

# 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

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## A LITTLE WHILE

"A little while, and ye shall not see Me, and again a little while, and ye shall see Me, because I go to the Father." John 16: 16.

"For yet a little while, and He that shall come, will come and will not tarry." Hebrews 10: 37.

O cheer thee, Christian, just a little while,  
And sorrow, pain, and trials will be o'er.  
Look not behind to weary mile on mile,  
Despair not at the thought of miles before.  
Though dark the vales, though full of thorns the way,  
Though steep the hills, hear Jesus softly say:  
"A little while."

O cheer thee, Christian, just a little while  
Unspotted from the world the cross endure.  
Let not the lusts of flesh thy soul defile,  
God's grace can keep thy heart and conscience pure.  
Saved, reconciled, washed white in Calv'ry's flood,  
Continue thou in paths the saints have trod  
A little while.

O cheer thee, Christian, just a little while,  
And hunger, thirst, and wretchedness shall end.  
Let not the tempter thee with arts beguile,  
But trust in Christ, thy noblest, truest Friend.  
Eternal verdure crowns Immanuel's land,  
What though thy way leads over desert sand  
A little while?

O cheer thee, Christian, just a little while,  
His grace sufficient covers all thy need.  
Though godless foes His Word and Name revile,  
To jeering scorn and mockings pay no heed.  
They taunted Him, and they will taunt thee too.  
Be brave! Be strong! Fear not what men may do  
A little while.

O cheer thee, Christian, just a little while,  
Armed with God's Word, still fight the fight of faith.  
What though the world on thee contempt should pile?  
Be faithful still, yea faithful unto death!  
A crown awaits the soldiers of the cross,  
What though thy bark of faith in storms must toss  
A little while?

O cheer thee, Christian, just a little while,  
And endless glory will thy portion be.  
Soon will thy weary feet have climbed the stile,  
Soon will thine eyes the Father's mansions see!  
Kept by His Spirit in His love's embrace,  
In strength divine thy pilgrim pathway trace  
A little while.

O cheer thee, Christian, just a little while,  
And thy ascended Lord will come again.  
Just to behold His love-filled, radiant smile,  
Will be a rich reward for all thy pain.  
And should He tarry till the hour is late,  
Then place faith's hand in His, and learn to wait  
A little while! Anna Hoppe.

## THE THIRTY-SEVENTH PSALM

Unlike most of the Psalms the thirty-seventh Psalm is calculated not for devotion, but for instruction. There is nothing in it of prayer, of praise and thanksgiving, but all is for doctrine, for reproof, for correction. It is a teaching Psalm, an exposition of one of the hardest chapters in the book of Providence, — that of patience and trust in the Lord in times of adversity. Luther summarizes it in this way: "The sum of this Psalm is, — Suffer; that is, learn patience. Every evil must be overcome by bearing it with patience. Cast thy cares upon the Lord. Do not murmur; be not angry; wish no ill to the wicked. Leave the management and government to God: He is a righteous Judge. Such is the teaching of this Psalm which offers comfort in various ways, with copious promises, with examples, with threatenings; for it is a great and hard lesson to learn, to exercise much patience."

The Psalm has something of a proverbial character about it, abounding in proverbial wisdom. It is full of weighty doctrine expressed in few and well-chosen words, and has many excellent cautions and counsels, based on a series of declarations in the Proverbs of Solomon. Thus there is a cluster of counsels in this Psalm such as these: "Trust in the Lord." "Delight thyself also in the Lord." "Commit thy way unto the Lord." "Rest in the Lord." Some of them have formed themes for our most conspicuous hymns, like

"Thy way and all thy sorrows  
Give thou into His hand,  
His gracious care unfailing,  
Who doth the heav'ns command;  
Their course and path He giveth  
To clouds and air and wind;  
A way thy feet may follow  
He, too, for thee will find," etc.

Again, the precious words of our Psalm, "Rest in the Lord, and wait patiently for him. He shall give thee the desires of thine heart," vv. 7, 4, have been made familiar by the music of Mendelssohn's *Elijah*.

Not offering a continued and connected discourse on a particular subject, it is rather difficult to treat the Psalm as a whole and find a common theme for our meditation. Nevertheless, on closer examination, we find the general argument in the Psalm to be this, that righteousness or the fear of God, which embodies true religion has a tendency to promote ultimate happiness, and to secure length of days and real honor upon the

earth; that, on the other hand, the prosperity of the wicked is temporary, and that however prosperous and happy they may seem to be, they will be ultimately cut off and made miserable. With this argument in view we shall follow, more or less, the words of our Psalm, and make our deductions from them.

*Our Attitude towards the Wicked.*

"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity." The whole verse is to be found almost word for word in Proverbs, 24:19: "Fret not thyself because of evil men, neither be thou envious of the wicked."

So, then, we have an exhortation here not to fret or be troubled on account of evil men; and it is indeed an earnest and necessary exhortation, when we consider that the world is full of evildoers.

It will be necessary, in the first place, to see who the evildoers are. In the Psalm itself the wickedness of the wicked is placed before us in most vivid and lurid colors. Following are the descriptions given of the wicked: "Workers of iniquity," v. 1; "the man who bringeth wicked devices to pass," v. 7; "the wicked plotteth against the just, and gnasheth upon him with his teeth," v. 12; "the wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation," v. 14; "the wicked borroweth, and payeth not again," v. 21; "the wicked watcheth the righteous, and seeketh to slay him," v. 32; "I have seen the wicked in great power, and spreading himself like a green bay tree," v. 35.

The description here given of the wicked would lead up to this.

1 *The wicked man has no reverence for the right*, — he bows before no moral law. Law or no law, he does what he pleases. Whatever his heart is bent on, he will have it or do it, no matter how condemnable it is before the Divine law. The essence of the latter is love, love towards God and the neighbor. Of this the wicked man is totally bereft. He therefore not only hates God, but also his neighbor. Especially does he hate the righteous. A renegade from the right, he resents and persecutes the just, and his resentment is accompanied by malicious plots and devices. "He plotteth against the just, and gnasheth upon him with his teeth." Witness the devices of Herod against the Christ-child, of Nero against the Christians, of the Jews against Paul. Notice the plottings of the wicked against the Christian Church in our days, the determined efforts of the Communists in Russia to extirpate the Christian religion.

2 *The wicked man has no regard for the defenseless*. — "He casts down the poor and needy." Having lost reverence for the highest and for all that is right, he cannot have reverence for the lowest and lowliest. No

man can violate conscience and retain sympathy for the poor and needy. See how mercilessly the poor and helpless are treated by the mighty in this world, how they are despised by the haughty, how the laborers are exploited by the rich barons, how the defenseless are deprived of every opportunity of advancing in this world, how the money powers control the destiny of the people at large. There is no mercy among the wicked.

3 *Godless men have no respect for civil contracts*. — "The wicked borroweth, and payeth not again." That surely goes without saying. The man who has no sense of right will have no regard for rights and civil contracts. Other people will be considered as instruments to be used, fields to be exploited, pawns to be moved about in a selfish game. Such a man's word is not binding; it is only a loose promise, to be flung aside whenever selfish purpose demands it. Notice the dishonesty in business transactions, fraudulent methods of obtaining moneys, theft, graft, robberies, extortions in our days.

Such is the wicked described in our Psalm. He is irreverent, merciless, devoid of all justice. And this man climbs into high places, and attains the comforts and privileges of a successful life. He wields a great influence. He is "in great power," climbing into prominent places, "spreading himself like a green bay tree." Like some wide-spreading tree, sucking up all the resources of the immediate surroundings and leaving all other growth pinched and starved, this man grows in power and crowds out other men from their business and positions, bringing them to the brink of ruin. Witness the questionable riches of the few and the undeserved poverty of the many in our days.

We know the source of all such wickedness. It is unbelief, the wilful rejection of everything that comes from a gracious and loving God. Men of such caliber heed neither God, nor His Word, nor their own conscience. They flaunt their wickedness in the face of their Creator. Workers of iniquity indeed!

Now what counsel does the Psalmist give in the face of this problem? First of all he describes certain moods as wholly unhelpful to a solution. Thrice he says, Fret not, — Fret not, — Fret not. "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity." "Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." "Fret not thyself in any wise to do evil."

Much stress, then, is laid by the Psalmist on not fretting. What does he mean by it? He certainly does not mean to encourage a spirit of indifference to the prevalence of evil in the world. That would be utterly contrary to the whole spirit of the Divine Word. Neither in our Psalm nor elsewhere in the Bible shall we discover any excuse for the policy of let alone,

suffer to have its own way, which is popular with many who would have common wickedness unrebuked and unwarned. No, being the salt of the earth we Christians must rebuke wickedness whenever and in whatever form it presents itself; we must testify and warn against it at any cost.

But what the sacred writer does mean by exhorting us not to fret ourselves because of evildoers is that we should not be troubled on their account; not to allow the mind to be angry at the fact that the world is full of wicked men, or that God suffers them to live and prosper in this world, or to be envious when we see persons of corrupt and wicked characters prosper, while we, endeavoring to live a godly life, are left to poverty and trials of every sort. When we see the wicked flourish and prosper in this world, having all they desire and doing what they will, living in ease and luxury, we are tempted to fret at such a state of affairs. We are tempted to think them the only happy people, and to incline to imitate them, and to join ourselves with them, that we may share in their gains. Yea, we are apt to fret at God Himself, as if He were unkind to His children, in permitting such men to live, and prosper, and prevail, as they do. Moreover, we are tempted to take vengeance on evildoers, using physical or political force to suppress them.

But beware of fretfulness and anger. Fretfulness and wrath on our part are sins which shall not go unpunished. "Cease from anger, and forsake wrath: fret not thyself in any wise to do evil," says our Psalm. Fretfulness will always lead us to do evil.

Why should we fret ourselves because of the wicked of this world? What valid reason is there to envy their success and illbegotten prosperity in life? Turn to our Psalm and listen to what it says of their future doom: "For they shall soon be cut down like the grass, and wither as the green herb." "Yet a little while and the wicked shall not be." "Their sword shall enter into their own heart, and their bows shall be broken." "The wicked shall perish, and the enemies of the Lord shall be as the fat of the lambs: they shall consume; into smoke shall they consume away." "I have seen the wicked in great power, — yet he passed away, and, lo, he was not." "The end of the wicked shall be cut off." Terrible is the doom of the wicked. All that there was of them — their wealth, their splendor, their power — shall utterly vanish away, and their end is eternal misery. No reason to envy them. J. J.

(To be continued)

#### COMMENTS

**"Pray Ye"** "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest," the Lord Jesus admonishes us. We all know what the harvest is of which He speaks: souls for

which He bled and died upon the cross. Love for them brought Him from His throne into the world; the burden of their sin and guilt rested upon Him during His sojourn on earth; He had them before His eyes when He cringed, sweating great drops of blood, in the dust of Gethsemane; and on the tree of curse He tasted the bitterness of the torments of hell in order that they might be spared: all this under the promise given Him, "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquity."

Even now Jesus is looking with deep compassion on the untold numbers of men who are passing through life to everlasting death because they do not know Him who is their life. His heart yearns for them. It is His burning desire that they be gathered unto Him in order that He may truly call them his own and bestow on them all the blessings and the benefits he so dearly earned for them.

We are among those whom he has already gathered in, who are enjoying life through him and in him and are daily tasting of the fruits of his arduous labors.

We ought to know His heart. We should be able to see as He sees and desire what He desires. He turns to us as to men who understand Him and are at one with Him: "Pray ye the Lord of the harvest that he will send forth laborers into his harvest."

Have we the harvest of our Lord at heart; are we zealous for the saving of souls; do we take a heartfelt interest in the work of the kingdom? Then let us pray the Lord to send forth laborers into His harvest. They are required. There can never be too many of them. The day is rapidly declining and night is drawing on. Let us pray for laborers especially in this season of the year. Jesus wants ministers and teachers who labor to gather in the souls ransomed by Him. These men must be prepared for their work. Our colleges and seminaries prepare them. It takes eleven years to prepare a young man for the ministry; our teachers' course extends over seven years. Let us pray the Lord now that He fill our institutions with young men and young women who are willing to devote their life to the gathering in of the harvest of our Lord.

The exalted Savior is more than willing to give. "When he ascended upon high he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Do we want these gifts for ourselves and for our children? Then let us pray for them. J. B.

**The Reverend Mr. William Sunday** The Rev. Mr. William, b u t "Billy" may, after all, be more appropriate, Sunday recently delivered a lecture for the young people's societies in the Minneapolis City auditorium. The Christian

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Century reports: "Among the 3,000 said to be present there were some whose sense of ethical justice was roughly treated. Those who paid front row prices and came late were called upon to exercise their religious forbearance, because the evangelist requested the audience to fill the front seats.

"Many expressed themselves thrilled by the message, but some were made heartsick by the language used, which, when it was not positively vulgar, was strangely out of place for an exponent of the Christian gospel. 'Foreigners' who did not desire to have the Bible in the public schools were told to 'take their rotten carcasses and cart them back across the drink,' and yet we were urged to join hands with our neighbors and sing the angel song of 1900 years ago."

"Now then," says Paul, "we are ambassadors for Christ, as though God did beseech you by us." We would resent it if an ambassador of our country would in his diplomatic dealings with foreign people use language of this kind. Should not a man privileged to be an ambassador of God endeavor to employ speech that is befitting to his station? It almost smacks of irreverence to deliver a divine message in the language of the gutter. At the same time, it certainly is not flattering to the hearers, implying as it does, that their understanding and heart cannot be reached by means of dignified speech.

If Mr. Sunday was really delivering a message from God, we should greatly like to hear where he finds Scripture for his denunciation of those who are opposed to the reading of the Bible in public schools. Many wise Americans, thoroughly imbued with sound Americanism and at the same time believers in, and lovers of, the Bible take the same stand. What would Mr. Sunday suggest concerning such Americans? If "foreigners" had to be mentioned, let the speaker remember that some of them came to our United States and dearly love our country for the very fact that we have here a distinct separation of church and state. If that is their reason for the attitude condemned by Mr. Sunday, they should by no means be "carted back across the drink", but, rather, urged to

stay right here and help us to uphold this sound American principle, the importance of which they have, perhaps, learned by bitter experience in the country from which they came to us. J. B.

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**What Did the Districts Do?** What did the Districts do about the report of the Seminary Building Committee? This question interests us and should interest every member of our Synod.

The Dakota-Montana District read the entire report in open meeting, and the various pastors and delegates told how matters stood in their congregations. We were present and are glad to say that the spirit shown by the brethren encourages us greatly.

Our own District, the South-East Wisconsin, adopted a resolution to the effect that the visitors cooperate with the treasurer of the Seminary Building Fund by visiting the congregations that are in arrears. President Buenger told us that he had already copied from our lists for the visitors the report on every congregation in their conference.

The West Wisconsin District took hold of the matter very energetically. Pastor R. Siegler is to organize the work of the visitors. By this time he will have provided every visitor with the data for his work.

The remaining Districts have undoubtedly also provided in some way or other for the efficient prosecution of our collection, though the reports received by the Northwestern Lutheran do not tell us what provisions were made.

We are compelled to admit that the financial condition in our country to-day is not as favorable as we might wish it to be, not nearly as favorable as it was when Mr. Gamm began collecting; everybody knows that it is far more difficult to make the second, the third, or the fourth start, than it is to make the first: still we feel assured that the pastors and congregations that make an earnest effort will not find it impossible to raise the balance of their quota. Two hundred and seventy churches have now completed their work. We are certain that the other half will not disappoint us.

But let us avoid procrastination. So many congregations are within just a few dollars of the quota. We cannot understand why these do not immediately send in the rest. It will be a joy to them and an encouragement to others. Where the greater part of the work still has to be done, it may become necessary to gather in the contributions in small installments. In that case the work ought to be organized immediately. Our hope is that the collection will be completed early next spring. J. B.

#### HOW THE GOSPEL OF CHRIST WORKS

Lester Kahl, a young man of twenty-four years, had committed cold-blooded murder. He had cruelly taken the life of a young woman whom he had married and with whom he was living without having obtained a

divorce from his legal wife. It was one of the most atrocious crimes ever committed in Macoupin County, the further details of which need not be mentioned here. Due to the quick and efficient work of the officers of the law he was soon apprehended and placed behind prison bars at Carlinville. Preparations were made for a speedy trial. In due time he was summoned before the bar of justice to be tried. But to the surprise of the curious crowd that filled the court room the young man pleaded guilty and threw himself upon the mercy of the court. For his frank confession he expected to escape the extreme penalty of death. But he was mistaken in his man. The judge courageously performed his duty and said: "This is an extreme case, which deserves the extreme penalty." Lester Kahl was sentenced to die on the gallows. An effort was subsequently made by friends to have the governor of the State grant a reprieve, but the governor declined to interfere. The law must take its course, was his decree. Kahl must hang on the 22nd day of December.

The death sentence made little or no impression on the hardened culprit. His speech remained as foul and nasty and his demeanor as frivolous and ungodly as ever. About a week before the time set for his execution I was summoned by one of the officials of the jail to call on him for the purpose of impressing upon him the seriousness of the situation, and if possible, to have him realize the necessity of preparing to meet his Maker. I willingly, though with some feeling of trepidation, responded to the summons. I sat down beside his cell and through the prison bars began to reason with him. Turning the searchlight of God's holy Law upon him, I showed him his sinful and damnable condition and the terrible end of it — eternal damnation in hell. I did not mince words. A spade was called a spade. Upon authority of the Word of God I pronounced him the curse of a just and angry God. This I followed with "the sweetest story ever told," the wondrous story of the unspeakable love of Jesus for wretched, doomed, dying sinners, was held up before this poor, benighted soul. Nor was it in vain, thank God. The day following my first visit I was pleased to hear one of the guards say to me, "He has already changed his tune." I continued to call on him, daily pointing out to him that faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom he was chief. 1 Tim. 1:15. He finally admitted the damnableness of his heinous crime, professed faith in Jesus Christ, and two days before his execution asked to be baptized. I expounded to him the story recorded Acts 8:26-39 and asked him whether he, too, like the eunuch, believed that Jesus is the Son of God and his only Savior. Without hesitancy he replied, "I believe that Jesus is my only Savior." He was baptized on the evening preceding his execution in the presence of all the officials of the prison. When the solemn ceremony was concluded, one after the other of the

officers of the law came forward, and each with a warm handshake expressed his pleasure over the fact that Lester Kahl had changed from a once callous, foul-mouthed ruffian to a mellow and penitent confessor of the Christian religion. On the morning of his execution, before the death march to the gallows began, he prayed almost incessantly asking the Lord to forgive him, and calling upon Jesus not to forsake him. On the gallows I once more, on bended knees, offered our well-known prayer of confession with him. It was a moment of great solemnity. Several hundred witnesses stood by with serious mien and uncovered heads. After making a brief confession of his faith in Jesus before the crowd assembled, this penitent sinner's soul winged its way to eternity. While the rope was being adjusted, he prayed, "Jesus, be with me! Father, forgive me!" and similar fervent cries for mercy.

To conclude, dear reader, you have in this account an illustration of the power of the Gospel of Jesus Christ. Rom. 1:16. If the Gospel of Christ can save so vile a criminal as was the subject of this story, it can also save you. Again, we see in this case that "lack of religious training, which deprives the youth of a moral code upon which to build its character" is the reason for the lawlessness which is sweeping over our country. Therefore, if your congregation has a Christian day-school, support it with might and main. If you have no Christian day-school, make every effort to get one as soon as possible.

— Geo. Beiderwieden in Lutheran Witness.

### TO THE JEW FIRST

Does this frequently quoted Scripture, and not uncommon wall-motto, still hold or is it out of date and true only for a past dispensation?

So long as the Bible and the Savior are precious to us, it will be seen to be a vital truth.

It was our Lord Jesus and Savior, Jesus Christ the King of the Jews, Who said to the Samaritan woman, "Salvation is of the Jews" (John 4, 22) and Who also declared, "Heaven and earth shall pass away, but My words shall not pass away."

It was in connection with the statement, "We know that we worship" — a very important passage of the Gospel, when rival claims of religious rite and form, ceremony and institution are often regarded as equally binding on the one hand, or valueless on the other.

Dr. Adolph Saphir, that learned and spiritually minded Hebrew Christian, commenting on the thought, "What advantage then hath the Jew? . . . Unto them were committed the oracles of God" (Rom. 3:1.2) wrote, "As it is with *Jesus*, so it is with *Scripture*." It is Jewish and universal. Universal, not in spite of, but in virtue of, its Jewish character. In order to be universal, it must not be paganized or Gentilized, or stripped of its Jewish character. Its Jewish character is not a garment in which it is accidentally clothed, it is the body

which the Spirit, according to God's plan, has prepared. Eliminate the Jewish character, and you lose the essence. Christ and Christ's thoughts are Jewish, and that according to God's plan.

That two-thirds of the Holy Scriptures in the original, the message of the Maker of heaven and earth and the Judge of all mankind, should be in Hebrew, is a matter for more consideration than is generally given in these days of shallow thought.

Even in the New Testament, Hebrew hands, with one exception, viz., that of Luke (and he probably a Jewish proselyte), have given us the message of the everlasting covenant through the blood of the Lamb — the Minister of circumcision to fulfill the promises to the fathers, and Savior of the world, that the nations (Gentiles) might obtain mercy.

With every new presentation of the Gospel and movement in the missionary world the Hebrew cannot be ignored.

It was so in times of the Reformation and naturally so in the translation of the Scriptures in heathen fields such as China. The splendid story of Bishop Schereshevsky, the Jewish convert, in preparing the Bible for Chinese readers in both the *Wenli* and *Mandarin* dialects, is already a familiar one.

We believe that the already proven fact that, in the approach to the Moslem, the Jewish believer in our Blessed Redeemer has been the most effective medium, will be found of vital importance in the near future.

Often one has heard the testimony from laborers among them as to the value, in the Mission dispensaries and in the colportage work in Mohammedan lands, of the Hebrew Christian and not unfrequently even of the undecided Jew, in his witness against palpable error.

What a testimony they are still, both before the real and nominal Christian world, to the eternal Almighty God of sovereign grace, as well as to His written Word and His everlasting Son Whose blood alone is staying the great avenging rod, while men are still delaying to yield themselves to God.

With a new interest in the future of Israel in the land of their fathers since the modern Zionist movement, Scripture sites and scenes have been brought before the public eye of the whole world, and new attention to the history, doctrine, and prophecy of the inspired page has, as a result, been incessantly and increasingly drawn.

How often the radio has broadcast messages in song and sermons from Jewish celebrities!

Some of the Chief Rabbi's addresses might, if only the Redeemer were uplifted as the one remedy for sins individual and national alike, be well read and obeyed by modernist preachers.

Perhaps the startling contrast between the sad national Hebrew lament, frequently on the wireless, "My God, my God, why hast Thou forsaken me?" and the glorious ringing message of Mary, the mother of our Lord, in the

so often sung *magnificat*, "My soul doth magnify the Lord, and my spirit has rejoiced in God, my Savior," may bring some doubting and despairing ones to turn from their own lost and hopeless condition to trust in the One Who alone can save from the guilt, the power and the presence of sin through His all-atoning blood shed on Calvary, and His all-availing intercession, as the one High Priest after the order of Melchizedek, the Holy One of Israel, Immanuel. When we know that at the three great Festivals of Passover, Pentecost, Tabernacles, the pious Jews say in Hebrew: "But because of our sins we have been exiled from our native country and removed from our land so that we are not able to perform our duty in the habitation Thou hast chosen us, may it please Thee, O Eternal, our God and our fathers' God, most merciful King, to return unto us and Thy Sanctuary. Oh, rebuild it speedily and exalt its glory and manifest the glory of Thy Kingdom over us! Speedily shine forth and exalt Thyself in the sight of all the living! Oh, gather our dispersions from among the nations and assemble our outcasts from the ends of the earth," we pray most earnestly that soon they may look upon Him Whom they have pierced and own Him as their only Prophet, Priest, and King, the Way, the Truth, and the Life through Whom alone they can approach the Heavenly Father. — Adapted from *Trusting and Toiling*.

### EXPLAINING A CIRCULATION THAT MAKES ONE GASP 13,500,000!

By the Rev. Carleton Lacy, D. D., Secretary, China Agency

*The China Agency reports a circulation of 5,325,293 volumes of Scripture in 1929, and Dr. Lacy adds that, with those circulated by the British and Scottish Bible Societies, the total will reach thirteen and one-half million!*

Yesterday a prominent minister said to me, "Until recently I did not believe in the work the Bible Societies are doing in the widespread distribution of gospel portions at a merely nominal price. But I have been converted by the experience of one of our highest provincial officials." He referred to the man by name and told this story:

"Y— was an official in the days of Yuan Shih-k'ai and fell under that powerful ruler's displeasure. It became necessary for him to flee from Peiping, with nothing but what he could carry in a small handbag. In his destitution and loneliness he threw open his bag. On the top of his few possessions lay a little book, which some hours before he had bought from a despised peddler on the train. He began to read the gospel story. It laid hold of his heart. The message met his need. He sought out a church and a Christian pastor, and has become an earnest member of a leading church in this city. Everywhere he is known as a Christian."

#### *A Loving Service*

Year after year millions of copies of the Scriptures are distributed in this way. We are told that much of

the seed falls by the wayside and is devoured by the birds; that many of our little books are torn to pieces or abused. But, so long as such stories of authentic experience continue to come in, it is worth while to persist in the distribution of the portions, and to use every means available to insure the careful sowing of the seed.

Our field secretaries are giving diligent attention to the problems of field distribution. They are finding hundreds of faithful men and women — pastors and evangelists, Biblewomen and laymen — who are ready to share in this circulating of the printed Word. Our reports show that 1,225 volunteers have had a share in the distribution of the five million and more copies of Scripture sent out by the China Agency of the American Bible Society during 1929.

All but 65 of these are Chinese. Some of them are giving their entire time to this work, and meeting their expenses from the proceeds of sales. Many more sell books as a part of other evangelistic labors, offering them before or after they preach, in street, chapel, and market place. From many churches bands of voluntary workers go out on Sunday afternoons, on festival days, or whenever leisure and a crowd offers opportunity, to render a bit of loving service to their Savior and their fellow-men.

Reporting on this phase of our work, Mr. Jowe, Field Agent of our North China sub-Agency, writes: "One very healthy sign in the development of the life of numerous churches is the desire on the part of many church members to go into active Christian work in their spare time. During the new year and other festival days many go out in groups to sell the portions and proclaim the Gospel. In a number of churches bands are organized to go out on longer trips in the leisure days of winter and spring. Many among these contribute the proceeds from the sales to the building of some work in the church, as they are not in need of the money themselves. In Yuncheng, Shansi, there is a band of twenty Christians that go out regularly in the winter months to sell the portions; and a number of people were brought to Christ in this way.

#### *A Single Illustration*

"There was a small schoolboy who bought a copy of Mark with the money that his mother gave him for buying a cake for his lunch. In a reproachful manner the teacher took the book away from him, fearing that he squandered his money. In trying to learn about the character of the book that his pupil bought so foolishly with his lunch money, the teacher got so interested in it himself that he was not able to put it down. Finally he was converted to Christianity by reading the Gospel that his foolish pupil bought."

Many times these volunteers are greeted with scorn, with jeers, even with violent attack. During the past year, however, the reports much more frequently tell of the eagerness with which people have received the Book. A missionary physician, who for sixteen years has per-

sistently distributed Gospels among the passengers whenever he travels on a river steamer, reported recently that for the first time he had met with not a single rejection. Usually some one spurns his offer or bluntly refuses to take a book. But, on his last trip up the Yang-tze, every person to whom he proffered a Gospel graciously accepted it. That is typical of many reports from widely separated parts of the country.

Another missionary, whose hair is gray and who is now counted among the seniors of his station, says that, in all his years of labors with pastors and evangelists, he has never found them so insistent on having constantly more and more Gospels to meet the requests of their people. A Chinese district superintendent, speaking to his annual conference of his work for the year, told how, with three pastors on an evangelistic tour through their own parishes, they had for ten days sold an average of 500 books a day!

#### *The Church Rising to Its Opportunity*

The church has become increasingly conscious of its opportunity and responsibility in the dissemination of Scriptures. More ministers in charge of congregations are asking for our books, more congregations are observing annually Bible Sunday. All of this is reflected in the constantly increasing Chinese correspondence to and from the offices of the Bible Society. Whereas eight years ago practically our entire business was done with and through missionaries, the Shanghai office, during 1929, received about 2,000 communications from Chinese correspondents. The same sort of change has taken place in our offices at Hankow and Peiping, where we now have Chinese field secretaries keeping in touch with the churches. In turn, and as a considerable factor in bringing about this change, there has been a steady stream of letters and printed matter going out from our offices to these workers. The quarterly magazine of the Bible Society now reaches approximately 5,000 people. Our Christmas greeting card, which carried a translation of Dr. Rall's "How to Use the Bible," went to nearly as many, and one mission worker sent a request for 600 more cards for distribution among postal employees. Through the Chinese religious press we have been put in touch with many readers; and the steady cultivation carried on through these recent years is showing itself both in a church actively interested and engaged in Scripture distribution and in an annual circulation that makes us fairly gasp.

This we believe to be the first explanation of the rapidly increasing circulation of Scriptures reported by all the Bible Societies. The number of foreign missionaries in China is 20 per cent less than was the case three years ago; while the circulation figure for Scripture portions is 30 per cent greater. The American Bible Society alone, using primarily the same methods of voluntary distribution that has proven so successful for over a decade, circulated more than twice as many volumes this last year

as we put into the field five years ago; and more than the combined circulation of the British and Foreign Bible and the American Bible Societies China Agencies for any year prior to 1921.

— Bible Society Record.

### A GLIMPSE INTO THE REAL CONFLICT

A little Hindu boy twelve years of age lay lying. The awful fever had subsided in the coldness of death. Double pneumonia the doctor had pronounced the disease, but now the doctor had gone. He said the boy was dying, nothing more could be done, and he would not come again.

The boy's mother had died when he was an infant, and the father had given the baby to two young men, brothers of his dead wife. The two uncles had cared for the baby all these years, and now he was dying. One of the uncles, the older one, had suffered the great, very great sorrow of seeing his own two sons die. He had only daughters left, and the Hindu religion demands that there be a son to crack the father's skull when his time comes to die. Buki had no son left to crack his skull, so he was counting on his adopted son for that necessary service — so necessary in the Hindu religion.

#### *In the Hopeless Hour.*

Then they asked me to come and see the boy. I went, and found him absolutely unconscious, with the death rattle in his throat and picking at the bedding as dying people so often do.

I first turned to the uncles and asked, "Will you give this boy to the Lord Jesus?"

He replied, "I have given him to God."

But that reply would not do. I knew he meant that he had given the boy to his heathen gods, so again I asked him, "Will you give this boy to the Lord Jesus? He is now dying, there is no hope except in the mercy of the Lord Jesus."

Again he tried to hedge and hide behind the statement that the boy had been given to God, meaning his own false religion, but I held him to the point and insisted that he say that he would give the boy to the Lord Jesus Christ. Finally he said, "Yes, I will."

I asked, "Will do what?"

He replied that he would give him to the Lord Jesus Christ.

I called for some oil, put some on the head of the child and prayed to God for Jesus' sake to heal him. I called into the ears of the child that the Lord Jesus had healed him. The little chap opened his eyes and gave me a look of intelligence causing me to believe that he had become conscious.

I then told the men that I would return to my house and get something nourishing to restore strength to the child. The uncle replied that he hoped I would not take the trouble to bring the things myself but send them by a friend whom he named.

### *A Spiritual Contest*

When I returned I entered the house unexpectedly. I discovered that the men had killed a chicken and tied the dead chicken on the boy's head! In other words, they had offered a sacrifice to their heathen gods. How shrewd the devil! He saw that the Lord Jesus had touched the child, so he immediately stirred up the unsaved uncle to do something to take from the Lord the praise due to His name. I ordered the chicken to be removed, and they obeyed.

The second day the child was very much better, indeed quite on the road to recovery. Then I said to the uncle, "You remember that you gave this boy to the Lord Jesus?"

He instantly replied, "The boy shall not be baptized."

As a matter of fact I had absolutely no thought of baptizing the boy until he himself should take the Lord Jesus as his personal Savior, but I knew that the uncle meant that the boy was to remain a Hindu.

After much pleading it became apparent that the man had distinctly and definitely taken the stand that he would prefer the boy to die rather than become an open Christian. It looked as though we were defeated, but the Lord is never defeated. He will surely yet get that which is His own. We do not know how or when, but that boy belongs to the Lord Jesus and He will claim His own.

I wish you would pray, not only for the boy that he may early give his young heart to the Lord who has marvelously healed him, but also for the two uncles that they may come to know the Lord Jesus and His salvation. — Extract from a letter by M. C. Norton in *The Augustana Foreign Missionary*.

### MRS. VERENA DEUBER

Mrs. Verena Huber Deuber passed away at Mankato, Minn., July 18 at the age of 88 years. Mrs. Deuber was the wife of the sainted Rev. Simeon Deuber who served our congregations at Rochester and Sleepy Eye, Minn., from 1876 to 1896. She was born at Osterfingen, Switzerland, September 26, 1842. At the age of eighteen she entered the deaconess institute at Kaiserswerth, Germany, and spent fourteen years as a deaconess in Constantinople and Smyrna. In 1876 she came to Rochester and entered holy wedlock with Pastor Deuber. Since her husband's death she lived at Mankato, Minn.

The Rev. Julius Dysterheft and Rev. C. F. Kock officiated at the funeral and the mortal remains of the deceased were placed beside those of her husband in the Lutheran cemetery at Mankato. She is survived by two daughters, Mrs. Lena Seifert of Mankato and Mrs. A. Schaller of New Ulm, Minn. A. S.



## OH, WONDERFUL PEACE!

Oh, wonderful Peace, that earth cannot give,  
Is sent me from heaven above;  
And 'tis but a fruit of the knowledge divine  
Of God's unspeakable Love.

There's nothing on earth that's dearer to me.  
There's nothing that quiets me more.  
There's naught upon which I can rest my weak soul  
When, from sin, it is tired and sore.

When joys fade away, and sorrows appear  
I needn't despair in my grief:  
For, when I look up to my Father's bright throne,  
He sends me this wonderful Peace.

He shows me the Baby in Bethlehem's stall,  
(My dear little Savior divine).  
And tells me that He bore my babyhood pains  
To give me a bed soft and fine.

And then, too, He takes me upon the High Mount,  
Where Jesus the five thousand fed.  
And tells me to cast all my cares upon Him,  
Who is always prepared to give bread.

He takes me then also to Calvary's Hill  
And shows me the Cross, so divine.  
He tells me that there all my sins are laid down.  
And that some day the dull cross will shine.

Then, lastly, He points up to heaven above,  
And shows me my Savior up there.  
He tells me Christ's gone up to heaven's fair home,  
A place there for me to prepare.

Now, this is the source of the wonderful Peace,  
Which only God's children may feel.  
No matter how sore the earth makes their weak souls;  
This wonderful Peace all will heal.

— Adeline Weinholz.

## MICHIGAN DISTRICT SESSIONS

The Michigan District of Synod convened at Owosso June 26 to July 1 in Salem Church, A. W. Hueschen, pastor. A divine service was held in the morning of the opening day, in which the sermon was given by Pastor E. Wenk on the text, 1 Thessalonians 1:5: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."

It is only natural that the opening sermon, as well as the two Sunday sermons, were in keeping with the 400th anniversary of the Augsburg Confession being universally observed throughout the Lutheran Church this year. The Augsburg Confession, together with the Apostle's Creed, the Nicene Creed, and the Athanasian Creed, is the basic confession of our Lutheran Church. It is not a new confession, but a simple, direct statement of the doctrines set forth in Holy Writ by Christ and the apostles. The Augsburg Confession is substantially as old as the Bible.

The afternoon of the first day was given over to the reading of the biennial report of President J. Gauss.

Because of the great amount of material and the important matters contained in the report, it was divided and assigned to several committees for consideration and commendation.

The morning sessions on Friday and Saturday were taken up by an interesting, instructive, and inspiring essay on the Augsburg Confession, presented by Prof. M. Lehninger of our Theological Seminary. The essay was a veritable mine of historical information and was appreciated by all who heard it.

Of especial interest, of course, was the report on missions, given by the chairman of the District Mission Board, Pastor O. Eckert, Sr. The report showed a gratifying progress in the Michigan mission fields, notably in Detroit and Flint. The only regrettable feature of the report was that no new fields can be started because the necessary funds are lacking. The opportunities, especially in Detroit, are great. An enormous amount of mission material is present. Scattered Lutherans and hosts of churchless souls should be gathered into the Church. It is time that we awoke from our lethargy and did our part in evangelizing the world. The lack of funds can only be due to lack of love, and lack of love means lack of faith. "Verily, I say unto you, *If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.*" So speaks our Lord, and His words apply to our mission work also. Note well, He follows up these words with the mighty promise: "*All things, whatsoever ye shall ask in prayer, believing, ye shall receive.*" What a word for pulpit and pew! Why not take the Lord at His word!

As regards our institutions, the reports of the respective boards showed them to be in good condition. We were extremely pleased to note the marked increase in the enrollment at our preparatory school at Saginaw. A fifth professor is needed at this institution. It was shown that the instructors at Saginaw are teaching a greater number of hours than those at Watertown and New Ulm. A committee which is to devise ways and means of financing the project of a much needed gymnasium at Saginaw consists of the following members: Pastors, Karl F. Krauss, chairman, Edgar Hoenecke, secretary, Paul Naumann, Prof. E. Berg; laymen, Wm. Petz, Plymouth, Fred Trier, Saginaw, and B. E. Baumann, Lansing. The need of a new recitation hall and library at Northwestern College was brought to the attention of the assembly by Prof. M. Schmeling of that institution. It was noted with satisfaction and gratitude that conditions in our Theological Seminary are becoming normal again. We pray that this may have a salutary effect upon the entire synod. And may we all, pastors, teachers, and congregations, work more zealously to supply our institutions with students, preferably such who will enter the service of the Church.

The elections resulted as follows: President, Pastor J. Gauss, Jenera, Ohio; First Vice-President, Pastor F. M. Krauss, Lansing; Second Vice-President, Pastor H. Richter, Detroit; Secretary, Prof. A. Sauer, Saginaw; Recording Secretary, Pastor A. Lederer, Saline; Treasurer, Pastor E. Wenk, Saginaw. Mission Board: Pastors, O. Eckert, Sr., O. Peters, A. Maas; Lay members, Walter Geiger and Wm. Schmittling. School Committee: Pastors Karl F. Krauss, O. Peters, Prof. W. Schaller. Auditors: Pastors O. Frey, B. Westendorf, Teacher Carl Mueller. Finance Committee: Pastors J. Zink, M. Schroeder, H. Heyn. Delegates to the sessions of the Synodical Conference: Dr. H. Wentz and Prof. A. Sauer.

Beside the opening service, three other divine services were held. In a German service Sunday morning Pastor O. Peters proclaimed the Word of God on the basis of Ephesians 2, 20: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." Holy Communion was also celebrated in this service, the confessional address being given by Pastor D. Metzger. In an English service Sunday evening, Pastor A. Lederer delivered a sermon on 2 Corinthians 4:13: "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak." On Monday evening Pastor W. Voss preached a school sermon in the English language on Isaiah 38:19: "The living, the living, he shall praise Thee, as I do this day: the father to the children shall make known Thy truth."

The sessions on Monday and Tuesday were given over to routine business. The reports of the various committees were discussed and acted upon. With a few minor changes all reports were accepted as read.

A fine spirit of brotherliness marked the deliberations of all sessions. After all, that is as it should be. Much of the present disruption and strife in the Joint Synod is only the result of lovelessness and lack of confidence among brethren. "A new commandment I give unto you," said our Lord Jesus, "that ye love one another; as I have loved you, that ye also love one another." Do we realize the depth of this new commandment? If we make the impression on the world that we do not love one another, we strike at the very heart of God and publish to the world with a voice of thunder that Jesus is not the Christ and hinder lost souls from coming into His kingdom. We owe it to God, and to His Church, and to ourselves, and to the world, to draw nearer to the heart of Jesus and learn to obey His new commandment: "Love one another."

With a contrite and penitent look backward upon our sins of omission; with a hopeful and confident look forward to our God-appointed tasks; with a prayerful and believing look upward to the God of all grace and strength, we returned to our respective fields to labor more faithfully to the honor of His holy name and the salvation of many immortal souls. Karl F. Krauss.

## DIAMOND JUBILEE

On the sixth Sunday after Trinity, July 27, St. John's Church of Maribel, Wis., together with a large number of friends from neighboring parishes celebrated a day of special thanksgiving, glorifying God for His goodness and mercies showered upon St. John's at Maribel for three-fourths of a century and rendering due thanks for the countless blessings bestowed on His church over a period of four hundred years in the gift of the Augsburg Confession.

It was on the 22nd of July, 1855, that St. John's was founded. The first pastor was P. C. Kuehn, who served this charge till 1858 from Milwaukee. In 1859 the church received its first resident pastor in the person of P. Rehwald whose period of service lasted till 1865. For an interval of two years following his departure Maribel again became a mission charge being visited by the Pastors H. v. Rohr, Grabau, Mueller. Those who wrought there in the years following were: Pastor Meyer, 1867 to 1869; P. C. Schadow, 1869 to 1874; A. W. Keibel, 1874 to 1892; Chr. Sieker, 1892 to 1901; from that date onward the present incumbent, Paul J. Kionka.

As a thankoffering for the festival day the members of the congregation had caused the interior of their house of worship, which was built but a few years ago, to be decorated and had made other far-reaching preparations to make the day memorable in the history of the congregation.

Three services marked the festival day. Pastor S. Radtke of Cameron, Wis., in the morning extolled the glory of the Church. In the afternoon, Prof. Fred Brenner of Thiensville preached an English sermon on Hebrews 4:14-16, showing the confession of the priesthood of Christ to be the eternal unchanging foundation of His Church on which she is reared and must remain fixed to her salvation. Pastor Edward Kionka preached on the Christian Day School, how it had been a source of blessing for St. John's for seventy-five years and would continue so to be if fostered in the right spirit. His text was Ps. 78:1-7. The quadricentennial of the Augsburg Confession was the theme of the evening's discourse, which was given by Dr. W. Wentz. He impressed on his hearers the admonition which St. Paul gives to the Galatians, 5:1. The choir of the congregation as well as the orchestra of the Manitowoc church rendered appropriate numbers.

It was a glorious festival, for which we humbly give thanks to God with grateful hearts. May we through His boundless mercy continue as His people through the priesthood of our only High Priest Jesus that we may finally in His heavenly kingdom see and enjoy the perfect glory of His Church. There will we sing His praise forevermore.

Paul J. Kionka, tr. by G.

## FROM OUR CHURCH CIRCLES

**Mississippi Valley Pastoral Conference**

The Mississippi Valley Pastoral Conference will meet September 9th and 10th from 10 o'clock A. M., until Wednesday evening, at Lewiston, Minn. (Rev. Rudolf Korn, pastor). Please note change of time.

Sermon: Rev. A. Sauer (C. F. Kurzweg) German.

Confessional: Rev. Im. Brackebusch (J. Bergholz) English.

Papers: Exegetical Treatise on the Third Chapter of Hebrews (Rev. C. F. Kurzweg); Isagogical Treatise on the Gospel according to Mark (Rev. R. Mueller); Catechetical Treatise (Rev. Jul. Bergholz).

Notice: Services on Tuesday evening. Please inform the local pastor if you intend to be present or not.  
W. C. Limpert, Sec'y.

**Northern Conference of Michigan District**

The Northern Conference of the Michigan District meets at Frankenmuth, Mich. (Rev. F. Cares), on the 26th and 27th of August.

Papers: Was ist das Reich Gottes? by Meyer; Die Tempelreinigung mit Ruecksicht auf "suppers" im Kirchenbasement, by Kehrberg; Das letzte Passahmahl nach Joh. 13:1; 13:19; 18:28; 19:14 und Luk. 22:7-15, by Zink; Eine Reihe von Texten und Dispositionen fuer die Passionszeit, by G. Wacker; English Sermon, by Voss; Die Taufe des Johannes, by Hueschen; Die Goettlichkeit des Berufs, by Krause; Redemption with Reference to the Types in the Old Testament, by Schaller; The Chronological Sequence of the New Testament Books, by Weissgerber.

Sermon: A. Hueschen, A. Kehrberg.

Confessional Address: G. Wacker, A. Voss.

Sermon Texts: Luke 7:36-50; Mark 9:43-50; Philippians 2:12-13.

Confessional Text: Rom. 8:16.

Pastor Cares will be pleased to have you announce early and state definitely whether you require lodging for the night or not.  
Otto J. Eckert, Sec'y.

**Joint Pastoral Conference of Milwaukee and Vicinity**

A special meeting of the Joint Pastoral Conference of Milwaukee and Vicinity will be held Tuesday, September 16, at 9 A. M. in Grace Church (Pastor Wm. Sauer), Cor. Broadway and Juneau Ave., Milwaukee.

Essay: The American Legion, by Pastor C. Buenger. Pastor E. Blakewell is co-essayist.

Everyone is requested to study the matter at home as much as possible.  
Walter A. Gieschen, Sec'y.

**St. Croix Pastoral Conference**

The St. Croix Pastoral Conference meets at Amery, Wis., August 26-27. First session at 10 A. M., Tuesday. The following assignments have been made:

Pastor Bolle, Conclusion of Exegesis on 2 Tim. 2.  
Pastor Koehler, An Isagogical Discussion of Philipians.

Pastor Ave-Lallemant, The Sacraments.

Pastor Lietzau, An exegesis.

Pastor Ernst, An Historical Presentation of the Widowhood of Luther's Wife.

Services Tuesday evening.

Sermon: Koehler (Lietzau).

Confessional Address: Ernst (Dowidat).

Please register with Pastor Medenwald.

H. E. Lietzau, Sec'y.

**Crow River Pastoral Conference**

The Crow River Pastoral Conference will meet August 26-28 at Litchfield, Minn. First session on Tuesday at 2 P. M.

Papers: 1. Exegesis of 1 Cor. 7, 8-17, (M. Schuetze).

2. Sermon Study on Matt. 21:18-22 (W. Voigt).

3. How to Prepare Adults for Church Membership (E. H. Bruns).

4. The First Commandment According to Gausewitz (W. Haar).

Confessional Address: E. H. Bruns; G. C. Haase (English).

Sermon: W. Voigt; W. Sauer (English).

Announcements are desired by the local pastor.

W. Frank, Sec'y.

**Manitowoc Pastoral Conference**

The Manitowoc Pastoral Conference will meet on Tuesday and Wednesday, August 26 and 27, in the congregation of Pastor W. Heidtke at Shirley, Wis. First session at 9 A. M.

Papers: 1. 1 Cor. 7:16-20 (B. Gladosch). 2. Der Christ als Missionar nach dem Vorbilde Christi (O. Gruendemann). 3. Luke 3:10-15 (P. Kionka).

Confessional Address: Mielke (Uetzmann).

Sermon: Schink (Koeninger).

Please announce if quarters are desired.

T. F. Uetzmann, Sec'y.

**Northwestern College**

The new term at Northwestern College will begin on Tuesday, September 2nd. On this day, at 9 o'clock in the morning, all new students must present themselves in the Recitation Building with their credits or diploma showing what grade they have completed. Regular recitations begin the following day, Wednesday, September 3rd. Early announcement of new students would be appreciated. Inquiries and announcements should be directed to the undersigned.

E. Kowalke,

814 Richards Avenue,  
Watertown, Wis.

### Dr. Martin Luther College

On September 3 the new school year will open in Dr. Martin Luther College, New Ulm, Minn. Our institution offers a four years' high school course for such that desire to enter a full college for the preparation for the ministry, a four years' high school course and a three years' normal course for such that wish to become teachers in Lutheran schools, and a four years' high school course of a general nature for such that desire a high school course given under distinctly Christian influence.

For catalog, application blank, and information apply to

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

### Theological Seminary

The new school year will begin, D. v., on September 3. Opening services will be held in the seminary chapel at 10 o'clock A. M. Address applications for admission to the president of the faculty, Prof. Aug. Pieper, or to the undersigned registrar.

Joh. P. Meyer,  
Box 123, Thiensville, Wis.

### Michigan Lutheran Seminary

The new school year at the Michigan Lutheran Seminary, Saginaw, Mich., begins September 3. Michigan Lutheran Seminary is a preparatory school for our college at Watertown, Wis., and our normal school at New Ulm, Minn. At the same time it affords a regular four-year high school course. For catalogs and other information apply to

Otto J. R. Hoenecke, Dir.,  
Michigan Lutheran Seminary,  
Saginaw, Mich.

### The Lutheran High School of Milwaukee, Wis.

God willing, the new school year of our Milwaukee Lutheran High School will begin on Wednesday, September 3. In the last school year 349 students enjoyed the blessings of a truly Christian training in this institution. To such boys and girls as have been graduated from the eighth grade thorough four-year academic and commercial courses are offered. For further information address the principal,

E. H. Buerger,  
Lutheran High School,  
621 13th Street, Milwaukee, Wis.

### Announcement of the Opening of the New School Year of the Deaf-Mute Institute

The Ev. Luth. Deaf-Mute Institute, Detroit, Mich., will begin its 58th school year on Wednesday, September 3. All pupils must be present at the school no later than Wednesday morning. Prospective pupils must be deaf or too hard of hearing to profit from a common school,

must be of sound mind and capable of being taught. Feeble-minded deaf or such as have a contagious disease cannot be admitted. The cost for tuition and board is \$10 per month for ten months. If parents are not able to pay this amount, it is reduced to meet their circumstances. Poverty should not be a reason not to send the child. At the beginning of the year \$10 must be deposited with the director for the defraying of smaller expenses occurring during the year. The bed complete, towels, and soap are furnished by the Institute. The child brings a tooth and hair brush, tooth paste, comb, and nail file or scissors.

This Institute is our Lutheran Church school for our baptized deaf children. It gives them along secular lines, in a seven years' course, what the state schools give, using the same methods. Besides this, it gives the child what the state school cannot and does not give, namely, instruction in the chief Bible doctrines according to Dr. Luther's Small Catechism, and prepares them for confirmation and communicant membership. The deaf child, more than the hearing, must be *brought up* with the word of God from childhood and be in touch with it daily. THIS can be done *only in a school* with its systematic instruction and education. Parents having the spiritual welfare of their children at heart, will not send them to the state school, where it is lost to the Church in most cases, but to their church school. After a child has finished with us, it ought to be sent to a state school for further and higher education in the secular branches and the trades.

When writing, address all letters to the undersigned and inquire as to what is needed in the line of clothing, and information and an entrance questionnaire will be mailed.

Rev. William Gielow,  
6861 E. Nevada Ave.,  
Detroit, Michigan.

### Dedication

Sunday, July 13, St. John's Ev. Luth. Church, T. Center, Wis., celebrated the renovation of its house of worship. The entire interior of the edifice has been redecorated. Two former pastors of the congregation preached: Rev. G. Schoewe of Waukesha in the German service in the forenoon, and Rev. W. Haase of Two Rivers in the afternoon.

A. Werner.

### Ordinations

At the request of President J. Gauss the undersigned ordained Gerhard Albrecht, the son of Prof. R. M. Albrecht, a called minister of the Gospel. This ceremony was performed in presence of the congregation at New Ulm on July 20, the fifth Sunday after Trinity. Prof. C. Schweppe and Prof. E. Sauer assisted. Our young brother has accepted a call to Kawkawlin, Michigan.

G. Hinnenthal.

\* \* \* \* \*

This is to certify that on July 27, 1930, by authority of the President of the Dakota-Montana District of the Synod of Wisconsin and Other States, I ordained Herbert J. Wachterfuss into the ministry according to the rites of our church at Emanuel Church, St. Paul, Minn. The Pastors Carl Bolle and Herman Hupfer assisted in the ceremonies. G. A. Ernst.

By authority of the Rev. A. F. Zich, President of our North Wisconsin District, I ordained the candidate of the holy ministry Victor Voecks on the seventh Sunday after Trinity in St. Paul's Church, Appleton, Wis., the Pastors F. Brandt and C. Meyer assisting. T. Sauer.

#### Installation

At the request of President Carl Buenger the Rev. Harry Shiley was installed by the undersigned on Sunday, the 20th of July, as pastor of St. Peter's Congregation in Township of Greenfield, Milwaukee Co.

H. W. Herwig.

#### Acknowledgment and Thanks

The Minnesota District of the Lutheran National Educational Association donated the sum of \$500.00 to Dr. Martin Luther College, New Ulm. This money has been turned over to the Funds Committee with the understanding that the proceeds thereof accrue to the Library of our school. Our cordial thanks to the kind donors.

E. R. Bliefernicht.

#### Change of Address

O. Eckert, 120 N. Bond St., Saginaw, W. S., Mich.  
Rev. O. J. Eckert, 722 Ames St., Saginaw, W. S., Mich.

#### Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

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

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

Whether you are pastor, professor, etc.

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

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

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

In which direction is it from your place of residence?

How far is it away?

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

Address your card to

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

#### MISSION FESTIVALS

**Eldorado, Wis., St. Paul's Church,** W. A. Wojahn, pastor.  
Speakers: C. C. Henning, G. Kobs. Offering: \$167.10.

##### Second Sunday after Trinity

**Aurora, So. Dak., First English Lutheran Church,** A. H. Baer, pastor. Speakers: A. H. Laetsch, A. H. Birner. Offering: \$59.25.

##### Third Sunday after Trinity

**Lewiston, Minn., St. John's Church,** Rud. P. Korn, pastor. Speakers: J. Mittelstaedt, A. Werr, A. Hanke. Offering: \$490.33.

##### Fourth Sunday after Trinity

**Algoma, Wis., St. Paul's Church,** Karl F. Toepel, pastor. Speakers: Fr. Uetzmann, Paul J. Bergmann. Offering: \$265.00.

##### Fifth Sunday after Trinity

**Tappen, No. Dak., St. John's Church,** E. Hinderer, pastor. Speakers: Philip Koehler, Prof. F. E. Traub. Offering: \$134.45.  
**Pigeon, Mich., St. John's Church,** G. F. Wacker, pastor. Speakers: E. Wenk, P. Nauman, W. Schaller. Offering: \$281.94.

**Town Forest, Wis., St. Paul's and St. John's Churches,** Herm. C. Klingbiel, pastor. Speakers: Prof. W. Schumann, T. Redlin (English). Offering: \$155.37 and \$18.91; total \$174.28.

##### Sixth Sunday after Trinity

**White River, So. Dak., St. Paul's Church,** Alwin T. Degner, pastor. Speakers: Ph. H. Koehler, William Huth. Offering: \$48.80.

**Henry, So. Dak., St. Paul's Church,** G. Schmeling, pastor. Speakers: J. P. Scherf, J. B. Erhart. Offering: \$104.25.

**La Crescent, Minn., Immanuel Church,** E. G. Hertler, pastor. Speakers: J. Klingmann, J. Paustian. Offering: \$177.00, Ladies Aid—Otto Veglahn Memorial—\$5.00; total, \$182.00.

**Rockford, Minn., Cross Church,** H. C. Nitz, pastor. Speakers: Walter Strohschein, L. F. Brandes, J. A. Schert. Offering: \$216.49.

**Eales, So. Dak., Grace Church,** Theodor Bauer, pastor. Speakers: W. Krueger, D. Rossin. Offering: \$47.00.

**T. Lincoln, Buffalo Co., Wis., Zion Church,** H. R. Zimmermann, pastor. Speakers: E. H. Palechek, R. Lederer. Offering: \$166.75.

#### BOOK REVIEW

**Little Journeys on Highway 10, Narratives for Children in Interpretation of the Commandments.** First Group. By Edward Kuhlmann. The Book Concern, Columbus, Ohio. Price: 30c.

The stories are real entertaining and, we think, will help toward the end at which the writer aims, "to implant in the children of the church a knowledge of the law of God, that from such knowledge may be born a generation that will respect authority, both human and divine."

We cannot, however, pass page 18 without comment. The story bears the title, **Jesus Supplies What We Lack.** John's penny which he has received from the man at the filling station and which he applies toward the price of entry for the County Fair has no equivalent when the question is, How

may I enter the kingdom of heaven? We think the writer felt this but did not bear on the point. As a corrective we suggest that John's penny, on closer inspection, be declared a counterfeit and so no help toward entry: Jesus must supply what we lack and we lack all, the full price. G.

## ITEMS OF INTEREST

### PREACHING TO ALL

The Messenger of Hope reports: "At the Veterans Hospital at Fort Snelling, Minnesota, we now have a microphone in the auditorium and are able to reach all the bed-patients with our services every Sunday morning. It is reported that the reception is better than when services are brought in from the outside and redistributed. The broadcasting of our services establishes a better contact between the missionary and the new patient."

### CLAIM LARGEST SEMINARY

St. Louis has three theological seminaries, Concordia (Missouri Synod Lutheran), Eden (Evangelical), and Xenia (United Presbyterian). Concordia has been located in St. Louis for more than 80 years and is now in its 91st school year. It has an enrollment of 510 and claims to be the largest theological seminary in the United States. The Baptist theological seminary of Louisville is the only institution of like grade to dispute the claim. Considering the rather stiff entrance requirements this enrollment is remarkable. Every man enrolling must have the equivalent of two years in college and possess a working knowledge of five languages, i. e., English, German, Latin, Greek and Hebrew. Dean Fritz, faculty leader of this big school, cautioned your correspondent not to fail in emphasizing the fact that the theological bias is "frankly and openly conservative." The seminary conducts Radio Station KFUE, well managed with good musical programs and a constant stream of conservative preaching. The Missouri Synod of the Lutherans is very influential in these parts, maintaining 51 congregations in greater St. Louis. The Lutherans put great emphasis upon Lenten services and are crowding downtown theaters for their noonday meeting. They recently packed the new arena, which is said to seat 22,000 people and was built last year as the permanent home of the national dairy show. It is doubtful if any other group save the Roman Catholics could produce such a meeting in St. Louis.—St. Louis Correspondence in "The Christian Century."

### THE BIBLE

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying.—Robert Hall.

### COLLECTS AGED BOOKS

St. Paul's Lutheran Church, 178th Street and Crotona Avenue, New York City, Rev. Geo. C. Koenig, pastor, is the possessor of a small but noteworthy collection of Bibles and theological books dating to the 17th and 18th centuries. The oldest book in the collection is a three volume edition of John Gerhard's "Systematic Theology," printed in Hamburg, Germany, in 1657. Two German Bibles, twenty by fourteen inches in size and printed in 1708 contain about 4,000 illustrations each, maps of Jerusalem and the Holy Land, pictures of the dukes and electors of Saxony, and woodcut sketches illustrating the Bible, as well as the text of the Augsburg Confession. Another ancient Bible is one fourteen by nine inches, with some 2,000 pages, printed in 1700 by Eberhard Ludwig, Duke of Wurttemberg. This Bible is bound in pigskin with a picture of the duke for the frontispiece, and contains the Apocrypha and

a Concordance. Half of each page is taken up with illustrations, each with a different border design.

The smallest book in the collection is a five by three inch edition of Valerius Maximus' "Book of Memorable Deeds and Utterances," published in Antwerp in 1678, which has been in the possession of Pastor Koenig for many years.

## MINNESOTA DISTRICT

July, 1930

PASTORS: W. G. VOIGT, Acoma, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$20.00, Dakota-Montana Academy \$14.61, Dr. Martin Luther College, New Building \$9.00; total \$103.61. W. G. VOIGT, Acoma, Indian Mission \$50.00, Home Mission \$100.00, Negro Mission \$25.00, Poland Mission \$25.00, Church Extension Fund \$89.00; total \$289.00. R. HEIDMANN, Arlington, General Administration \$34.00. H. AM END, Brighton, Dr. Martin Luther College \$20.00, General Missions \$10.00, Indian Mission \$10.00, Home Mission \$50.00, Negro Mission \$10.00, Poland Mission \$10.00, General Support \$15.37; total \$125.37. E. G. HERTLER, Brownsville, Student Support \$.70. WM. PETZKE, Cedar Mills, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College, \$50.00, Michigan Lutheran Seminary \$20.00, Dakota-Montana Academy \$20.00, General Missions \$22.00; total \$152.00. J. C. A. GEHM, Darfur, Indian Mission \$15.00, Home Mission \$30.00, Negro Mission \$10.00, Poland Mission \$5.00, Madison Student Mission \$1.60; total \$61.60. R. F. SCHROEDER, Dexter, Finance \$26.55. LOUIS W. MEYER, Osceola, Wis., General Missions \$30.00, Indian Mission \$42.50, Home Mission \$100.00, Negro Mission \$20.00; total \$192.50. C. J. SCHRADER, Echo, Indian Mission \$25.00, Home Mission \$20.00, Negro Mission \$25.00, Poland Mission \$15.00, Church Extension Fund \$50.00, Twin City Mission, Rev. Frey \$15.00; total \$150.00. C. J. SCHRADER, Echo, General Institutions \$31.20, Missions \$26.40; total \$57.60. M. SCHUETZE, Ellsworth, Indian Mission \$25.00, Home Mission \$50.00, Negro Mission \$30.00, Poland Mission \$26.00; total \$131.00. G. F. ZIMMERMANN, Elmwood, Wis., Indian Mission \$25.00, Home Mission \$25.00, Negro Mission \$20.09; total \$70.09. F. ZARLING, Flora, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. Martin Luther College \$15.00, Indian Mission \$12.00, Home Mission \$42.00, Negro Mission \$12.00, Poland Mission \$9.00; total \$120.00. F. W. WEINDORF, Grace, Goodhue, Indian Mission \$50.00, Home Mission \$42.00, Negro Mission \$50.00; total \$142.00. F. W. WEINDORF, St. John's, Goodhue, Educational Institutions \$50.69. E. A. HEMPECK, Hancock, Lutheran Childrens Friend Society \$10.00, Bethesda, Watertown, \$7.58; total \$17.58. E. G. HERTLER, Hokah, General Support \$3.75. M. J. WEHAUSEN, Johnson, Indian Mission \$50.00, Home Mission \$75.00, Negro Mission \$25.00, Poland Mission \$17.45; total \$167.45. M. J. WEHAUSEN, Johnson, Home for Aged \$14.80, Indian Mission \$60.20; total \$75.00. E. G. HERTLER, La Crescent, General Administration \$15.00, General Institutions \$25.00, Home for Aged \$10.00, Indian Mission \$30.00, Home Mission \$50.00, Negro Mission \$20.00, Poland Mission \$15.00, Student Support \$10.00; total \$175.00. E. G. HERTLER, La Crescent, Negro Mission \$5.00. PAUL W. SPAUDE, Lake Benton, Indian Mission \$33.25, Negro Mission \$33.00, Dr. Martin Luther College, New Building \$33.00; total \$99.25. W. FRANK, Lynn, General Missions \$154.50. O. K. NETZKE, Madison Lake, Synodic Administration \$6.05. O. K. NETZKE, Madison Lake, Stud. Supp. \$3.50, Ind. Miss. \$10.00, Home Miss. \$25.00, Negro Miss. \$11.35; total \$46.35. W. P. HAAR, North Mankato, Home Mission \$40.00. A. LANGENDORF, Nye, Wis., Theol. Sem. \$12.50, Negro Mission \$5.55; total \$18.05. HENRY ALBRECHT, Omro, Missions \$215.00. M. C. KUNDE, Oronoco, Indian Mission \$15.00, Home Mission \$25.00, Negro Mission \$10.00, Poland Mission \$10.00, Madison Student Mission \$4.60; total \$64.60. CARL C. KUSKE, Oshkosh, Synodic Administration \$9.41. J. WEISS, Pelican Lake, Missions \$123.46. E. W. PENK, Prescott, Wis., Missions \$49.11. W. C. NICKELS, Redwood Falls, Indian Mission \$50.00, Home Mission \$30.16, Negro Mission \$50.00, Poland Mission \$25.00; total \$155.16. AUG. SAUER, Renville, General Administration \$20.25. J. PLOCHER, St. Paul, General Mission \$87.05. A. C. HAASE, St. Paul, Synodic Administration \$59.70, Twin City Mission, St. Paul \$25.00; total \$84.70. A. C. HAASE, St. Paul, Church Extension \$50.00,

Student Support \$25.00, Home for Aged \$29.94; total \$104.94. MRS. H. A. LARSEN, Treasurer, Trinity Membership for July \$1.00. G. THEO. ALBRECHT, St. Peter, General Mission \$28.00. J. W. F. PIEPER, Somerset, Wis., Missions \$10.77. J. W. F. PIEPER, Stillwater, General Administration \$62.00, General Institutions \$30.50; total \$92.50. CARL C. KUSKE, To Retire Bonds \$5.32. CARL C. KUSKE, Taunton, General Administration \$2.42. A. MARTENS, Tyler, General Administration \$11.20, Dakota-Montana Academy \$10.00, Home Mission \$30.00, Negro Mission \$10.00, General Support \$10.00; total \$71.20. A. MARTENS, Tyler-Burchard, Home Missions \$6.00. PAUL W. SPAUDE, Verdi, Indian Mission \$26.19, Negro Mission \$25.00, Poland Mission \$25.00, Dr. Martin Luther College, New Building \$5.00; total \$81.19. E. R. BAUMANN, Wabasso, General Institutions \$8.50, Indian Mission \$20.00, Home Mission \$30.00, Negro Mission \$10.00; total \$68.50. E. R. BAUMANN, Wabasso, General Mission \$7.00, Home Mission \$10.00, Poland Mission \$5.00; total \$22.00. E. G. FRITZ, Wellington, General Institutions \$50.00, Indian Mission \$50.00, Home Mission \$75.00, Negro Mission \$30.00; total \$205.00. KARL A. NOLTING, West Florence, Synodic Administration \$10.00, General Administration \$5.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Home for Aged \$3.50, General Mission \$5.00, Indian Mission \$25.00, Home Mission \$80.00, Negro Mission \$25.00, Poland Mission \$15.00, Madison Student Mission \$5.00, General Support \$3.00; total \$226.50. A. W. SAREMBA, Weston, Wis., General Mission \$100.00, Indian Mission \$50.00, Home Mission \$50.00, General Support \$28.08; total \$228.08. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00, Michigan Lutheran Seminary \$25.00, Dakota-Montana Academy \$10.65; total \$110.65. CARL G. SCHMIDT, Wood Lake, Indian Mission \$25.00, Home Mission \$27.08; total \$52.08. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$14.26, Dakota-Montana Academy \$10.00; total \$84.26. M. C. MICHAELS, Woodville, Wis., General Missions \$54.72.

For Synodical and Benevolent Purposes.....\$4,735.06  
 Seminary, New Ulm and Debts..... 47.00  
 Total .....\$4,782.06

H. R. KURTH,  
 District Treasurer.

WEST WISCONSIN DISTRICT

July, 1930

Rev. C. H. Auerswald, Dallas.....\$ 8.25  
 Rev. C. H. Auerswald, Prairie Farm..... 14.07  
 Rev. J. W. Bergholz, La Crosse..... 200.00  
 Rev. Aug. Bergmann, T. Maine..... 137.48  
 Rev. E. C. Fredrich, Helenville..... 164.24  
 Rev. J. Gamm, La Crosse..... 253.90  
 Rev. J. G. Glaeser, Tomah..... 59.20  
 Rev. W. Gutzke, McMillan..... 70.00  
 Rev. O. E. Hoffmann, Beyer Settlement..... 100.00  
 Rev. O. E. Hoffmann, Poplar Creek..... 102.00  
 Rev. Herb. Kirchner, Wonewoc..... 32.71  
 Rev. Herb. Kirchner, Hillsboro..... 8.68  
 Rev. L. C. Kirst, Beaver Dam..... 79.30  
 Rev. J. Klingmann, Watertown..... 44.35  
 Rev. R. P. Korn, Lewiston..... 490.33  
 Rev. G. O. Krause, Stetsonville..... 107.50  
 Rev. C. F. Kurzweg, Rollingstone..... 435.35  
 Rev. H. Kuckhahn, St. Charles..... 20.30  
 Rev. W. F. Lutz, Mauston..... 43.60  
 Rev. W. F. Lutz, New Lisbon..... 16.75  
 Rev. W. F. Lutz, T. Summit..... 12.80  
 Rev. Theo. Mahnke, Little Falls..... 24.23  
 Rev. Theo. Mahnke, Cataract..... 10.54  
 Rev. J. Mittelstaedt, Menomonie..... 71.82  
 Rev. P. Monhardt, South Ridge..... 270.00  
 Rev. G. E. Neumann, Rib Falls..... 15.20  
 Rev. G. E. Neumann, T. Rib Falls..... 7.32  
 Rev. G. E. Neumann, T. Stettin..... 13.21  
 Rev. W. Nommensen, Columbus..... 214.65  
 Rev. Aug. Paetz, Friesland..... 20.17

Rev. H. Pankow, Hustler..... 22.79  
 Rev. F. P. Popp, Ableman..... 17.60  
 Rev. F. P. Popp, T. Westfield..... 14.25  
 Rev. H. W. Reimer, Loganville..... 129.90  
 Rev. H. W. Reimer, Lime Ridge..... 86.60  
 Rev. Chr. Sauer, Ixonia..... 31.00  
 Rev. H. Schaller, Little Black..... 50.20  
 Rev. H. Schaller, Goodrich..... 43.02  
 Rev. F. H. Eenger, Bruce..... 29.61  
 Rev. F. H. Lenger, Rice Lake..... 7.00  
 Rev. C. W. Siegler, Bangor..... 140.00  
 Rev. M. Taras, Ixonia..... 118.00  
 Rev. G. M. Thurow, Waterloo..... 163.11  
 Rev. E. Walther, Wisconsin Rapids..... 2.00  
 Rev. F. Weerts, Cambria..... 7.00  
 Rev. A. Werr, Wilson..... 178.40  
 Rev. R. F. Wolff, Cambridge..... 5.40

Budgetary .....\$4,080.83  
 Non-Budgetary ..... 13.00

Total for July, 1930.....\$4,093.83

H. J. KOCH, Treasurer.

RECEIPTS FOR SEMINARY AND DEBTS

July, 1930

Rev. G. L. Press, Grace, Morningside, Sioux City, Ia..\$ 6.00  
 Rev. rthur Berg, St. John's, Sparta, Wis. .... 90.00  
 Rev. R. F. F. Wolff, St. James, Cambridge, Wis. .. 4.60  
 Rev. J. Mittelstaedt, St. Paul's, Menomonie, Wis. .. 50.00  
 Rev. P. Oehlert, Trinity, Kaukauna, Wis. .... 15.09  
 Rev. C. W. Siegler, Portland, Wis. .... 6.50  
 Rev. O. Kuhlow, Jefferson, Wis., L. Vogel Family, Memorial Wreath for Lillian Ulrich ..... 5.00  
 Rev. O. Hagedorn, Salem, Milwaukee, Wis. .... 75.00  
 Rev. A. F. Halboth, St. Matthew, Milwaukee, Wis... 207.00  
 Rev. R. C. Ave-Lallemant, Christus, N. St. Paul, Minn. 186.55  
 Rev. H. Kuckhahn, St. Matthew, St. Charles, Minn. 309.80  
 Rev. H. Kuckhahn, St. Matthew, St. Charles, Minn. 70.30  
 Rev. K. J. Plocher, St. Paul's, Litchfield, Minn. .... 11.00  
 Rev. R. Gamm, First Ev. Luth., Faulkton, S. D. .... 10.00  
 Rev. J. Paustian, St. John's, Barre Mills, Wis. .... 164.80  
 Rev. W. W. Westendorf, Eau Claire, Mich. .... 5.00  
 Rev. T. H. Albrecht, St. John's, Lake City, Minn. .. 688.00  
 Rev. C. W. Siegler, Portland, Wis. .... 4.00  
 Rev. W. Roepke, St. Paul's, Green Garden, Mich. .... 15.00  
 Rev. O. E. Hoffmann, St. John's, Poplar Creek, Wis. 15.00  
 Rev. W. J. Schmidt, Earl T., N. Dak. .... 26.29  
 Rev. W. E. Pankow, Emanuel, New London, Wis. .. 4.60  
 Rev. W. Reinemann, Friedens, Elkhorn, Wis. .... 5.00  
 Rev. Theo. Mueller, Mt. Calvary, La Crosse, Wis. 59.59  
 Rev. H. Engel, Zion, Chesaning, Mich. .... 18.60  
 Rev. P. Monhardt, St. Matthew, South Ridge, Monroe Co., Wis. .... 14.00  
 Rev. P. Oehlert, Trinity, Kaukauna, Wis. .... 22.07  
 Treas. C. J. Schulz, from members of former church at Ludington, Mich., part of proceeds of sale of property ..... 500.00  
 Rev. W. R. Krueger, Redeemer, White Butte, S. Dak. 20.00  
 Rev. E. Wenk, Apostel, Toledo, O. .... 65.00  
 Rev. A. Gentz, St. Paul's, Ford River, Mich. .... 50.27  
 Rev. H. and W. Gieschen, Jerusalem, Milwaukee, Wis. 40.00  
 Rev. C. H. Schmelzer, St. John's, Riga, Mich. .... 46.90

Total .....\$ 2,810.86  
 Previously acknowledged .....\$625,953.92

Total Collections to date .....\$628,764.78

New Ulm Building Fund .....\$164,054.61

Congregations That Made Their Quota In July, 1930

269. Rev. T. H. Albrecht, St. John's, Lake City, Minn. . . . . \$3,645.00—\$5.40  
 270. Rev. C. Schmelzer, St. John's, Riga, Mich. \$1,544.40—\$5.40

Donation for Seminary

Framed Picture — Estate of Mr. Otto Streissguth.

JOHN BRENNER,  
 Treasurer.

## CHURCH FURNITURE

**I**F YOU are in need of Church Furniture, please write for our large catalog which contains illustrations of Altars, Pulpits, Hymn-boards, Lecturns, Fonts, etc., for Lutheran Churches.

If, amongst the many designs we show in our catalog you find none suitable, we would be glad to submit special drawings in correct harmony with the style of your church.

As none of the Altars and Pulpits are stock articles, but built to order, any change in the dimensions, as well as in the design, can be made.

The same applies to pew ends and other Church Furniture shown in our catalog.

Our pews are constructed in the most durable manner and for comfort. We especially recommend our styles 3 and 4. Style 3 has a straight reclining back and a deep curved seat, and style 4 has a curved reclining back and a deep curved seat. All styles are built "solid" and will not warp or crack as veneer very often does.

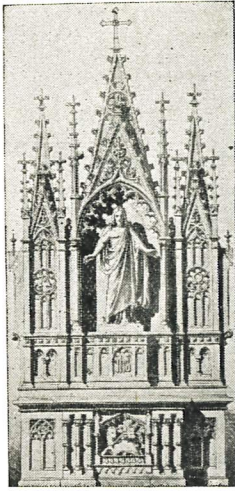
Styles 1 and 2 are lower in price, but are also constructed durably and make a very comfortable Pew.

For the construction of our Pews, Altars, Pulpits, and other Church Furniture, we use air seasoned, kiln dried lumber, and guarantee first class workmanship.

Particular care is taken at our factory to apply the finish, which we guarantee to be lasting and not to be sticky under any weather conditions.

We ship our pews with seat and back put together. To erect the pews it is necessary only to attach the ends and supports. We are shipping in this manner to save congregations the considerable cost of having the pews erected, as our pews can be put together by a few handy men without difficulty.

Our prices are based on material and labor only, since we do not send out traveling representatives. We are, therefore, in a position to quote Church Furniture at very moderate prices and would be pleased to have an opportunity to submit our quotations to you.



No. 2129



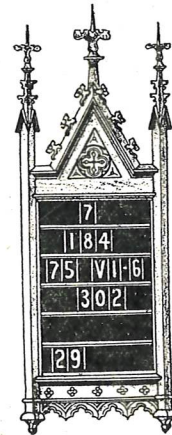
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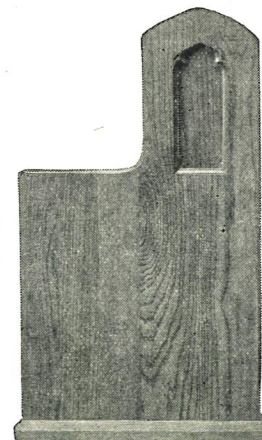
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No. 4012



No. 5008



No. 125

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