

# 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., November 23rd, 1930.

No. 24.

## EVEN SO COME, LORD JESUS!

O trim your lamps, ye virgins wise!  
A clarion call rings through the skies:  
"The Bridegroom comes! From sleep arise!"  
Even so come, Lord Jesus!

How long have been the waiting years!  
How filled with burden, pain, and tears!  
O precious hope, the Savior nears!  
Even so come, Lord Jesus!

Soon shall the dead His call obey;  
Soon shall He take His own away;  
Soon shall earth's midnight turn to day.  
Even so come, Lord Jesus!

The signs proclaim the hour at hand;  
Soon we shall reach the golden strand;  
Sing praises in Immanuel's land!  
Even so come, Lord Jesus!

Blest Lamb of God, for sinners slain,  
Assume Thy blood-bought right and reign!  
The hosts of Heav'n join earth's refrain:  
"Even so come, Lord Jesus!"

Creation groans and pines for Thee,  
To make things new, to set her free.  
Long has she pleaded yearningly:  
"Even so come, Lord Jesus!"

Come, glory-crowned, in regal might,  
Thy Bride awaits Thee with delight!  
Her every heart-throb bides the sight,  
Even so come, Lord Jesus!

What joy to see Thee face to face!  
What bliss to bask in Thy embrace,  
And enter Heaven, saved by grace!  
Even so come, Lord Jesus!

Come quickly, Lord, O quickly come,  
Come, end Thy pilgrims' weary roam.  
Come, take Thy ransomed people Home,  
Even so come, Lord Jesus!

Anna Hoppe.

## THE FIFTIETH PSALM

(Continued)

Verses 7—15, 23

The first six verses of the Psalm which we have meditated on are of an introductory nature, inasmuch as they bring the scene of judgment before the mind. And now follows the opening of the court. God Himself is introduced as speaking, and as stating the principles on which the judgment will proceed.

"Hear, O my people, and I will speak; O Israel, and I will testify against thee; I am God, even thy God."

The address is made particularly to Israel, or the people of God at large, Israel being the representation of God's people at all times, thus also of the Christian Church in the New Testament era. And it is up to the people of God above all other peoples who, to speak in the terms of St. Paul, as yet are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," — it is up to God's people whom Paul describes as "being fellow-citizens with the saints, and of the household of God, and built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone," — to this people of God, the holy Christian Church, it is up to hear, to take cognizance of the voice of the eternal Judge, and that, too, in the days, when God visits them, — in the time of grace.

He still regards them as His people and desires to speak to them with reference to the principles on which judgment is to proceed, so that they might take due advantage of the blessed opportunity to amend, ere it is too late. He therefore not only addresses them as His people, but bears solemn testimony against a most serious matter, a matter which tends to subvert the true worship of God, and which Israel of old peculiarly has become guilty of and to which so many in the Christian Church are liable to fall — the religion of formalism. And to make His testimony the more emphatic, as also the principles on which He will judge them, He again declares Himself not only as God, the God of all the world, but as their God, the God who has been the Protector of His people, yea, who is their Maker, their Redeemer and Sanctifier, the God acknowledged by them as such, and who therefore claims the supreme right to declare the great principles which pertain to true worship, and which constitute true religion.

## Reasons Given for Such Testimony

I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.

I will take no bullock out of thy house, nor the goats out of thy folds.

For every beast of the forest is mine, and the cattle upon a thousand hills.

I know all the fowls of the mountains: and the wild beasts of the field are mine.

If I were hungry, I would not tell thee: for the world is mine and the fullness thereof.

Jan 31  
Rev C Buenger  
5026 19th Ave



### Will I eat the flesh of bulls, or drink the blood of goats?

God here gives evidence for the fact that the worshipping of Him or true religion does not consist in bringing sacrifices or offerings unto Him. It is true, sacrifices of many kinds to God constituted a marked feature of the Israelitish worship. An extended information on the subject is found in the first seven chapters of Leviticus. God Himself had commanded in His Law sacrifices of various kinds, of animals, fruits of the field, and burnt offerings. And therefore He does not rebuke His people for the offering of such. It is not because the people had neglected the externals of the Law, or had forgotten to offer the sacrifices appointed by the Law. They had brought them, and brought them over abundantly. No, that was not the charge against them. They had not been wanting in the observance of the ceremonial institutions, their burnt-offerings had been continually before God. But what God reproves them for is this that they had brought their offerings as if the mere act were everything, and as if the meaning of the act, and the spirit in which it was to be done, were nothing. It was because they thought there was special merit in such offerings; because they supposed that they laid God under obligation by so constant, and so expensive offerings of thousands of rams and bullocks and goats from their own folds.

But God shows His people that He has no need of such sacrifices, and that they were not to be made as if He needed them; and that if He needed their cattle he was not dependent on the people who sacrificed them. And why not? Why, all the cattle on a thousand hills and every beast of the forest, and all the fowls in the air and the wild beasts of the field were His; even the bullocks and goats which they claimed to be theirs being taken from their flocks were His. — A grand and impressive thought, by the way, that the property of all these animals — whether wild or tame — in fact, the property of all living things on earth, is in God, and that He has a right to dispose of them as He pleases. What cares He how many thousands of cattle are sacrificed unto Him by men? Is it not absurd to think that their sacrifices could of themselves, and by virtue of an innate value in them add any satisfaction or praise to God? "Will I eat the flesh of bulls, or drink the blood of goats?" He asks.

The prophets are full of the like sentiments. Thus, in Isaiah, God expostulates, "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats," Is. 1:11. And Micah asks, "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Micah 6:7.

Enough. With all this God incontestably testifies that true worship of Him, or true religion does not consist in external religious exercises, as the offering of sacrifices and gifts; that fallen man is not reconciled unto God by any sacrifices on his part, — no, not all the sacrifices in the world could atone for his sin; nor that man can win favor with God by any deeds of his own. Far indeed is true religion from a meritorious religion on the part of man, so far as the heavens are from the earth.

What an indictment against all man-made religions! Long had reflecting men wearied themselves with the question: "How shall I be right with God; with what favor does He look upon me?" And although thousands of thousands of innocent animals had been slain, to atone for human guilt and to appease the reproaches of an accusing conscience, it has all been in vain. It is so with every meritorious religion, whether it be that of the Jews, or the papal religion, or the religion of masonry and the lodges. Each and every one of them falls under the indictment of God in our Psalm.

### True Worship of God

Offer unto God thanksgiving; and pay thy vows unto the most High;

And call upon me in the day of trouble: I will deliver thee, and thou shall glorify me. — v. 23: Whosoever offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God.

"Offer unto God thanksgiving." The word rendered *offer* in this place properly means sacrifice. It is used, doubtless, with design, — to show what was the kind of sacrifice with which God would be pleased, and which He would approve. It is sacrifice which is accompanied with the offerings of the heart. God's worship, even amidst outward forms, is a spiritual worship, a worship which is expressive of internal feelings and purposes; of penitence; of a deep sense of sin; of gratitude and love. That is evident from the following words, "*And pay thy vows unto the Most High.*" That is, "they were not to come merely with those offerings, and then feel that all the purpose of worship was accomplished, but they were to carry out the true design of them by lives corresponding with the idea intended by such sacrifices — lives full of penitence, of faith, of love, gratitude, obedience, and devotion."

In other words, true worship and religion consists in thanksgiving for the mercies received from God, and in the prayer of faith which calls upon God in the day of trouble. "*Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.*" It is the mark of all true worshippers that, in times of trouble, whether it be of body or soul, they go to God alone and roll the burdens which lie heavily upon them on



His arm, seeking consolation and help in Him, thus showing that their heart has a proper appreciation of the mercies of God, and that it truly confides in Him. In this manner they glorify God becoming grateful recipients of all His blessings, even as Paul exclaims, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

That is true religion, the religion of faith in the salvation God offers in Christ, our Savior. And it is upon the principles of this religion that God, the righteous Judge, will execute His solemn judgment on mankind. The issues of that judgment will not be determined by the observance of the external forms of religion, but by the attitude which men take to the great redemption offered them in their Savior.

J. J.

### COMMENTS

**\$108,203.52** The monthly report which we are printing in this issue shows a total of \$631,610.45 for the Collection for Seminary, Debts and New Ulm. Of the \$275,000 we were to raise for the New Ulm Building Fund \$166,896.48 have been received, which leaves a balance of \$108,203.52 to be gathered in before the next meeting of our synod.

These last four months we have not sent out any further appeals to the congregations, nor have we written much on the subject of our collection in the "Gemeindeblatt" and the "Northwestern Lutheran." For this there were two reasons. The one was that we had sent the Districts a detailed report on the standing of the individual congregations and asked them to take the matter of the collection up during their sessions and to request the visitors of the various conferences to visit all the delinquent congregations as soon as possible after the session, sending us a report as soon as they had made these visits. So far we have not heard from any visitor; at least none of them has sent us a complete report on the congregations under his care.

The second reason why we have so far kept silence is that we know that our congregations are affected by the present economic depression in our country. Under the circumstances we did not care to press our matter too urgently. We had hoped that the congregations would of their own initiative continue their work with an earnest determination to complete it before the next meeting of the synod. We know that some are doing this, for remittances do continue to come in and several have during these months completed their quota.

But we wonder whether this is being done throughout the synod. That it should be done, we are all agreed. This collection should be completed during the present biennium; and we believe that it can be completed. Two hundred and seventy-five

congregations have been successful in their endeavor to take care of their share of the burden resting equally on all. Some of them have raised enough over their own quota to make up for the few that really cannot do their share. Will the rest actually be satisfied to permit the remaining \$108,203.52 to be added to our standing debt, which is again to be distributed alike over those who have paid their part as well as over those who have not? We do not like to think that they will. We still believe that their love of Christ and of their brethren will impel them to do their share.

But it is now high time to make another start. The months between the present time and the meeting of the synod will pass rapidly. Procrastination will mean failure. Once again we, therefore, appeal to these congregations to make arrangements now to complete their collection and to prosecute the work with firm determination. Some of our people are without work and have no income. Our heart goes out to them, and we commend them to the Heavenly Father in our prayers.

But most of our church members are not in this predicament. These owe their employment, their income and their capital, to the undeserved goodness and mercy of God. For them this is not a time to add to their savings or to hoard their possessions. It is a time for exercising of faithful stewardship by applying the means in hand to the needs of their church. To such we appeal that they now show their gratitude toward God by giving more abundantly, yes, by making real sacrifices, in order that the work of Christ in our synod may not suffer and that the burdens of the less fortunate may be lightened. Times of need are times of prayer; and they who appeal to God in prayer will not fail to answer his appeal to them for the support of his cause on earth.

J. B.

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**Pseudo-Patriotism** The Chicago Tribune of November 12 brought a story which must have been humiliating to the true Americans that read it. It carried us back to the days of war hysteria and reminded us of some of the disgraceful things which were perpetrated in the name of patriotism. This is the item:

St. Clairsville, O. Angered over failure of a chain grocery store to close in observance of Armistice Day, a group of Belmont County World War veterans today hurled tear bombs into the place. Patrons and employes were forced to flee, gasping for air. They also wrecked a fruit stand in front of the store.

The platoon of soldiers, wearing steel helmets and carrying rifles, was led to the store by C. W. Fowler, commander of the Belmont County American Legion. He did not enter. Nelson McQuillan, a former officer of the Ohio "40 and 8," was among those who went inside.

McQuillan said the veterans "considered it their right to close the store on Armistice Day just the same as they would protest any attempt of any to tear down the American flag."



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

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

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

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

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

Acceptance for mailing at the special rate of postage as provided in Section 1103, Acts of October 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, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

After the bombing McQuillan posted a notice on the window reading "Closed for the day."

Employees made no effort to reopen the store.

The bursting of the tear gas bombs in the store created more excitement in this city than any event since the news of the signing of the armistice a dozen years ago.

Operators of the store protested against the attack to Mayor C. D. Bradfield, but no charges were filed. The mayor said his proclamation calling for closing of all stores was not mandatory, but that he intended asking the council to pass an ordinance requiring Armistice Day closing hereafter.

The bombs were taken by the veterans from the sheriff's office.

Power is a dangerous thing in the hands of those that are emotionally unfit to use it. When the passions or the emotions usurp the making or the execution of the law violence and disorder generally result. Those active in the above incident probably thought they were teaching someone a lesson. It was, however, not true patriotism they taught, for true patriotism is obedience to the law.

G.

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**Crime and Youth** A marked characteristic of the crime situation in our country is the outstanding fact that a growing percentage of the criminals are but mere youths. This holds true of both sexes. A sub-commission of the New York State Crime Commission announces its findings on this painful subject in a report, which brings the following conclusions:

That there are no crime waves.

That no "unit causes" of crime are discoverable.

That repeated imprisonments are not deterrents.

That drinking among young persons is increasing.

That youth is in revolt.

That the disintegration of family life contributes to crime.

That, in cases studied, children of native-born Americans or of remote foreign antecedents were in the majority among those who committed felonies.

That social agencies and recreational and neighborhood betterment workers contact only five per cent of those whom they seek to reach.

The report was prepared by William Lewis Butcher, Jane M. Hoey and Joseph A. Moginnies, with the cooperation of virtually all leading organizations and individuals in New York, concentrating on crime studies.

"The social world of the child" is touched on as follows:

"Children everywhere seek to escape the domination of the older generation. The revolt of youth is no fanciful tale, but a grim reality, both to fretting youth, tired of adult restrictions, and to bewildered adults who wail 'What will we do next?' To the extent that the revolt is but the normal process of growing up, one can but sympathize with both generations and accept the conflict as inevitable, in a society that has lost its reverence for authority and the old traditions."

What is to be done about it? The report does not clearly say, but seems rather pessimistic and doubtful whether anything can be done about it. But it bewails the decline of the church.

Here, no doubt, is the source of all our trouble. The revolt of the young against parental authority and against the authority and laws of the state is but a natural result and fruit of the breakdown of religion in the home. This collapse again is directly traceable to the neglect of the church by the parents and the whole family. This neglect again can be easily traced to the religious views voiced in most so-called churches, which views do not in the least harmonize with or are conformable to the express doctrines of the Scriptures. In other words, the church has lost its influence in the direct proportion as it has veered away from the old standards of belief and doctrine. Where one does not fear God enough to accept His word as spoken from heaven, as a "Scripture that cannot be broken," there can be but little fear or respect for the human authorities instituted by God for the well-being of all society.

The betterment of our serious crime situation cannot be effected by any outward means, more strict laws, etc., but only through a change of the heart by means of the Gospel of Jesus Christ. And when we say Gospel, we mean Gospel as revealed by Christ Himself for the salvation of sinners, not a sloppy sentimentalism or a leader-Christ for human progress. As long as our young are in the hands of the false prophets of idolized science, preaching all manner of untried and ruinous precepts of life and world-outlook, as they are in our public schools, so long will the misguided young feel accountable for their actions, behavior and life to no one at all — they will run wild. Any standards of living or rules of life or ideals that are built on such teaching cannot hold them. They are but ropes of sand.



We cannot change this situation, this deplorable state of our youth of the land, because we have not the training of the youth of the land in our hands. But we can do our bit in training the young of our Lutheran homes, by faithfully adhering to the old standards of faith and life, standards that have stood the test of time. Let us train our young in God's Word to save them from crime and the wrath to come. Z.

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**A Symposium** In our comment on the protest of Rev. John J. Burke, general secretary of the National Catholic Welfare Conference in Washington, against the greetings sent the Americans of Lutheran faith by President Hoover, we said: We feel that our Catholic fellow-citizens have little cause to complain as to recognition received from men in public office. In a recent issue, the Lutheran Witness offers a symposium of instances of this kind which will undoubtedly interest our readers:

Now let us turn our attention to the charge raised against President Hoover by the Welfare Council Secretary: "Hr. Hoover has clearly violated the spirit if not the letter of his oath of office"; and again: "It does matter very much to the whole constitutional structure of our country and its institutions that the President of all the people, who is called by virtue of his office to respect the religious rights of all, congratulates one particular body."

It does seem to make a difference whose ox is gored. Messages of congratulation, appreciation, and gratitude addressed by officials of our Government to the Pope and his representatives have ever been considered an entirely normal and regular procedure by the spokesmen of the Roman Church.

When the Vice-President of the United States in 1893, at the jubilee of Cardinal Gibbons, sat beside the cardinal, Archbishop Ireland said in the course of his remarks: "I do not know whether or not you appreciate the full value of the union you see typified here to-night, the union of the Catholic Church and America, the fraternity between the Church and the non-Catholics of the nation. The Vice-President of the United States comes here and takes his seat alongside the cardinal. This spirit of fraternity between Church and State, thus typified, is the result of the work of our American cardinal." (*Baltimore Sun*, October 20, 1893.) Imagine, in view of Father Burke's complaint, the storm which would have been raised by the attendance in 1930 of Vice-President Curtis at an Augsburg Quadricentennial meeting in Detroit or St. Louis!

In 1912, in an address in the Hippodrome at New York, at a meeting of welcome organized for the reception of Cardinal Farley on his return with the red hat, Bourke Cockran pointed with immense pride to the fact that the New York State Legislature had by a formal resolution "expressed gratitude to the Pope for raising one of its citizens to the Senate of the Universal Church." Cardinal Farley himself, in his address at the Hippodrome, said regarding the congratulations "also of my non-Catholic friends" that they had "gone to the depth of his soul."

"I am not vain or simple enough to take these manifestations to myself. The Holy Father is the one to whom all this is directed." Nothing un-American about this at all. No mixing of Church and State. No violation of the oath of office taken by the legislature of the State of New York. Everything quite in order.

We have before us a picture of Roman dignitaries viewing a parade of Catholic societies at Baltimore in 1914. Seated next to Cardinal Gibbons are Governor Goldsborough of Maryland and Mayor Preston of Baltimore. Again, there was no cause for complaint in this favor shown "to one particular religious body."

In 1909 the President of the United States sent a message to the head of the Roman Catholic Church, saying: "I am most happy because of the good relations existing between the Vatican and this Government." But this, we presume, was simply the due recognition of "Christ's representative on earth," who in countless pronouncements has declared himself the supreme head also of every civil government. There was no violation of any oath of office therefore.

The National Catholic Welfare Council only in 1921 was directing a high-powered propaganda for the recognition of the Pope through the appointment of a minister to the Holy See, and it was distinctly stated in these pronouncements that such an appointment could be made "without transgressing upon the American ideal of complete separation of Church and State." The Episcopal *Living Church*, speaking about President Harding's "sounding" of public opinion on this move, said: "If Mr. Harding is really trying out public sentiment, and if he actually committed the indiscretion of sending an emissary to the Vatican to lay before its astute diplomats 'the whole situation as it exists here and leaving it to the Pope and his advisers to suggest a policy,' we . . . must voice the stern denunciation of, we believe, an enormous majority of plain Americans at the indiscretion." But to this attitude of "plain Americans" the Catholic press has consistently applied the term "bigots"; they have allowed their "Protestant bias to obscure the fact that the Vatican is the world's greatest religious and moral influence."

Bigots we were, too, when we protested against the order of President Taft suspending the ruling of the Indian Commissioner that the teachers in Indian schools should not be permitted to wear the distinctive garb of a Catholic order of nuns. President Taft only made the matter worse when, in reply to the protests that were piling up on his desk, he issued a statement to the effect that the Indian Commissioner's order was "reversing a condition which had existed for years." "For years" such an open and notorious violation of the law had been allowed to exist. Yet the Roman pamphleteers never felt called upon to remind the former Indian Commissioners of their oath of office.

The agitation of Roman Catholics for the support of their parochial schools through state taxation is one of our oldest American scandals. Catholic demands for such aid are plain to the point of bluntness. In *America*, the well-known Jesuit weekly, Timothy L. Bouscaren, S. J., asked: "Shall Catholics demand a share of the public taxes for the support of Catholic schools?" He answered his own question with an emphatic "Yes!" In the face of the stiffest kind of Roman opposition, headed by Cardinal O'Connell, the State of Massachusetts, in 1918, adopted an amendment to its constitution which prohibits the giving of public money or property to educational or charitable or religious institutions which are not controlled by public officers or in which sectarian doctrines are taught. This amendment simply calls for a separation of Church and State as provided in the First Amendment to the Federal Constitution and is a provision which is found in 34 state constitutions. Yet its adoption was fought by the cardinal, the Roman Catholic bishops, and the federated societies of Roman Catholic laymen.

In 1908 it was discovered that on the west side of St. Paul, Minn., they were teaching the Roman Catholic catechism in one of the public schools. In strongly Catholic country districts this condition is not unheard of even to-day. Of course, no public



school commissioner or superintendent thereby violates "the spirit of his oath of office."

On December 21, 1910, a bill was introduced in the House of Representatives and referred to the Committee on the Territories, "a bill donating three hundred thousand acres of land to the Christian Brothers of St. Louis Province in New Mexico, to be held in trust by them for a manual training-school for the youth of New Mexico." "Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, that three hundred thousand acres of unappropriated non-mineral land in the Territory of New Mexico, to be selected under the direction of the Secretary of Interior, be, and the same is hereby, donated to the Christian Brothers of St. Louis Province in New Mexico, to be held by them in trust for the establishment of a manual training-school in the Territory of New Mexico for the youth of New Mexico, and that the income for the said land, or the proceeds of the sale thereof, be devoted exclusively to the maintenance and support of the said institution." (61st Congress, 3d session, H. R. 30, 155.) The bill did not pass, but if it failed, it was not for any lack of Roman Catholic interest in its message. The separation of Church and State, we note again, is to be religiously observed by Protestants, while advancement and aggrandizement of the Roman Church through the aid of public funds is an altogether lawful transaction.

The officers of our Army and Navy are bound by their oath of office to uphold the Federal Constitution. Time and again they have permitted military field masses to be said in camps and navy yards, and the troops were drawn up in file, marched past the altar, where they could bow their heads, and this regardless of the church connection of the individual soldier or sailor. Ten thousand men under arms were thus marched into a field mass of this kind at Brooklyn Navy Yard.

I believe it was President Taft who first gave the prestige of the American Government to the annual Thanksgiving Mass celebrated in St. Patrick's Church at Washington. It is called the Pan-American Mass, and the attendance of Government officials, even of the President, has given color to the Roman claim that the service is now the official celebration of Thanksgiving Day in our national capital. This fact has been understood in the United States and abroad to give the Roman Catholic Church a prestige and preeminence over all other churches. Every effort is made by the Roman hierarchy to give this Roman Mass the aspect of an official function. The *Catholic Citizen* of Milwaukee boasted during Wilson's administration (President Wilson attended this Mass four years in succession) as follows: "One day in the year in which the bountiful Giver of all good things is acknowledged by the nation as a nation! . . . This expression of gratitude is made in a Catholic church, around a Catholic altar, by means of the one Catholic worship that is worthy of God, the sacrifice of the Mass."\*

The news magazine *Time* reports that President Hoover remained silent, but that his secretary George Edward Akerson replied: "Any such suggestion or implication as that made by Father Burke is an injustice both to the President's own sentiments and the complete religious tolerance he has always felt and has always advocated both publicly and privately."

However what we found most interesting in the report given in *Time* was the foot note that says: "Presidential greeting to a convention is usually drafted by the secretary of the convening body, sent to the White House as a "suggestion." The President,

by one of his aides, then edits or approves the greeting and out it goes for public consumption."

We have had no experience in gaining such recognition by the President, but the editor of *Time* seems to know how the thing is done. If what the foot note says is true, we have found another reason to be thankful that we are not in the President's place. Officially he represents the Constitution and can, therefore, say no more to any religious body than the Constitution says. And the Constitution considers religion a private matter of the citizen and simply guarantees him the right to worship God according to the dictates of his conscience. As every one is fully aware of this, there is no need of conveying this assurance to religious conventions again and again; and that is not what these conventions want. Their application for a "greeting" really is a request for a personal opinion, or judgment, an appraisal, as it were, of the contribution their body has made to our national life. And yet they do not want his honest opinion of them, for they offer him "suggestions," that is, they say to him, This is what we would like to have you say about us. Mr. Herbert Hoover may think entirely differently, but as the President, he must not express personal convictions which may offend a group of citizens. Indeed he has our sympathy, and we can well understand the President's need of able secretaries to aid him in framing "greetings" that will please a particular body without offending others.

We cannot understand that particularly religious bodies should desire recognition by the President, especially when such recognition has been solicited. It has no value, save for publicity purposes. These "greetings" are usually promptly given to the press. The public is to know that the body, or person, in question is of sufficient importance in our country to deserve recognition by the President of the United States. While the personal confession of the lowliest man is of great spiritual value, an official "greeting" really means nothing to a church. It can get along well, perhaps better, without such recognition.

And, let us relieve our President of the burden of these "greetings." J. B.

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"The Klan Disappears" Under this head the Milwaukee Journal offers us the following under date of November 10th:

From an "authoritative source" a Washington newspaper learns that the Ku Klux Klan in 1925, its best year, had a membership of 8,904,871. In 1930, that membership had fallen to 34,694. The paper estimates that between 1920 and 1925 the organization took in more than \$90,000,000.

To-day, then, the klan stands discredited by the great majority of those who once belonged to it. There is nothing surprising in that, but it must occasion surprise that so great a number of our citizens at one time looked upon its pretensions and mummeries as something valuable for the guidance of America,

\* Italics our own.



paying into its treasury such tremendous sums for the aggrandizement of its leaders.

As many as 9,000,000 members and as much as \$90,000,000 — for what? For the satisfaction of racial antipathies and religious prejudices, nothing more. That bespeaks a mental aberration which is astounding in a free people, but fortunately merely a temporary aberration. Americans of stable emotions can only hope that never again will so great a number of our citizens yield to such un-American theories.

Of course we endorse this last utterance though we think it a vain hope. When like conditions arise again we expect to see the thing repeated along similar lines. We are a nation of "joiners"; the secret sign, the grip, the button are strongly appealing to many American hearts. The Klan is an exaggeration, a grotesque example, but is it in principle more un-American than most of the secret societies with which our nation is honey-combed? Fine ideals and lofty principles with here and there an elegant gesture of noble action are sometimes a cloak for a personality which is selfish and brutal. "I had to go into this thing if I wanted to get on in the world," a young man will sadly explain his defection from the church and his entry into the lodge; but when he speaks thus he is not only telling you something about his own character, but also his estimate of the character of the body he is joining. Soberly and honestly considered, we are not as great and fine as we would like to appear. G.

### CHARITIES CONVENTION

From September 30 to October 7 the 29th Convention of the Evangelical Lutheran Charities met in Hotel Anthony in the historic city of Fort Wayne, Indiana. In the neighborhood of one hundred delegates from practically every part of the United States were present, besides a large number of guests and visitors. After a call to order by the president, the Rev. Enno Duemling of Milwaukee, Wis., the convention was opened with an inspiring devotional service by Pastor E. Zapf of Chicago. Across the platform the motto of the convention greeted the eyes of the delegates: "The soul of charity is charity for the soul." In an inspiring address this thought was brought home to the heart of every listener by Professor Paul Bente of Concordia College of Fort Wayne, Indiana. He showed the goal of true charity; the spiritual problems that lie behind all human misfortune — sin with its terrible consequences. To bring true knowledge of sin and repentance, faith and the strengthening of the new life to these poor victims of sin is the goal of true charity. He pointed out the proper means to gain this goal, the word of God, the everlasting Gospel of the crucified Redeemer, the one thing that touches the heart, that lays hold on the will, that changes the mind, that saves. Also human means should be employed to form a contact with the victims of sin, medical knowledge, psychology, etc., to bring near to them the saving word

of God. This the speaker enforced in a masterful manner with the example of our divine Savior, how He approached the sick, the halt, the blind, the mute, the lepers, the widow, the poor, with His bodily help in order to reach out for and to touch and heal their immortal sin-sick soul. Finally the speaker dwelt upon the spirit in which this charity should be performed. He reminded every worker that the spirit of pride and pharisaism dwells in all, the spirit that looks upon the miserable and unfortunate victims of sin and says: "I thank thee God that I am not as other men are." Such is a wrong attitude and will not gain the point. The proper attitude is to condescend to men of low estate, in the spirit and love of Christ whose heart melted with divine compassion at the sight of sin suffering mankind, to enter sympathetically into the miserable conditions of the unfortunate. In order to do this every charity worker should prepare himself in the spirit of prayer to be properly equipped with wisdom and power from on high for this noble work of performing true charity for the soul.

So inspired and strengthened by the word of God and love of Christ the convention entered with zeal upon their tasks. Meetings were held by the Health Group, City Mission Group, Child Welfare Group, Home for Aged and Women Workers Group. Each group had special essays pertaining to their particular work and discussed the difficulties, the obstacles and the proper means to solve their work. Mr. Walter Hoppe of Cleveland, Ohio, spoke of: "The Training of Instructors and Executives for Lutheran Hospitals," Rev. Enno Duemling: "Practical Value of Some Medical Knowledge for the Pastor," Rev. E. W. Weber: "Institutional Preaching," Rev. J. H. Mueller of Addison, Illinois: "Behavior Problems," Mr. J. Gnuse, of Fremont, Nebr.: "Our Responsibility Toward Older Children," Mr. T. W. Kattenkamp: "Problems of Leisure Time," Rev. H. Holls: "The Ministry of the Woman Worker," Rev. Edward Kroencke of New York: "How to Arouse Interest for Mission Work." An inspiring lecture for mission was delivered by Mr. W. E. Hoerr of Cincinnati, Ohio: "The Glory of Human Salvage." Rev. G. H. Goeckel of Chicago, Ill., had an address on "Institutional Work and the Walther League," Rev. F. H. Menzel, San Francisco, Cal.: "Missionary Ethics and Conduct in Institutions." Professor E. E. Foelber, Fort Wayne, Indiana: "Spiritual Elements in the Nursing Profession." Finally Dr. W. H. T. Dau delivered a masterful address on "Know Thyself."

A fine inspirational service was held in old St. Paul's Church for the convention in which Pastor F. J. Lankenau, Vice-President of the Missouri Synod, delivered the address.

Having thus discussed the problems, and difficulties in the different branches of charities and the best ways and means to meet them and strengthened and



inspired by the word of God and love of Christ the convention adjourned on Thursday afternoon, all eager to serve Him who came to seek and save that which is lost, to salvage human wrecks for their eternal salvation and to His eternal glory. J. J. Timken.

### CHRISTMAS WITH THE APACHE INDIANS

If on Christmas day the Indians flock to the mission stations of our church, one may be reminded of the word through Isaiah, chapter 60: 4: "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." Yet with reference to the many Indians that come to church on Christmas only, we may at once be cautioned in our application of the prophetic word. However, among the many who gather together at our stations on Christmas there are indeed sons and daughters of the church. How many? On this point we would say this: The Lord knows His own; and we think that we, in our way, know some, and that not only among our more than ninety per cent of all Apache school children. For as many as there are given instruction in God's Word by our missionaries; and quite a number are baptized. But what about the other Indians who come on Christmas? We think we have some pertinent thoughts to express. Here, where the Indians' lot, after long and bloody fighting for the land they considered theirs, became that of the subjugated, where they felt as though they were only suffered to exist, everywhere facing the power and the law of another race, and little that appealed to their hearts, they saw a new light rising. They not only heard of God's love through the one Savior for all men: they also saw reflections of this love. At Christmas especially, their children were cheered with little gifts of love; sufferings of their sick and their destitute were alleviated; others, also, were given little tokens of love; and others, too, seeing that not all could be given presents, were impressed with the visible language through tokens of the love which would not have any one excluded from the household of God. The impression was such that it would be a great mistake to think that all of the Indians that never or rarely at any other time than at Christmas come to church, then do so only because of material desires or curiosity. An Indian living near the writer's station, who now and then came to church, stayed at home on Christmas day because he wished to avoid being regarded, perhaps, as one coming only for "getting something." But it also has happened again and again that one and another Indian of the same sense of honor and not belonging to the needy, said: "Haven't you a little thing for me, too? Some little thing? If it is only a handkerchief. Because it is Christmas." Little things may serve to reflect the love of Christ, as

Indian children catch with little bits of mirror glass the rays of the great sun and, throwing them across the valley, give signals to others. There is for the Indian, too, something in seeing oneself remembered, and be it only with a trifle. Where is he remembered in the true Christmas spirit? Where shall he go, he, the Indian, when others, amid manifold enjoyments and an abundance of things, say "Merry Christmas!" to one another? We may here, too, well repeat the word spoken to the church — "They come to thee." How many of those who come attracted by what natural eye can see or what natural heart, also, can feel, will have their souls opened for the entrance of the spiritual light of the church, that the Lord knows whose glory is risen above her. In His light, for His and His Father's glory, Christians are glad to act according to the word, "As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith."

The opportunity for doing so is here so much the more in evidence as not a few Indians, especially on the San Carlos reservation, now again are subject to very trying sufferings through hard times.

The mission stations on the San Carlos reservation do at present not ask for more worn clothing, there being on hand a supply of such through the Walther League. On the northern reservation, particularly at Whiteriver and Cibecue, a limited number of men's coats and overcoats, of women's cloaks and children's clothing will still be welcome.

The poor Indian woman will be delighted if the missionary has for her a piece of calico for a wide blouse or for a wide and long dress. As little gifts will serve particularly: new socks or stockings, for men, women and children; canvas gloves, large colored handkerchiefs, towels, soap, toys for children, also other articles for school children.

And cash is desired: for literature, to be used not only at Christmas time; for fruit, especially for the sick — and such we have at any time of the year; for cookies, nuts and some candy; for needs not only at Christmas time.

Of school children there are in our mission schools, at Bylas, fifty; at Cibecue, forty; at East Fork, one hundred, thirty little orphans besides; at Peridot (Rice-San Carlos), seventy-five. Of pupils attending the government boarding school but having their church home with our mission, from six to eighteen years of age, there are at Whiteriver above three hundred, at (Rice) San Carlos, two hundred. At Globe, forty or more children attending other schools will at Christmas be with our missionary. Besides these many, we see at Christmas in our mission churches and chapels troops of smaller children. And here are the names and addresses of the missionaries who will with cheer to themselves hand out good



cheer from the mission friends to the many who can be cheered:

Rev. Chr. Albrecht, East Fork Mission, Whiteriver, Ariz.

Rev. P. Behn, Whiteriver, Ariz.

Rev. E. E. Guenther, Whiteriver, Ariz.

Rev. Arth. C. Krueger, Cibecue, Ariz.

Rev. Arn. Niemann, Cibecue, Ariz.

Rev. H. E. Rosin, (Peridot-Rice) San Carlos, Ariz.

Rev. E. Sprengeler, Bylas, Ariz.

Rev. A. M. Uplegger, Globe, Ariz.

Rev. F. Uplegger, (Rice) San Carlos, Ariz.

F. U.

**LUTHERAN APACHE MISSIONS  
NORTHERN RESERVATION  
ARIZONA**

Dear Friends: November 10, 1930.

What are those little children doing at the calendar? Ah, they are counting the exact number of days to the Advent of the Christ-child. They cast sly glances at their missionary, smiling, while beneath their bosoms their hearts beat loud and fast. "What will it be this year?"

What, dear friends of the mission, will it be for those whose hopes run high with expectation? Perhaps this thought has already perplexed you. We stand ready to lend our suggestions according to the needs as we experience them day by day. The following outline of the different departments on our northern reservation may be a brief guide, suggesting a varied choice.

**INDIAN CAMPS** (Indian families at home): Overcoats, blankets, children's clothing up to six years old, baby clothes, handkerchiefs, new socks, candies, nuts, apples, Bible histories.

**CHRISTIAN DAY SCHOOLS:** New clothing for children from ages six to fourteen (blue shirts, overalls, bloomers, petticoats, dresses with long sleeves, underwear, sweaters, stockings, hair ribbons), barrets, sewing outfits, story books, combs, mirrors, hair nets, tooth brushes, new toys. Any society interested in supplying each child in a school or in a class with an individual Christmas package please write to any of the missionaries for children's names and suggestions.

**BOARDING SCHOOL:** New blankets, magazine subscriptions (National Geographic, Child Life, Junior Messenger), new overalls, blue shirts, underwear, bloomers, bed sheets (54x95), sweaters.

**ORPHANAGE:** New pantie-waists, bloomers (ages 2 to 10), diapers, new black stockings, baby shirts, new toys.

These are our necessities. How shall we get them?

We have estimated during past years that freight charges on Christmas parcels to our reservation

amounted to as high as \$1,000, from which we conclude that a dollar spent by us for these necessities will help us more than a dollar paid to railroad companies for transportation. We buy wholesale and in quantities. We therefore suggest to cut transportation charges to a minimum.

Trusting that these lines have given you the desired information, we remain,

Your Missionaries in the Field.

Arthur C. Krueger, Arnold Nieman, P. O. Cibecue, R. R. Sta.—Holbrook. Indian camps 250 — Day School 47 children.

E. Edgar Guenther — Paul A. Behn, P. O. Whiteriver, R. R. Station—Holbrook. Indian camps 275 — Day School 30 children.

Chr. Albrecht, P. O. Whiteriver, R. R. Sta. Holbrook. Indian camps 100 — Day School 70 — Boarding School, 15 boys, 13 girls (ages 10 to 18) — Orphanage, 25 children (infants to 10 years).

Paul A. Behn.

**WHY SHOULD YOUNG MEN  
JOIN THE CONGREGATION?**

Young men, by faith as Christians, are members of the body of Christ and thus members of the Church, the Church invisible. Our question however, refers to holding active voting membership in the organization of the local congregation. Why, then, should young Christians, who are of age and have the opportunity, become voting members of their Church?

"I am a companion of all them that fear Thee, and of them that keep Thy precepts," Ps. 119:63, and "Serve the Lord with gladness," Ps. 100:2, the sentiment and the import of these words of the Psalmist are reason sufficient for Christian young men to become active voting church members. True Christian congregations are organized and maintained by men who fear God and keep His precepts. In fact, the greatest work assigned by God to men is the very work of the Christian congregation. For the true purpose of every worthy effort of the church is, directly or indirectly, the preaching of the Gospel for the salvation of sinners at home and abroad. To that end congregations acquire and hold property, erect and maintain buildings, establish churches and schools, call pastors and teachers, elect and instruct various officers, exercise church discipline, join synods and take part in their work. At their business meetings the voting members discuss, plan and determine these matters. And they do this because they fear the Lord and want to keep His precepts. That is indeed serving the Lord, and should be done with gladness. Can there be any good cause why young men should not be companions of them that fear the Lord, and of them that keep His precepts?



Viewed in this light it is indeed surprising to find that not more young unmarried men assume voting membership. Their attitude, charitably judged, is probably due to thoughtlessness or false modesty.

Some young men seem quite well satisfied with themselves, if they contribute to the support of the church. But the Lord is never properly served with money only. He wants the person back of the purse. Taking personal part in the business of the congregation affords other and greater opportunities than merely cash contributions. These opportunities are to be considered as talents to be used for the Lord. Money is too easily misused to cover a multitude of omissions. Especially in the work of the church, money can never substitute for man.

Others evidently deem their services as voting members unnecessary, because matters seem to be going along well enough without them. In other important matters they would hardly take such attitude. Naturally the young man, just of age, will with pardonable pride proceed to the polls to cast his first ballot, and if he is loyal and awake to the welfare of his country and community, he will not neglect to cast his ballot in succeeding elections. When the time comes to establish his home, his interest and attention fixed upon the happiness and welfare of the one dear to his heart, he would not think of expecting or permitting his father to do his courting for him. Even so the welfare, the success, the happiness of one's church is well worth the special effort of taking active part in the business meetings of the congregation.

"What would the older men think or say, if we came into the meetings and opened our mouths," so said one young man, possibly expressing the sentiment of many more. The answer may well be learned from the following experience. Said one officer of a church anent the young people's part in the work of the church: "Pastor, matters will have come to a pretty bad pass, if we are to figure on the young people of today in church work." Later this man had an opportunity to assist in an every member canvass, including the young communicant members. In his report he expressed his joy and pleasant surprise over the ready response by the young people. When asked, "now what would you think or say if young men spoke up like that in the meeting of the congregation" he answered, "that would be good and fine, because I tell you that some of these young people have learned and know more about God's Word than some of the older men."

The effect of young men's early proper participation in the meetings and the work of the congregation must needs be wholesome. Good old members could but rejoice over the interest of the young people and over the happy prospects for the future of their beloved church. To others they would set a very worthy example. And they themselves would early get a fine

training in the work of men who fear the Lord and keep His precepts.

Ponder well then:

"If all the others worked like you,  
How much work would your church do?  
Would your Savior's work be carried through,  
If all the others worked like you?"

— Im. F. A. in Ev. Luth. Herold.

#### NO PEACE TO THE WICKED

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy! I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

There is no peace, saith my God, to the wicked.

— Isaiah 57: 15. 18-21.

#### THE SHINING LIGHT

Von Humboldt tells in his story of travels on the Pacific Coast of South America that he and his men bathed in the waters of the ocean and, because of the noctilucae of the Pacific, the waters were phosphorescent. After they returned to the shore, their skins were luminous for hours. The Lord Jesus Christ means to bring to His children through the hours of worship in His house, the glorious touch of the Holy Spirit, so that not only for hours, but for always, the soul that has found the Lord will be luminous and the inner light shine out through their word and deed. — Buena Memorial Pulpit.

#### ALL BELIEVERS SHOULD BE MISSIONARIES

Dr. Grenfell tells a story of how, at a dinner given in his honor, a lady remarked to him: "Is it true that you are a missionary?" "Isn't it true that you are?" was his unexpected reply. Do we ever stop to think of it?

— Sunday School Times.

#### GOSPEL ACCORDING TO JOHN

The longest of the Gospels is little more than two-score pages — yet we will match them against the libraries of the world for their moral and life-giving influence upon mankind. He is "the eternal contemporary of us all." A Divine Life resided in all His human faculties. — Frances Willard.



## SIMPLE FAITH

I do not need to reason,  
 I have not cause to doubt;  
 I do not have to strive and strain  
 To find God's purpose out;  
 I need but learn to school myself  
 To listen and believe,  
 In the vast Silence of the Good  
 The Blessing to receive;  
 In simple faith to make it known,  
 My need of help Divine —  
 Give thanks, in simple gratitude,  
 For that *already mine!*

— Wright Field.

## HOLY, HOLY, HOLY, LORD GOD ALMIGHTY

Holy, Holy, Holy, Lord God Almighty!  
 Early in the morning our song shall rise to Thee:  
 Holy, Holy, Holy! merciful and mighty;  
 God in three Persons, blessed Trinity!

Holy, Holy, Holy! all the saints adore Thee,  
 Casting down their golden crowns upon the glassy sea;  
 Cherubim and Seraphim falling down before Thee,  
 Which wert, and art, and evermore shalt be.

Holy, Holy, Holy! though the darkness hide Thee,  
 Though the eye of sinful man Thy glory may not see,  
 Only Thou art holy: there is none beside Thee,  
 Perfect in power, in love, in purity.

Holy, Holy, Holy, Lord God Almighty!  
 All Thy works shall praise Thy Name, in earth and sky,  
 and sea:  
 Holy, Holy, Holy! merciful and mighty;  
 God in three Persons, blessed Trinity!

This hymn by Reginald Heber, England's missionary bishop, was regarded by Tennyson as the world's greatest hymn. Although there are probably many who will not agree with Tennyson in giving it the highest place, there are few who will not accord it an exalted place among the immortal hymns of the Church. As a hymn of pure adoration, it probably has no equal.

Born April 21, 1783, at Malpas, Cheshire, England, Heber was educated at Oxford, where he formed the friendship of Sir Walter Scott. His gift for writing poetry revealed itself in this period of his life, when he won a prize for a remarkable poem on Palestine. It is said that Heber, who was only 17 years old at the time, read the poem to Scott at the breakfast table, and that the latter suggested one of the most striking lines.

Following the award of the prize, for which young Heber had been earnestly striving, his parents found him on his knees in grateful prayer.

For sixteen years Heber served in the obscure parish of Hodnet as a minister of the Church of England. It was during this period that all of his hymns were written. He was also engaged in other literary activities that brought him some fame. All this while,

however, he nourished a secret longing to go to India. It is said that he would work out imaginary journeys on the map, while he hoped that some day he might become Bishop of Calcutta.

His missionary fervor at this time is also reflected in the famous hymn, "From Greenland's Icy Mountains," written in 1819. The allusions to "India's coral strand" and "Ceylon's isle" are an indication of the longings that were running through his mind.

His life-long prayer was answered in 1822, when at the age of 40 years he was called to the episcopate as Bishop of Calcutta. After three years of arduous work in India, the life of the gifted bishop was cut short. During this period he ordained the first native pastor — Christian David.

Bishop Heber's hymns are characterized by their lyrical quality. They are easy, graceful and flowing in style, and as devotional poetry they are unsurpassed. They are usually rich in imagery. His Epiphany hymn, "Brightest and Best of the Sons of the Morning," is an excellent example of this. Other famous hymns by Heber are "God That Madest Earth and Heaven" and "The Son of God Goes Forth to War."

Altogether Heber wrote fifty-seven hymns, all of which were published after his death in a single collection. It is said that every one of them is still in use, a rare tribute to the genius of this writer.

His hymn to the Trinity, given above, no doubt owes some of its popularity to the tune "Nicaea," composed by Dr. John B. Dykes, with which it is inseparably linked, and which is comparable to it in majestic grandeur.

We have pointed out that this hymn is one of pure adoration. Heber calls upon nature, upon man, upon the saint's and angels to praise the Triune God. In this respect we are reminded of the 148th Psalm:

"Praise ye the Lord. Praise ye the Lord from the heavens:  
 praise him in the heights.  
 Praise ye him, al his angels: praise ye him, all his hosts.  
 Praise ye him, sun and moon: praise him, all ye stars of light  
 Praise him, ye heavens of heavens, and ye waters that be above  
 the heavens.  
 Let them praise the name of the Lord: for he commanded, and  
 they were created."

As lyrics, Heber's hymns resemble those of Henry Francis Lyte, who wrote "Abide with Me." They ring, however, with a much more joyous note than the hymns of Lyte, in which are always heard a strain of sadness.

A man of rare refinement and noble Christian personality, Heber was greatly beloved by all who knew him. It was not until after his death, however, that he leaped into fame through his hymns. "One of the best of English gentlemen," was the tribute accorded him by Thackeray.

—The Lutheran Companion.

The way is not by works, nor by growth or development, but "by the blood of Jesus." This is the "old way," the "new and living way," and the only way. — Sel.



## FROM OUR CHURCH CIRCLES

## Southwestern Pastoral Conference

The Southwestern Pastoral Conference will meet for its one day session Wednesday, December 3, with Rev. Wm. Lutz at Mauston, Wis., beginning at 10 A. M.

Communion service at 7:30 P. M.

Confessional address: A. Berg and E. E. Berg.

Papers to be read by G. Gehrt, Augustana Article 17; Rich. Siegler, Catechism question 355; Theo. Mahnke, Exegesis, 1 Cor. 11:17-35.

Please announce. G. Vater, Sec'y.

## General Mission Board

At the meeting of the General Mission Board, October 20, 1930, the following executives were duly elected:

General Mission Executive: Rev. Paul Oehlert, chairman; Rev. Julius W. Bergholz, secretary.

Indian Mission Executive: Rev. F. E. Stern, chairman; Rev. W. Mahnke, secretary; Mr. Fred F. C. Schroeder, treasurer.

Poland Mission Executive: Rev. O. Eckert, chairman; Mr. W. Geiger, secretary.

Julius Bergholz.

## Dedication of Organ

On the nineteenth Sunday after Trinity St. Paul's Church of Hopkins, Mich., E. T. Lochner, pastor, dedicated its new organ to the service of the Lord. Speakers were C. G. Leyrer and D. Metzger; organist, Prof. M. Lochner.

E. T. Lochner per G.

## Silver Anniversary

St. John's Congregation of Libertyville, Ill., celebrated the silver anniversary of the dedication of its church building October 19. Pastors M. Sauer, who founded the congregation in 1897, T. Volkert and R. Buerger preached the sermons. "Ebenezer."

W. H. Lehmann.

## Installations

Having been authorized by President Im. Albrecht, I installed Rev. T. E. Kock as pastor of St. Peter's congregation, Goodhue Village, Minn., on the 19th Sunday after Trinity.

F. W. Weindorf.

\* \* \* \* \*

Authorized by President C. Buenger the undersigned on the 20th Sunday after Trinity installed the Rev. H. Klingbiel as pastor of St. John's Lutheran Church at West Bend, Wis.

J. Klingmann.

Address: Rev. H. Klingbiel, 805 Walnut St., West Bend, Wis.

## Fiftieth Anniversary

Mr. and Mrs. Fred Wille of St. Paul's Ev. Luth. Church at Fort Atkinson, Wis., celebrated their 50th wedding anniversary on October 25. The undersigned conducted a service at their home.

P. Janke.

## Notice

Pastor Carl Baerwald, who for several years has been without a charge in our synod and during this time had applied for admission to the Ohio Synod, has now confessed that thereby he has done wrong and given offense. He has withdrawn such application again about one year ago. A committee, appointed by me to investigate his case, has found that he should again be held eligible for a call in our synod.

(Signed) Wm. Nommensen,

President of West Wisconsin District.

## MISSION FESTIVALS

**Elkhorn, Wis., Friedens Church,** W. Reinemann, pastor. Speakers: O. C. Thusius, J. Klingmann, Louis Mahnke. Offering: \$134.10.

**Ft. Atkinson, Wis., St. Paul's Church,** P. Jahnke, pastor. Speakers: C. Aaron, F. C. Gade, M. N. Carter. Offering: \$547.13; Ladies' Aid, \$100.00; School, \$42.38; Senior Walther League, \$12.00; total, \$701.51.

## Eleventh Sunday after Trinity

**Dupree, So. Dak., First English Lutheran Church,** H. C. Schnittker, pastor. Speaker: J. J. Wendland. Offering: \$43.93.

## Twelfth Sunday after Trinity

**La Crosse, Wis., Mt. Calvary Church,** T. J. Mueller, pastor. Speakers: Carl Siegler, C. F. Kurzweg, J. H. Paustian. Offering: \$174.93.

## Thirteenth Sunday after Trinity

**Faith, So. Dak., St. Paul's Church,** H. C. Schnittker, pastor. Speaker: Theo. Bauer. Offering: \$67.00.

**Manchester, Wis., St. Paul's Church,** Wm. Wadzinski, pastor. Speakers: Carl Toepel, C. H. Clausing. Offering: \$211.00.

## Fourteenth Sunday after Trinity

**Watertown, Wis., St. Mark's Church,** W. Eggert and J. Klingmann, pastor. Speakers: G. Thurow, R. Pietz. Offering: \$833.31.

**Milwaukee, Wis., St. Andreas Church,** L. F. Karrer, pastor. Speaker: Prof. R. Fenske. Offering: \$34.62.

## Fifteenth Sunday after Trinity

**Layton Park, Milwaukee, Wis., Gethsemane Church,** R. O. Burger, pastor. Speakers: Prof. R. Fenske, Arthur Voss. Offering: \$216.58; Sunday School, \$60.00; total, \$276.58.

**Monroe, Mich., St. Paul's Church,** G. Ehnis, pastor. Speakers: H. G. A. Engel, R. Timmel. Offering: \$119.00.

**Freeland, Mich., St. Matthew's Church,** A. J. Fischer, pastor. Speakers: O. Frey, D. Rohda. Offering: \$40.14.

**Watertown, Wis., Trinity Church,** F. E. Stern, pastor. Speakers: Wm. Lutz, O. W. Koch. Offering: \$394.88; Sunday School, \$15.00; total, \$409.88.



Lansing, Mich., Zion Church, W. Weissgerber, pastor. Speakers: Prof. A. Sauer, C. G. Leyrer. Offering: \$22.05; Ladies' Aid, \$5.00; total, \$27.05.

Iron Ridge, Wis., St. Matthew's Church, J. Henning, pastor. Speakers: W. Gieschen, J. Brenner, H. Cares. Offering: \$188.70.

Sixteenth Sunday after Trinity

Lansing, Mich., Emanuel Church, F. M. Krauss and K. F. Krauss, pastors. Speakers: E. Rupp, Edgar Hoenecke. Offering: \$1,254.64.

Adrian, Mich., St. Stephen's Church, J. H. Nicolai, pastor. Speakers: C. Schmelzer, R. Timmel. Offering: \$220.83; Sunday School, \$21.57; total, \$242.40.

St. Louis, Mich., Zion Church, C. G. Leyrer, pastor. Speakers: Prof. E. Berg, W. Weissgerber. Offering: \$70.00.

Milwaukee, Wis., St. Luke's Church, Ph. H. Koehler, pastor. Speakers: W. G. A. Essig, L. Baganz. Offering: \$511.23.

Hague, No. Dak., Friedens Church, S. Baer, pastor. Speakers: W. F. Sprengeler, G. J. Schlegel. Offering: \$90.75.

Seventeenth Sunday after Trinity

Minneapolis, Minn., Pilgrim Church, Paul T. Bast, pastor. Speakers: W. Franzmann, O. H. Lattes, H. C. Nitz. Offering: \$100.00.

Lomira, Wis., Rud. F. W. Pietz, pastor. Speakers: Hugo Hanser, C. Aaron. Offering: \$170.83.

La Crosse, Wis., Jul. W. Bergholz, pastor. Speakers: P. Oehlert, A. Werr, T. Mahnke. Offering: \$300.00.

Brookside, Wis., St. Paul's Church, Paul C. Eggert, pastor. Speakers: J. C. Masch, P. Eggert. Offering: \$34.65.

Eighteenth Sunday after Trinity

Eaton, Wis., Emanuel Church, N. Schlavensky, pastor. Speakers: F. Koch, L. Koeninger. Offering: \$26.38.

Clarkston, Wash., St. John's Church, E. F. Kirst, pastor. Speakers: W. Lueckel, E. Zimmermann. Offering: \$42.27.

Milwaukee, Wis., St. Peter's Church, Paul Pieper, pastor. Speakers: Prof. Aug. Pieper, Paul Brockmann. Offering: \$808.72.

Green Bay, Wis., St. Paul's Parish at Green Bay and Pine Grove, Aug. F. Zich, pastor. Speakers: Prof. John Meyer, Emil Redlin. Offering: Green Bay, \$259.43; Pine Grove, \$40.23; total, \$299.66.

Monroe, Mich., Zion Church, Henry F. Zapf, pastor. Speakers: O. Sonnemann, P. Schulz. Offering: \$550.00.

Nineteenth Sunday after Trinity

Tolstoy, So. Dak., St. James Church, F. E. Blume, pastor. Speakers: A. Dornfeld, P. Albrecht, T. Bauer. Offering: \$103.41.

Sebawaing, Mich., St. John's Church, G. Schmelzer, pastor. Speakers: Dir. O. J. R. Hoenecke (twice German), Hilbert Engel (English). Offering: \$54.50.

Savanna, Ill., St. Peter's Church, Gerh. Fischer, pastor. Speakers: W. Keturakat, J. Schultz. Offering: \$83.00.

Twentieth Sunday after Trinity

Mosquito Hill, Ill., St. Matthew's Church, Gerh. Fischer, pastor. Speaker: Gerh. Fischer. Offering: \$33.00.

South Lyon, Mich., Preaching Station, first Mission Festival, Alf. F. Maas, pastor. Speakers: E. Hoenecke, H. Arndt. Offering: \$69.16.

Jambo Creek, Wis., Ed. Zell, pastor. Speaker: W. Haase. Offering: \$14.15.

Town of Winchester, Winnebago Co., Wis., St. Peter's Church, F. C. Weyland, pastor. Speakers: J. Schulz, Wm. Wojahn. Offering: \$46.10.

Twenty-first Sunday after Trinity

Livonia Center, Wayne Co., Mich., St. Paul's Church, O. J. Peters, pastor. Speakers: R. Koch, O. Turk. Offering: \$221.71.

ITEMS OF INTEREST

SOONER A STORM THAN A FOG

'The Atlantic mariner, any day, would sooner have a storm than a fog; and better far, in my judgment, than the misty vagueness of much of our modern theology would be the antagonism that should compel us to define what we mean, and reveal to us the dangers that may be just ahead, but are now enshrouded in the dull damp vapor. A little antagonism now and then, depend upon it, is good, not only for the conservation, but also for the diffusion of truth; and when it comes, if it should come, let us not be dismayed.' Wise words these, written by Dr. William M. Taylor in his book "Paul the Missionary," almost worth the dollar the book costs. — Selected.

CHILD MURDER IN RUSSIA

Communism finds it extremely difficult almost impossible, to "convert" the children of the German 'kulaks' (well-to-do peasants), preachers and small farmers, which classes embrace the majority of the German peasant population. "Capitalism" is in their blood. Even as babies they endeavor to hinder the influence of the proletariat. Against this viper brood only one effectual means can be employed — extermination. To do this extreme measures need not be resorted to. A little cold, much filth, and the minimum to eat will do the work. This attitude is not the product nor the ravaging of a persecuted phantasy. A state official, whose name need not be given here, submitting a report the latter part of April, 1930, mentions that during the past months 2,000 children of exiles to the penal colonies in Archangel have perished miserably. In Jemsa, 200 kilometers south, there are about 7,000 Germans. Here thirteen to seventeen children die daily. These exiled Germans in thousands of hopeless, despairing letters, picture the unprecedented death rate among the children.

"The harvest of death was already begun on the journey in the hermetically closed 'red railway coaches,' on the outside of which placards had been attached which read 'Voluntary Immigrants.' The journey lasted from seven to fourteen days. Now and then a salt soup but no water was given us so that the children began to cry most pitifully. So many lice that they literally fell from the children's bodies.

"No provision for sanitation. The coaches, occupied by forty persons, were never opened for ventilation. No one was permitted to leave. Many became ill. A number of children died. We were compelled to throw the dead bodies out of the window of the moving train." (From a letter dated April 14, 1930.)

"All of our families are doomed to death. It was a terrible picture. . . . Without the snow was falling all day and within the barracks for the exiles it rained. The floor was a morass. Everything is wet through and through and beginning to decay. All have contracted colds. No wonder that children must die." (March 28.)



"Margaret is dead. B.'s little daughter died also and T.'s child is dead. All of the children are deathly sick. . . ." (Siberia, April 5, 1930.)

"My three children are sick. They tell me that they cannot live in this climate and will all die in the fall. During a very short interval of time 700 children died here. Oh, great God, thou hast placed a heavy cross upon us. . . .!"

"I must inform you that dear little Fritz has died. Here he must lie far from home in a strange land, the innocent victim of tyranny. J.'s child was buried with him. And H.'s child has died." (North Province, April 27, 1930.)

"I am engaged here as a worker in the forest. Yesterday I received a message from W. that Emma and George are very ill. I will endeavor to go to them immediately. First to the commandant to get a travelers' pass. If I do not receive one I will go without one." (April 6, 1930.)

When such fathers try to go to their dying children without receiving a travelers' pass that which is indicated in the following may happen to them:

"Yesterday a telegram was received by the village council reading: 'John W. was killed. His effects will be sent to his parents.' So John, too, is dead. . . ."

The way of death upon which the German children are compelled to travel is about ended. At the time when these lines appear the majority of them will have found rest in the swamps of Siberia or under the pines of Wologda. No dictator of the proletariat can trouble them there. —News Bulletin.

**RUSSIA'S NEW MORALITY**

Following the recent "Sixteenth Session" of the Communistic Party a pamphlet was published in Russia and distributed by hundreds of thousands throughout the whole country. The tenor of the entire document was the spreading of growing hatred against religion as communism's worst enemy. It is evident from the statements contained in it, says the *Posener Zeitungsdienst* (Posen, Poland), that the fight against religion is to be taken up again with greater energy than ever before and to this end everything is justifiably, good and bad, every meanness every cruelty every lie and every violence.

Two statements from the pamphlet are quoted as follows: "In the viewpoint of communism 'good' is considered everything that serves in the fight for the strengthening of communism." "Communistic morality is that which brings laborers closer together in the fight against their exploiters and includes everything favorable to the interests of the proletariat. Communistic morality is entirely subordinated to the interests of the class struggle of the proletarians."

**BOOK REVIEW**

**Day by Day with Jesus Calendar for 1931.** Edited by W. H. T. Dau. A Calendar for Family and Private Devotion. Price, 50c. Ernst Kaufmann, New York.

We again welcome this calendar and heartily recommend it for daily devotion at the family altar.

**The Light of the World.** Stories of Men and Women who shed light into dark places. By Th. Graebner. Price, 30c. Ernst Kaufmann, New York.

**Famous Hymns and their Story.** A fourth volume added to this popular series of favorite Christian hymns. By W. W. Polack. Price, 30c.

**Better Than Gold.** Stories of men and women who served Christ in mission fields. By W. G. Polack. Price, 30c. Ernst Kaufmann, New York.

**Abiding in Christ.** Stories full of lively action and sound information for boys and girls. By Th. Graebner. Price,

**There's A Song in the Air.** Stories, Poems and Pictures for the little tots. By Uncle Timothy (Th. Graebner). Price, 30c. Ernst Kaufmann, New York.

**The Message of the Star.** Stories for the older ones of High School age. By Th. Graebner. Price, 50c. Ernst Kaufmann, New York.

**Scripture Puzzle Pictures.** Scenes from the Life of Jesus in picture puzzles and for coloring. Price, 35c. Ernst Kaufmann, New York, 7-11 Spruce St.

All of these books we heartily recommend to our children of school age and young people. The stories they relate are refreshing.

**Concordia Annual.** A Christian Annual for 1931. For Old and Young. Published by the Concordia Mutual Benefit League, 30 W. Washington St., Chicago. Price, 35c.

A good calendar with much readable matter.

**RECEIPTS FOR SEMINARY AND DEBTS**

October, 1930

Rev. A. W. Hueschen, Salem-Owosso, Mich.....	\$ 43.00
Rev. C. W. Siegler, Portland, Wis.....	9.00
Rev. H. and W. Gieschen, Jerusalem, Milwaukee, Wis.	20.00
Rev. J. H. Nicolai, St. Stephen's, Adrian, Mich.....	20.00
Rev. J. G. Pohley, Trinity, Menasha, Wis.....	150.00
Rev. G. Schmeling, St. Paul's, Henry, S. Dak.....	33.00
Rev. G. L. Press, Morningside, Grace Ev. Luth. Aid Society, Sioux City, Iowa.....	2.00
Rev. O. Hoyer, Zion, Town Omro, Wis.....	25.00
Rev. O. E. Hoffmann, Mission, Elk Mound, Wis.....	6.00
Rev. O. E. Hoffmann, St. John's, Poplar Creek, Wis.	10.00
Rev. Henry Albrecht, St. John's, Town Omro, Minn.	15.00
Rev. G. Schmeling, St. Paul's, Henry, So. Dak.....	10.80
Rev. P. Monhardt, St. Matthew, So. Ridge, Monroe Co., Wis. ....	9.65
Rev. Paul Burkholz, Siloah, Milwaukee, Wis.....	171.65
Rev. W. Gutzke, St. Peter's, McMillian, Wis.....	100.00
Rev. Robert F. F. Wolff, St. James, Cambridge, Wis.	5.00
Rev. W. G. Voigt, Immanuel, Acoma, Minn.....	3.00
Rev. Karl Plocher, St. Paul's, Litchfield, Minn.....	11.00
Rev. John Plocher, St. John's, St. Paul, Minn.....	700.00
Rev. John Henning, St. Matthew, Iron Ridge, Wis...	114.71

Total . . . . . \$ 1,458.81  
Previously acknowledged . . . . . \$630,151.64

**Total Collection to Date. . . . . \$631,610.45**

Expenditures During October . . . . . \$ 3.80  
Balance for New Ulm, Minn. . . . . \$ 1,455.01  
**New Ulm, Minn., Building Fund. . . . . \$166,896.48**

**Congregations That Made Their Quota In October, 1930**

275. Rev. John Henning, St. Matthew, Iron Ridge, Wis. . . . . \$1,447.20—\$5.40

**Special for New Seminary**

Grace and St. John's Ladies' Sewing Circle, Library Tables and Bench for Lounge. John Brenner.

**NEBRASKA DISTRICT**

Rev. W. Baumann, Plymouth, General Institutions \$50, Home \$10, Negro \$25, Poland \$25, Students \$10, Children's Home, Fremont \$5, Wauwatosa \$5	\$ 310.00
Rev. R. Bittorf, McNeely, Home Missions.....	3.06
Rev. Im. P. Frey, Hoskins, Church Extension.....	30.91
Rev. L. C. Gruendemann, Witten, General Missions...	53.45
Rev. H. Hackbarth, Mission, General Administration..	12.83
Rev. R. C. Horlamus, Broken Bow and Merna, General Mission \$25, Indian \$5, Negro \$5, Home \$11.15, Poland \$5 . . . . .	51.15



Rev. Wm. R. Huth, Colome, General Mission.....	109.33
Rev. E. A. Klaus, Bethlehem, Stanton, Indian \$20, Home \$30.00, Negro \$6.74 .....	56.74
Rev. E. C. Monhardt, Clatonia, From N. N. for Mittags-tisch .....	8.00
Rev. G. L. Press, Sioux City, General Institutions \$16.03, General Mission .....	32.03
Rev. Geo. Tiefel, Hadar, General Administration \$50, Students \$27.54 .....	77.54
Rev. W. F. Wietzke, Shickley, Supervision \$11, Students \$12.10, General Institutions \$50, Indian \$30, Home \$100 .....	221.35
Rev. V. Winter, Batesland, General Mission .....	45.05
Rev. J. Witt, Norfolk, Synodic Administration \$100, General Institutions \$400, General Missions \$500, Students \$100 .....	1,100.00
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	\$2,111.44
General Administration .....	\$ 62.83
Synodic Administration .....	100.00
Supervision .....	11.00
General Institutions .....	546.03
Students .....	149.64
Indians .....	105.00
Indians Mittagstisch .....	8.00
General Missions .....	748.83
Home Mission .....	254.21
Church Extension .....	30.91
Negro Mission .....	36.74
Poland Mission .....	36.74
Poland Mission .....	48.25
Fremont Children's Home .....	5.00
Wauwatosa Children's Home .....	5.00
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	\$2,111.44

Norfolk, Nebr., Nov. 4, 1930.

DR. W. H. SAEGER.

DAKOTA-MONTANA DISTRICT

October, 1930

Rev. A. W. Fuerstenau, Raymond, S. Dak .....	\$ 107.45
Rev. E. Schaller, Gale, S. Dak. ....	48.77
Rev. W. T. Meier, Watertown, S. Dak. ....	219.40
Rev. S. Baer, Hague, N. Dak. ....	83.75
Rev. W. J. Schmidt, Carson, N. Dak. ....	60.00
Rev. Wm. Lindloff, Ward, S. Dak. ....	68.36
Rev. Wm. Lindloff, Elkton, S. Dak. ....	40.10
Rev. H. C. Sprenger, White, S. Dak. ....	125.00
Rev. E. A. Birkholz, Milroy, Minn. ....	67.87
Rev. A. Lentz, Germantown, S. Dak. ....	74.55
Rev. A. H. Baer, Bruce, S. Dak. ....	12.00
Rev. A. H. Baer, Aurora, S. Dak. ....	17.50
Rev. W. R. Krueger, Reeder, N. Dak. ....	60.15
Rev. H. C. Schmitker, Faith, S. Dak. ....	62.00
Rev. H. J. Schaar, Miner, N. Dak. ....	30.63
Rev. J. B. Erhart, Watertown, S. Dak. ....	101.94
Rev. J. P. Scherf, Roscoe, S. Dak. ....	171.88
Rev. Theo. Bauer, Akaska, S. Dak. ....	108.57
Rev. G. Schmeling, Florence, S. Dak. ....	29.65
Rev. E. R. Gamm, Glenham, S. Dak. ....	121.00
Rev. E. R. Gamm, Glenham, S. Dak. ....	6.00
	<hr/>
	\$1,616.57

ADAM J. HEZEL, Treasurer,  
Zeeland, North Dakota.

MINNESOTA DISTRICT

October, 1930

PASTORS: O. P. MEDENWALD, Amery, Wis., Indian Mission \$50.00, Home Mission \$150.00, Negro Mission \$20.00, Poland Mission \$10.00, Madison Student Hission \$12.17; total \$242.17. R. HEIDMANN, Arlington, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$35.00, Twin City Mission \$25.00, Student Support \$25.00, Deaf Mission \$15.00; total \$200.00. R. HEIDMANN, Arlington, General Institutions \$31.00. J. E. BADE, Balaton, General Missions \$33.50. J. E. BADE, Balaton, Dr. Martin Luther College \$37.60. J. R. BAUMANN, Bay City, Theological Seminary \$5.00, North-

western College \$2.00, Indian Mission \$5.00, Home Mission \$20.00, Negro Mission \$15.00. Poland Mission \$4.00; total \$51.00. WM. FRANZMANN, Baytown, Church Extension Operation \$7.27, General Support \$5.14; total \$12.41. WM. FRANZMANN, Baytown, Educational Institutions \$150.00, Missions \$150.00, Church Extension Operation \$10.55, General Support \$8.05; total \$318.60. THEO. HAAR, Bear Valley, Educational Institutions \$10.00, Missions \$5.00; total \$15.00. H. AMEND, Brighton, Home Mission \$10.00, General Support \$5.50; total \$15.50. E. G. HERTLER, Brownsville, General Support \$5.70. A. C. KRUEGER, Cedar Mills, General Fund \$80.00. R. F. SCHROEDER, Dexter, Finance \$25.51. C. J. SCHRADER, Echo, General Support \$14.80. H. E. SCHERF, Eden, Dr. Martin Luther College \$25.00, Dakota-Montana Academy \$22.00, General Support \$50.00; total \$97.00. G. F. ZIMMERMANN, Elmwood, Wis., Indian Mission \$9.10. F. ZARLING, Emmet-Indian Mission \$17.80, To Retire Bonds \$12.05; total \$29.85. P. GEDICKE, Essig, Dr. Martin Luther Coll. \$5.50. F. ZARLING, Flora, Indian Mission \$7.25, To Retire Bonds \$6.95; total \$14.20. HY. BOETTCHER, Gibbon, General Administration \$75.00, General Institutions \$200.00, Indian Mission \$100.00, Home Mission \$231.00, Negro Mission \$75.00, Poland Mission \$25.00, Student Support \$25.00, To Retire Bonds \$100.00; total \$831.00. F. W. WEINDORF, Grace, Goodhue, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$14.50; total \$34.50. F. W. WEINDORF, St. John's, Goodhue, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$13.79; total \$33.79. IM. F. LENZ, Graceville, Missions \$66.53; WM. FRANZMANN, Grant, Synodic Administration \$25.00, Educational Institutions \$75.00, Missions \$75.00, Student Support \$10.00, Church Extension Operation \$10.00, General Support \$5.00; total \$200.00. E. A. HEMPECK, Hancock, General Fund \$10.00, General Support \$7.17, Bethesda, Watertown \$10.00; total \$27.17. E. G. HERTLER, Hokah, General Support \$3.05. M. J. WEHAUSEN, Johnson, Indian Mission \$15.00, Home Mission \$25.00, Negro Mission \$15.00, Poland Mission \$10.65, General Support \$55.11; total \$120.76. L. F. BRANDES, Jordan, General Institutions \$95.00, Indian Mission \$50.00, Home Mission \$100.00, Negro Mission \$50.00; total \$295.00. E. G. HERTLER, La Crescent, General Support \$15.00. PAUL W. SPAUDE, Lake Benton, General Administration \$8.65. T. H. ALBRECHT, Lake City, General Missions \$456.17. W. P. HAAR, Loretto, General Institutions \$63.00. W. FRANK, Lynn, Theological Seminary \$21.34, General Mission \$16.16; total \$37.50. THEO. HAAR, Mazepa, Educational Institutions \$15.00, Missions \$10.00; total \$25.00. PAUL T. BAST, Minneapolis, Indian Mission \$25.00, Church Extension \$25.00; total \$50.00. P. E. HORN, Minneola, Educational Institutions \$11.77, Missions \$50.00; total \$61.77. J. CARL BAST, Morton, General Institutions \$100.00, General Missions \$125.00; total \$225.00. J. CARL BAST, Morton, Children's Home, Minneapolis, from Ladies' Aid \$10.00. A. EICKMANN, Nodine, Synodic Administration \$40.00, General Institutions \$80.00; total \$120.00. W. P. HAAR, North Mankato, Indian Mission \$20.00, Home Mission \$50.00, Negro Mission \$10.00, Poland Mission \$5.00, Madison Student Mission \$2.54; total \$87.54. HENRY ALBRECHT, Omro, Theological Seminary \$34.00. W. C. NICKELS, Redwood Falls, Twin City Mission \$27.66. AUG. SAUER, Renville, General Support \$20.80. E. C. BIRKHOLOZ, St. James, General Administration \$10.00, General Institutions \$10.00, General Missions \$10.00, Home Mission \$20.00, Student Support \$13.91; total \$63.91. G. A. ERNST, St. Paul, Educational Institutions \$180.00, Indian Mission \$60.05, Home Mission \$200.00, Negro Mission \$20.00; total \$460.05. J. PLOCHER, St. Paul, Seminary Building Fund and Debts \$400.00. MRS. H. A. LARSON, Treas., Twin City Mission Auxiliary from Trinity \$3.00, Emanuel's \$3.00, St. John's \$14.00; total \$20.00. G. THEO. ALBRECHT, St. Peter, General Institutions \$80.00. G. SCHUETZE, Seaforth, General Support \$6.10. G. SCHUETZE, Sheridan, General Support \$22.50. WM. C. ALBRECHT, Sleepy Eye, General Administration \$49.25, General Institutions \$125.00, Indian Mission \$50.00, Home Mission \$150.00, Negro Mission \$50.00, Poland Mission \$25.00, Student Support \$54.00, Indian Mission \$37.25; total \$540.50. A. W. SAREMBA, Spring Valley, Bethesda, Watertown, from K. C. \$10.00, K. W. \$1.00, K. H. \$1.00, K. E. \$1.00, K. R. \$1.00, H. K., Sr., \$5.00, N. N. \$1.00, Sam Kuesel \$1.00. Mrs. L. Oebser \$1.00, Chr. Henkel family \$10.00; total \$32.00. PAUL W. SPAUDE, Verdi, General Institutions \$13.25. E. G. FRITZ, Wellington, Home Missions \$30.00. PAUL E. HORN, Zumbrota, Educational Institutions \$100.00, Missions \$50.00, To Retire Bonds \$30.03, Church Extension Fund, Memorial Wreath Mrs. W. Lohmann \$23.00; total \$203.03.

H. R. KURTH, District Treasurer.



# COLLECTION ENVELOPES

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

108

JAN. 1, 1931

My Weekly Offering for the Support of  
**St. Paul's Ev. Lutheran Church**  
RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you, the next time you attend service.

### PRICES FOR ENVELOPES

- Monthly Manila Envelopes 12 to a set 4c.
- White or Colored Envelopes 12 to a set 5c.
- Cartons 1c each extra.
- Pockets 1/2c each extra.

Weekly Manila Envelopes each set containing 52 Envelopes 11c per set.

White or Colored Envelopes 13c per set.

Cartons 1c each extra.

Minimum charge \$3.00.

Above price include Printing, Numbering, Dating and Collating. Printing in German and English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, if printing should be German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

Initial Offering Envelopes, or Pledge Cards are furnished free upon request only.

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In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1932.** Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN..	\$1.25
Same by mail to Milwaukee readers.....	\$1.50
GEMEINDEBLATT .....	\$1.25
Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$ .40
Same by mail to Milwaukee readers.....	\$ .50
KINDERFREUDE.....	\$ .40
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