith belong to the Communion of Saints.

We turn to another place in which Paul speaks of Baptism. Peruse Tit. 3, 4-7. Let it be once more emphasized that it is very important to read any passage in Scripture in its context. While the salient verse in this passage is the fifth, the fourth, sixth and seventh verses make up its flank supports; read them. Paul writes, "Not by works in righteousness which we did ourselves, but according to His mercy God saved us through the washing of regeneration and renewing of the Holy Spirit, which He poured out upon us richly through Jesus Christ our Savior; that, being justified by His grace, we might be made heirs according to the hope of eternal life." So then reading the complete passage brings out this truth: that the Christians — "us" — are saved, not by works of personal righteousness, but by the kindness and love of God in His mercy. The means by which this grace is conveyed to the Christians is the washing of regeneration and renewing of the Holy Spirit, which He has poured out on us — again the Christians — in rich measure. Having so been regenerated and renewed we are made heirs according to the hope of eternal life. The replies to our questions are again the same. What does Baptism confer? If God "saved us through the washing of regeneration and renewing of the Holy Spirit," it is evident that Baptism is a means of grace and salvation, and that it confers and seals on one the blessings of salvation. Whom does Baptism benefit? The answer is: those that are saved; those that are heirs according to the hope of eternal life. These, as every one will agree, are none other than the believing Christians.

As a final word on this subject let us look at 1 Pet. 3, 20, 21. St. Peter speaks of the souls saved at Noah's time. He does not say that the ark saved these eight, but he says they were saved by the water, "through water." For it was the water bore up the ark and its burden. So the very element that proved the destruction of the careless, worldly multitude proved the salvation of the eight. Now St. Peter, inspired of the Holy Spirit, calls this a "true likeness" of Baptism. Never was there a plainer word written in Scripture concerning the sacrament than that before us: "Which

also after a true likeness doth now save you, even Baptism" (one marvels that so many Christians read across that word and yet blithely deny that Baptism is a means of grace), "not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God through the resurrection of Jesus Christ." No outward, ceremonial ablution is this, having no further effect than to wash away filth of the body, but it has connected with the water through the Word of God the power to cleanse the conscience, to change it from an evil one to a good conscience that boldly appears before the throne of God. This power in Baptism has been certified and sealed through the resurrection of Jesus Christ. But we know that the good conscience is such only as has the assurance by faith that there is forgiveness of sins.

Do we see the replies to our questions? What does Baptism confer? If it saves, as this Word of God pointedly states, then it confers life and all that pertains to life and salvation. Whom does Baptism benefit? Again we have that in the "you" (or "us"), those to whom and about whom Peter is writing. Who they are appears from his salutation in the first verse of the epistle: "Peter, an apostle of Jesus Christ, to the elect." But the elect, as every Christian knows, are those that steadfastly believe in Jesus Christ as Savior even unto the end.

One cannot refrain from quoting Luther's Small Catechism in conclusion. There to the question, "What does Baptism give or profit?" he replies, "It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe, as the words and promises of God declare." And to the question, "How can water do these great things?" he answers, "It is not the water that does them indeed, but the Word of God that is in and with the water, and faith that trusts this Word in the water. For without the Word of God the water is simply water and no Baptism; but with the Word of God it is Baptism, that is, a gracious water of life and a washing of regeneration in the Holy Spirit."

Suffer an appendix to be added. The question may be propounded, "How do Christians look upon those that have been baptized?" It is impossible to look into the hearts of such. They therefore speak and believe of them that they are regenerated Christians until by word or deed they plainly show that they are unrepentant. This also holds true of little children. We bring them to Baptism in accordance with Christ's command, "Suffer the little children (Luke calls them "babes" Luke 18: 16) to come unto me, and forbid them not; for to such belongeth the kingdom of God." Since Jesus is no longer visibly present in the body here on earth as He was at that time, children cannot be laid in His arms as was then the case. But Bap-

tism offers to us an avenue of approach to Him for the little ones.

Lutherans believe and speak of children as being regenerated by Baptism, and trusting in the powerful working of the grace of God beyond our petty understanding, will continue so to speak and to believe until it be undeniably demonstrated that no wonder of regeneration has taken place or can take place. Since Baptism is a means of grace — as the Word says — and babes do have faith (David says, "Thou didst make me trust when I was upon my mother's breasts"; and our blessed Master said, "Out of the mouth of babes and sucklings thou hast perfected praise"; and again, "I thank thee, Father, that thou didst hide these things from the wise and prudent and didst reveal them unto babes"); therefore we take for granted and hope that each child so baptized is born again. We do not claim it is demonstrable, neither ought we to make the flat statement that it must be so; nor do we believe that Baptism works in magical fashion. Permit Luther to epitomize for us: "Thus we do in infant baptism. We bring the child in the belief and hope that it believes; and we pray that the Lord may grant it faith. But we do not baptize it upon that, but solely because God has commanded it." The Lord increase our faith and add to our knowledge of His truth! Amen.

S.

COMMENTS

"The Broken Spirit" In an editorial entitled, "The Broken Spirit of Methodism," The Western Christian Advocate voices the following complaint:

"Methodism has witnessed one of the greatest tragedies in her history. For some reason many stand by largely complacent, scarcely understanding the significance of what is happening. Apparently we are drugged. Some opiate has been administered. Who did it? Who was the physician? What did he administer? Who will answer? If we could really appreciate the situation we are now in, the whole church would be on its knees in sackcloth and ashes, crying out to God in heaven to save us from our present shameful lack of spirit, faith, devotion, sacrifice, and loyalty. What is the meaning of the 15 per cent cut in our benevolences? It has caused the recalling of over 200 of our missionaries, the dismissal of hundreds of native workers. Yes, it means almost the collapse of our missionary work. We have withdrawn our missionary enterprise from entire provinces. It has not apparently disturbed the great body of believing Methodists in America. We wonder why."

Indeed, a deplorable situation, and one not confined to Methodism. To attribute it entirely to any one cause, would be a mistake. Various causes may have worked together to bring about this result.

One of these may have been over-expansion. During the war we learned to "do big things in a big way." Under the obtaining conditions, it was easy for the government and for private agencies as well to raise

enormous sums of money. Nothing seemed impossible. Men began to think in terms of the world. Vast undertakings were begun. We know that business expanded far more rapidly than was possible by normal growth.

And church leaders, too, may have gone farther than was warranted by the forces behind them. Church work, after all, depends upon, and is limited by, the life of the individual Christian. It can expand soundly and progress safely only to the extent to which the **average** church member is willing and able to support it.

Business can be stimulated artificially. Efficiency engineering and high pressure salesmanship are able to produce results for a time.

They found their way also into the church. And there were results. Wisely and judiciously employed, efficiency engineering may have some value, but at its very best it can do no more than organize and direct life that already exists. It cannot produce life.

But life cannot continue indefinitely under high pressure. It will begin to break; and a reaction will necessarily set in.

Business is beginning to recognize this fact and to re-adjust itself accordingly; and churches suffering from over-expansion will find themselves compelled to follow the same course.

Another cause is indicated by the words of Scripture: "How can two walk together, except they be agreed?" In some of the large church bodies true unity in the spirit is wanting utterly, modernists and fundamentalists contending with each other within the same fellowship. As church work is an expression of faith, you can hardly expect a man to work and sacrifice for a mission or a seminary that he suspects of, or openly charges with, being unsound in doctrine. We have often wondered that churches have under such conditions been able to hold their own as well as they have in financing their missions and their institutions of learning.

Souls that are to be strong for sustained effort in the service of the Lord must be fed with the food that gives spiritual strength, the pure Gospel of Christ. This Gospel is undoubtedly preached by some in all Christian churches, and to such preaching is to be ascribed the true missionary spirit that still exists in the members. However, listening to prominent preachers of other churches, we have but too often found that they offered their hearers little more than the dry husks of human philosophy served in Scriptural language.

Only truly saved souls surrender themselves to the Lord in whose blood they trust for the remission of their sins; and such saved souls are interested in the **saving of other souls** and not in the work of **reforming an unregenerate world**.

But there is cause for complaint even where such conditions do not obtain. Not one of us who does not have to admit that he does not possess the missionary zeal the Lord has a right to expect of him; and they who labor for the Lord, especially they who are called to lead the brethren in this work, are to their sorrow compelled to say, "many stand by largely complacent, scarcely understanding the significance of what is happening."

Let us consider our own case. There has been no over-expansion in our work. Our Board of Missions has been almost too conservative. In fact, it has even been compelled to refuse to enter into promising fields.

Our building operations have, indeed, made special demands on us. It would have been a comparatively easy matter to take care of the "old debt" and the building of the seminary. But the rapid growth of Dr. Martin Luther College and the conditions there compelled us to vote \$325,000 for a new recitation hall and the remodeling of the old buildings in New Ulm even before the work at Thiensville had been begun. A special effort was required, that is true, but not an effort beyond our strength. We offer in evidence the fact that 253 congregations, city and country, large and small, old and new, have found it possible to raise their full quota.

There has been no cut in our current contributions; on the contrary, we have had an increase of about ten per cent from biennium to biennium.

But the debt which should have been paid long ago is still there, and our deficit is still with us. Even if our work has not suffered as greatly as did that of the Methodists, it has suffered and is suffering while it should be expanding and flourishing. And this, not through opposition from without but through the failure of those within to meet its needs. Let every one of us ask himself, What is the reason for this failure?

J. B.

* * * * *

A Pastor's Business A writer in the November number of the Atlantic magazine, an old clergyman of the Episcopalian persuasion, avers that the title pastor or rector does not fit the clergyman any more. Pastor means a shepherd, as bishop means an overseer over the flock. This, says the writer, is not our business now; the cure of souls has been lost in the turmoil of waiting on the table, looking after the earthly affairs of the church. As for being a rector, he does not govern or rule any more. He claims this to be true of all Protestant denominations. The only title that in his estimation fitly describes our position is the name of minister, a servant. This, of course, is an honorable designation. Christ, our Lord, was not ashamed of this name, neither was St. Paul. It accurately portrays our duties toward the Lord and the church.

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 for 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.

Still we believe that our informant is in error, when he assumes that the other titles do not also accurately describe the duties and labors that are laid upon us. We ministers are truly pastors, whose main duty and charge is the care and cure of souls. No other labors or duties of a secular nature should make us lose sight of this our most important work. All our preaching of the Gospel, our visiting the sick, our teaching in school and catechumen classes, in short all our dealings with our parishioners should be under this aspect, that we are trying to save souls. Of what use is churchianity in the sense of building up the membership or erecting fine church edifices, of gathering all manner of societies, if it all do not serve toward that one main end: the saving and caring for immortal souls. We believe that in our Lutheran Church circles this is still the leading motive of all our labors, whatever else it may be in other denominations.

The Church and its members in pulpit or pew should always bear this in mind. It is not well, as this clergyman suggests, that the pastor be made the main financial agent, secretary and treasurer of the congregation. In spite of the many irksome restraints and slowness of movement in church progress, it is yet best to leave the direction of temporal affairs, the financial management, in the hands of our laymen, who are generally better equipped for this labor than the pastor. The more the minister has his hands free to do the real work unto which he has been called, namely the care of the souls committed to him, the better will such a flock fare in the end. Z.

* * * * *

Papal Wisdom "It is contrary to the principles of

Christian education to send youths to lay or neutral schools from which Christian education is excluded. Such schools, indeed, are impossible in practice, because they soon degenerate into anti-religious schools. We, therefore, confirm our previous declarations and sacred canons forbidding Catholic children to attend non-Catholic, neutral or mixed

schools, by the latter being meant those schools open equally to Catholics and non-Catholics."

These words are part of an Encyclical Letter published recently by Pope Pius, the present head of the Catholic Church. However we otherwise condemn the doctrines of that Church as being unscriptural and in opposition to the true Gospel of Christ, we have no fault to find in the opinion here expressed. Anyone wishing to know what the Lutheran Church thinks of public schools may find this information briefly stated in the above quotation.

The Pope, of course, does not speak for the Lutheran Church. We would not wish him to do so. But we do not object to copying his words whenever he says something sensible. What he says concerning Christian education and public schools is not only sensible, but true. Let us consider it.

"It is contrary to the principles of Christian education to send youths to lay or neutral schools from which Christian education is excluded." — Probably only a very small percentage of people have even the haziest notion of what is meant by "the principles of Christian education." And if more of our Lutherans understood the expression, we would have more Christian schools. It is to be feared that many Christians have the idea which the editor of the New York Times expressed when, in commenting upon the Pope's words, he said: "In this State and in many others provision is made in the school program for excusing pupils so that they may at certain hours in the week attend upon religious instruction outside of the school."

One cannot help gathering the impression that the worthy editor supposes Christian education to be easily achieved by giving a child a few hours of religious instruction a week, while he is being educated in the public schools. And the fact that so many of our Lutherans are satisfied with such an arrangement seems to prove that they, too, think they are thus giving their children a Christian education.

Now it may be well and good to have our children vaccinated against small-pox by injecting a little serum into their arms, and sending them back to school. But let us understand once and for all that we cannot vaccinate our children spiritually by injecting a few Bible stories and a little Catechism into them once or twice a week, and then call that **Christian education**. It is true: half a measure is better than none; a few Bible stories are better than none. But do not call that Christian education.

To give a child a Christian education means, to send him to a school where the teachers are all Christians — and for us that means Lutheran Christians — where Christian geography is taught, and Christian history; where a child is taught to look at life from a Christian view-point; where a child is taught and **trained**, that is, where he is told what he must be-

lieve, and not left to choose whatever he wishes to believe. Public schools do not abide by the principles of Christian education. And, as the Encyclical goes on to say:

"Such schools, indeed, are impossible in practice, because they soon degenerate into anti-religious schools." Public schools are often called neutral schools, meaning that they teach no religion whatever. It is correctly stated to say that such schools are impossible in practice. But we would change the words "they soon degenerate into anti-religious schools." It is more truthful to say that they are **from the very beginning** anti-religious schools. If they do not give a child a Christian education, they give him an un-Christian education. There is no middle way possible, either for them, — or for you. If you send your child to a Lutheran parochial school, you give him a Christian education. If you send him into a public school, you give him an un-Christian education. Those are facts, fellow-Lutheran; you may argue about them, but you cannot evade them. And you will agree that giving your child an un-Christian education is a sin against your child and against God. The Pope admits it. Therefore he says:

"We, therefore, confirm our previous declarations and sacred canons forbidding Catholic children to attend non-Catholic, neutral, or mixed schools, by the latter being meant those schools open equally to Catholics and non-Catholics." Now of course we Lutherans do not want our children sent to Catholic schools. Neither can we forbid anyone to send his children to this or that school, in the sense in which the Pope forbids. But in another sense we must forbid each other, when God forbids, God commands you to give your child a Christian education. He therefore forbids you to do the opposite. And therewith he forbids you to send your children to a public school. Are these hard facts to face? Even hard to admit? For your Old Adam, yes. But not for the New Man in you. He will admit, and he will find a way for you to do what is right toward your child. Give him an opportunity with God's help to assert himself.

Your child needs a Lutheran parochial school. Christian, you who are a child of God and a New Man, give him one! And you who have no child, do not be selfish. Your fellow-Christian has children. Make their Christian education your business. It is your business!
E. S.

* * * * *

Fighting the Church Every little while the newspapers broadcast the halfbaked views of some obscure professor against the teaching and religious tenets of the church. All these wise men attack the church for having outlived its usefulness by clinging to outworn creeds. All of these enemies of the church of Christ have enthroned "Science"

as the modern Baal before whom they fall prostrate. Such is Dr. Jesse H. Holmes, professor of philosophy at Swarthmore College, and a Quaker. He and others of his ilk have sent out letters to thousands of people "scientifically minded" airing his godless views.

If we call attention to these scoffers here, it is not because we fear for the truth of God as revealed in His Holy Word, or that these self-appointed champions of falsehood can ever prevail; but for the reason that we are not to be lulled into a sense of false security. We have no more to do than to present the same old truths unto salvation to the world. The Lord will take care of His Church and His enemies. We have no need to despair. Men to-day are in need of the same Gospel of Christ and Him crucified as at any time before. Always these reformers are in great trouble to find another religion that shall replace the old and tested beliefs. As long as men are born in sin, in spite of all their strenuous denials, men can be saved from sin and its wages, death, only by the one Gospel of Jesus. Acts 4:12. He has said: "Lo, I am with you alway, even unto the end of the world." That is our never failing comfort.
Z.

THE AUGSBURG CONFESSION

The Edict of Worms, 1521, which condemned and outlawed Luther and his teachings, was enforced in some Catholic territories, and the followers of Luther were persecuted, some of them dying as martyrs to the truth. But the faithful witnesses had not been silenced. They continued to preach and write, and the Gospel spread rapidly. Germany was divided on the issue of religion, and the friction between the two parties made itself felt more and more.

Emperor Charles V, being busy in politics and engaged in war against France and the Turks, did not find time to give the affairs in Germany his attention. The differences were discussed at Spires in 1526, the Diet adopting the resolution, "that each one is to rule and act for himself as he hopes and trusts to answer to God and the Imperial Majesty." This agreement, which was to remain in force until another diet would take up the matter, gave the Evangelical a measure of freedom, particularly in the Evangelical territories.

Later, however, Charles set aside this decree, ordering the Estates to execute the Edict of Worms. Even some Catholic princes felt the injustice of this order, but others welcomed it. At the Diet of Spires, 1529, a papistic majority was able to bring about the adoption of resolutions to this effect: The Edict of Worms is to be observed till the meeting of another general council; where it has already been adopted, no estate shall be permitted to make a change in religion; they who have accepted the "new doctrine" and who fear revolt in case it should again be renounced, shall at least as far as this is humanly possible

refrain from introducing further innovations; the mass is not to be abolished, and Catholics shall be free to practice their religion, no one being permitted to turn to the teachings of Luther; the Sacramentarians are to be banished from the country, and the Anabaptists put to death; the preachers are to teach the Gospel only according to the interpretation approved by the Church.

Against this decree the followers of Luther entered a solemn protest on April 19th, declaring that they could not submit to it without denying their Lord and Savior Jesus Christ and His Holy Word. "In matters concerning God's honor and the salvation of souls," they declared, "each must for himself stand before God and give account, so that therein no one can excuse himself by the action or resolution of others, either more or less."

On April 25th, they prepared an appeal to the Emperor. Charles had been victorious in France, and the differences between him and the Pope had been adjusted, the Emperor being pledged to "return the heretics in Germany to obedience to the Pope." The bearers of the protestation and the appeal were received very unkindly and even placed under arrest. Finally the Emperor gave them a written reply to the effect "that the Protestants are to accommodate themselves to the decree of the Diet, for the majority must rule; and they of the majority also are Christians who do not want to act contrary to their conscience."

This ungracious reception of the protestation and the appeal of the followers of Luther gave them sufficient cause to feel very apprehensive of the future. The Catholic princes had drawn together to defend the "old faith" and to enforce the Edict of Worms. Now Philip of Hessen proposed a political alliance for the defense of their cause of all those who had left the Church of Rome.

Luther and his associates were opposed to this plan. They urged that force must not be employed in the defense of the faith. And as to a union with the Zwinglians, they declared that in a matter pertaining to the faith only they can confess and battle together who are truly one in the faith. In his endeavor to unite all the opponents of Rome, Philip insisted on an attempt to bring the Lutherans and the Zwinglians together. The Marburg Colloquy was held October 1-3, 1529; but it revealed that the two groups were indeed not one in the faith.

Luther continued to oppose the plan of Philip of Hessen, declaring that no estate had a right to enter into an alliance or war against their emperor. In a letter to the Elector he writes:

We would rather be dead ten times over than have our conscience burdened with the thought that our Gospel has been the cause of bloodshed or harm, because we should rather be they who suffer and who do not revenge themselves. That

Your Electoral Grace is endangered through this cause, does not matter. Christ our Lord is mighty enough and well able to find ways and means that in this danger Your Electoral Grace suffer no harm; he can bring to naught the counsels of godless princes. But in this manner Christ, as is but just and necessary, proves us whether or not we take his Word seriously and believe it to be sure truth. For if we want to be Christians and inherit everlasting life, we cannot be better off than our Lord with all his saints was and now is. The cross of Christ must be borne; the world will not bear it but wants to lay it on others; so it is indeed left to us Christians to take it up, if it is not to lie idle and be utterly disregarded. If we but believe and pray, God will not permit harm to befall us. For we are assured, and it has been made manifest to us by the help of God has hitherto afforded us, that the cause is not ours, but God's very own. That makes us bold and comforts us. Therefore I most humbly pray and admonish Your Electoral Grace to be of good cheer and unafraid in this peril; God willing, we shall with our prayer and supplication to God accomplish more than they with all their arrogance; only let us keep our hands clean of blood and of wickedness. And if the Emperor will, against our expectations, pursue the matter further and demand that we be surrendered to him, we will, with the help of God, appear voluntarily and will not expose Your Electoral Grace to any further dangers. For Your Electoral Grace is not to defend my faith nor that of any other man nor is it possible to do this, for every man must himself defend his own faith and believe or disbelieve not at the risk of another but at his own.

When the danger drew nearer, Luther was asked what they should do in case the Emperor would make war on the Protestants. Luther advised to surrender land and people to him and to refuse him obedience only if he should demand that the princes persecute, kill or banish, their subjects on account of their faith.

Thus our fathers shunned the use of carnal weapons and in childlike faith commended the cause of the Gospel to the protecting hands of their God, ready to do and to suffer according to his will; and we, the children of the Reformation, may well learn this lesson from them: "Thus saith the Lord God, the Holy One of Israel, in returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

The time had come. On January 21, 1530, Emperor Charles V issued a proclamation announcing a diet to be held at Augsburg, to be opened on April 8th. This proclamation came from Bologna, where Charles, three days later, was crowned by Clement VII.

This diet was not to confine itself to the political affairs of the realm. The proclamation stated:

The diet is to consider furthermore what might and ought to be done and resolved upon regarding the division and separation in the holy faith and the Christian religion; and that this may proceed the better and more salubriously, (the Emperor urged) to allay divisions, to cease hostility, to surrender past errors to our Savior, and to display diligence in hearing, understanding, and considering with love and kindness the opinions and views of everybody, in order to reduce them to one single Christian truth and agreement, to put aside whatever has not been properly explained or done by either party, so that we all may adopt and hold one single and true religion; and may all

live in one communion, church, and unity, even as we all live and do battle under one Christ.

The Elector of Saxony was urged to appear on time and warned that, if he should not appear, the diet would proceed as if he had been present and had assented to its resolutions.

J. B.

CONCERNING OUR ENGLISH HYMNAL

Negotiations with the Missouri Synod have led to an agreement to begin work on the preparation of a new English Hymnal for the entire Synodical Conference.

Pursuant to the resolution adopted by our synod last August, President Bergemann, after consultation with the Board of our Publishing House, appointed Prof. John P. Meyer and the undersigned as a committee to represent our synod on the Joint "Committee on Hymnology and Liturgics," which met January 3rd in Milwaukee.

It is not the object of this committee to turn out a new hymnal with the greatest possible speed. The need is not so urgent as it was years ago when the first hymnals were published. Our present hymnals will answer their purpose for quite a number of years.

At the meeting of January 3rd, our representatives found themselves in full accord with the brethren of the Missouri, Norwegian and Slovak Synods on general principles, and the work has been organized so as to insure steady progress.

A book such as desired, which shall fill all reasonable requirements for generations to come, demands long, patient, thorough research and deliberation. Tentatively, the year 1939 has been set for the publication of the book.

The work done in recent years by the Moussa Committee and correspondence received by them as well as similar material in the hands of the Missouri brethren will no doubt prove very helpful.

Further suggestions and cooperation on the part of interested brethren will be highly welcome.

In consideration of all this and in accordance with the instructions received by the Joint Synod in August of last year, the Publishing House Board deems it best to leave our "Book of Hymns" intact.

Some of the proposed alterations and additions are good, but none of them are highly essential or urgent. In general, the book is giving good satisfaction as it is, to the many churches who have introduced it or are introducing it, within and without our synod. Any improvement in the nature of patchwork, resulting in annoyance and confusion, would be of questionable value.

For the convenience of pastors and others, a "Hymnal Guide" in pamphlet form is now in preparation. It will suggest the most suitable hymns for each Sunday in the church year and special occasions,

giving due prominence to those of particular value, which should be used oftener than others. This may prove to be of far greater practical advantage than any of the proposed alterations and supplements.

Some churches have put off the introduction of our "Book of Hymns," awaiting more definite information concerning a possible revision. They should no longer hesitate. It is in the interest of the Northwestern Publishing House from the viewpoint of good business as well as in the interest of the synod and each individual congregation from the viewpoint of the work of the church, to continue with what we have until there shall be something of unquestioned permanent value to take its place.

We must bear in mind that no hymnal has ever yet been produced which satisfied all possible demands. Considering that the new inter-synodical committee is given plenty of time for thorough work, we may indeed expect a superior product. But even so, it will not be introduced over night. It is safe to predict that many more editions of our present hymnal will be printed before it will be forced off the market, and that the synod will authorize no alterations.

The Board of Northwestern Publishing House trusts that this communication will be received with general approval.

O. Hagedorn.

A COLORED YOUTH'S QUESTION ANSWERED

A colored youth one day addressed a missionary in great agitation of mind, and said: "Is it true that we colored people cannot enter heaven?" The poor fellow, who never had the blessing of Christian instruction, labored under the false impression that the good Lord draws a color line in heaven, and colored people, therefore, need not expect a better life in heaven. The missionary answered him: "No, that is not true for we read, John 3:16: God so loved the **world**, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Christ did not say: I am the light of the **white** world, neither did He say: Suffer the little **white** children to come unto me; nor does He say: Love thy **white** neighbor as thyself. Jesus is the Savior of the world. Christ suffered and died on Calvary's cross for the **world of sinners**, whether they be black or white, rich or poor, learned or illiterate. Though they all are great sinners, yet Jesus is a **greater** Savior. The Son of Man is come to seek and save that which was lost. Believe in Jesus and accept Him as your Savior from sin, and you shall certainly enter eternal life."

The youth was very much impressed. No one had ever told him that. When he had been told that Jesus really wanted him as His own, he requested the missionary to tell him more of Jesus and His love. The Lord blessed the words spoken for his instruction

and encouragement. He soon asked to be baptized. The colored youth had found his Savior, given him by a gracious and merciful Father, that he might not perish, but have everlasting life. If this colored youth remains faithful unto death, his faith then shall be changed into sight. This is certainly true. Revelations 2:10.

E. A. Duemling.

"HIS TITHE"

A True Narrative

Martin Black was a man of God whom some folks called narrow because of certain of his views. But, in spite of what folks had to say about him, he was always true to his convictions — convictions that came to him after careful thought and prayer. He was somewhat slow in arriving at conclusions, but having arrived, he could not be moved. He had always held that God had His way for conducting the financial as well as the spiritual affairs of His church, and because of this particular belief of his, Martin Black had met with trouble many times and was greatly misunderstood. He was a quiet, lovable Christian gentleman, faithful in attendance at all of the means of grace; a man of prayer and a careful reader of the Word of God. He was converted in his youth and joined the Trinity United Brethren Church in Madisonville, Pa. He being very wealthy the question arose as to how to meet them came a faithful worker, discharging his duties as an official in a very acceptable manner.

Rev. Joseph T. Young knew that in Brother Black he had a devoted, consecrated worker. He felt free to ask Martin to do any service or work, and was always sure of a ready response, and knew that the work would be done promptly and in the best possible way.

Now it so happened that the Trinity Church needed repairing very badly. The entire church needed to be renovated. All of the members of the church were agreed that extensive improvements were required. A Committee was therefore appointed to proceed with this work. Of course this proposed repairing and improving meant the expenditure of money, thousands of dollars, and as no member of this church was considered very wealthy the question arose as to how to meet these obligations and how in the future to pay off the debt that would surely be incurred in making the needed improvements.

Mrs. Martin Black was a wide-awake, aggressive Christian woman, pleasant, kind and lovable. She was a hard worker in the church, deeply interested in the Ladies' Aid Society and other organizations. As is often the case, the greater part of the responsibility for raising the funds to pay off the contemplated improvements was assumed by the Ladies' Aid Society. Mrs. Black had just been elected President of this organization. She therefore immediately made her

plans, and placed them before the Society for their approval. With a hearty response from all the members, and with a determination to work, the plans were adapted.

One Sunday morning the pastor was making his announcements, and among these read this one: "The Ladies' Aid Society will hold a bake sale on Thursday evening in the Church. Pies, cakes, candy and other things good to eat will be offered for sale. Let all be present and aid in this worthy cause."

Brother Black heard little of the sermon that Sunday morning. He was lost in thought. He kept asking himself the question, "Is this God's method for raising funds for the Church? And if God's approval is upon this method, is there not a better way?" Finally, he came to the conclusion that it was not God's method, but that God had a far better plan to finance the work of His Church. But Brother Black was not a man to quickly and rashly force his convictions on others.

A few Sundays later, Brother Black on entering the church noticed the Bulletin Board on the outside of the church and read the following:

Sunday, June 10th
 Sermon Subject 10:30 A. M.
 "The Joy Of Giving"
 Sermon Subject 7:30 P. M.
 "Stewardship"

Special Notice
 Ladies' Aid Supper on Thursday Night
 Good Things To Eat
 A Good Time In Store For All
 Food — Fun — Amusement
 You Are Invited — Come!

He entered the church, listened to the morning message. He went again that evening and listened on the great subject, "Stewardship." His convictions were now strengthened by the Pastor's message that Lord's day, all the way home and until late into the night he heard the Pastor's remarks: "God gave His best. His own dear Son. Should we not in return give our best?" "God has given us all we have. Should we withhold anything from Him?" "The cattle on a thousand hills are His; the earth is the Lord's; the gold and silver in the bowels of the earth belong to Him. He owns it all, but desires that we give Him out of a cheerful heart that which He has entrusted in our care."

Now the question that faced Brother Black was, how shall I lead others to see things as I see them? And then, a peculiar idea came to him. Yes, he would do it, perhaps it would accomplish what he desired.

That very week that followed, the Pastor received the following letter by mail: "Dear Friend: You are invited to attend a bean soup supper at the home of

Martin Black on Friday night. The proceeds of this supper will go towards the purchase of a new carpet for the parlor and a new bureau for the living room. Price of supper, 10 cents." He read and reread this very peculiar notice. Every member of the Ladies' Aid Society received a similar notice. Poor Mrs. Black knew nothing of this coming event!

The next day the Ladies' Aid met at one of the members' homes, and the novel idea of Martin Black was discussed. Mrs. Black heard for the first time of the unique plan her husband had conceived whereby a new rug and new bureau were to come into her home. She was shocked at the idea! Whoever heard of such a thing! Did not her husband have ample funds with which to buy these articles? And now such a disgrace, begging from others to secure a rug and bureau for her home! Filled with shame, Mrs. Black left the meeting, determined to find out from Martin if this were just a joke or what it all really meant. That night, at the supper table, Martin began the conversation, for Mrs. Black had purposed to wait until after the evening meal to discuss this affair.

"Dear," he began, "how many beans should go in a 10 cent plate of bean soup so as to leave the seller of the soup a profit of 6 cents on a 10 cent plate?" Mrs. Black smiled and said, "I see it all now. You are having a great deal of fun in this little affair. Those notices you sent out were just for the purpose of having a little innocent pleasure." Martin looked very sober and replied, "No, no, dear. I am in earnest. We need a new rug and a bureau and while we have money and could buy these articles, yet a bean soup supper is just the thing to raise the funds. Our friends will all be here. Do you think eleven beans in a 10 cent plate are enough?" "But, Martin," she replied, "surely you do not mean it. We are not beggars. We are not poor. Come now, tell me, why did you do such a thing? We do not have to depend on charity to furnish our home. I was made ashamed today at the meeting when the matter was brought up. Why, I even understand that you sent a notice to the Pastor. Why did you do it?"

Martin looked more serious than ever, and replied, "It is very true we could buy these articles but I have come to the conclusion that if the church can use these means to raise funds for God's house I can do the same thing to raise funds for necessary things in my home. I am not poor, you say. True, I am not. But, my dear, neither is God poor. The earth is His; the cattle on a thousand hills belong to Him; the gold and silver in the bowels of the earth belong to Him. He does not need anything we have. Yet we go ahead assuming that God is a beggar and must depend on charity from the outside to beautify His house." Mrs. Black was beginning to see her husband's argument. "Martin, then you will not go

through with this supper? Call it off, and go and buy these articles." "But, dear, how shall I do so?" "Why," she responded, "you have the money and can take it for that purpose." Martin Black was winning his point. "Now, listen, dear, you are President of the Ladies' Aid Society. I will call off my bean soup supper if you will make a proposition to your society." She said, "I will. What is your proposition?" Martin was all smiles. "It is simply this, that you try a better plan for raising funds for the improvements at the church. That you try God's method." "But," she said, "what is wrong with our plans?" "Listen, just try this method and see how it works. If it does not work, I will join your organization in its plans for raising funds." Mrs. Black consented to hear the plan. "That the Aid begin at once to practice Stewardship, not only of time, talent and ability, but also of money. That they try God and prove God, according to Malachi 3:10." Mrs. Black reached for her Bible and read that verse. "Well," she said, "I will try it and endeavor to get the other members to join me in the proposition."

The morning's mail carried this notice to the Pastor and to the members of the Aid, "Martin Black is obliged to cancel his plans for the Bean Soup Supper on Friday night. You are, however, urged to be present at his home that night on important business."

Friday night came and all the members of the Society as well as the Pastor were present at Brother Black's home. As they entered the parlor, they crossed the beautiful new rug and on entering the next room, beheld a beautiful new bureau.

After all had been seated, Brother Black began to sing, "Take my life, and let it be, consecrated, Lord to Thee. Take my silver and my gold, not a mite would I withhold." Then Brother Black asked the Pastor to lead in a word of prayer. At the close of the prayer, Martin arose and said, "Friends, Mrs. Black has a proposition to make to you at this time." Mrs. Black arose and began to read from her Bible, Malachi 3:10. All listened attentively. Then she said, "I want to say to you as President of the Ladies' Aid Society that I feel we should try a better plan for raising funds for the improvements at the church. We will need \$7,500 to improve and renovate our church. Mr. Black and I are going to take God at His word, we are going to try Him and prove Him, and I want to know how many of you will go with us and use this method for a year?" To her surprise, one dear sister arose and said, "Oh, I am so glad for such a suggestion. Count on me." All entered into the new plans. The Pastor was happy, but felt perhaps the plan would not work out as well as Martin Black had hoped.

One year later the Trinity Church had its great re-opening day. The Pastor had timidly suggested the Sunday before that at least \$500 in cash ought to be

placed on the altar for the Lord on opening day. To his complete surprise at the close of that day, \$2,340 in cash had been placed on the altar as a love offering to God for His blessings in leading them in repairing and improving His house. In less than three years the church was free of debt.

The happiest man in the entire church was Mr. Martin Black who had a peculiar conviction that God had His own method of financing the church, — His Church.

Rev. Joseph T. Young told the secret of the Church's success in financial matters some time later at a Sunday evening service. He told how the spiritual life of the Church had been quickened and deepened. He told how the financial condition of the Church was better than it had ever been. He told how sixty-nine of his members had pledged themselves to give God His Tithes. Then he read the following:

There was a church in our town,
Which thought 'twas wondrous wise,
It tried to pay expenses
By selling cakes and pies;
But after years of trying
That plan to raise the cash,
The folks got tired of buying
And the whole thing went to smash.

There was a church in our town,
And it was wondrous wise,
It always paid expenses
By simply paying tithes;
For when 'twas found the tithe did pay,
It seemed so very plain,
Forthwith 'twould have no other way,
Not even once again.

At the close of the service, the congregation sang, "Praise God, From Whom All Blessings Flow."

Martin Black, the man of deep convictions, the man of prayer and faith, had honored God, and the Scripture was fulfilled, "Him that honoreth Me, I will honor."
—The Gospel Message.

HOW IS YOUR DIET?

Doctors tell us, "What we eat we become." The food we eat leaves its impress upon the body. Of the early Puget Sound Indians it is said, their bodies fairly reeked of fish, because of their diet which was predominantly salmon. It is possible to build, it is also possible to ruin our body through the food we eat. One of the important lessons in life is to learn to satisfy the cravings of the stomach intelligently. Sensible dieting is a step in this direction.

The food on which the soul feeds, is of no less importance than that which we take into our stomachs. The fact that many people seem to endure the hunger of the soul better than bodily hunger and seemingly thrive on little or no spiritual nourishment, does not

alter the matter. The human soul is a restless, uneasy, hungry thing. It wants rest, peace, satisfaction, contentment. All men strive for this end consciously or unconsciously, though many go about it in a most unreasonable manner. They starve and dope their souls. What a pitiful testimony of a starving or dead soul, when the level of a man's conversation never rises above the weather, small politics, amusements, clothes and food. What a fallacy to believe that the soul is well nourished and thriving, simply because it is crammed full of the effusions of man's wit and wisdom in the sphere of literature art and science. Things we eat may be very pleasant to the taste, without having any food value whatsoever. A shipwrecked sailor may even satisfy his craving for food temporarily by making soup of his leather shoes. But such a diet does not build strength and vitality.

When the hungry Israelites yearned for the flesh-pots of Egypt, the Lord satisfied them with flesh and bread from heaven. The heavenly Father also has compassion on the spiritual hunger of his human family. He has provided heavenly manna for starving souls in His life-giving and life-sustaining Word. In the likeness of human flesh, that living Word came and dwelt among men in the person of Jesus Christ. Embodied in the Gospel and the Sacraments, that Word of life is still the only life-giving and life-sustaining food for our souls. It brings peace and satisfaction to the human soul, bringing it into communion with Him who is the source of all life. It brings forgiveness of sins, and where there is forgiveness of sins, there is everything that can bless and sustain the soul. Abundantly has the Lord provided this heavenly manna for us. By the preaching of the Gospel, he guards against any dearth of soul food, and our church services are His invitation to come and be satisfied. It is true, that husks are sometimes offered from pulpits in the name of the Lord of life. But many faithful stewards of God distribute the Word of Life to hungry souls. Added to this, we enjoy the privilege of delving in the Word personally. We need not wait for any intermediary to bring us the Word of life; we are encouraged to open our Bibles, to search and take to our hearts content. The Lord promises to lead us through the Gospel, as a shepherd leads his flock o'er fertile vale and dewy mead. As the manna of old, so the bread of life to-day lies before us in great abundance, by the mercy and compassion of our God. It is ours for the taking.

But the perverseness of human nature manifests itself to-day also, as it did of old. The Israelites tired of manna and many seem to tire of the Gospel fare which our church offers. Because the church does not entertain and fascinate, they lose interest. They have a jaded and perverted spiritual appetite. They forget that church is a place of worship and not of entertain-

ment. In our services we have communion with Him who alone sustains and keeps our life. It is to be feared that people who neglect public worship also make little use of the Word of life in their homes, though they would sometimes have us believe to the contrary.

We need a strong body and we need a strong and healthy soul for our march through life. Only a strong soul can overcome in the many battles of life, only a strong soul can endure in the final crisis. How is your diet? Do you avoid the heavenly manna as some avoid fats and starches? Does your life and conversation show that you are daily storing up strength and vitality from the Word of life? Build well bodily and spiritually.

—W. L. in The Evangelist.

DOES CITY MISSION SHOW RESULTS?

"I want to do something for that organization which made it possible for you to bring God's Word to me and thus bring me back to the Lord. To show you that these are not empty words I give a thank-offering of thirty dollars to your Mission Society." Thus spoke one of the "boys" entrusted to the pastoral care of the city missionary at the Veterans' Hospital at Fort Snelling, Minnesota. After the peaceful departure of the former service man, the mother expressed her gratitude in a letter in the following words: "I am writing to thank you, oh so much, for your great kindness to my son Walter in guiding him through the Holy Spirit back to the Way that leads to heaven. This has been a great comfort to me. He was a child of many prayers and had been given to God in Baptism and by profession and 'none can pluck them out of my Father's hand.' I thank you most sincerely for your help and comfort to him in his last hours. I pray that you may have the joy of bringing to righteousness other boys in the hospital."

A patient in another hospital was instructed and confirmed. She is happy over the certainty of salvation she has through faith and every week lays aside twenty-five cents of her meager funds to give the City Mission Society one dollar each month.

— Messenger of Hope.

A shrewd, worldly agnostic and a Christian clergyman sat at the same table in the Pullman dining car. They were waiting for the first course at dinner, Hudson River fish. Eyeing his companion for a moment, the agnostic remarked, "I judge you are a clergyman, sir?" "Yes, sir; I am in my Master's service." "You look it. Preach out of the Bible, don't you?" "Of course." "Find a good many things in the Old Book that you don't understand—don't you?" "Some things." "Well, what do you do then?"

"Why, I simply do just as we do while eating this delicious fish. If I come to a bone, I quietly lay it on one side, and go on enjoying the fish, and let some fool insist on choking himself with the bones." The agnostic was silenced. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." —Selected.

OBITUARY

One of our brother editors on the staff of the Northwestern Lutheran, Pastor John Jenny, has suffered an acute loss, — the summons of death has called his faithful helpmeet from his side. The call, coming, as it did, after a long and trying sick-bed, and directed to one who had with patient longing awaited it, — was indeed one of blessed deliverance.

Mrs. Bertha Dammann Jenny was born November 12th, 1863, at Milwaukee, and was the oldest daughter of Pastor Wm. Dammann and his wife Emma Streissguth Dammann. Her childhood was spent at Milwaukee where she received her school training and was later confirmed at St. Jacobi's, the church which was founded by her father about fifty-six years ago. Entering wedlock with Pastor Jenny on August 28th, 1885, her way of wifely duty led her first to Tomah, Wis., for a seven years' stay, then to West Duluth, Minn., for one year, and finally to Milwaukee to the church of her childhood days for a period of thirty-six years. Her life as wife and mother was one of self-sacrifice and willing service; her fountain of strength was the grace of Him who had redeemed her, who guided her footsteps on life's pathway, and who finally by a blessed end took her to Himself in heaven. The hour of release came to her on January 22, 1930; thus the sum of her earthly sojourn was 66 years, 2 months, 10 days.

Her next of kin beside her husband are, five children (Herbert, Lydia, Adele, Hildegard, Gerald), two sons-in-law, two daughters-in-law, eight grandchildren, three brothers, three sisters.

On the 25th of January the mortal remains of the deceased were with due Christian rites committed to their last resting-place on Pilgrim's Rest Cemetery at Milwaukee. Services at the parsonage were conducted by Rev. Emil Schulz, assistant pastor of St. Jacobi. On their conclusion the body lay in state in the church till 2:00 o'clock, when public services were held, Pastor Walter Hoenecke officiated in the German and Pastor J. Brenner in the English language. A children's choir and a mixed chorus took part in the services at the church. Members of the Church Council bore the remains to the place of their last rest.

God bless the grief of them that sorrow to the end of a blessed reunion in heaven!

G.

FROM OUR CHURCH CIRCLES**Winter Conference of Twin Cities**

The Winter Conference of the Twin Cities and surrounding territory meets at the Trinity Church, St. Paul, Minn. (A. C. Haase), on the 25th and 26th of February.

Exegetical Paper: C. S. Mundinger.

Lenten Series: A. W. Koehler.

Sermon for Criticism: Carl F. Bolle; Critic: C. G. Seltz.

Proper Keeping of Lent in Church and Home:

Confessional Address: S. E. Lee.

First meeting Tuesday at 10 A. M.. Confessional and Holy Communion Wednesday morning.

Wm. Petzke, Sec'y.

Eastern Pastoral Conference

The Eastern Pastoral Conference will meet in Good Hope Church, Rev. C. Bast, Tuesday, February 25th.

German services with Holy Communion at 10 A. M., and then exegetical papers. Preacher: C. Otto (J. Karrer).

Notice: Please inform the local pastor whether you are coming or not. E. W. Tacke, Sec'y.

Southeastern Conference of Michigan

The Southeastern Conference of Michigan convenes on February 25th and 26th with Rev. O. Peters at Wayne, Mich.

Essays: I Believe the Forgiveness of Sins, Rev. K. Krauss; Exegesis on Titus 2 and 3, Rev. H. Richter and Rev. H. Zapf.

Sermon (English): G. Luetke, G. Schmelzer.

Confession Address (German): H. Heyn, H. Zapf.

Pastor Peters will be pleased to receive your announcement. J. H. Nicolai, Sec'y.

Pastoral Conference of the Northern District of Michigan

The Pastoral Conference of the Northern District of Michigan will convene from the 25th to the 26th of February at Zilwaukee, Mich., Rev. Aug. Kehrberg, pastor.

Opening service at 9:00 A. M.

Papers: Was ist das Reich Gottes? L. Meyer; Mk. 16:20: Die mitfolgenden Zeichen, die das Wort der Apostel begleiten, O. Eckert, Jr.; Die Taufe als ein Gnadenmittel in ihrem Verhaeltnis zur Beschneidung, Fr. Cares; The Forces That Are Sapping the Life of Our Church, N. Naumann; Das letzte Passahmahl nach Joh. 13:1; 13:29; 18:28; 19:14 u. Lk. 22:7-15, J. Zink; Eine Reihe von Texten und Dispositionen fuer die Passionszeit, G. Wacker. Other papers by A. Kehrberg, Teacher Rudow, W. O. Weissgerber, K. Krauss, Prof. Schaller.

Confessional Sermon: W. Weissgerber (G. Wacker).

Sermon: O. Hoenecke (A. Hueschen).

Kindly announce! C. J. Kionka, Sec'y.

Appointment

The Rev. Herbert Kirchner, 614 East St., Baraboo, Wis., is herewith appointed Visitor of the Southern Division of the Southwest Conference.

J. G. Glaeser, President.

Installation

Authorized by President J. Witt, I installed Rev. Wm. R. Huth as pastor of Zion Evangelical Lutheran Church at Colome, South Dakota, on the 3rd Sunday after Epiphany. Rev. R. W. Bittdorf assisted.

Address: Rev. Wm. R. Huth, Colome, So. Dak.

Wm. P. Holzhausen.

Wedding Anniversary

On Sunday, December 29th, Mr. and Mrs. Gustav Klump were by the grace of God privileged to celebrate their golden wedding anniversary. The undersigned spoke on Psalm 116:12-14. L. F. Karrer.

Pipe Organ Dedication

The fourth Sunday after Epiphany (February 2, 1930) Trinity Lutheran Congregation of Milwaukee, Wis., dedicated a new two-manual, electro-pneumatic Wangerin Organ to the service of the Lord. This instrument has 14 stops with chimes. The chimes are a donation by the Ladies' Aid. Undersigned delivered two sermons (a German and an English) for the dedication service based on Neh. 12:27, and Ps. 87.

In the evening a sacred concert was given by Mr. Arthur Bergmann and his Choristers.

Acknowledgment and Thanks

The Apache Indians at the Cibecue Station of our Apache Mission were remembered at Christmas time with gifts from the following:

Pastor A. E. Schneider, R. 2, Fremont, Wis.; Farmington Ladies' Aid, Osceola, Wis.; Walter Hohenstein, Lake City, Minn.; J. W. Wirth, school children, St. Paul, Minn.; Pastor A. Schultz, Milwaukee, Wis.; Pastor Brandt, Ladies' Aid, Appleton, Wis.; Pastor Christ A. F. Doehler, Ladies' Aid, Escanaba, Mich.; Pastor W. H. Lehmann, Libertyville, Ill.; Pastor Karl A. Nolting, Frontenac, Minn.; L. Luedtke, Pigeon, Mich.; Mrs. A. Petermann, Newburg, Wis.; Ladies' Aid, Stephenville, Wis.; Melodia Choir, W. H. A. Manthey, Dir., Kenosha, Wis.; Mrs. Mary and A. L. Kosanke, Weyauwega, Wis.; Wm. J. Rudow, school children, Owosso, Mich.; Y. P. S. Brownsville, Wis.; B. H. Boese, New London, Wis.; Emanuel Congregation, New London, Wis.; St. John's, Minn., and Potsdam Y. P. S. Elgin, Minn.

A few packages came with names erased or entirely without names. Should proper acknowledgment fail to appear please notify the undersigned.

May there be laid up for you treasures in heaven!

Arthur C. Krueger.

Whiteriver Station of our Lutheran Apache Mission is indebted to the following kind friends for all gifts distributed at this place during the holidays just passed:

Wisconsin: Ladies' Aid, St. Peter's Lutheran Congregation, Sawyer; Mrs. Wm. Ristow and daughter Mona, Fond du Lac; Willing Workers, West Salem; Trinity Sunday School, Watertown; Rev. W. Gieschen, Milwaukee; Rev. Th. Brenner, Appleton; Mrs. H. J. Schroeder, Strum; Mrs. C. Haeffner, La Crosse; Lutheran Ladies' Society, Columbus; Miss M. Biefernicht, Wauwatosa; Congregation Member, Manchester; Rev. E. Duerr, Milwaukee; Mrs. Emma Hellebrann, Neenah; Miss Marie Abellmann, Watertown; Mrs. A. F. Weber, Milwaukee; Mrs. B. Ohde, Milwaukee; Ladies' Aid, Grace Church, Milwaukee; Miss E. Kuhn, Milwaukee; Brownville, Y. P. S.; St. James Ladies' Aid, Cambridge; John F. Laubenstein, Fredonia; Mrs. Fred. Dinse, Milwaukee; Miss Emily Andrae, Milwaukee; Individual Members, Lomira; Miss Minnie Baer, Milwaukee; Miss Lena Lang, Appleton; Miss Julia Rosenbaum and friends, Fond du Lac; Miss Alvina Behnke, Appleton; Church of Divine Charity, Milwaukee; Miss Martha Hoyer, Appleton; Miss Irene Miller, Appleton; Ladies' Aid, Zion Luth Church, Peshtigo; Ladies' Aid, Trinity Lutheran Church, West Mequon; St. Paul's, Ev. Luth. Church, Tess Corners; St. Paul's and Friedens Church, Cataract; St. Mark Ladies' Society, Watertown; Ladies' Aid, St. Paul's Church, N. Fond du Lac; Ladies' Aid, Wisconsin Rapids; Ladies' Aid, St. John's Church, Rice Lake; Bethany Congregation, Bruce; Mrs. P. H. Sprengling, Cleveland; Ladies' Aid, Baraboo; Ladies' Aid, Lowell; Miss Anna Vanerdt, Milwaukee; school children, First Lutheran Church, La Crosse; Ladies' Aid and other members, St. Stephen's Lutheran Church, Beaver Dam; Individual Members, Congregation of Rev. Brockmann, Waukesha; Marg. Handlos, Milwaukee; Ladies' Aid, Doylestown; Ladies' Aid, Fountain Prairie; Elenora Letrich, Columbus; Ladies Aid, Fountain City, Rev. A. Vollbrecht; Ladies' Aid, West Bend; Rev. R. Ziegler, West Salem; Mrs. Wm. Rosentahl, West Allis; Herman Lawrenz, Lomira; Dietrich Geiger, Menomonie Falls; Mrs. Aug. Manthey, Pardeeville; Congregation Mindoro; Rev. M. A. Zimmermann, Mindoro; Mrs. R. Schumann, Milwaukee; Rev. G. Kobs, Kendall; Rev. Baumann, Neillsville; Miss E. Brenner, Milwaukee; Mrs. O. P. Klein, West Bend; Bible Class, St. John's Church, Milwaukee; Mission Sewing Circle, Kenosha; Marcella Voigt and friends, Milwaukee; Frank Keller, Cochrane; Rev. P. Monhardt, Wilton; Grace Ev. Luth. Church, Pickett; Dorothy Rosenberg, Milwaukee; Mrs. Geo. Ernst, Milwaukee; Miss S. Kammuller, Fountain City; Mary Dressendorfer, Fountain City; Rev. H. J. Diehl, Lake Geneva; St. Paul's Ladies' Aid, Fort Atkinson; Mrs. G. E. Guell, Fond du Lac; Mrs. M. Schuster, No. Freedom; Siloah Choir, Rev. P. Burkholz, Milwaukee; Rev. E. Ph. Ebert, Milwaukee; R. Blankenhau, Milwaukee.

Minnesota: St. Matthew's Ladies' Aid, Danube; Zion's Ladies' Aid, Olivia; Women's Missionary Society, Graceville; Mrs. C. Schleicher, Zumbrota; Ladies' Aid, Bethany Church, Emmett; Prof. A. Schaller, New Ulm; Miss Elsie Heitmann, Arlington; Girls of Hill Crest Hall, D. M. L. C., New Ulm; R. D. Eibs, Marshall; J. C. Timmijan, Lake City; Ladies' Aid, Sleepy Eye; Ladies' Aid, New Ulm; Otto Steinke, Boyd; Martha Moehring, Montovideo; Rev. R. Heitmann, Arlington; Miss H. Keller, Red Wing; Mrs. J. C. A. Gehm, Darfur; Mrs. D. M. Liefer, Jordan; Ladies' Missionary Society, Lake City; Mrs. David J. Haack, St. Peter's; St. Peter's Walther League, St. Peter; Adolfine Moerer, Dumont, Minn. Y. P. S.; Rev. A. Werr, Winona; Mr. and Mrs. F. H. Retzlaff, New Ulm; Sewing Circle, St. Martin's Church Winona.

Michigan: Members, Bethel Ev. Luth. Congregation, Bay City; Martha Hildebrandt, South Haven; Ladies' Aid, Trinity Lutheran Church, Bay City; St. Paul's, Lutheran Sunday School, Saginaw; Members of Salem's Congregation, Scio; Rev. F. G. Wacker, Pigeon; Ladies' Aid, St. John's Luth. Church, Riga; Geo. Heinberg, Bay City; Mrs. M. Meier, Bay City.

Nebraska: Wm. Grato, Shickley; Ladies' Aid and other members, Hadar; Zion Lutheran Ladies' Aid, Shickley; St. Paul, Lutheran Ladies' Aid, Plymouth; Rev. A. Schumann, Garrison; Rev. J. Witt, Norfolk; Rev. R. H. Vollmers, Geneva.

Illinois: Mrs. Jennie Henry, North Chicago; St. John's Lutheran Church and Sunday School Children, Pekin; Lillian Johnson and friends, Chicago; Rev. A. C. Bartz, Waukegan;

South Dakota: St. John's Ev. Luth. Ladies' Aid, Watertown; Mrs. Anna Wittenberg, Cannistota; Mrs. C. Hinrichs, Canistota; Ladies' Aid, Immanuel's Church, Grover; Mr. F. Landdeck, Watertown.

New York: Ladies' Aid and Missionary Society, St. Paul's, Lutheran Church, Albany; Girls' Club, St. Paul's, Albany.

Washington: Rev. L. C. Krug, White Bluffs.

Colorado: Miss Amelia Doctor, Alamosa.

New Jersey: Walter Rahm, Jr., Mont Clair.

New Mexico: St. Paul's Lutheran Church, Albuquerque; A. E. Johnson, Albuquerque.

Missouri: H. C. H. Griebel, Kirkwood.

Gratefully,

E. Edgar Guenther.

BOOK REVIEW

Heaven — An Old German Song. Piano accompaniment composed by G. A. Wendt. Published by Emma Selle.

The song is offered in two different arrangements. One is for choir and the English translation is furnished by Dr. J. T. Mueller. Price, 15c per copy; 20 copies or more, at 10c; 100 copies or more, at 8c.

The other arrangement is for solo and duet with English translation by Anna Hoppe. For this arrangement the price is: single copies, 35c; 20 copies or more, at 25c; 100 copies or more, at 20c.

We call the attention of our readers to both renditions. The address of the publisher is, Fine Arts Building, 410 S. Michigan Avenue, Chicago, Ill. G.

SYNODICAL REPORT: Proceedings of the Twentieth Biennial Convention of the Evangelical Lutheran Joint Synod of Wisconsin and Other States held in Saron Evangelical Lutheran Church at Milwaukee, Wis., August 14 to 21, 1929.

This report of our last meeting (also in German) is just off the press and is now being sent out to all who mailed in their order. G.

RECEIPTS FOR SEMINARY AND DEBTS

Month of January, 1930

Rev. R. Deffner, Zion, Phoenix, Ariz.....	\$ 23.91
Rev. Theo. Volkert, First Ev. Lutheran, Racine, Wis.	137.50
Rev. O. Hagedorn, Salem, Milwaukee, Wis.	125.00
Rev. Otto J. Eckert, Emanuel, Tawas City, Mich.....	5.00
Rev. Paul Burkholz, Jr., Milwaukee, Wis.....	1.50
Rev. E. Zaremba, St. Jacobi, Norwalk, Wis.....	5.00
Rev. H. Wolter, Town Theresa, Wis.....	8.00
Rev. O. Theobald, Immanuel, Oshkosh, Wis.....	34.20
Rev. F. W. Raetz, Trinity, Wabeno, Wis.....	16.35
Rev. A. Schumann, Zion, Garrison, Nebr.....	4.35
Rev. G. O. Krause, St. Paul's, Tomahawk, Wis.....	6.00
Rev. Henry Albrecht, Town Omro, Minn.....	17.00
Rev. P. W. Kneiske, St. John's, Lannon, Wis.....	3.50
Rev. Fred W. Loeper, St. John's, Whitewater, Wis...	75.00
Rev. O. Hoyer, St. Paul's, Winneconne, Wis.....	44.00
Rev. L. Bernthal, St. John's, Town Trenton, Dodge Co., Wis.	40.00
Rev. R. Lederer, First Ev. Lutheran, Green Bay, Wis.	505.00
Rev. John Henning, St. Matthew, Iron Ridge, Wis...	60.40
Rev. G. A. Ernst, Emanuel, St. Paul, Minn.....	335.00
Rev. A. C. Krueger, St. Peter's, Goodhue, Minn.....	21.50
Rev. A. C. Krueger, St. John's, Minneola, Minn....	7.00
Rev. S. Jedele, Friedens, Wilmot, Wis.....	53.15
Rev. W. F. Sauer, Milwaukee, Wis.....	950.00
Rev. G. L. Press, Grace, Morningside, Sioux City, Ia	10.00
Rev. G. L. Press, Sioux City, Ia., Memorialwreath for Frances Fulton	1.00
Rev. G. L. Press, Sioux City, Ia., Memorialwreath for Glen. McDonald	1.00
Rev. Ph. Martin, St. Paul's, Brownsville, Wis.....	5.00
Rev. J. H. Henning, General Joint, Eagleton, Wis....	25.00
Rev. J. G. Glaeser, St. Paul's, Tomah, Wis.....	3.40
Rev. J. H. Schwartz, Christ, West Salem, Wis....	100.00
Rev. Alvin Degner, St. Paul's, White River, S. D....	10.25
Rev. John Brenner, St. John's, Milwaukee, Wis.....	35.00
Rev. A. W. Sauer, St. Martin's, Winona, Minn.....	5.00
Rev. W. G. Voigt, Immanuel, Acoma, Minn.....	62.00
Rev. R. Polzin, St. John's, Alma City, Minn.....	1.00

Rev. C. F. Kock, Belle Plaine, Minn.....	5.00
Rev. Karl A. Nolting, St. John's, Frontenac, Minn....	64.00
Rev. W. J. Schulze, Friedens, Hutchinson, Minn....	451.27
Rev. Paul Spaude, St. John's, Lake Benton, Minn....	10.00
Rev. Paul C. Dowidat, St. John's, Minneapolis, Minn.	176.90
Rev. Carl C. Kuske, Nicolai, Town Oshkosh, Minn....	.50
Rev. E. C. Birkholz, St. Paul's, St. James, Minn....	20.00
Rev. Karl A. Nolting, West Florence, Minn.....	34.50
Rev. A. W. Hueschen, Salem, Owosso, Mich.....	69.50
Rev. H. Knuth, Bethesda, Milwaukee, Wis.....	2.50
Rev. Herbert Lau, First Ev. Lutheran, Gary, S. D....	50.00
Rev. I. G. Uetzmann, Grace, Pickett, Wis.....	57.00
Rev. Wm. Lindloff, Trinity, Elkton, S. D.....	30.50
Rev. J. P. Pohley, Trinity, Menasha, Wis.....	50.10
Rev. John Reuschel, St. John's, Dundee, Wis.....	123.00
Rev. W. Reinemann, Friedens, Elkhorn, Wis.....	13.00
Rev. A. F. Krueger, Resurrection, Tippecanoe, Town Lake, Wis.	5.00
Rev. H. Wente, Zion, Crete, Ill.....	5.00
Rev. F. Zarling, St. Matthew, Town Flora, Minn....	5.00
Rev. Aug. Volbrecht, St. Michaelis, Fountain City, Wis.	118.90
Rev. H. W. Reimer, St. John's, Tuckertown, Wis....	6.50
Rev. H. W. Reimer, Trinity, Lime Ridge, Wis.....	1.00
Rev. E. E. Rupp, St. Paul's, Manistee, Mich.....	10.50
Rev. Gustav Fischer, Salem, Wausau, Wis.....	58.15
Rev. W. A. Krenke, Trinity, Grafton, Nebr.....	82.31
Rev. Ph. Koehler, St. Lucas, Milwaukee, Wis.....	212.75
Rev. D. Rossin, St. Lucas, Lemmon, S. D.....	10.00
Rev. R. O. Buerger, Gethsemane, Milwaukee, Wis....	524.88
Rev. E. E. Prenzlow, Bethlehem, Stanton Co., Nebr.	9.30
Rev. E. E. Prenzlow, St. Paul's, Stanton Co., Nebr...	1.90
Rev. Emil Wenk, Apostel, Toledo, Ohio.....	15.00
Rev. Wm. Wietzke, Zion, Shickley, Nebr.....	225.00
Rev. J. Dowidat, St. Lucas, Oakfield, Wis.....	30.00
Rev. A. H. Birner, Arco, Minn.....	35.00
Rev. P. Monhardt, St. Matthew, So. Ridge, Monroe Co., Wis.	6.00
Rev. I. G. Uetzmann, Grace, Pickett, Wis.....	10.00
Rev. J. Mittelstaedt, St. Paul's, Wonewoc, Wis.....	25.00
Rev. W. Roepke, Trinity, Marquette, Mich.....	50.00
Rev. W. Roepke, St. Paul's, Green Garden, Mich.....	10.00
Rev. H. C. Kirchner, Baraboo, Wis.....	28.00
Rev. G. A. Ernst, Emanuel, St. Paul, Minn.....	13.15
Rev. E. Schaller, Milwaukee, Wis.....	1.00

Total for the Month	\$ 5,394.12
Previously acknowledged	\$613,732.75
<i>Total Collection to Date</i>	<i>\$619,126.87</i>
Expenditures during January, Printing and Stationery	5.80
<i>Balance for New Ulm, Minn.</i>	<i>\$ 5,388.32</i>
<i>New Ulm Building Fund</i>	<i>\$154,759.17</i>

Congregations That Made Their Quota In January, 1930

252. Rev. H. Wolter, St. Petri, Town Theresa, Wis.	\$380.00—\$5.50
253 Rev. J. Reuschel, St. John's, Dundas, Wis.	\$756.50—\$6.30
* Rev. W. Wietzke, Zion, Shickley, Neb.....	\$ 25.00—\$7.36

Note: This congregation had the quota several years ago, but now sent in enough money to cover the increase in membership. An example worthy of imitation.

Special Donations for the New Seminary

Rev. H. R. Zimmermann, Cochrane, Wis., from Mrs. Anna Schlawin, 1 Quilt.	
Mr. Karl A. Voigt, Fond du Lac, Wis., Piano.	
JOHN BRENNER, Treas.	

NEBRASKA DISTRICT

Rev. W. Baumann, Mission, General Administration \$9.07, General Institutions \$25.93, General Mission \$23.00, Students \$7.00, General Support \$6.00	\$ 71.00
Rev. W. Baumann, Shemm's School, General Mission...	8.50
Rev. Alvin Degner, Running Bird School, General Ad- ministration	2.09

Rev. Alvin Degner, Palleck School, General Administra- tion	5.39
Rev. Alvin Degner, White River, General Institutions ..	8.30
Carl A. Finup, (Teacher), Hoskins, Synodic Administra- tion \$8.35, Students \$18.35	26.70
Jens Fosse (Treas.), Colome, General Administration \$21.13, Home Mission \$21.14	42.27
Rev. E. J. Hahn, Naper, Synodic Administration	19.81
Rev. E. J. Hahn, Herrick, Synodic Administration	2.79
Rev. Wm. P. Holzhausen, Winner, General Administra- tion \$19.43, General Institutions \$20.00, General Mission \$20.00	59.43
Rev. E. A. Klaus, Stanton, Home Mission \$41.50, Fre- mont \$14.43	55.93
Rev. E. F. Hy. Lehmann, Firth, General Administration \$46.00, Belle Plaine Building \$8.35, Milwaukee Or- phanage, \$8.35	62.70
Rev. E. C. Monhardt, Clatonia, General Administration 20.00, Supervision \$30.00, General Institutions \$50.00, General Mission \$25.00, Home Mission \$25.00, Indian Mission \$25.00, New Building \$25.00, Retire Bonds \$63.00, Fremont \$15.00, Denver \$20.41.	298.41
Rev. E. C. Monhard, Plymouth, General Institutions \$30.00, Belle Plaine \$20.00, Indian \$10.00, Home \$20.00, Negro \$5.00, Poland \$11.00, Fremont \$15.00	111.00
Rev. E. E. Prenzlow, Stanton, Bethlehem, Students \$5.00, Belle Plaine \$5.00, Retire Bonds \$6.75	16.75
Rev. E. E. Prenzlow, Stanton, St. Paul, Students \$5.00, Belle Plaine \$5.00, Retire Bonds \$5.30	15.30
Rev. G. L. Press, Sioux City, General Institutions \$4.76, General Missions \$11.00, Wauwatosa Or- phanage \$12.00	27.76
Rev. W. H. Siffring, Mary, General Mission	2.96
Rev. W. H. Siffring, Brewster, General Institutions \$10.00, Indian \$2.45	22.45
Rev. H. W. Spaude, Surprise, General Administration..	15.00
Rev. Geo. Tiefel, Hadar, General Institutions \$100.00, Belle Plaine \$30.84, General Mission \$75.00, General Support \$25.00, Private Gift for Negro \$5.00	235.84
Rev. W. F. Wietzke, Shickley, Synodic Administration \$17.30, Thiensville \$12.95, Watertown \$19.50	49.75
Rev. V. Winter, Long Valley, Negro	3.20
Rev. V. Winter, Batesland, Home Mission	32.00
Rev. J. Witt, Norfolk, Synodic Administration \$25.00, General Institutions \$125.00, General Missions \$50.00, Students \$50.00	250.00

\$1,445.33.

General Administration	\$ 138.11
Synodic Administration	73.25
Supervision	30.00
To Retire Bonds	75.05
General Institutions	373.99
Thiensville	12.95
Student Support	85.35
Watertown	19.50
New Ulm Building	25.00
Belle Plaine	50.84
Belle Plaine Building	18.35
Indians	37.45
General Mission	225.46
Home Missions	139.64
General Support	31.00
Milwaukee Orphanage	8.35
Fremont Orphanage	44.43
Wauwatosa Orphanage	12.00
Negroes	13.20
Denver Sanitarium	20.41
Poland Mission	11.00

\$1,445.33

DR. W. H. SAEGER.

Norfolk, Nebr., February 5, 1930.

MICHIGAN DISTRICT

November and December, 1929

Rev. Karl F. Krauss, Emanuel's, Lansing.....	\$1,342.96
Rev. J. J. Roekle, St. Paul's, Hopkins.....	99.40
Rev. B. J. Westendorf, Emanuel's, Flint.....	119.05
Rev. Geo. F. Wacker, St. John's, Pigeon.....	46.75
Rev. O. R. Sonnemann, St. John's, Sturgis.....	63.46
Rev. Henry F. Zapf, Zion's, Monroe.....	598.58
Rev. C. J. Kionka, Immanuel's, Greenwood.....	17.00
Rev. C. J. Kionka, St. Paul's, Mayville.....	11.00
Rev. C. J. Kionka, Zion's, Silverwood.....	18.00
Rev. G. A. Schmelzer, New Salem's, Sebewaing.....	24.01
Rev. G. A. Schmelzer, St. John's, Sebewaing.....	11.89
Rev. R. G. Koch, St. Jacob's, Munith.....	40.00
Rev. A. F. Westendorf, St. Paul's, Saginaw.....	600.00
Rev. A. W. Hueschen, Salem's, Owosso.....	287.63
Rev. Otto J. Eckert, Emanuel's, Tawas City.....	55.84
Rev. C. G. Leyrer, Zion's, St. Louis.....	67.46
Rev. Paul Schulz, Salem's, Scio.....	71.30
Rev. Geo. N. Luetke, Zion's, Toledo.....	700.00
Rev. O. F. Beyer, Treasurer, St. Petri, Plymouth.....	14.50
Rev. M. C. Schroeder, Bethel, Bay City.....	71.66
Rev. Franz Cares, St. John's, Frankenmuth.....	24.05
Rev. Alfred Maas, St. John's, Northfield.....	65.72
Rev. A. Lederer, Trinity, Saline.....	69.89
Rev. J. Gauss, Trinity, Jenera, Ohio.....	425.59
Rev. H. Engel, Zion's, Chesaning.....	42.00
Rev. G. F. Wacker, Trinity, Elkton.....	35.90
Rev. G. F. Wacker, St. John's, Pigeon.....	21.78
Rev. O. F. Beyer, Treasurer, St. Petri, Plymouth.....	30.00
Rev. R. C. Timmel, St. Paul's, Sodus.....	19.50
Rev. Dudley H. Rohda, Grace, Flint.....	28.52
Rev. J. F. Zink, Trinity, Bay City.....	51.15
Rev. O. R. Sonnemann, St. John's, Sturgis.....	12.25
Rev. O. J. Peter, St. Paul's, Livonia Center.....	310.29
Rev. A. J. Fischer, St. Matthew's, Freeland.....	54.78
Rev. Oscar Frey, St. John's, Saginaw W. S.....	126.55
Rev. B. J. Westendorf, Emanuel's, Flint.....	127.02
Rev. D. Metzger, Zion's, Broomfield.....	14.25
Rev. D. Metzger, St. Paul's, Remus.....	4.50
Rev. H. Engel, Zion's, Chesaning.....	124.30
Rev. G. A. Schmelzer, New Salem's, Sebewaing.....	36.81
Rev. G. A. Schmelzer, St. John's, Sebewaing.....	1.50
Rev. C. J. Kionka, Zion's, Silverwood.....	5.50
Rev. C. J. Kionka, Emanuel's, Greenwood.....	9.00
Rev. H. C. Richter, Ascension, Detroit.....	85.42
Rev. M. C. Schroeder, Bethel, Bay City.....	163.82
Rev. Geo. F. Wacker, St. John's, Pigeon.....	100.00
Rev. E. T. Lochner, St. Paul's, Hopkins.....	25.25
Rev. Henry Wente, Zion's, Crete, Ill.....	43.68
Rev. H. Heyn, Jehovah, Zion's, Detroit.....	275.00
Rev. Henry F. Zapf, Zion's, Monroe.....	70.80
Rev. Oscar Frey, St. John's, Saginaw.....	21.50
Rev. O. J. Peter's, St. Paul's, Livonia, Center.....	17.45
Rev. O. J. Peter's, St. John's, Wayne.....	79.65
Rev. G. Schmelzer, New Salem's, Sebewaing.....	24.69
Rev. G. Schmelzer, St. John's, Sebewaing.....	33.06
Rev. Otto J. Eckert, Emanuel's, Tawas City.....	65.72
Rev. R. C. Timmel, St. Paul's, Sodus.....	24.00
Rev. M. A. Haase, St. Paul's, South Haven.....	18.00
Rev. O. F. Beyer, Peter's, Plymouth.....	19.00
Rev. E. T. Lochner, St. Paul's, Hopkins.....	34.67
Rev. E. T. Lochner, St. Peter's, Dorr.....	8.70
Rev. G. Ehnis, St. Paul's, Monroe.....	87.00
Rev. J. J. Roekle, St. John's Allegan.....	56.75
Rev. H. C. Haase, St. Matthew's, Benton Harbor.....	80.00
Rev. M. A. Haase, St. Paul's, South Haven.....	10.00
Rev. O. F. Beyer, Peter's, Plymouth.....	10.00
Rev. C. G. Leyrer, Zion's, St. Louis.....	20.65
Rev. J. F. Zink, Trinity, Bay City.....	71.65
Rev. R. G. Koch, St. Jacob's, Munith.....	47.44
Rev. Geo. F. Wacker, St. John's, Pigeon.....	77.65
Rev. H. Engel, Christ, Brady.....	13.07
Rev. W. W. Westendorf, St. John's, Dowagiac.....	57.24
Rev. M. C. Schroeder, Bethel, Bay City.....	38.46
Rev. Franz Cares, St. John's, Frankenmuth.....	73.60
Rev. Geo. N. Luetke, Zion's, Toledo, Ohio.....	240.62
Total	\$7,923.40

WEST WISCONSIN DISTRICT

December, 1929

Rev. A. Berg, Sparta	\$ 137.36
Rev. C. E. Berg, Ridgeville	61.46
Rev. Aug. Bergmann, T. Maine.....	58.10
Rev. J. B. Bernthal, Ixonia	167.72
Rev. A. J. Engel, Pardeeville	60.00
Rev. W. A. Eggert, Oconomowoc	38.00
Rev. F. F. Ehler, Eitzen	30.00
Rev. Wm. Fischer, Merrill, R. 1.....	28.00
Rev. E. C. Fredrich, Helenville.....	64.06
Rev. P. Froehle, Winona	460.84
Rev. H. Geiger, Randolph	132.13
Rev. G. Gerth, Caledonia	32.00
Rev. G. Gerth, Greenfield	40.00
Rev. G. Gerth, Tw. Merrimac.....	28.00
Rev. G. Gerth, Vil. Merrimac	14.00
Rev. J. G. Glaeser, Tomah	213.43
Rev. M. Glaeser, Stetsonville	33.00
Rev. A. Hanke, Whitehall	31.15
Rev. M. J. Hillemann, Marshall	31.20
Rev. O. E. Hoffmann, Elk Mound	4.25
Rev. O. E. Hoffmann, Poplar Creek	10.00
Rev. O. E. Hoffmann, Iron Creek	25.00
Rev. O. E. Hoffmann Beyer Settlement	29.50
Rev. P. Janke, Ft. Atkinson	1,310.29
Rev. F. Kammholz, Rib Lake	32.83
Rev. F. Kammholz, T. Greenwood	8.00
Rev. L. C. Kirst, Beaver Dam	208.00
Rev. Theo. Kliefoth, Oak Grove	14.30
Rev. J. Klingmann, Watertown	429.64
Rev. J. Klingmann, Watertown	469.05
Rev. Geo. Kobs, Kendall	105.82
Rev. Geo. Kobs, Dorset Ridge	20.53
Rev. E. E. Kolander, Marathon	58.50
Rev. R. P. Korn, Lewiston	171.01
Rev. G. O. Krause, T. Spirit	6.60
Rev. G. O. Krause, Tomahawk	5.35
Rev. G. O. Krause, Prentice	10.05
Rev. C. F. Kurzweg, T. Norton	115.80
Rev. H. Kuckhahn, St. Charles	18.00
Rev. O. Kuehl, Rozellville	13.05
Rev. O. Kuehl, Green Valley	8.00
Rev. Phil. Lehmann, Hubbleton	12.08
Rev. Phil. Lehmann, Richwood	27.41
Rev. G. C. Marquardt, Hurley	46.70
Rev. J. Mittelstaedt, Hillsboro	15.00
Rev. J. Mittelstaedt, Wonewoc	40.00
Rev. M. J. Nommensen, Juneau	85.58
Rev. A. W. Paap, Johnson Creek	51.36
Rev. E. H. Palechek, Chaseburg	100.00
Rev. J. M. Raasch, Lake Mills	99.42
Rev. E. C. Reim, Fox Lake	97.11
Rev. Chr. Sauer, Ixonia	23.85
Rev. H. Schaller, Goodrich	11.65
Rev. H. Schaller, Medford	62.80
Rev. J. H. Schwartz, West Salem	29.75
Rev. C. W. Siegler, Bangor	60.00
Rev. C. W. Siegler, Portland	19.12
Rev. F. E. Stern, Watertown	97.12
Rev. M. F. Stern, Eau Galle	32.00
Rev. M. F. Stern, Waverly	5.00
Rev. M. F. Stern, Plum City	30.00
Rev. Gust. Vater, North Freedom	25.47
Rev. Aug. Vollbrecht, Fountain City	22.00
Rev. E. Walther, Wis. Rapids	6.00
Rev. F. Weerts, Cambria	77.00
Rev. Adolph Werr, Ridgeway	54.51
Rev. L. A. Witte, Cornell	58.00
Rev. R. F. Wolff, Cold Spring	21.53
Rev. R. F. Wolff, Cambridge	24.46
Rev. Walter Zank, Newville	116.48
Rev. Walter Zank, T. Deerfield	131.16
.....	\$6,216.31
Budgetary	\$5,030.97
Non-Budgetary	1,185.34
Total for December, 1929	\$6,216.31

G. J. SCHULZ, Treasurer.

H. J. KOCH, Treasurer.

CHURCH FURNITURE

Theological Seminary of the Ev. Luth. Joint Synod of Wisconsin
and other States, Thiensville, Wisconsin



The Main Building from the South

The Lectern and Pews
with Ends No. 138 and
No. 142 were installed
by us in the chapel of
the new seminary.

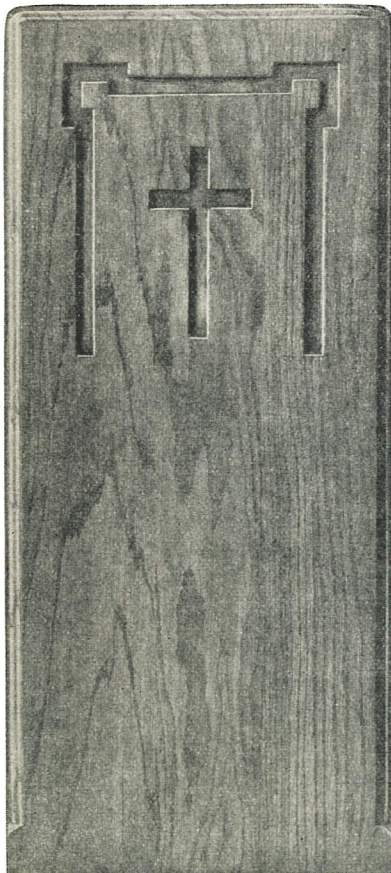
We are in a position to offer Church
Furniture in the finest workmanship at
factory prices, saving congregations the
considerable commission usually paid to
agents.

If your congregation contemplates in-
stalling new pews we would be glad to
submit our quotations.

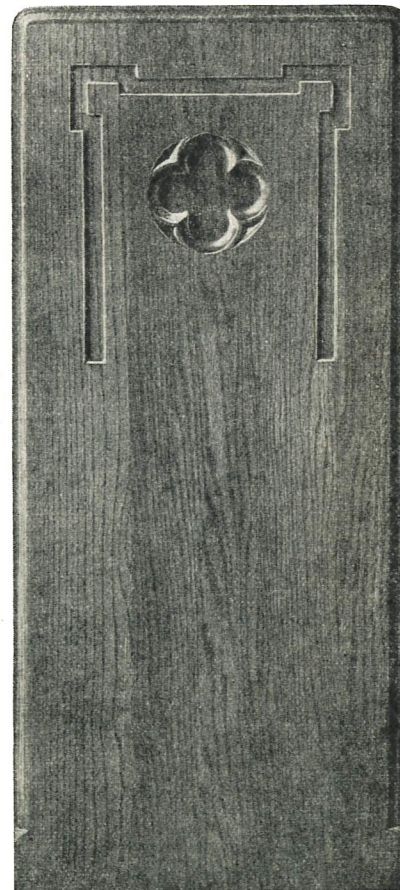
Pews, Altars, Pulpits,
Fonts, Lecturns,
Hymn Boards,
Etc.

We can furnish a large list of refer-
ences from Lutheran pastors whose con-
gregations we have supplied with Church
Furniture during the past years.

We ship from our factory in Milwaukee.



No. 138



No. 142

Northwestern Publishing House
263 FOURTH STREET :: MILWAUKEE, WISCONSIN