

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., September 28th, 1930.

No. 20.

"I LIFT MINE EYES UNTO THE HILLS"

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord who made heaven and earth." Psalm 121:1-2.

Unto the hills I lift my eyes
From whence my help descends.
My God who dwells beyond the skies
His mighty aid extends.

He made me in His likeness blest,
He breathed His life in me.
In His paternal love I rest,
A Father kind is He.

He grants me shelter, raiment, bread,
He shields me from alarms.
When ills assail, I'm comforted
In Everlasting Arms.

I lift my eyes unto the hills,
To Him who dwells beyond.
My tears He dries, my fears He stills.
O why should I despond?

Oft have I sinned and gone astray,
But He has brought me back.
His grace abounds from day to day,
And nothing do I lack.

And when His erring child He chides,
I kiss the chast'ning rod.
His Word of grace and truth abides,
He still remains my God.

How can His righteousness forgive
And claims of Law fulfill?
How can He let the sinner live?
How can He love me still?

He sent His Son to die for me,
My Savior, Jesus Christ.
To pay the Law's dread penalty,
His precious Blood sufficed.

He conquered death; His empty tomb
My perfect pardon seals,
And now for me in yonder Home
My Advocate appeals.

I lift my eyes unto the hills
In worship, praise, and prayer.
My heart with joy and peace He fills
Whose power the Heav'ns declare.

He sent His Holy Spirit down
Within my heart to dwell,
Till I have passed from cross to crown
With my Immanuel.

Unto the hills I'll lift my eyes
Till pilgrim days are past,
Till o'er the hills I upward rise,
And reach my Home at last.

Anna Hoppe.

THE GOOD PHYSICIAN

Mark 2:14

The Levi of our text is usually called Matthew. He is one of the Twelve and the writer of the Gospel of that name. We know very little more about him than what our text and its context tell us. Yet for the purposes of the Gospel, the saving of sinners, that is enough. We learn that Levi Matthew was a publican of Capernaum; that Jesus called him to become an Apostle; and that Levi made Jesus a great feast and invited other publicans and sinners to sit in on it. Translating these facts into general terms we learn that Levi was a sinner of the worst type; that he heeded the call of the Lord and so became a saint by faith; that he exercised this faith at once in thankfulness toward his Savior, and by bringing fellow-sinners into contact with Jesus.

The publicans were sorry specimens of men. They squeezed money out of their fellows; they grafted and stole. Zacchaeus admits this in his confession. It was common to say in one breath, "Publicans and sinners." Even to this day Christian usage speaks of the unrepentant sinner as a "heathen and a publican." Such was Levi. A publican of the city of Capernaum, a crossroad of Oriental commerce, places always found more wicked than the common run. A city exalted above all others because of the presence of the Lord Jesus. A city cursed above all others because of rejecting the Son of God. "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works done in thee had been done in Sodom, it would have remained to this day."

Levi was sin-sick. He knew it. Being a Jew he had been taught the law of Moses when a lad. He could not but have heard of Jesus and the wonderful works He had done in Capernaum. He may have heard Him speak. His own brother, James the Less, was a disciple of the Lord. Doubtless he was thinking seriously on life and the great question of life: "What must I do to be saved?" But in himself he saw no answer; there was no hope. Publican he was, publican and sinner; and he had not the means of saving himself. Neither had he the courage to look to the

Jan 31
Rev C Buenger
5026 19th Ave

Innocent One, the Holy One, for healing. Such is the plight of the man in whom the sense of sin has become lively.

But help was nearer than he supposed. Jesus was passing by. He had but just preached the tidings of salvation to the multitude. He was carrying out the great and prime object of His life: to seek and to save that which was lost. And seeking diligently Jesus was. He finds him who of all men least thinks Jesus is looking for him. He finds the sinner Matthew. If Pharisees and scribes were surprised, if the multitude wondered when Jesus told the publican to follow Him, Levi himself was certainly most astonished. The powerful, inviting, loving call of Jesus to Matthew: "Follow me!" sinks into his heart and plumbs it to the very depths. The Great Physician has found a sin-sick soul; He has healed him. The healing has been by the simple word, "Follow me!" But what those two words do say! They say to Matthew: "I know thee. I know thy sickness. I know thy sin. In me there is health. I grant thee forgiveness. I love thee. I want thee for mine own. See, I give thee life! Come, Matthew, come; follow me!" And Matthew arose and followed Him.

Here is a miracle indeed. A sinner, far from God, going further; a spiritually sick man getting more sick from day to day; a condemned man drawing daily nearer to a dreadful end: and lo! in a moment by the simple word of the Physician he is become healthy, has been saved from death, he is returned to God. It is the supreme miracle when Jesus changes a sinner into a saint. The means? Just His simple Word, His command! The Gospel. To heal the sick, as Jesus did while here on earth, is a great thing; but to save a sinner is a greater work of God. To have created you and still preserve you is a marvel; but to have saved you is a far more marvellous thing. So great indeed is this miracle that when you shall stand in the presence of God, enjoying the life that is yours because Jesus called you with His "Follow me!", all eternity will not be long enough for you to cease wondering how it could be that the Holy God, the Righteous and Just One, the Almighty should have loved you sinner so much, that He spared not His own Son, but gave Him up for you; and that Jesus looked upon you and called you.

Levi gets up in a daze. He follows after this Man. How is it the Great Rabbi should fall just upon him, the publican, and choose him? But he rejoices in the fact. That is enough for him. And he gives vent to this joy in this, that he at once makes a great feast for Jesus. He will show his thankfulness to his Master. He will also show his loyalty to Him. He knows full well that priests and scribes and Pharisees hate and persecute Jesus. Yet he will hold to Him. And he shows his new faith and love in this also: he in-

vites other publicans and sinners in great number to meet with Him who healed him of all his diseases.

Did Matthew have to figure out all his moves? Did he have to consider long what the "rules" required of him? Not so! Faith needs not to calculate. Faith is not a game run according to certain rules. Faith is life! And life just lives. Faith works; and what faith does it always right! Heb. 11. So Matthew's faith spontaneously arranged a feast of thanksgiving; his faith just naturally reached out and invited others to meet the Lord Jesus. Faith lays hold of what is nearest to hand for its purposes; and it can not but bear witness to the Good Physician. S.

COMMENTS

"Hitch-Hiking" The Presbyterian speaks of hitch-hiking, referring first to the familiar figure at the road-side, declaring, "We like them not." Better not pick them up, is the advice. "It has happened that the stranger so helped has threatened or done injury to his benefactor. In case of accident, always a possibility, the car owner is financially responsible and has been, at times, compelled to pay. Notice the claimants for a ride. Always young, apparently vigorous, usually very well dressed, indicative of something better than poverty. They do not appear as if in need of help from anyone."

And then the writer continues:

We are not so interested in these people on the borders of the highway, as we are in their counterparts along the highway of the Church. They desire all advantages, and are exceedingly resentful when denied. Without hesitation they request ministries in days of illness and bereavement. They wish Church sanction in marriage. If they enter a place of worship, they are critical of any lack of attention and may go so far as to find fault with what is done there. Then, too, they are never regular supporters in word or gift, or labor, yet take the church for granted as if it were their very own. Every pastor has found that the "hitch-hiker" has demanded more in the way of attention than the most devoted church member. More than once they have been impatient if the clergyman's other duties prevented him from being at their call the moment they set as convenient to them, no matter how inconvenient to the minister. Often their gratitude is scanty, and a minister is made to feel that he is only an appendage to whatever they are carrying out. They almost resent the fact that public opinion and custom make him necessary. "Hitch-hikers" are not confined to the people. There have been such in the pulpit. The Church is their convenience. The denomination is regarded only for the sanction and prestige it may bestow. They have no belief or interest in its history or doctrine. They know little, and care less, for its ideals and history. They promote its larger affairs only with an eye upon the easy seat on which to ride. Yes, there are such. In case of trouble, they are wont to make most complaint, and they stand upon the last letter of their rights. We like them not.

—The Presbyterian.

A rather apt description of the ecclesiastical hitch-hikers, familiar to almost every pastor and a problem to him. We find them most numerous in the larger

cities, where they can readily hop off one car and on the next, withdrawing their patronage from the church which has learned their character and bestowing it on one that does not know them. Some of them skillfully evade the invitation to join the church, others cheerfully go through the form of joining, only to continue to let others carry them along, for they contribute little or nothing and do not render the church any personal service.

It would do little good to administer reproof to them here, for the ecclesiastical hitch-hikers are rarely, if ever, subscribers or readers of a church paper.

We could show them that this evasion of the responsibilities of church membership is a refusal to serve the Body of Christ and thus a sin against the Lord and against the members of the church, and that they are by such evasion and neglect depriving themselves of many great blessings and weakening and endangering their own spiritual life.

Of these hitch-hikers the writer in *The Presbyterian* says: "We like them not." Nor do we, but the question is, how shall we deal with them? The car is not our own. We are driving under the orders of the owner, the Lord Jesus Christ. And his order reads: "Go out into the highways and hedges and compel them to come in, that my house may be filled." We may not like them, but we must love them, and never should our personal impatience prevent us from carrying out the Lord's will.

However, bringing sinners in, means leading them to repentance, to faith in their Redeemer. Wherever and whenever we have an opportunity to lead a sinner to repentance, we should respond joyously to the call of duty. Our Sunday Schools and our Christian Day Schools should welcome also the child of the unchurched parent; our churches must ever remain open to all that come to hear.

But, the hitch-hiker within the church should not be carried along indefinitely; that would not be for his good. Our duty is to admonish him in all patience, but, if he does not repent and forsake the error of his way, to excommunicate him as a heathen man and a publican.

Our only debt to those outside of the church is that we preach repentance to them. We have for instance no call to solemnize their marriage for them. If neither the bride nor the groom expresses a desire to join us in the use of the means of grace and to invite Christ to their home, how can we truthfully pronounce the blessing of the Lord upon them? When a bridal pair comes to the parsonage to ask for the services of the Church, the pastor should have a heart to heart talk with them to ascertain their attitude to the Lord in whose name he performs his service, and this attitude should decide whether or not he will officiate.

We have no call from the Lord to accord Christian burial to one who has not confessed faith in Christ in

life. Yet, one can in our days order a minister for a burial service through the undertaker just like one orders so and so many limousines and such and such flowers. A death certificate for the departed seems to be considered sufficient justification for the ministrations of a Christian preacher at almost any funeral. And there he often stands surrounded by official representatives of lodges and societies of all kinds, who sometimes also officiate, and paid singers of any confession, or of no confession at all, are permitted to assist him in his preaching. What wonder that he is considered a commodity which can be had for a price, and that church membership begins to mean less and less to people. "Marrying and burying parsons" by their practice actually encourage the hitch-hiker and do harm to him and to the church. If we remember that our sole mission is to preach the Gospel unto repentance, we will know for whom we should stop and whom we ought to pass up.

J. B.

* * * * *

Dr. Fosdick and the Weather Nine Protestant clergymen and theological teachers, replying in the September 10 issue of the *Christian Century* to the question: "Does Prayer Change the Weather?" reached opposite conclusions, with six of the nine answering the question with an unqualified "No." Only two replied in the affirmative. The ninth responded that a "Christlike God" would not need "to be importuned as to the weather."

The symposium, the editors of the magazine explain in an introductory note, was conducted as a result of the offering of widespread prayers for rain during the height of the drought of the past summer, in some cases by spontaneous action of the churches and in others as a result of official or semi-official recommendation.

At the head of the list of those who answer the question with a "No" was Dr. Harry Emerson Fosdick of the Riverside Church, New York.

"Of course prayer does not affect the weather," Dr. Fosdick answered. "One truth can confidently be relied on as the issue of all reasonable thought about the world: we can expect results in a law-abiding universe only when we fulfill appropriate conditions for getting them."

"Evidently this still needs to be said in this benighted and uncivilized country. The crude, obsolete supernaturalism which prays for rain is a standing reproach to our religion, and will be taken by many an intelligent mind as an excuse for saying, 'almost thou persuadest me to be an atheist'."

It really does not matter much whether Dr. Fosdick believes in praying for rain or not, but it is of great significance that such outspoken views of man's natural religion apart from, nay, opposed to the revealed religion from God, can be peddled over the

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, 1321 W. Mitchell St., Milwaukee.

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

This has been so decreed by our Lord for their rejection of Jesus, whom they will not receive as the Christ. But it is a new note that this tribe is to be of importance in bringing world peace and harmony. The Jew is rarely if ever assimilated by other peoples, nor a peace maker among them. Z.

* * * * *

Manna A subscriber sends us a clipping from the Sioux City Journal, asking us to comment on an article which offers a solution of "the vexed question of just what was their food which seemed miraculous to the hungry refugees from Pharaoh's wrath," the manna of the Bible. This explanation is based on the report of a special expedition sent out by the Hebrew university of Jerusalem. We are told:

There has always been a dispute among scholars as to whether manna was an edible lichen, a low form of plant life that grows on the desert soil of the Sinai region, or whether it was the hardened sweet sap of the tamarix shrub. The studies of the expedition established that it is the same thing known elsewhere as "honey-dew" — the sap of the plant drawn off by aphids and exuded from their bodies. It is produced by one or two species of aphids on a single species of tamarix in sufficient quantity to form large drops that harden into sweetish grains of solid substance. Chemical analysis showed that it contains three varieties of sugar, as well as other compounds.

The honey-dew that turns into manna is formed from the downward current of sap that bears the food substances made in the leaves toward the roots of the plant. The investigators proved this by ringing the bark of branches on which the aphids were feeding. When the bark was ringed below them they kept on producing manna as though nothing had happened. But when the ring was cut above them, stopping the downward food bearing sap flow, the manna production also stopped.

This is by no means the first attempt of "science" to explain the miraculous feeding of the Israelites through the many years of their journey through the wilderness. We must admit that this question has never vexed us. While we are thankful for any discovery of scientists that throws additional light on the text of Holy Scriptures to enable us to understand more fully what God tells us in His Word, we want to retain as a miracle what the Bible plainly declares to be a miracle. What if God in feeding His people did use natural means, if manna really was one of the "natural products" found by scientists? The miracle would still remain.

Remember that the Israelites were complaining that they were dying with hunger. They surely would have found and eaten the manna, if there had been any lying in the wilderness. Then God announces: "I will rain bread from heaven for you." The manna appears, and Moses declares: "This is the bread which the Lord hath given you to eat." Some three million of people had to be fed through many years, and the substances which the scientists have in mind certainly are not found in sufficient quantities to supply such a demand. On the seventh day no manna

country and spread broadcast by such papers as the New York Times, from which this item is taken.

Let it be kept in mind by us, who still believe the Bible as the inspired Word of God, that it is God who sendeth the rain, Psalm 147:8; who withholds it for our sins, Deut. 11:17. Instances of the latter are plentiful enough in Holy Writ, the most striking being the prolonged drought in the time of the wicked king Ahab. Also we know that the Lord did send rain upon the repentance of the people when his prophet Elijah prayed for it. This may be "supernaturalism" that Dr. Fosdick so derides, but let him remember the many priests of Baal, who implored their god in vain and perished miserably. So shall all perish whose god is the god of nature and not our God in Christ Jesus. We know that, according to His firm promise, the Lord heareth and answereth our prayers, when and how He deems best for us. Let us pray confidently for all good things and be assured that we shall receive. Z.

* * * * *

Jewish Zionism The duty of American Jews is to oppose uncompromisingly and with all their might the philosophy of Jewish nationalism and the Zionistic ideal, Rabbi Samuel Schulmann declared in his sermon at Temple Emanu-El, according to the Times of New York. The belief that Palestine is the solution and salvation for the Jews is injurious not only to the Jews themselves, but to the aspirations of the world for harmony and peace, Rabbi Schulmann asserted.

"The nationalistic philosophy, we believe, impairs the spiritual life of the Jew," he asserted. "It undermines his faith. It refuses to see God as the center of Jewish life and preaches the new and heretical doctrine that Israel is self-sufficient."

We have all along been unable to see that the Jews are a nation to-day or shall ever become a nation among the nations of the earth again. They are but a tribe now without a fatherland or national home.

fell, and the extra portion gathered on the sixth remained sweet and wholesome, while on the other days of the week a hoarded supply would breed worms and begin to stink. Joshua 5:10-12, we read: "And the children of Israel encamped in Gilgal and kept the passover on the fourteenth day of the month at even, in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more."

For us the miracle remains, a witness to the infinite power of our God and to His faithfulness and mercy. We join the Psalmist in singing:

He spread a cloud for a covering, and fire to give light in the night.
The people asked, and he brought quails, and satisfied them with the bread of heaven.
He opened the rock, and the waters gushed out; they ran in the dry places like a river.
For he remembered his holy promise, and Abraham his servant. And he brought forth his people with joy, and his chosen with gladness;
And he gave them the lands of the heathen; and they inherited the labor of the people;
That they might observe his statutes, and keep his laws. Praise ye the Lord.

In these days of unemployment and business depression, these days of care, fear and worry, the child of God turns back to the story of the miraculous feeding of Israel in the wilderness, and his soul is refreshed, his faith strengthened. Unemployment and the failure of his business cannot drive him to despair. He cries to his Father who is able to do above our asking, casting all his cares upon him who cares for us and who is mighty to help, who will never fail those who trust in him.

O God of Jacob, by whose hand
Thy people still are fed;
Who thro' this weary pilgrimage
Hast all our fathers led:

To Thee our humble vows we raise,
To Thee address our prayer;
And in Thy kind and faithful breast
Deposit all our care.

Through each perplexing path of life
Our wandering footsteps guide,
Give us each day our daily bread
And raiment fit provide.

O spread Thy covering wings around,
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace.

To Thee, as to our covenant God,
We'll our whole selves resign,
And thankful own that all we are,
And all we have, is Thine.

J. B.

Religion in the Schools The News Bulletin just recently informed its readers that the city of Philadelphia has denied the petition of the Weekday Religious Education Association to permit weekday religious instruction for school children of that city on the ground that "the proposition directly contravenes a fundamental principle in the government of the United States and of this commonwealth — namely that the church and the state be kept absolutely separate."

The news item does not go into the matter deep enough to state something definite about the proposed plan, but the answer of the authorities would lead one to think that it must have been some sort of co-operation that was suggested. Philadelphia does not stand alone in her contention, as the general trend of the following editorial, taken from the Chicago Tribune, goes to show:

Moling Chang, Chinese minister of education, has refused to modify the prohibition of religious teaching in primary and middle schools. The government has been petitioned by twelve foreign missionary organizations to revise the law and permit such instruction. Chang replied that it would be contrary to sound public policy. He acknowledged that religious teaching might be regarded as necessary in the training for life's work, but reminded the missionaries that religion was also a controversial subject and that the teachers in one faith vying with the teachers of another could create divisions and strife. He said that the government did not wish the mind of the child to be preëmpted, but rather to come to maturity with the freedom of choice.

There is an oriental reasoning in the reply which the missionary faiths do not accept, it being the western belief that the religious teaching should fix the habit and character of the child and that religious certainty rather than speculation should be the result in the adult. The oriental may say that the Chinese allow for a greater intelligence in maturity and the western creeds would reply that the intelligence given the child is that of divine inspiration upon which his maturity could not improve. The east and the west do not meet on that question. The west has produced a stabilized society. Chinese civilization somehow survives, uncomfortably, the lack of it, with a high type of individuality and a low average of common good. It isn't all a difference of education, religious and secular, but that is part of it.

Chang, however, had only to add to the missionaries that the rule of the Chinese government with respect to religious education was the rule of the most progressive American states, where, in justice to all creeds, no religious teaching is permitted in the public schools. It must be given elsewhere, which is the position of the Chinese government, and the Christian organizations can hardly protest the reasonableness of a law in China identical with one they would find at home.

The East and the West do not seem to be so far apart in their manner of thinking as would at first appear. G.

* * * * *

The Vatican State The Western Christian Advocate believes that Protestants do not yet fully realize the significance of the creation of the Vatican State which makes the Pope a secular

sovereign who claims to rule by spiritual and divine right.

It points to instances where complications have already arisen in consequence of this situation.

England has been involved in the Island of Cyprus in a controversy with the Vatican State. That is a British domain. A citizen, who is a priest, was ordered to leave the island by the church because of some irregularity in his conduct. He refused to go and took refuge in his British citizenship. The church ordered him, the state protected him. Who had the right to enforce its decree, the British Empire or the Vatican State? The controversy has been on for months.

Now another controversy has arisen in the past few weeks, we learn through the "World's Work." This question has in effect been answered, and so quietly that it has scarcely had an echo in the press, but it is none the less indicative of practical importance. Some time ago Roman Catholic priests, emissaries of the Vatican State, were kidnapped and killed in China. These same individuals were citizens of Italy. The government, therefore, made the customary protest to the government of Nanking. It prepared to follow this protest with the usual demand for apology, the calling for adequate punishment of the criminal, and claiming the right of indemnity to the relatives of the murdered men. However, we learn that as a matter of courtesy the Italian Government first consulted with the papal secretary of State as to how these demands should be made. That was a very interesting hook-up for the other nations of the world to witness.

When a man deals with a Catholic priest, or when a nation deals with one, it is facing a twofold power. First, the Vatican itself. Secondly, the Italian Government. A twofold citizenship must be recognized. In this case, perhaps, our readers will be surprised to learn that in the Vatican opinion the secular state had no right to make any representations to the Chinese Government. It was claimed by the papal secretary that the priests in question were in China, not as ordinary Italians, but as servants of the Roman Church, working under its orders. Therefore the right to make diplomatic representations on their behalf rested not on the Italian Government, but on the Vatican State.

What action, then, should be expected from the Italian Government? Does Italian citizenship mean more than Vatican citizenship? Will the secular State give way to the religious State?

We add a few of the questions The Advocate puts relative to this situation: "Is an American Roman Catholic a citizen of the Vatican State? Is every priest or prelate in this country a member of the Vatican State? If a priest or prelate of any sort should get in trouble with our Government, would we have to deal with the Vatican State? Which citizenship has the prior claim?"

The writer believes that there is nothing in international law to prevent the Vatican city from conferring its citizenship on citizens of other nations. He asks: "Will the next decade witness the beginnings of a new holy Roman Empire, transcending race, language, and political boundaries? May a man in future place his hands upon his breast and claim immunity from the laws of the nation wherein he is a citizen and a voter, claiming: "You have no authority over me, I am a citizen of the Vatican State. When you deal

with me, you deal with the Pope, who is the sovereign of God and holds universal sway."

It is not difficult to understand that the writer looks into the future with grave apprehensions. The creation of the Vatican State may in this manner easily cause political disturbance and it certainly affects adversely the spirituality of a church that wields secular power. Jesus says: "Render unto Caesar the things that are Caesar's, and unto God, the things that are God's."

J. B.

NO SURPLUS OF CHURCH LABORERS

Summer and early fall is the season of Mission Festivals, a blessed season. Thousands of speakers are putting forth their best efforts, reviewing the work of the church, past, present and future, presenting the Gospel of the one Savior ever seeking that which is lost, and thus trying to kindle a fire that should not die with the setting sun of Mission Festival day.

Two questions are usually asked concerning the success of the day: What was the attendance? How much the offering? When disappointing for some reason there may be much shrugging of shoulders; but when remarkable there may be much congratulation and patting on the back. However, let us not overlook that in a particular case a Mission Festival can only be understood in connection with the whole condition and work of that congregation. Some do not have a bigger attendance on Mission Festival than on any average Sunday; or, we might reverse this statement and say their regular church attendance is up to that of the Mission Festival; which speaks well for the members of the congregation. Then, too, their Mission Festival offering may not be so remarkable by its size, they may not strive to beat some other congregation in the size of the offering (such ambition usually is the work of the flesh and not the fruit of the Spirit), but they will give well and regularly during the whole year. It is this steady, regular giving which brings joy to the hearts of the treasurers, a steady, sufficient flow and not a cloudburst followed by a long dry season.

As the attendance and offering of the Mission Festival and of any individual Sunday is the result of the labor of many years and even generations, likewise it causes emotions and powers to be released which will show up in the near or distant future. Think what the work of Martin Luther, what the Augsburg Confession means to the world to-day, to you and me and everybody personally! Thus God's power is at work in his ministers to-day, setting in motion spiritual ideas which may bring fruit in another four hundred years from now, if the Lord will leave the world standing that long.

For thousands of years God has spoken directly to His prophets until the time came that in Christ He dwelt among men, and they saw and heard Him day

by day; finally, after Ascension He spoke once more to St. Paul. Having finished speaking to the inspired evangelists and apostles, from then on He is speaking and dealing indirectly, through His means of grace, His Holy Word and Sacraments, and this through His servants whom He picks out from among sinners. He offers the same grace to the whole world alike, forgiveness of sins and a new holy life; and men who believe this, He calls to be His messengers to the rest of the world. He pledges and gives them the necessary backing and equipment, and again not directly, but through the ministrations of His Church. That gives to the Mission Festival its special place in the life of the Christian, in that he is made to realize his individual responsibility. The missionary activity of the synod is a reflection of his own activities along these lines. Where he can notice progress he realizes that this came by faith which is also in him; and then it is all by grace. Where he notices a standstill in Missions, a retrenching for lack of funds in synod's treasuries, losses instead of gains and growth, he will take his share of the blame. As the Mission Festival gives to the individual an account of his success and failure in Missions, so it calls and enrolls the Christian to become a co-worker and not a mere onlooker. Sentiment is cheap; a man may have pity on the heathen and the lost sinners anywhere, horror at their vices, praise for the hard labor of the self-denying missionary, and yet he may not feel the urge that HE should help, that HE is called to offer his love and his gifts. He may think: What are the ministers paid for? Let George do it! Let people pay who have money to spare! If a church is composed of this class of members, its finances will reflect that spirit; what little contributions the members pay, is needed for the home church, and often hardly sufficient; such churches actually cannot afford to give money for missionary enterprises.

Christ, however, is not calling for money in the first place, but for men, for laborers, and he states the fact that, in the face of the plenteous harvest, the laborers are few. No wonder, the same spirit which moves people to give or not to give for Missions, must needs guide them in furnishing the men to do the work of the church at home and abroad. Can we older people reasonably expect to enjoy our selfishness and at the same time promote a spirit of utter unselfishness in our children? Too many of our young people have seen the dark side of the ministry at home, unnecessary suffering and poverty caused by sin, especially greed; and many would rather choose a profession or trade where a man can make money and where he feels he has certain rights to stand on. Too bad! Injustice in individual cases has caused them to remember the iniquity of man instead of the righteousness of Jesus given by grace. The true office of the ministry is still worth striving for, it is the highest office among men.

God promises and provides food and raiment, shelter, etc., as to all of His Christians, although for a fact He keeps most of His ministers in such a state that they cannot acquire wealth, but receive just enough from day to day; the richest man on earth cannot have any more for he has only what he uses. What blessing comes to a minister and his family by being occupied with the Word of God! They belong to the most select society, God's saints, His princes and royal household. The Holy Spirit is their educator and teacher, constantly developing and enriching their minds; He keeps old and young on the narrow path; here are gained spiritual experiences and deep satisfaction that the Holy Spirit Himself calls the ministry "a good work" (1 Tim. 3:1). Self-denial, self-discipline, charity and tact are practiced by the minister and his family; and the outstanding success of so many minister's children in business proves that in the office of the ministry there must be something of exceedingly great value which does not show at the surface.

Yet our Lord's insistent, urgent calling, is so often in vain: and this is not at all a new experience. Moses certainly objected to his mission until God made him surrender to His will; He provided him with everything necessary for his office, and He saw him through to success step by step leading him through seemingly unsurmountable difficulties. Moses had and still has many successors, as for instance Gideon (Judges 6), Isaiah (ch. 6), Jeremiah (1:6), Jonah, Elijah, St. Paul. These and many more "kicked against the pricks" (Acts 9:5); but God overcame their unwillingness, endowed them with faith and then with courage and ability to preach the Word.

God's laborers are few, but someone might say, Does not Jesus call His Church "a little flock" (Luke 12:32), and does not this indicate that after all a few sainted laborers might take care of God's children? The same Lord says, John 10:16, "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Thus in the beginning our Wisconsin Synod had its hands full to go after the unchurched Lutherans in the Central States; some still harbor this conception of missionary work, and therefore they do not see much opportunity in our Pacific Northwest. However, if Jesus made one thing clear to His Church, it is this that He is the Savior of the whole world, and that we must either do our share of world mission or in the end disappear. In our Pacific Northwest Christ has placed us in a position that we cannot help taking a broader view of our responsibilities. We expect from our missionaries that they do not only look for former Lutherans, but that they build up their charges out of any material which is willing to hear our preaching of the Gospel in its purity. That takes faith, vision and courage (Joshua 1:6-8) and much patient waiting, not only by

the missionaries but by the Mission Boards and the whole Synod.

To create this atmosphere of active cooperation, is the main task of our annual Mission Festivals. Certainly we need the offerings, but what good are they without having God's laborers, that is, pastors prepared by the Holy Spirit and laboring under His guidance? Therefore the Lord admonishes to do the main thing, saying, PRAY! If money would have been the great necessity, he would have said, PAY, pay to the limit! Now he says, Pray! Such prayer is neither mere form nor wild enthusiasm, but it is the unfolding of faith. The unbeliever cannot and does not pray; the believer naturally has his conversation with God, that is, he prays, and equally naturally is it for him to give for a cause which moved his heart to prayerful pleading, and where whole families are walking with God, we can look to them for a supply of laborers, although God can call them out of any surrounding. It is a great success if at our Mission Festivals we can show God's work in our churches and missions. After all, God's Word is stronger than our sluggishness; when we faint He will move us to concerted action, for it is still true, the harvest is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest that He will send forth laborers into his harvest. —F. Soll in *The Evangelist*.

SOVIET MAILING "PRECAUTIONS"!

A recent issue of the *California Post*, Fresno, Calif., quoted a letter received from Russia concerning a new system of mailing letters to Soviet Russia, and especially to the Lutheran population in Southern Russia. It is as follows:

"Letters which are sent to Russia must conform to the following rules: The envelope must contain the name of the sender, and the addressee will be asked his relationship to the writer of the letter. All mail will be opened by the censors of the Soviet Government before being passed on to the addressee. Therefore, one should mention in the letter only personal things, and should avoid political questions and specific American questions, as praise of American insults the Bolsheviks. There are no official instructions issued concerning this matter but these are rules passed through the hands of the postal authorities. Therefore, one must be cautious."

VIEW POINTS

The city of Juning, in Honan province, China, was inaccessible to all foreigners until 1898. That year, Rev. Knut Stokke decided to open up evangelistic work in the city. With a team and buggy, he drove into the city through the East gate. The coming of a foreigner was quickly heralded and a large crowd gathered to watch the strange spectacle and to call out

"foreign devil" to the stranger. A large group of boys following the buggy, throwing stones and mud at its occupant. Had he been a man of the world, he might have become angry and tried to punish the rascals. But he was an ambassador of the Incarnate Christ — the Savior of the world. He knew that they did these things because they were heathen, and knew no love such as Jesus had manifested to the human race. He secured a plot of ground and began to build a mission station, and to preach the Gospel of Love. To-day, two of the boys, who had followed Rev. Stokke's buggy as he entered the city throwing stones and mud at him, are ministers of the same Gospel of Love in the Chinese Lutheran Church. They are Rev. Ko Ching, and Rev. Peng Fuh. The latter is now pastor of the Juning Congregation. It is from his own lips that I heard this story.

DIAMOND JUBILEE

One of the oldest German Evangelical Lutheran Churches in Minnesota celebrated its seventy-fifth birthday anniversary on Sunday, September 14. On that day the members of Trinity Lutheran Congregation of St. Paul gathered at their church edifice at Wabasha and Tilton Streets to commemorate the incorporation of their body three-quarters of a century ago. Those officiating at the celebration were the Pastors Raymond Haase of Enterprise, Wis., Reinhard Schierenbeck of Sanborn, Minn., Theo. Schroedel of Minneapolis, Minn., President G. E. Bergemann of Fond du Lac, Wis., and the local pastor. In the following we present a brief history of the church.

Trinity is the oldest German Evangelical Lutheran Church in the State of Minnesota. In 1840 the first settlers established their homes along the banks of the Mississippi, where Saint Paul, the Capital of the State of Minnesota, is now located. The settlement grew rapidly and on March 4, 1854, was incorporated as a city. The population was 4,716. Among the inhabitants were many German Lutheran immigrants. In the beginning of 1855 two German churches had been organized, but they were not Lutherans. In July, 1855, the first German Lutheran pastor came to Saint Paul. He was Rev. F. W. Wier who had been sent West by Eastern Lutherans to provide the Lutherans of Saint Paul and vicinity with the preaching of God's Word and the administration of the holy sacraments, and to establish Lutheran congregations wherever possible. His first service was held in an Episcopal Church on the seventh Sunday after Trinity, July 22, 1855. On the following Sunday, July 29, a congregation was organized and Rev. Wier called as the first pastor.

Services were held in the Episcopal Church building until August 5. A child was to be baptized in this service and the Episcopal minister refused to give

permission for this ceremony in his church. The service was then held in the City Hall. Later services were conducted by Pastor Wier in a school building located on Fort Street. In the month of August, 1855, Pastor Wier began to hold services for the Lutheran settlers in the neighborhood of Stillwater and organized St. John's Lutheran Congregation of Baytown, Washington County, Minnesota. The pastor had charge of the two congregations for a period of two years.

The legal incorporation as a body corporate of Trinity took place on September 14, 1855, under the name: German Evangelical Lutheran Trinity Congregation of the Unaltered Augsburg Confession in Saint Paul, Minnesota.

The second pastor of the congregation was C. F. Heyer, sent out by an Eastern missionary association. He served from November 22, 1857, to May, 1862. During this time the inner condition of the congregation was improved by the adoption of a constitution covering all points of the congregational affairs. The membership was constantly increased by immigrants from Germany and the need of a church building became more apparent. In February of 1858 the congregation purchased the lot on the corner of Wabash and Tenth Streets, and in the same year building operations were started. The congregation planned to erect a two-story stone building with dimensions of 50 by 80 feet. The upper story was to serve as the church auditorium and the lower floor was to house the pastor's residence, school and confirmation class room. However, the congregation succeeded in finishing only a part of the lower story, and on October 17, 1858, the first service was held in the new building. Before the entire structure could be finished the Civil War of 1861 to 1865 came and with it many difficulties for the congregation. Nevertheless another section of the building was made ready for use and dedicated on October 18, 1863. Shortly after the end of the war the congregation for the third time made special efforts to complete the building according to the original plans. The work was finished in December, 1866, and on December 26, 1866, was dedicated to the service of the Triune God in a special service in which the Pastors F. W. Hoffmann, A. Kuhn and G. Fachtmann officiated. The latter had been pastor of the congregation since June 11, 1862, and served until 1867. During the succeeding vacancy the congregation was served by the former Pastor C. H. Heyer and Pastor A. Kuhn. J. H. Sieker was installed as pastor of Trinity on October 31, 1867. During his pastorate the congregation erected a parsonage located on Iglehart Avenue. In 1876 Pastor O. Spehr took charge of Trinity and was succeeded in 1879 by Pastor M. Tirmenstein. The day of his installation was March 16, 1879, and he served for a period of fourteen years. Pastor A. Schroedel was called as his successor and

was installed on August 13, 1893. He served the congregation faithfully over sixteen years when the Lord called him to his eternal rest on November 21, 1909.

Pastor A. C. Haase received the call from Trinity and accepted it. He was installed by Pastor John Plocher on March 6, 1910. The time of his service in Trinity is, therefore, more than twenty years at this writing.

As early as 1870 it became evident that the quarters of the congregation on Wabasha and Tenth Streets were not sufficiently large to accommodate the increasing number of hearers at the services and the pupils enrolled in the school. A committee was appointed to select a location large enough for the erection of a church and a school. Upon recommendation of this committee the present site on the corner of Wabasha and Tilton Streets was purchased by the congregation in the year 1877. Realizing the importance of Christian education the congregation decided to build a school. The structure was of brick with four class rooms and was dedicated in June, 1880, and has served its purpose since that time.

To provide ample room for the increasing number of hearers at divine worship the building of the present church was begun in 1884. The outside dimensions of the building are 60 by 120 feet and all parts of the most substantial character. The beautiful building with its interior finishing and its new pipe organ was not completed until the spring of 1886. April 11, 1886, the time of its dedication, was a day of rejoicing for the members of Trinity. Those officiating at the dedicatory ceremony besides the local Pastor M. Tirmenstein were the Lutheran ministers, Gausewitz, Dreher and Petersen. Since that time the Ladies' Society has donated a rich-toned bell, and the interior of the church has been redecorated. The Willing Workers, an organization of our ladies, secured new altar coverings in the colors customary during the various periods of the church year.

In the year 1910 the present roomy parsonage was erected at No. 14 Iglehart Avenue. It is a two-story building of Twin City pressed brick with twelve rooms, so arranged that it serves its purpose as parsonage and home for the pastor's family admirably well. The cost of construction was \$9,000.00.

Having been organized by missionaries Trinity has always shown great interest in missions. Realizing the importance of missionary work among the children the early pastors not only conducted their services but served as teachers in the Sunday School and in the Christian Day School. The first teacher was called in 1864, and ever since the work in the Christian Day School has been carried on by duly called teachers. In 1887 the faculty of the school consisted of five teachers. In order to make it more convenient for the children of members living at some distance from the church a branch school with two teachers was

established in 1888. This led to the organization of St. Stephen's Lutheran Congregation in the year 1890. At present the congregation has two teachers who also serve as organists and choir directors: Geo. C. Maahs and Arthur J. Sprengeler.

For the convenience of members residing at a distance from the church at various times preaching stations were established in the hope that they would develop into new congregations by winning additional members in the vicinity. In this manner the following congregations were organized as daughter congregations of Trinity: St. John's, Emanuel's, St. Peter's and St. Stephen's in Saint Paul, and others in North Saint Paul and White Bear. In order to be of greater service in the extension of the Master's Kingdom beyond the limits of the congregation Trinity participated in the founding of the Lutheran Synod of Minnesota which has now merged with the Synod of Wisconsin; of the latter organization Trinity is still an active member. The congregation always supported the various mission activities of the synod with a willing heart, especially the various building projects. The missions, the support of students preparing for the ministry, all these activities were properly fostered by the members of Trinity. May God preserve this noble interest in a noble cause in the hearts of our members.

Organized as a Lutheran congregation of the Unaltered Augsburg Confession Trinity had many opportunities of proving its loyalty to this confession. At first it was necessary to awaken the proper consciousness of obligation to the confessions of the Lutheran Church, and later to strengthen the members in faithfully adhering to them and to act in accordance therewith. This loyalty was manifested by affiliating with the synodical Conference, by its definite stand against secretism, by its insistence to administer holy communion in accordance with the order established by the Lutheran Church, and finally by remaining loyal to its present synod.

May God bless our beloved Trinity Church with all its members and officers. May God cause it to grow inwardly and outwardly to the glory of His most holy name and for the salvation of many souls purchased by the Savior's precious blood. Amen.

— A. C. Haase.

FROM OUR CHURCH CIRCLES

Rhineland Pastoral Conference

The Rhineland Pastoral Conference will meet at Rhineland, Wis., in the congregation of Rev. Paul Bergmann on October 7.

Papers: Augsburg Confession, by R. Haase; Fruits of Repentance, by F. W. Raetz; Justification and Sanctification, by H. F. Eggert; Exegesis of 2 Timothy, by Jos. Krubsack; Birth Control, by Paul Bergmann.

Sermon: Raetz, Krubsack.

Please announce! R. A. Haase, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet October 14 and 15, 1930, at Elkhorn, Wis. (Rev. W. Reinemann).

Sermon: Rev. J. Toepel (Rev. Th. Volkert).

Confessional Address: Rev. Wm. Lehmann (Rev. A. Lossner).

Papers: O. Heidtke, E. Jaster, Wm. Lehmann, Th. Volkert, C. Buenger, and A. Lossner.

Kindly make early announcement to the local pastor. Edmund Sponholz, Sec'y.

Lake Superior Conference

The Lake Superior Conference will meet October 6 to 8 at Brookside, Wis. (Pastor Paul C. Eggert).

The first session opens Monday, 7 P. M.

Sermon: Kurt Geyer (C. J. Henning).

Confessional Address: A. Gentz (C. C. Henning).

Papers: C. Doehler, Continuation of Exegesis on Ephesians, beginning with Chapter 1, Verse 19; C. C. Henning, The Pastor's Private Bible Study; M. Croll, The Pharisees; T. Thurow, Address on the Devil; W. W. Gieschen, Sermon Outline on Luke 12:34.

Paul C. Eggert, Sec'y.

Western Dakota-Montana Pastoral Conference

The Western Dakota-Montana Pastoral Conference will meet at Lemmon, South Dakota (D. Rosin), from Tuesday, October 7, at 9:30 A. M., until Thursday noon, October 9.

Sermon: W. Herrmann, E. Hinderer.

Confessional: R. Gamm, E. Gamm.

Papers: Exegesis of 1 Timothy 3, W. Herrmann; Welche Amtshandlungen darf ein Pastor an Glaubensbruedern oder an Andersglaebigen verrichten, ohne in ein fremd Amt zu greifen?, T. Bauer; Welche Verpflichtungen hat ein Christ der Gemeindeschule gegenueber?, E. Schaller; Vorlesung einer Predigt, J. Wendland; Exegesis of 1 Timothy 4, H. Schmidtker; The difference between the Heidelberg and the Lutheran Catechism, J. P. Scherf.

Please announce! R. F. Gamm, Sec'y.

Fox River Valley Pastoral Conference

The Fox River Valley Pastoral Conference will convene at Center (Rev. A. Werner) on October 21 and 22.

Papers: Work and Life of Paul, G. A. Dettmann; Election, J. Reuschel; Hebr. 5:8, F. Brandt; Matt.

18: 1-14, F. Uetzmann; What is the Gift of the Holy Ghost according to Acts?, R. Gose; Exegetical Treatise on Matt. 10: 40-32, K. Toepel; "Erfahrungstheologie," F. Schumann; Exegetical Treatise on the Second Letter of John, R. Lederer.

Sermon: Ph. Froehlke, Roy Gose.
Please register with Pastor A. Werner.

F. Reier, Sec'y.

Joint Pastoral Conference of Southwest Minnesota

The Joint Pastoral Conference of Southwest Minnesota will meet October 7 to 9 at Sleepy Eye, Minn., W. C. Albrecht, pastor.

Opening at 10 A. M.

Papers: C. Albrecht, Was gibt uns Pastoren die Tatsache zu bedenken, dass unser Amt nach der Schrift ein Haushalteramt ist?; P. Affeldt, Boy Scouts and Campfire Girls; Fritzke, Ein Lebensbild Abrahams; M. Winter, Abhandlung von J. Schaller ueber "Die Entstehung und Ausgestaltung des Neutestamentlichen Predigtamts"; H. Heinemann, Lutherstunde.

Sermon: Baumann, Bouman.
Confessional: Krieger, Kuehner.

Note: Announcements of intended absence or presence requested as soon as possible.

Fred A. Kolander, Sec'y.

Southeastern Conference of Michigan District

The Southeastern Conference of the Michigan District will meet as a Delegate Conference in the congregation of Rev. G. Ehnis at Monroe, Mich., on October 14 and 15.

Papers: Exegesis Titus 3, Rev. H. Zapf; The Ideal Congregational Life according to Holy Scripture, Rev. K. Krauss, Rev. A. Maas, co-essayist.

Sermon: Rev. C. Schmelzer, P. Schulz.
Confessional Address: Rev. H. Heyn, H. Zapf.

It is the express request of the conference that each congregation appoint and send a delegate to the conference.

Kindly announce! Hugo H. Hoenecke, Sec'y.

Dodge-Washington Counties Pastoral Conference

The Pastoral Conference of Dodge-Washington Counties will meet October 14 and 15 in the congregation of Pastor H. Cares, T. Herman, Dodge Co., Wis.

Papers: Hebr. 11, Rev. A. von Rohr; Lord's Prayer, Rev. G. Bradtke; Conclusion of Ten Commandments, Rev. A. C. Lengling; Art. V, Augsburg Confession, Rev. H. Cares.

Sermon: Rev. O. Toepel (Rev. G. Bradtke).
Confessional Address: Rev. T. C. Voges (Rev. H. Wolter).

Kindly announce. Ph. Martin, Sec'y.

Eastern Pastoral Conference

The Eastern Pastoral Conference will meet October 28 and 29, not 21 and 22, at Waukesha, Wis. (P. Brockmann, pastor). First session on Tuesday at 10 A. M. Evening service with Holy Communion.

Sermon: J. E. Schaefer, A. Schultz.

Papers: Exegesis of Col. 2, 16 ff, P. Kneiske, G. Hoenecke; and of 2 Tim. 2, 20 ff, H. Wojahn, M. Rische. Other papers by J. Ruege, A. Petermann, and H. Monhardt.

Please announce! E. W. Tacke, Sec'y.

Michigan State Teachers' Conference

The Michigan State Teachers' Conference will meet, D. v., at Flint, Mich., in the congregation of Rev. B. J. Westendorf. Sessions will begin Wednesday morning, November 5, and continue until the following Friday noon.

PROGRAM

1. Parents' and Teachers' Association.....J. Gehm
2. Resurrection of the Body.....Rev. O. J. Eckert, Jr.
3. Birth of Jesus.....Miss E. Buchholz
4. The Ten Virgins.....C. Mueller
5. A Singing Lesson.....H. Schulz
6. A Visit to the Swiss Children.....Miss E. Gehm
7. The Object of a Sentence.....P. Mehnert
8. De Soto.....P. Mohrhoff
9. The Pilgrim Fathers.....L. Luedtke
10. The Teeth.....A. Wandersee
11. How a Bill Becomes a Law in Michigan.....A. Jantz
12. A Spelling Lesson.....Miss I. Boettcher
13. A Written Reproduction of a Story.....W. Woltmann
14. A Reading Lesson (First Grade).....Miss E. Wassmann
15. Introduction of Percentage.....W. Boelte
16. Changing Fractions to Lower or Higher Terms...W. Stindt
17. Primary Numberwork.....Miss H. Hoenecke
18. A Reading Lesson (7th and 8th Grades).....A. Zimmer

Sermon: Rev. O. J. Peters.

Please register with Rev. B. Westendorf, 507 Genesee St., Flint, Mich. Wm. Woltmann, Sec'y.

Associated Lutheran Charities Conference

The annual convention of the Associated Lutheran Charities Conference will take place at Fort Wayne, Indiana, September 20 to October 2. The Conference will be quartered in the Anthony Hotel, where also all meetings will be held. All Institutions and Agencies of Charity and Christian Social Service within the Synodical Conference are earnestly requested to send representatives, also such as are not as yet members of the Association. The Conference will open on Tuesday morning at 10 o'clock.

Send your announcement to Mr. August Freese, 618 Creighton Ave., Fort Wayne, Indiana.

Geo. H. Kase, Sec'y.

General Joint Mission Board

The General or Joint Mission Board will convene at the Republican House, Milwaukee, Wis., on October 20 and 21, first session beginning on Monday, October 20, 2:00 P. M.

Julius Bergholz, Sec'y.

Notice

The Joint Committee will meet October 22 in St. John's School, Milwaukee, Wis. First session at 9 A. M.

G. E. Bergemann.

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

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

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

Whether you are pastor, professor, etc.

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

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

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

In which direction is it from your place of residence?

How far is it away?

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

Address your card to

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

Michigan Lutheran Seminary

The twenty-first school year at Michigan Lutheran Seminary, Saginaw, Mich., began September 3. At the opening services, which were attended by all the students, with only one or two exceptions, and quite a number of friends of our school, Rev. O. Frey, a member of our board, addressed the assembly. He set forth why we Lutheran Christians, in spite of the manifold opposition from without and lack of interest in our own midst, uphold our Christian Day Schools and schools like our Seminary here in Sagi-

naw. "We uphold them for the welfare of the souls of our children, and your parents have sent you here to do what they can to guard your faith." He admonished the scholars to make use of the fine opportunity they have, not only to get a good education, but also to find nourishment for their faith unto life eternal.

Contrary to expectations and the enrollment up to the end of last month we again have an increase in scholarship. 79 — four more than the total of last year — were enrolled on the first day. Of these 44 are boys and 35 girls. The number of boys in the dormitory, however, has decreased. This, without doubt, is in part due to the increase in board, which is going into effect this fall, together with the general business depression. All efforts should be made by the pastors and teachers of our synodical district to induce boys of their congregations to attend our school. Especially send us boys that are willing to prepare themselves for the work in our Lord's vineyard.

Otto J. R. Hoenecke.

Diamond Anniversary

St. John's Evangelical Lutheran Church of Town of Baytown, Washington Co., Minn., celebrated the 75th anniversary of its organization on the tenth Sunday after Trinity, August 24. A great number of friends from neighboring parishes united with us in praising God for the priceless gifts of the Gospel and the Sacraments.

In the morning service two former pastors of the church, the Rev. Robert Heidmann and the Rev. G. C. Haase addressed the hearers, preaching in German and English respectively. In the afternoon Pastor Paul Bast, also a former pastor of our church, spoke in English, Pastor J. Plocher, First Vice-President of the Minnesota District, in German, and Pastor John Schaefer, a son of the congregation, in English. The burden of all addresses was the praise of God for His merciful guidance during the past seventy-five years.

Pastor William Wier, coming from St. Paul, preached the first Lutheran sermon in Washington Co., Minn., on the 19th day of August, 1855. Soon after St. John's Church was organized. Many adversities beset the congregation in the first years of its existence. On account of doctrinal differences the pastor and a number of the members left the church, but the Lord has held His protecting hand over the flock. The first church was dedicated in 1861, the present church in 1892.

The following pastors have served the church during the past 75 years: William Wier (1855-1856, 1860-1862); Adam Blumer (1858-1860); Friedrich Hoffmann (1863-1869); Jacob Siegrist (1870-1873); Friedrich Seifert (1873-1895); Robert Heidmann (1895-1902); G. C. Haase (1903-1916); Paul Bast (1917-1922); Wm. Franzmann, since 1922.

Wm. Franzmann.

Rededication

Trinity Ev. Luth. Congregation, Kaukauna, Wis., rededicated its newly decorated church on the 10th Sunday after Trinity, August 24.

The Rev. Otto Hoyer, Winneconne, Wis., preached the sermon in both the English and German services.
Paul Th. Oehlert.

Installations

On the 9th Sunday after Trinity, August 17, Rev. H. H. Wiechmann was installed as pastor of Good Hope Church, Ellensburg, Wash. Rev. Arthur Sydow assisted in the installation.

Frederic H. K. Soll, Pres.

* * * * *

Authorized by President J. Gauss, Pastor W. C. Voss was installed in Immanuel's Lutheran Church, Tawas City, Mich., on Sunday, August 31, by the undersigned.

Address: Rev. W. C. Voss, Tawas City, Mich.
J. F. Zink.

* * * * *

Authorized by President J. Witt, the undersigned installed Pastor Martin Braun as pastor of the St. John's Congregation at Herrick, So. Dak., August 24, 1930. The Rev. W. Huth assisted.

Address: Rev. Martin Braun, Herrick, So. Dak.
E. J. Hahn.

* * * * *

At the request of President J. P. Scherf, Candidate Herbert J. Wackerfuss was installed by the undersigned on Sunday of August 31, as pastor of the Bison-Meadow-Drew-Coal Springs-Athboy Parish. Pastor D. F. Rossin assisted.

Address: Rev. Herbert J. Wackerfuss, Bison, So. Dak.
Theo. Bauer.

* * * * *

Authorized by President Wm. Nommensen, I installed Pastor E. J. Otterstatter as pastor of St. Paul's Ev. Luth. Church, Tomahawk, Wis., of Zion Ev. Luth. Church, Spirit, Wis., and of the mission congregation at Prentice, Wis., on the 14th of September, the 13th Sunday after Trinity. May our glorified Savior richly bless his ministry.

Address: Pastor E. J. Otterstatter, 12 East Wisconsin Ave., Tomahawk, Wis. Irwin J. Habeck.

* * * * *

On the 12th Sunday after Trinity, W. L. Roerig was installed by the undersigned as teacher and principal of the St. Paul's Parochial School at Menomone, Wis.

Address: Mr. W. L. Roerig, 1015 9th St., Menomone, Wis. J. Mittelstaedt.

Ordinations and Installations

Authorized by President J. Witt of the Nebraska District, Candidate Herbert Hackbarth was duly ordained and installed as pastor of Zion's Congregation at Mission, So. Dak., on August 24, the tenth Sunday after Trinity. Pastor R. F. Bittorf assisted the undersigned.
Alwin Degner.

* * * * *

On behest of President J. Witt, Candidate Ludwig Tessmer was ordained by the undersigned and installed at Peace Church, Carlock, So. Dak., and Grace Church, Burke, So. Dak., on the 13th Sunday after Trinity, the 14th of September. At the installation at Grace Church, Burke, So. Dak., the Rev. Wm. P. Holzhausen delivered the sermon and assisted.

Address: Rev. Ludwig Tessmer, Burke, So. Dak.
R. F. Bittorf.

Ordinations

Authorized by President Wm. Nommensen, the undersigned ordained his son, Candidate Harold Zink, in the Trinity Lutheran Church at Bay Vity, Mich., on the 11th Sunday after Trinity, August 31. The Pastors M. C. Schroeder and Paul Naumann assisted.
J. F. Zink.

* * * * *

Authorized by the President of the Pacific Northwest District, the Rev. Fr. Soll, the undersigned ordained Candidate Helmut Wiechmann at Rochester, Minn., on the 20th of July, the 5th Sunday after Trinity. His father, the Rev. Fr. Wiechmann, assisted.
Martin Weinhold.

Change of Address

Rev. Walter C. Voss, Tawas City, Mich.
Rev. E. C. Rupp, 176 River St., Manistique, Mich.
Rev. Ph. H. Koehler, 2611 So. Kinnickinnic Ave., Milwaukee, Wis.
Rev. Arthur Mittelstaedt, 2854 So. Herman St., Milwaukee, Wis.

MISSION FESTIVALS

Greenville, Wis., Immanuel Church, L. Kaspar, pastor. Speakers: O. Theobald, T. Redlin. Offering: \$179.41.
Clayton, Wis., Immanuel Church, L. Kaspar, pastor. Speakers: G. A. Dettmann, J. Masch. Offering: \$52.41.
Bangor, Wis., St. Paul's Church, C. W. Siegler, pastor. Speakers: Theophil Mahnke, W. Limpert, P. Froehlke. Offering: \$426.25.
Darfur, Minn., St. John's Church, J. C. A. Gehm, pastor. Speakers: Prof. M. J. Wagner, W. P. Haar. Offering: \$61.60.

Fifth Sunday after Trinity

South Ridge, Monroe Co., Wis., St. Matthew's Church, P. Monhardt, pastor. Speakers: C. Siegler, J. B. Bernthal, Leonard Bernthal. Offering: \$280.00.
Marquette, Wis., St. Paul's Church, Wm. Wadzinski, pastor. Speakers: F. Weerts, A. J. Engel. Offering: \$65.11.

Sixth Sunday after Trinity

Cornell, Wis., Ev. Luth. Joint Parish, E. E. Prenzlow, pastor. Speakers: H. A. Pankow, F. Senger, J. F. Henning. Offering: \$77.50.

Mound City, So. Dak., St. Paul's Church, E. Schaller, pastor. Speakers: Prof. F. Traub, Student Ernst Kuehl. Offering: \$89.74.

Seventh Sunday after Trinity

Litchfield, Minn., St. Paul's Church, Karl J. Plocher, pastor. Speakers: H. Lietzau, O. Volz. Offering: \$138.00.

Wilmot, Wis., Peace Church, S. A. Jedele, pastor. Speakers: E. Sponholz, E. W. Hillmer, E. Benj. Schlueter. Offering: \$246.06.

Eighth Sunday after Trinity

North St. Paul, Minn., Christ Church, R. C. Ave-Lalle-mant, pastor. Speakers: O. Penk, J. R. Baumann. Offering: \$306.00.

Mauston, Wis., St. Paul's Church, Wm. F. Lutz, pastor. Speakers: M. Nommensen, M. Glaeser, H. Kirchner. Offering: \$125.87.

Ninth Sunday after Trinity

Wabeno, Wis., Trinity Church, F. W. Raetz, pastor. Speakers: R. Haase, M. W. Croll, H. P. Westmeyer. Offering: \$96.80.

Town of Grant, Washington Co., Minn., St. Matthew's Church, Wm. Franzmann, pastor. Speakers: F. A. Reier, Paul Zitzmann. Offering: \$192.68.

Eldorado, Wis., St. Peter's Church, W. A. Wojahn, pastor. Speakers: P. Eggert, H. Kleinhans. Offering: \$124.77.

Libertyville, Ill., St. John's Church, W. H. Lehmann, pastor. Speakers: L. Nauss, E. Blakewell. Offering: \$176.00.

Batcheller, Mich., Emmanuel Church, E. E. Rupp, pastor. Speaker: L. Jones. Offering: \$88.25.

Tenth Sunday after Trinity

Bloomer, Wis., General Joint Parish, J. F. Henning, pastor. Speakers: E. E. Prenzlow, C. H. Auerswald, J. Mittelstaedt. Offering: \$202.40.

Manistee, Mich., St. Paul's Church, E. E. Rupp, pastor. Speaker: P. G. Naumann. Offering: \$91.37.

Eleventh Sunday after Trinity

Tomah, Wis., St. Paul's Church, J. G. Glaeser, pastor. Speakers: Prof. E. Wendland, L. Witte, Theo. Mahnke. Offering: \$568.41.

Yakima, Wash., Grace Church, Fr. Soll, pastor. Speakers: H. H. Wiechmann, Fr. Soll. Offering: \$84.00.

Greenfield, Merrimac and Town Merrimac Churches, G. Gerth, pastor. Speakers: F. Kammholz, Prof. Theo. Schlueter. Offering: \$160.00.

Randolph, Wis., H. Geiger, pastor. Speakers: Alf. Engel, Alf. Mennicke, Herb. Kirchner. Offering: \$130.67.

Hortonville, Wis., Bethlehem Church, G. E. Boettcher, pastor. Speakers: W. Hartwig, F. C. Weyland, H. Kleinhans. Offering: \$272.00.

Hettinger, No. Dak., St. John's Church, W. R. Krueger, pastor. Speakers: T. Bauer, E. Gamm. Offering: \$56.00.

Florence, Wis., St. John's Church, Melvin W. Croll, pastor. Speaker: Th. Hoffmann (German and English). Offering: \$73.75.

Hague Township, So. Dak., R. J. Palmer pastor. Speakers: E. Hinderer, P. Albrecht. Offering: \$105.00.

Meadow, So. Dak., Bison Parish, H. J. Dackerfuss, pastor. Speakers: E. Gamm, T. Bauer. Offering: \$56.00.

Gresham, Nebr., St. Paul's Church, A. B. Korn, pastor. Speakers: Monhardt, Lehmann, Vollmers, Hafemeister. Offering: \$196.95.

Twelfth Sunday after Trinity

Hazelton, No. Dak., St. Paul's Church, Gustav J. Schlegel, pastor. Speaker: M. J. Wehausen. Offering: \$62.30.

Bear Valley and Mazeppa, Minn., St. John's Churches, T. Haar, pastor. Speakers: A. F. Schroeder, K. A. Nolting. Offering: \$75.00; Ladies' Aid, \$5.00; total, \$80.00.

McNeely, So. Dak., St. Paul's Church, R. F. Bittorf, pastor. Speakers: Wm. R. Huth, Wm. P. Holzhausen, E. J. Hahn. Offering: \$70.35.

Zeeland, No. Dak., Zion Church, S. Baer, pastor. Speakers: J. P. Klausler, E. Hinderer. Offering: \$185.16.

North Freedom, Wis., St. Paul's Church, G. Vater, pastor. Speakers: Henry C. Nitz, F. Popp. Offering: \$112.88.

Marathon, Wis., St. Matthew's Church, E. E. Kolander, pastor. Speakers: A. Dornfeld, I. Habeck. Offering: \$98.75.

Cochrane, Wis., Christ Church, H. R. Zimmermann, pastor. Speakers: C. F. Zimmermann, R. Mueller. Offering: \$65.75.

Near Clatonia, Nebr., Zion Church, E. C. Monhardt, pastor. Speakers: Alb. Cholcher, W. Baumann, W. Wietzke. Offering: \$460.54.

Dale, Wis., St. Paul's Church, F. A. Reier, pastor. Speakers: Wm. Franzmann, A. E. Schneider. Offering: \$228.40.

Hopkins, Mich., St. Paul's Church, E. T. Lochner, pastor. Speakers: Carl F. Lederer (German and English), Walter C. Wangerin. Offering: \$221.50.

Thirteenth Sunday after Trinity

Escanaba, Mich., Salem Church, Chr. A. F. Doehler, pastor. Speaker: Prof. J. B. Meyer. Offering: \$154.36.

Benton Harbor, Mich., St. Matthew's Church, H. C. Haase, pastor. Speakers: O. Sonnemann, O. Knoll, Karl Krauss. Offering: \$650.00.

BOOK REVIEW

Practical Value of Some Medical Knowledge for the Pastor.

By the Rev. E. A. Duemling, Institutional Missionary, Milwaukee, Wis. Price: 20 cents.

The treatise is gotten out in pamphlet form and comprises twelve pages. It is not the writer's aim to put forth an exhaustive treatise of his subject. He would offer something more in the nature of an outline whose suggestions will prompt the thoughtful reader to himself arrive at the necessary detail. There are three chapters: A. Tuberculosis, B. Mental Diseases, C. Contagious and Infectious Diseases. We think that the pastors among our readers would profit by reading this booklet and so recommend it to them. G.

WEST WISCONSIN DISTRICT

August, 1930

Rev. Hy. Allwardt, Leeds.....	\$ 160.25
Rev. C. Auerswald, Prairie Farm and Pine Creek....	197.20
Rev. Wm. Baumann, Neillsville.....	159.01
Rev. A. Berg, Sparta.....	296.00
Rev. C. E. Berg, Ridgeville.....	202.68
Rev. A. C. Dornfeldt, Marshfield.....	73.42
Rev. Wm. Fischer, Merrill, R. 1.....	200.00
Rev. E. C. Fredrich, Helenville.....	40.13
Rev. Henry Geiger, Randolph.....	48.59
Rev. I. J. Habeck, Minocqua.....	102.90
Rev. I. J. Habeck, Woodruff.....	53.30
Rev. A. Hanke, Whitehall.....	24.25
Rev. H. W. Herwig, Oconomowoc.....	25.00
Rev. M. J. Hillemann, Marshall.....	155.35
Rev. R. C. Hillemann, Eau Galle.....	170.15
Rev. R. C. Hillemann, Plum City and Waverly.....	157.12

Rev. F. Kammholz, Rib Lake.....	91.29
Rev. J. Klingmann, Watertown.....	86.00
Rev. E. E. Kolander, Marathon.....	67.00
Rev. H. Kuckhahn, St. Charles.....	110.58
Rev. W. C. Limpert, Altura.....	102.00
Rev. J. Mittelstaedt, Menomonie.....	509.35
Rev. R. W. Mueller, Arcadia.....	138.17
Rev. G. E. Neumann, Rib Falls.....	76.25
Rev. G. E. Neumann, Tp. Rib Falls.....	42.30
Rev. G. E. Neumann, Tp. Stettin.....	57.20
Rev. Aug. Paetz, Friesland.....	25.00
Rev. Aug. Paetz, Dalton.....	31.76
Rev. E. H. Palechek, Chaseburg and T. Hamburg...	275.00
Rev. E. H. Palechek, Chaseburg.....	125.00
Rev. H. A. Pankow, Indian Creek.....	131.00
Rev. H. A. Pankow, Hustler.....	104.18
Rev. H. A. Pankow, Hustler.....	18.40
Rev. E. E. Prenzlau, Cornell.....	64.50
Rev. S. Rathke, Cameron.....	123.40
Rev. Chr. Sauer, Ixonia.....	10.00
Rev. H. Schaller, Medford.....	203.13
Rev. J. H. Schwartz, West Salem.....	302.60
Rev. F. H. Senger, Rice Lake.....	35.50
Rev. Aug. Vollbrecht, Fountain City.....	17.00
Rev. F. Weerts, Cambria.....	110.00
Rev. L. A. Witte, Kendall.....	48.00
Rev. A. Werr, Ridgeway.....	214.45
Rev. L. A. Witte, Dorset Ridge.....	17.69
Rev. H. R. Zimmermann, T. Lincoln.....	159.75
Budgetary	\$5,344.85
Non-Budgetary	17.00

Total for August, 1930.....\$5,361.85
 H. J. KOCH, Treas.

MINNESOTA DISTRICT
 August, 1930

PASTORS: W. G. VOIGT, Acoma, Home for Aged \$25.00, Student Support \$25.00, General Support \$23.77; total \$73.77. R. HEIDMANN, Arlington, General Institutions \$37.00. J. E. BADE, Balaton, Poland Mission \$28.00. J. R. BAUMANN, Bay City, Wis., General Administration \$10.00, Northwestern College \$5.00, Dr. Martin Luther College \$6.00, Home Mission from J. H. Bolland \$10.00; total \$31.00. WM. FRANZMANN, Baytown, To Retire Bonds \$21.05. R. JESKE, Caledonia, General Missions \$70.00, Indian Mission \$70.00, Home Mission \$70.00, Negro Mission \$30.00, Poland Mission \$15.00, Madison Student Mission \$11.00; total \$266.00. OTTO E. KLETT, Centuria, Wis., Indian Mission \$60.00, Negro Mission \$60.00; total \$120.00. A. W. BLAUERT, Danube, Indian Mission \$100.00, Home Mission \$200.00, Negro Mission \$40.00, Poland Mission \$22.95; totl \$362.95. H. A. SCHERF, Eden, Home Mission \$151.00, Student Support \$50.00; total \$201.00. M. SCHUETZE, Ellsworth, Indian Mission \$15.00, Student Support \$19.00; total \$34.00. P. GEDICKE, Essig, Dr. Martin Luther College \$11.18. F. W. WEINDORF, General Mission \$50.00, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$65.85; total \$215.85. WM. FRANZMANN, Grant, Educational Institutions \$21.25. W. J. SCHULZE, Hutchinson, General Institutions \$84.50, New Theological Seminary and Debts \$259.35, New Dr. Martin Luther College \$162.65, Lutheran Children's Friend Society \$36.40 and \$5.00, Mindekrantz from Mrs. A. Pofahl; total \$547.90. L. F. BRANDES, Jordan, Negro Mission \$9.00, Bethesda Lutheran Home \$2.00; total \$11.00, Memorial Wreath in memory of Hugo Voigt. L. F. BRANDES, Jordan, Twin City Mission \$2.00, Indian Mission Orphanage \$15.00; total \$17.00, Memorial Wreath in memory of Mrs. Fred Piere. PAUL W. SPAUDE, Lake Benton, General Administration \$10.10. KARL J. PLOCHER, Litchfield, General Missions \$112.50. KARL J. PLOCHER, Litchfield, Indian Mission from Ladies' Aid \$10.00, Home Mission \$2.00, Negro Mission from Luther League \$10.00, Student Support \$44.90; total \$66.90. W. HAAR, SR., Loretto, Synodic Administration \$39.00, To Retire Bonds \$50.00; total \$89.00. PAUL C. DOWIDAT, Minneapolis, Twin City Mission \$200.00. A. C. KRUEGER, Minneola, General Administration \$141.93; Lutheran Children's Friend Society, Memorial Wreath \$7.50; total \$149.43. H. A. KUETHER, Morgan, General Missions \$53.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00; total \$83.00. G. HINNENTHAL, New Ulm, Church Extension Fund, Memorial Wreath for Mrs. Friedericke Pelzl \$4.00; for Mrs. Ed. Wilbrecht \$23.00, from John Ruhnnow \$16.00; total \$43.00;

Negro Mission from children of First Grade, Lutheran School, Ida Sperling, Teacher \$1.18; total \$44.18. A. EICKMANN, Nodine, Student Support \$79.00. A. EICKMANN, Nodine, General Institutions \$58.00. A. EICKMANN, Nodine, Missions \$276.00. A. W. BLAUERT, Olivia, Ind. Miss. \$50.00, Home Mission \$125.00, Negro Mission \$30.00, Poland Mission \$21.26; total \$226.26. A. LANGENDORFF, Osceola, Wis., General Missions \$27.75. CARL C. KUSKE, Oshkosh, Indian Mission \$19.00, Home Mission \$8.24, Negro Mission \$13.00, Poland Mission \$5.00, Twin City Mission \$3.50; total \$48.74. J. WEISS, Pelican Lake, General Fund \$20.00, Home Mission \$10.00, General Support \$10.00; total \$40.00. M. C. KUNDE, Poplar Grove, Indian Mission \$10.00, Home Mission \$20.00, Negro Mission \$10.00; total \$40.00. A. SAUER, Renville, Home Mission \$24.30. H. C. NITZ, Rockford, General Administration \$25.00, Indian Mission \$75.00, Home Mission \$50.00, Negro Mission \$26.00, Poland Mission \$25.00; total \$201.00. OTTO E. KLETT, Centuria and Rock Creek Walther League Rally, Negro Mission \$16.00. OTTO E. KLETT, Rock Creek, Indian Mission \$7.64. OTTO E. KLETT, Rock Creek, Indian Mission \$55.00, Negro Mission \$55.00; total \$110.00. G. E. FRITZKE, St. Clair, General Institutions \$20.00, Indian Mission \$5.00, Home Mission \$25.00, Negro Mission \$5.00, Poland Mission \$5.00, General Support \$4.95; total \$64.95. E. C. BIRKHOLZ, St. James, Seminary and Debts \$77.11. G. A. ERNST, St. Paul, Student Support \$3.00. A. C. HAASE, St. Paul, Home Mission \$73.26, To Retire Bonds \$39.34; total \$112.60. G. THEO. ALBRECHT, St. Peter, General Missions \$143.00. G. SCHUETZE, Seaforth, Indian Mission \$19.75. G. SCHUETZE, Sheridan, Indian Mission \$12.55. WM. C. ALBRECHT, Sleepy Eye, General Institutions \$68.50. WM. C. ALBRECHT, Sleepy Eye, To Retire Bonds \$58.15, Church Extension Fund \$5.00 in memory of Mrs. Carl Remmele from Mrs. John Remmele, Lutheran Children's Friend Society \$4.00 in memory of Mrs. Carl Remmele from Mr. and Mrs. G. L. Meine \$2.00, from Mr. and Mrs. Dave Remmele \$2.00, Lutheran Deaconess Home, Ft. Wayne, Ind., \$10.00 in memory of Mrs. Verena Deuber from friends in Sleepy Eye. J. W. F. PIEPER, Stillwater, from the three parishes of Rev. H. E. Lietzau, Rev. Wm. Franzmann and Rev. J. W. F. Pieper, joint celebration of Augsburg Confession for Negro Mission \$77.84. CARL C. KUSKE, Taunton, Indian Mission \$17.00, Home Mission \$17.95, Negro Mission \$11.50, Poland Mission \$3.00, Twin City Mission \$4.50; total \$53.95. R. JESKE, Union, General Mission \$15.00, Indian Mission \$20.00, Home Mission \$20.00, Negro Mission \$8.00, Poland Mission \$7.00; total \$70.00. PAUL W. SPAUDE, Verdi, Poland Mission \$6.00. M. C. MICHAELS, Woodville, Wis., Home Miss. \$127.00. P. E. HORN, Zumbrota, Educat. Instit. \$100.00, Missions \$200.00, Gen. Support \$14.37, Indian Mission \$25.00, Negro Mission \$25.00, To Retire Bonds \$50.00, Church Ext. Fund, R. Dorn Memorial Wreath, \$7.50; total \$421.87. PROF. A. SCHALLER, Dr. M. Luther College, New Ulm, Lutheran Children's Friend Society, Mindekrantz in memory of Mrs. Verena Deuber, born September 26, 1842, died July 18, 1930, from Miss Emma Kuhn, Miss Lydia Kuhn, Rev. G. Kuhn \$2.00, from Miss Rosalia Deuber \$4.00, from A. Schaller, Mrs. A. Schaller, Donald Schaller \$6.00; total \$12.00. For Deaconess Hospital at Beaver Dam, Wis., in remembrance of the many years Mrs. Deuber served as a deaconess in Germany and in the Orient from Mrs. F. J. Vollbrecht \$2.00, Mrs. C. Dethloff \$1.50, Miss Minnie Emmel \$2.00, Miss Lydia Emmel \$2.00, Miss Martha Brandt \$2.50, Mrs. B. Emmel \$2.50, Prof. J. Monich \$1.00; total \$13.50. CLIFFORD HOLT, Treasurer, Minnesota District, Walther League, Minneapolis, Apache Mission Orphanage from the following: Twin City Junior Walther League Rally \$9.32; St. Paul's Walther League, Bertha, Minn., \$3.10; St. Paul's Walther League, Montevideo, Minn., \$2.40; St. Peter's Walther League, St. Peter, Minn., \$40.35; St. Paul's Walther League, Fairmont, Minn., \$6.55; Twin City Senior Walther League, Consecration Service, \$14.14; St. Martin's Senior Walther League, Winona, Minn., \$10.30; St. John's Walther League, Rich Valley, Minn., \$5.00; St. John's Senior Walther League, Lake City, Minn., \$10.00; Trinity Senior Walther League, Minneapolis, Minn., \$10.00; Trinity Senior Walther League, Rochester, Minn., \$15.52; Immanuel Senior Walther League, Mankato, Minn., \$25.00; Trinity Walther League, Appleton, Minn., \$2.00; Fairview Senior Walther League, Minneapolis, Minn., \$10.00; total \$163.68.

For Synodical Purposes	\$4,633.69
For Seminary, New Ulm, and Debts	499.11
For Benevolent Purposes	300.40
Total	\$5,433.20

H. R. KURTH, District Treasurer

CHURCH FURNITURE

IF YOU are in need of Church Furniture, please write for our large catalog which contains illustrations of Altars, Pulpits, Hymnboards, 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.

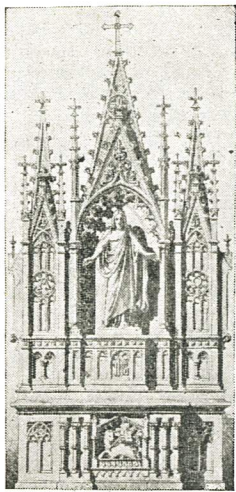
Styles 1 and 2 are lower in price, but are also constructed durably and make a very comfortable Pew.

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

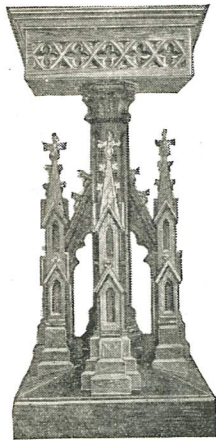
Particular care is taken at our factory to apply the finish, which we guarantee to be lasting and not to be sticky under any weather conditions.

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.

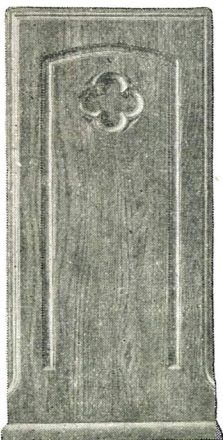
Our prices are based on material and labor only, since we do not send out traveling representatives. We are, therefore, in a position to quote Church Furniture at very moderate prices and would be pleased to have an opportunity to submit our quotations to you.



No. 2129



No. 6013



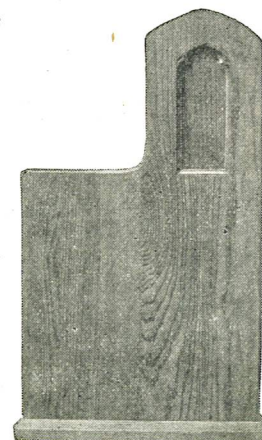
No. 144



No. 4012



No. 5008



No. 125

NORTHWESTERN PUBLISHING HOUSE

263 Fourth Street

Milwaukee, - - Wisconsin