

# 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.

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## THE HOME OF THE SOUL

O where may the soul find the Homeland, so blest,  
Where covered by sheltering wings she may rest?  
Has earth not a refuge, a haven of peace, —  
Where sin cannot come, where temptation must cease?  
No, no, no, no, — not here, not here!  
The Home of the soul is in yonder bright sphere.

Forget scenes of earth, and by faith higher soar  
To see the soul's Homeland, that beautiful shore,  
Jerusalem yonder, the City of Gold,  
The Home of the Bride beams in splendor untold!  
There, there, there, there, on holy ground  
The Haven of Rest for the soul may be found.

How glorious to rest with my Savior in light,  
Where death cannot enter, where sin cannot blight!  
The harps strung by angels, the hymns of the throng  
Shall there cheer my soul with their music and song.  
Rest, rest, rest, rest, — rest shall be mine,  
When in the embrace of my Lord I recline.

What joy, all transcendent in Heaven to be,  
Where many now dwell, from all sin ever free!  
Believers who here found in Christ their delight,  
Are yonder adorned in bright raiments of white.  
Pure, pure, pure, pure, cleansed from all sin,  
In heavenly mansions the saved enter in.

O precious Lord Jesus, our souls do Thou bring  
Where glad Hallelujahs eternally ring!  
Our hearts are all yearning with fervent desires  
To praise Thy dear Name with the heavenly choirs!  
Still, still, still, still, — hush thee, my soul!  
Thy Savior will bring thee to yonder bright goal.

Arise, O my soul, for the Homeland is near,  
A few fleeting days, and its spires shall appear,  
Then battle on bravely, and fight the good fight,  
A crown shall be thine in the regions of light.  
Joy, joy, joy, joy, — all sorrow o'er,  
The Savior's redeemed shall rejoice evermore!

From all earth's commotion and anguish set free,  
How blissful to rest, my Redeemer, with Thee!  
To dwell with the ransomed in mansions divine,  
And share Thy communion, what bliss shall be mine!  
Home, home, home, home, eternal Home!

O come, precious Savior, and take Thou me home!

Translated from the German: Anna Hoppe.  
"Wo findet die Seele die Heimat? Die Ruh?"

## SHALL THE LORD'S WORK BE FOUND WANTING

Depression, Depression everywhere! At least this funeral dirge is constantly ringing in our ears and it seems to have given nearly everybody the paralysis of the pocket-book. Scrimp and save, the street-sages expostulate. Near are my parents, nearer still are my

children, and perhaps nearer my religion, but nearer than all am I to myself, such is the corruption of the natural heart. Christianity teaches the very opposite, yet because of sin stirring and warring in every heart, even in that of the regenerated, man is very adept in giving ear to the melancholic notes of the depression-siren and in consequence sometimes the paralysis of the pocket-book for the Lord's cause follows.

Rome C. Stephenson, President of the American Bankers Association, recently made this remark: "Millions of people in this country have not suffered seriously or at all in income. An appreciable number have, of course." The income may be definitely less but does that in itself give a man the privilege to appreciably cut his contribution? Perhaps the donations did never belong in the category of the widow's mite. Perhaps they have been only a few crumbs of the left-overs. Sacrifices and thank-offerings may have never been known to such. This may explain why the Lord's business did not prosper to the extent devout hearts had wished to see it. The Lord's kingdom really begins to grow then only when the church becomes capable of sacrifices worthy of herself and the Lord. In so far as sacrifices have been made the church did prosper and grow. The crumbs of the left-overs were only decoys, blinds deceiving the donor as well as the recipient. Crumbs of left-overs never build, but sacrifices do. Does not the Lord come near to us and wish to teach us what sacrifices are and the fruition thereof, thereby to make us willing workers and builders in His kingdom, spreading the Gospel of salvation and praying for His kingdom to come?

If the glum individual is determined to hang on to his share of the depression, he will never find ways and means to come to the rescue of some dire situation. If we cannot pull our own mind out of the slump, our own private depression (real or imaginary) will continue and our hearts will remain indifferent to any and all appeals for missions and church institutions, yea even become suspicious of those who are called to do the work, as though they have no feeling or sympathy for man in misery. All they know is money. If they would have to pay as we do, they would think differently and perhaps not even do as much as we do. As long as the money is not asked of them, they have good talking. It is needless to say that such suspicions are a creation of their own fancy. They need no answer. Any honest man will know what construction to put upon them. We cannot be suspicious

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Jan 32



of people and situations that deserve confidence and expect to make much headway. By suspicing such we are only ruining ourselves.

The old but never worn-out idea that work and self-help are the basic ways to become well off, applies not only to our private affairs but also to the work of the church, be it congregational or synodical. If instead of wasting our energy in seeking to discover panaceas, prescriptions, and cure-all of some sort or another, we would return to this basic idea, the Lord's cause would find very little trouble in receiving the necessary support, even at this time. Instead of displaying an unwillingness to shoulder responsibilities, instead of shoving obligations onto the neighbor, we would assume obligations and responsibilities more than ever before and begin to study how we could meet these responsibilities personally, the less we would find occasion to try to devour each other. Instead of saying, my income is less, therefore I shall decrease my contribution, we would say, although my income is less, yet I am not in such straits as my fellow-Christian, I shall come to his rescue, and then set ourselves thinking and working how we may do this. The mission congregation instead of claiming exemption of supporting its pastor and instead of demanding synod to increase its aid, would busy itself to increase rather than to decrease the pastor's salary. Synod could apply this money to its educational institution which heretofore has been used for the support of the missions. Instead of self-supporting congregations depending upon the other congregations to raise the money for the Lord's work, there would be more cheerful hearts in their own midst. Instead of denouncing the servants of the Lord for asking for aid, they would ask themselves, perhaps our methods of raising funds have not been adequate, perhaps we have been running in a deep rut and perhaps if we begin to study the matter, we would find legitimate ways and means, little thought of before. Instead of complaining of the burdensome load and our inability to pay large sums, we would regularly make small contributions and in the end make larger donations than we thought possible. Instead of murmuring against the Lord, we would set about doing the King's business, the time spent in murmuring would be sufficient to accomplish that which is needed. The rusty joints would be polished and working smoothly, the hearts gladdened, the Lord's treasury full and overflowing.

Without full and abiding confidence in our Lord and Savior, Jesus Christ, religious experiences must be a gloomy thing. The somber Christian attempting to bind his sadness as a law upon the whole church will surely bring about conflict, strife, bitterness, insincerity, suspicion, unfitness for the stress of Christian conflict and Christian work. Has the prosperity we enjoyed perhaps not cultivated and nurtured the

tendency to exaggerate the relative value of things we deal with and led us to underestimate whatever cannot be appraised by that conventional standard of the market. If this depression teaches our generation to refuse to fall down and worship any plutocracy, if it induces us to keep the reverence for the good rather than for the opulent or successful, if it helps our children from running their train on to the Christian Charity Derail sidetrack, ought we not rather be leading the way for them and letting our light shine before men? Is this not the time to be mindful of what manner of spirit dwelleth within us? Ought we not to be very thankful to have an opportunity to prove to the world that our faith had laid hold on something far more superior than the world can offer or give; that the Gospel of Jesus Christ is all it claims to be? Instead of becoming a stumbling block to our youth, show them that faith possesses the power to overcome these difficulties. That he who believes in Jesus can be at rest in spite of all wintry storms and snows. Away with all apostles of gloom and sadness which deter and hinder Christian charity. Our Bread is Jesus Christ Himself.

Serious-minded parents had become alarmed because of the overindulgent tendencies of youth. Pursuit of literature and the cultivation of a sympathising contact with men and women in other than mere business relationship were safeguards employed for prevention and cure. These, however, prove to be only secondary safeguards. The only primary and sufficient safeguard for any of us is the true religion of Jesus Christ and the true exercise thereof in all simplicity of faith. This alone can supply us with the only true standard by which to test the value of things and so correct the one-sided materialistic standard of business and life in general. "It transforms business itself from an ignoble to a noble calling, because it substitutes for the principle of mere profit the ideal of service." It gives us the perfect ideal and motive for living. Let us grasp this opportunity to culture the inward man and demonstrate to others the blessedness of Christian charity.

The workings of any mind cannot be observed without it betraying the strong tendency of treating God as if He were anything else rather than a Father, as if He were a God unwilling to love and save us. Has not Christ sufficiently promised us His heavenly protection and providence? Do we not read, "If God so clothe the grass of the field which is to-day and to-morrow cast into the oven, shall He not much more clothe you, O ye of little faith?" We are children and heirs of a great kingdom, even our God's and Christ's. Shall the heir of an empire, the child of a king, nurtured in his father's court, be anxious about little crumbs? If not, why then we? Is not God greater than the greatest king? Is His kingdom not larger than any empire? Is His store-room not fuller than



any other store-room and has He not the ability to replenish it?

Instead of planning restlessly and wearily what we have to do next, and what after that, in some pursuit which happens to interest just now, let us be straightened and anxious thinking how little we have done and what we may and ought to do for Christ and the Church's sake. St. Augustine is quoted to have replied to the soliloquy of the rich man: "Thou hast barns, the bosom of the needy, the houses of the widows, the mouth of the orphans and the infants." These are true store-houses for surplus wealth. It is right to provide for those who are dependent upon us, it is prudent to lay up something in store of a possible evil day; but after that the store-house of wealth should be benevolence. Christ says in the parable of the unjust steward: "And I say unto you: Make to yourselves friends of the mammon of unrighteousness; that when ye fail, that they may receive you into everlasting habitations," and again He says, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches."

Let us not throw down the hoe when perchance we hear the dinner bell ringing. A little effort will finish the row, and dinner will taste the better. A few hills left unhoed every day will soon make an endless row. How great then will be the amount left undone at the end of a year, at the end of a life-time, which could have been finished if we only had not thrown down the hoe when the dinner bell sounded, but finished the row that day and every day after that? "But seek ye first the kingdom of God and his righteousness; and all these things (your daily bread) shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Matt. 7.

No, the work of the Lord dare not suffer, nor be found in want. Are you willing to help that it does not? — E. F. Kirst in "The Evangelist."

### COMMENTS

**"Compromising Alliances"** An army must be kept free from compromising alliances. That is the conviction of the government of Ecuador. And it considers the membership of army officers in a lodge such a compromising alliance.

The Lutheran Witness quotes The Pathfinder, September, 1931, as follows:

The Ecuadoran minister of war sent a circular to all army posts warning officers against joining the Masons and advising those who are now members to sever their connections with that order. He asserted that the step was necessary to preserve the army from compromising alliances under all circumstances.

Practical experiences in the administration of his department undoubtedly led the minister of war to issue this order; and it is not difficult for us to follow his reasoning.

What this minister of war says of the army applies to a far greater extent to the Church. The Church must in the name of its Lord claim undivided allegiance of its members. It cannot tolerate compromising alliances, such as the affiliation of its members with a lodge. The teachings of the lodge contradict the Gospel of Jesus Christ. How can a man divide his heart between the two, march under the banner of the lodge and at the same time under the cross of Jesus Christ? Christ tells us that it cannot be done: "He that is not with me is against me; and he that gathereth not with me scattereth." The lack of clarity in his own mind and indifference on the part of his church may permit a man to go along so for a time, but what stand will he take when confronted with an issue demanding a clean cut confession of Christ and implicit obedience to His Word? Will he in a situation of this kind think and act as a Christian or as a lodge member? And does not his lodge oath and brotherhood at all times constitute a barrier between him and those with whom he is to be entirely one in Christ?

A church that desires to be strong for the battles of the Lord must keep itself free from all compromising alliances. J. B.

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**Can Marriages Be Annulled?** Strange things happen when a church body sitting in solemn conclave undertakes to formulate new rules of life and conduct for its members in order to accommodate themselves to the spirit of the times.

Thus the house of bishops met at Denver some time ago and among other things wrestled with the question of remarriage after divorce. Let the Milwaukee Journal tell the story.

Over the protest of aged prelates who feared that the teachings of Christ were being taken lightly and that the cornerstone of their church was being shaken, the house of bishops of the Episcopal Church voted Monday to change the canon law on the remarriage of the divorced.

The clergy and lay deputies of the church are expected to approve the change in substance so that it will probably become the Episcopal law that persons who have been divorced may obtain from a specially created church court a declaration, that the original marriage is null and void and then remarry.

This is the first recognition by the Episcopal Church of the theory of nullity, by which the church is enabled to declare that marriages, no matter how long they existed or how many children were born of them, just never happened. By the resort to the proposed new canon the church reaffirms its historic stand against divorce and remarriage.

The church leaders reworded the canon on matrimony so as to make it appear to be stricter than ever before in the history of this church.

They have accomplished this by eliminating from the old canon a provision, recognized by the church since its convention of 1808, that the innocent party in a divorce for adultery may remarry. The new canon prohibits the remarriage even of the innocent party.



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Under it, however, the innocent party could apply, after the civil divorce, to a diocesan court for a declaration that the marriage had never taken place, carrying with it the church's permission for remarriage not sooner than a year after the civil divorce. And under the new canon, so could the guilty party.

This was the change in the marriage canon against which Bishop Potter of New York warned so strongly, but, it seems, to no avail. It is sad enough that this august body of bishops saw fit to make free what the Lord has bound in his law, but it is particularly disheartening that they should have been so disingenuous about it. Under the guise of making the law of the canon stricter they have opened the doors wide for the remarriage of all divorced parties, guilty or innocent. The contention that their stand against divorce is stricter than ever, by rewording the canon to prohibit even the remarriage of the innocent party, is but a sorry subterfuge, when it is added that these innocent parties to a divorce may after all remarry after going through the process of appearing before a church tribunal. The distinction, made by our Lord in these cases, between innocent and guilty is wiped out with one fell stroke of the pen.

Another strange piece of sleight of hand is the adoption of the doctrine that marriages may be declared null and void, as having never existed in fact, although of many years duration and blessed by children and, no doubt, lawfully contracted according to the laws of the land and the rules of the church. In a day when we most urgently need help to fortify the sacredness of the marriage relation against the onslaughts of the fleshly lusts controlling so many today, this church body fails us. It gives way shamefully to the insistent demands of the unbelieving age, that would cast aside all God's laws, especially His safeguards thrown about sacred matrimony. We are grieved at this new evidence of the power of evil and the failure of a church of such well-known conservatism as the Episcopalian church body. Z.

Ulrich Zwingli The eleventh of October of this year marked the four hundredth anniversary of the death of Ulrich Zwingli, the Swiss reformer.

Zwingli was born in Wildhaus on January 1, 1484. He received his education at Basel, Bern and Vienna. He served as a priest in Glarus, Einsiedeln and Zurich. In 1512 and in 1515 he accompanied Swiss forces as chaplain.

Zwingli was a student and a born musician. Even in the earlier years he took exception to some Roman teachings and practices, indulgences, relics, pilgrimages, etc. Under the influence of Luther's writings he began his real reformatory work, finally renouncing his allegiance to Rome. But he by no means wanted to be considered a follower of Luther, whom he met personally but once, at the Marburg Colloquy, in 1529.

Zwingli accepted the Scripture as the only authority in religion, but gave entirely too much room to human reason in its interpretation. Of this his teaching on the Lord's Supper furnishes an example.

He preached justification by grace through faith, but from the very beginning there are traces of the legalistic conception of the Christian life that was to become more marked in his theology in later years.

Zwingli had a theocratical conception of the kingdom of God. For him church and state were closely interwoven. The government of the church was in the hands of the civil authorities, but, on the other hand, civil laws were considered valid only if they were in accord with the laws of the church and with the Bible. Zwingli depended on the power of the civil government to carry out his reformatory work that was to remodel the state according to the will of God. His political activities led to his death. With the forces of Zurich he entered into battle against the "Fuenf Orte." Zurich was defeated. As he lay among the dead and the dying, having been struck by a stone and wounded by a spear, he was finally put to death by a captain Fuckinger of Unterwalden, who ran his sword through him. Upon the insistence of a fanatical soldiery his body was the next day quartered and burned by the executioner. "He died," says a writer, "a patriot, but not a martyr." J. B.

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**Pacifism and the Church** The New York Times brings the news that "Forty-eight well-known churchmen from all sections of the United States have signed a petition addressed to President Hoover and Congress declaring their adherence to pacifism.

"The first paragraph of the proclamation announced that the signers were forced to their stand by the decision of the Supreme Court denying citizenship to those refusing to take the oath to bear arms for the



nation, also that they firmly sided with the conviction of those so denied.

"The decisions were in the cases of Prof. Douglas C. Macintosh, professor of theology at Yale divinity school and Miss Marie H. Bland, trained nurse, both Canadians. Each of these had served with Canadian forces in the World War.

"It was stated that some of the signers of the document would not perform any kind of combatant service in the time of war. Others declared their inability to support the government before careful consideration of the moral issues involved in a struggle with any other nation."

Every Christian surely deplores war with its attendant horrors. He prays devoutly to the Prince of Peace to be delivered from the terrors of war and pestilence. Yet when war comes, as it inevitably does come in spite of the idle dreams of the pacifists and other enthusiasts, then the Christian willingly takes up arms for that country and its government, which has been, under God, the means of giving him life and protection. He does this not merely in obedience to the powers that be and under which he lives, but in obedience to God who has ordained all government, and has endowed it with the power of the sword. He is for peace, but fights if he must under orders from his superior as under orders from God.

It seems necessary to remind a flabby generation of church leaders of this duty of a Christian, based upon Rom. 13 and elsewhere in the Bible. Pacifism that denies obedience to the government has no place in the Christian Church. Z.

### CHRISTIAN HIGH SCHOOLS

Are secondary schools and academies unpopular in all the reformed churches in America? Some school executives point to the reformed churches in an attitude in which they would want it to appear that these churches long ago divorces themselves from an educational policy which would include so-called Christian high schools in their systems.

Let us examine some of these reformed churches. To-day we shall hear the testimony of the Board of Education, M. E. Church, South, as revealed by the annual reports for 1931, published in July:

"Bishop E. D. Mouzon, speaking on this subject, says: 'The popular conception of a great institution of learning has too often been an institution with big buildings and with thousands of students. We now see plainly that the best educational work is done where, as in the small college, the student comes in daily contact with his teachers and where Christian ideals have full right of way. Out of such institutions have come our preachers and teachers, our Christian business men, and the mothers of Christian children. And to such institutions must we turn more and more in the future for the best training in character and

equipment for the actual work of everyday living!'"

The annual reports show that this conference maintains twenty junior colleges valued at \$5,485,656, and sixteen academies valued at \$2,867,105. The academy endowments are valued at \$111,750. They maintain 285 teachers in their junior colleges and 164 in their academies. The average number of teachers in the academies is 10. The enrollment of students in the junior colleges was 4,648, and in the academies 1,897, the average attendance in the academies being 118 students.

From the same report it appears that during the past year the conference contributed \$58,346.00 to their academies, this being an average of \$3,646.00 per academy.

Another striking fact which shows that the academies in the Methodist church have many true friends is the fact that the academies in that denomination received during the year gifts in the sum of \$171,959 from other sources than the Conference.

If we add the Conference contributions and the gifts from other sources, the total amount contributed to the sixteen academies of this Conference was \$230,305.00, or an average per academy of \$14,394.00.

From these reports it would seem hard to conclude that the chapter of the academy has been closed in the M. E. Church, South. A Conference which contributes over \$58,000.00 annually to such schools, and which receives other gifts of over \$171,000.00 for its academies, and which has an academy student attendance of 1,798 certainly has shown some active and present interest in an educational plan which also includes the Christian high school in its national system.

—Arthur F. Giere in Lutheran Sentinel.

### A TRIBUTE TO THE CHURCH

Edgar A. Guest, the popular writer of verse, was born in England in 1881, and came to this country with his parents at the age of ten. Concluding his formal education while in the high school he went to work on the Detroit Free Press. For many years now he has helped and inspired people throughout the world by his homilies put into verse. He is deservedly popular and much beloved. Frankly and openly he espouses the religion of Christ. He says: "I owe to my religion my home and the peace within it. I owe to my religion my ability to make friends and keep them. I owe to it whatever of patience has been mine and whatever steadfastness of purpose I have displayed. I owe to it my powers of understanding, for it was from my mother and her religious teachings I caught my first glimpse of the great brotherhood of man. . . . Criticized and derided and belittled, ridiculed and mocked as it is, the church still stands for all that is finest in our thought. It is still the mother of our greatest sons and daughters. I do not join with the non-believers and the non-church-goers, be-



cause I see no hope where they would lead me. I see them trying to lead me and my children into license and debauchery; into a cruel struggle for existence on the earth and to a hopeless deathbed at the last. I will not set my face or the faces of my children toward such a wilderness."

—The Watchman-Examiner.

### THE COW ON THE MACHINE-SHED

It was on the morning of the first of November, a bright, sunny morning, with the tang of crisp fall weather in the air. John Blakewell, a farmer living some two miles from Elm Ridge, where Mantrap College is located, was standing gazing at an unusual spectacle. On the top of his machine-shed a large Holstein cow was standing. Seemingly she did not relish the uncomfortable position in which she found herself, and she was voicing her protest with a not uncertain voice, her bellowings for assistance shattering the frosty morning air. Farmer Blakewell reflectively chewed a spear of grass and planned how to rescue Bossy from her lofty and precarious perch. Mutterings in which the words "good-for-nothing young squirts at that college" and "ought to be hid good and proper" could be distinguished, escaped his mouth.

While he was standing thus and planning, three men in advanced years, their bearing and demeanor stamping them as instructors or professors, came walking down the side of the road. They were Professor Stratigaze, who instructed in geology, Professor Nebuloze, instructor of biology, and Professor Evolife, of the department of zoology, out for a morning constitutional. All three had read libraries of books concerning the origin of life and the development of the earth and the various manifestations of life upon it. They were deep in a discussion of the question how and when life made its appearance upon earth, when they heard the vociferous bellowing of Bossy on the machine-shed. They all directed their eyes toward the cow, outlined against the bright morning sky, and, dumbfounded at such a spectacle, they slowly drew near the shed and then stood below it, gazing upward with astonished countenance.

"Queer, very queer," said Nebuloze finally, "How did that cow get up there?"

"Humph, quite a problem, to be sure," said Stratigaze as he stood lost in thought, his upper lip pinched between the thumb and forefinger of his left hand.

"Problem?" said Evolife; "not at all. Let us try a little deduction, gentlemen. 'How did that cow get up there?' you say. Now, a cow has no claws, so she could not have ascended up the side of the barn as a tiger would climb a tree. There is no runway of any kind where she could have walked up. So there is only one way left. By elimination we have seen that she did not climb up, nor did she walk up. Gentlemen, believe it or not, but that cow jumped up on that machine-shed. I am convinced of it. You say impossible? That a thing has

not happened before is no proof that it cannot happen. I repeat, the cow jumped to the top of that shed."

"Jumped on that shed?" and Nebuloze laughed with a superior smile as he shook his head. "What proof have you that the cow did not walk up a plank or some boards to the top of the shed, kicked the boards or planks down, and thus attained her present position?"

"But where are your boards and planks now? I don't see them on the ground nor any trace of them," cut in Evolife.

"Oh, some one came and carried them away and so destroyed all trace of what happened," calmly answered Nebuloze. "The more I think of it, the more I am convinced that the cow walked up on the shed, but that all trace of the means whereby she accomplished it has been obliterated."

"Both wrong, altogether wrong," here Stratigaze objected. "Do you not know that a cow was not developed in a hundred years or a thousand years or a million? What proof have we that this cow did not *climb* on top of the shed? Prehistoric instinct, lying latent within her, were no doubt awakened by some terrible situation which she was forced to face, and these instincts caused her to do what cows perhaps did in a long-forgotten era — she climbed, gentlemen, she climbed. It is known that there are goats in Morocco, even to-day, that climb trees. And goats have hoofs like those of a cow. Gentlemen, that cow climbed on top of that shed. I have proved it to be so, and I am convinced of it."

"Your proofs lack foundation; she jumped up," said Evolife.

"Nonsense, she walked up," heatedly Nebuloze injected.

"She climbed; I repeat, she —"

"Good morning, boys, what's all this about?" a voice interrupted. Farmer Blakewell, smoking a pipe as he advanced, came close to the three professors and smilingly looked at them as they were engaged in heated arguments.

"You three men from the knowledge factory up there?"

"I am Professor Nebuloze from Mantrap College," icily answered that personage.

"And I am Professor Evolife, professor of zoology."

"And I Professor Stratigaze, of the department of geology."

"Glad to meet you, gentlemen. Well, what's the row about?" interposed Blakewell.

"Row? There is no row," said Evolife. "We were merely discussing how that cow got on top of that machine-shed."

"Well, and how did she get there?" Blakewell asked with a chuckle.

"She jumped up," said Evolife.

"She walked up," vociferated Nebuloze.

"She climbed up," roared Stratigaze.

"Funny cow," said Blakewell. "She never did such things before. Never knew her to jump that high before



or climb that high or walk on a plank to the top of a shed."

"But how did she get there then? She must have got there some way," interrupted Evolife.

"Say," said Blakewell, "you men are professors at that college up there. You've got six hundred boys around you, and you know — or should know — that last night was Hallowe'en, and still you ask, How did that cow get up there? Why, she was put there! Simple as falling off a log."

The three professors looked at one another sheepishly. Nebuloze scratched his head. "Impossible," he said; "who would do such a thing?"

"The explanation is too simple," sneered Stratigaze, "and ah! — so unscientific."

"Such a drab explanation for such a mysterious problem," said Evolife. "Besides, where's your proof?"

"Proof?" said Farmer Blakewell. "See all those foot-marks in the ground there by the shed? See those ropes lying there which the students used? Besides, if the cow climbed up, why doesn't she climb down? If she jumped up, why doesn't she jump down? If she walked up, here, I'll put a big plank against the shed. See, she doesn't make a move to walk down either. Yep, it'll be some job to get Bossy down, believe me. But I'm surprised at you gentlemen. Bossy was *put* there, and don't you forget it."

The three professors gazed at Blakewell for a while; then, in high dudgeon, they stalked off. Their pride had been wounded. After all such erudite explanations to have the affair end so tamely. And such — simple-minded explanation that this Blakewell had given. Preposterous! And yet the stinging thought that farmer Blakewell with his simple explanation was right and they were wrong!

The moral of the story? The scientific world has had, and still has, a cow on the machine-shed. They see man, higher than all the animal world, endowed with a mind and an intellect, with a soul. Scorning to believe the simple story of creation as we find it in Scripture, they ask, how did man get there? They come with their theory of evolution, with their survival of the fittest, with their rudimentary organs, with their geological periods, with their millions of years of development, with their Neanderthal man and their missing link, with their Cro-Magnon man and their ape-man, with their descent of man (although man is on *top* of the machine shed) and their evolution of man — with explanations which are as fantastical as those of the three professors who endeavored to explain how the cow got on the machine shed. The only correct explanation the wise of this world will not accept, namely, that man was put where he is and that God put him there. And our proof for this contention? The works of creation, man's conscience, and above all chapters 1 and 2 of Genesis. Therefore when we say that man is not the product of evolution, but is a creature created by an especial act of God, we do not surmise, we know that what we advance is true. We Christians rest

our case on the Word of God Himself, and we fear no contradiction. We do not waver like a wave of the sea driven with the wind and tossed; our feet are not planted on some theory which to-day is and to-morrow is not; but we stand upon the unchanging Word of the Lord. As for the wise of this world, professing themselves to be wise, they have become fools. Rom. 1:22.

—Tri-Parish Monthly Caller.

### THE PERSECUTIONS OF CHRISTIANS IN RUSSIA

From Russia, says the German *Freimund*, for years the most awful news has been trickling through. Louder and louder, and more and more convincing the reports have fallen upon our ears.

Bishops, priests, and monks of the Greek Church, Protestant pastors, and sectarian preachers are said to have been shot, to have been submitted to the most gruesome martyrdoms, under the greatest hardships to have been transported to Siberia. The one was said to have been burnt alive, the other to have been shot down in the street from the back, the one tied to two horses and by them torn asunder, another in the intense cold of winter taken naked to a river and doused with water until, coated with ice, he froze to death, another ripped open in the abdomen, the protruding bowels nailed to a telegraph pole and the victim made to walk round and round the pole until he had completely disembowelled himself; or in another place the preachers compelled to dig a great grave on the edge of which the first was shot down and the next commanded to shovel earth over the still groaning victim when he also got his bullet and was hurled into the grave and so on until all were dead and the grave was filled. In another case the preacher and his congregation are said to have been shut up in the wooden church and there burnt to death.

And figures are quoted; hundreds and thousands were thus sent to their death. Moscow is said to-day to have only one-fourth of its former inhabitants. More than one hundred bishops are said to have been either shot or banished and in addition to them four thousand priests and eight thousand monks and nuns. The patriarch of the Greek Church is said, after all kinds of chicanery, to have been taken into a surgery because of toothache and by a Jewish physician to have been given a "sedative" injection, after which he soon died. Churches upon churches were closed and turned into club houses or picture shows, cloisters were simply blown up. All holidays and church festivals were abolished and Sunday is no longer observed. And letters of despair are received from exiles sent to Siberia, where in the intense cold they are obliged to perform labors altogether beyond their strength, in return for which they get the scantiest of food and clothing. Children are in this way separated from their parents, and husbands and wives from one another. Under these awful conditions people are said to be dying in hundreds of thousands.



We put our hand to our head. Is this possible? In our days? We are speechless with terror as we read the documents. However, here is the reply to all this given from Moscow with deliberate derision. Why, all that is simply not true. We live here in a liberated state where everybody is allowed to have his own *inner* conviction. We persecute neither the Church nor religion. Only the anti-revolutionary movements are suppressed. And all that has been done in this direction has been done with the free consent of the liberated proletarians.

Again we hold our head with our hand. Who is telling the lies? Who is telling the truth? Perhaps it is only a matter of unavoidable harshness connected with the transition in Russia from Absolutism and Capitalism to Communism very much exaggerated by the stubborn elements that refuse to fall in line. But can we not get to the bottom of that? Notwithstanding the border restrictions travellers are continually passing over into Russia and coming back. We ask them. They tell us they have seen nothing of that. Does that confirm the official statement from Moscow? Or should we say, Well, Russia is a big country, many things may happen there that would escape the notice of a casual passerby? But then fugitives arrive in greater and greater number. Letters come to hand breathing always greater despair and so at last our wavering mind is driven to the conclusion that with the establishment of the Soviet dictatorship there has come for the Russian people a period of terror, the main factor of which is the persecution of the Christians, a persecution of such dimensions and of such satanic malice and cunning and of such inexorable consequences as Christendom has not experienced them since the days of ancient Rome.

But how is it possible then for the Soviet government so calmly to maintain that beneath its rule each one is allowed to have his own convictions, and that all that is taking place takes place with the consent of the people and has been the necessary measures against the anti-communistic counter-revolution, and that only if the Church had been capitalistic, then, of course, Communism would hurt it a little?

How is this possible? Very simple. As a matter of fact even to-day everyone in Russia may have his own *inner* conviction; for even in Russia you cannot take a man's brains out of his head or his heart out of his body without killing him. Each one may think and believe whatsoever he thinks best; but woe to him if he gives expression to his convictions. Attendance at church, at the Lord's Table, or even a prayer, above all every ethical requirement, all criticism in the spirit of the Bible, these are expressions of one's faith, and in Russia these are without more ado defined as religious propaganda. But religious propaganda is in the same class as counter-revolutionary, anti-communistic, capitalistic aims and is forbidden and has inexorable consequences for the confessor.

But how can this classification be so abruptly made?

Is that not unjust and senseless? Oh, you must only look at it with communistic eyes.

Let us take an example. A rural village consisting of a number of farmhouses with adjoining land will, after Communism has been accepted, be a Collective — one combined concern. For all the land is nationalized, also all the cattle, the implements, the machinery, all buildings and inventory, even the toys of the children. Under state control the inhabitants of this village now work and live on the communistic system. Christians might and could agree to all this if it meant only the loss of their property. But Communism goes beyond that. For the future there will be in this village only one residence, one kitchen, one dormitory, and the children will all be reared in a place apart. If the number of people in this village is deemed to be in excess of the actual requirements, some may be shifted to some other village. Thus the ties of family are dissolved. The children no longer belong to their parents. And when the ultimate goal will have been reached, there will no longer be any marriage relationship, then husband and wife will no longer be joined together till death do them part, but men and women will consort together as they please, as long as propagation is assured. What an abyss opens up before us! It is not a matter merely of economic Communism but of a radical Communism of life. That for the attainment of this goal men who still cling to wife and children are not suitable is clear even to the Soviet authorities. An entirely new kind of men is required, men without human feeling, men who move in herds, bestial men. And such men have to be bred. The youth is trained so as to produce this species. And the old people are killed off, or are permitted gradually to demoralize and at the same time they are compelled to declare that this is quite voluntary on their part.

Any who are opposed to this are anti-communistic, anti-revolutionary, reactionary. They are harmful to society. They have no right to live. So we understand why in Russia every Christian who, through a mere word or the least opposition, shows that he is a Christian is regarded as an enemy of the state.

We see that the essence of the whole economic program is nothing less than the destruction of the faith men may hold. And this aim is openly and directly declared and unlimited atheistic propaganda is directed towards it. Quite brazenly dirt is thrown on everything that savors of religion. A monument is erected to Satan. Judas is praised as a liberator. The name of Jesus Christ is besmirched by vile pictures and lewd literature. But does not the Soviet take up an entirely neutral attitude in matters of religion? Oh, yes; that is claimed. It does not deal with such matters. That is the work of the Communistic party or, to be more exact, of the "Society of the Godless." Since the State does not intervene in matters of religion, it sees no reason why it should forbid this anti-religious propaganda. The religions must defend themselves. But that the "Society of the Godless" is but



an organization of the Communistic party and that this is the only party in power and that all offices and all power are in the hands of the Communists, on this silence is maintained. But this party comprises only 2.1 per cent of the population over eighteen years old. And this minority rules, tortures, tyrannizes a people of 150 million with unspeakable savagery and cunning. This Communistic party in the name of the people seeking freedom makes its demands and addresses petitions to the state, the government of which is, as a matter of fact, nothing else than this Communistic party. No wonder that the people and the government are always of one mind, and that the "people" are always quite satisfied with this government and its terrible artifices.

With cold satanic malice the net has been spun in which Russian Christians have been enmeshed. Without mercy it is drawn closer and closer.

In our prayers let us remember the Christians of Russia. Let us pray also for ourselves and our children. — *Freikirche*. Translated by the Australian Lutheran.

**A BEAUTIFUL TABLE PRAYER**

City Missionary Long, of Toledo, Ohio, sends us a copy of a beautiful prayer composed by Johann Heermann (born 1855) which is often sung at the table by our German brethren at synodical meetings. It is a beautiful custom that should not be allowed to die out, and it would be just as appropriate to have it sung by the family circle when at table. The missionary has given it a fitting English dress as follows:

Feed Thy children, Father Holy;  
 Comfort sinners, poor and lowly;  
 Let Thy blessing now be spoken  
 On the bread before us broken;  
 That it serve us while we're living,  
 Health and strength to each one giving,  
 Till at last with saints we're able  
 To surround Thy heav'nly table.

— Harry P. Long, 1917.

**FROM OUR CHURCH CIRCLES**

**Joint Conference of Sheboygan and Manitowoc Counties**

The Joint Conference of Sheboygan and Manitowoc Counties will meet, D. v., November 3 and 4 in the congregation of the undersigned at Town Newton, Manitowoc County. Session begin Tuesday at 9 A. M.

Essays: Exegesis on Joh. 1:15-34, H. Grunwald; on Jes. 43:24, 25, W. Laesch; on 1 Cor. 9:19-23, F. Koch; on Psalms 58, 59, H. Koch; Psalm 127, Ed. Zell; Character-sketch of Melchisedek, W. Graf; Typische Weissagungen von Christo, P. Kionka.

Sermon: Cl. Krueger (N. Schlavensky).  
 Preparatory Address: C. Schulz, Sr. (H. Koch).  
 Please announce. Ed. Kionka, Sec'y.

**Mankato Pastoral Conference**

The Mankato Pastoral Conference will meet November 3 and 4, from noon to noon, at Belle Plaine, Minn. (Rev. C. F. Kock).

Papers: "Dance," Birkholz; "Exegesis," Ackermann.

Sermon: Netzke (Polzin).

Confessional Address: R. Haase (Brandes).

Announcement should be made at least two weeks before conference. O. K. Netzke, Sec'y.

**Central Conference**

The Central Conference will meet on November 3 and 4 at Deerfield, Rev. Walt. Zank, pastor.

Papers to be read by Pastors Janke and Dasler.

Confessional Address: Prof. Kiessling, Rev. Egert.

Sermon: Pastors Schumacher, M. Nommensen.

Remarks: The church is on Highway No. 30. — Seven miles west of Lake Mills and two miles east of Highway No. 73.

Please, announce in due time intended presence as well as absence. H. Geiger, Sec'y.

**Eastern Pastoral Conference**

The Eastern Pastoral Conference will meet October 27 to 28 in Pastor H. Monhardt's congregation, T. Franklin. First session on Tuesday at 10 o'clock. German evening service with Holy Communion.

Sermon: C. Bast, P. Burkholz, Sr.

Papers: Exegesis of Col. 2, 20ff, P. Kneiske, G. Hoenecke; and of 2 Tim. 2, 23ff, H. Wojahn, M. Rische. Other papers by J. Ruege, A. Petermann, and H. Monhardt.

Note: Take Highway 41 till BB; or U till BB, then 2 miles East. E. W. Tacke, Sec'y.

**Michigan State Teachers' Conference**

The Michigan State Teachers' Conference will meet, D. v., at Benton Harbor, Mich., in the congregation of Rev. H. C. Haase. Sessions will begin Wednesday morning, November 4, and continue until the following Friday noon.

**Practical Lessons**

1. First Petition .....Rev. Peters
2. Jacob and Esau .....L. C. Sievert
3. Pilgrim Fathers .....L. Luedtke
4. Written Reproduction of a Story .....W. Woltmann
5. Introduction of Percentage .....W. Boelte
6. Changing Fractions to Lower or Higher Terms.....  
 .....W. Stindt
7. The Northwest Territory .....C. Mueller
8. A Drawing Lesson.....F. Bartels
9. Preparation and Study of a Poem.....E. Winter
10. The Participle and its Uses .....E. Kirschke
11. Relation of Soil and Climate to Occupation.....A. Jantz



**Substitute Lessons**

1. Eighth Commandment .....Rev. Fischer
2. Offering of Isaac .....Rev. W. C. Vosy
3. An Agriculture Lesson .....A. Wandersee
4. An Adjective Clause .....H. Schulz

**Theoretic**

1. Reform Movements before the Reformation...Prof. Berg
2. Parent and Teachers Association.....J. Gehm
3. Work of the Lutherans in the Thirteen Colonies....  
.....P. Mohrhoff

4. Luther als Pädagoge.....Rev. R. Lederer  
Sermon: Rev. O. J. Peters (B. Westendorf).

Please register with Arvin Jantz, 236 Empire Ave.,  
Benton Harbor, Michigan, Wm. Holtmann, Sec'y.

**Wisconsin State Teachers' Conference**

The Wisconsin State Teachers' Conference will  
be held at Manitowoc, Wisconsin, on November 5 and  
6, 1931.

**Thursday A. M.**

9:00 Opening Exercises and Address by Chairman.

**Sectional Meeting, Group I, Lower Grades**

- 9:30—10:10 Joseph and His Brothers.....Viola Oetjen  
Substitute: Jesus in the Temple (1 and 2)  
.....Gertrude Thurow
- 10:10—10:50 Picture Study: Can't You Talk?...Marie Reuter  
Substitute: A Lesson in Hygiene—Clean-  
liness .....H. Dessauer
- 10:50—11:45 Discussion.

**Group II, Upper Grades**

- 9:30—10:15 Noah's Time, a Picture of the Last Times.  
.....E. Piepenbrink  
Substitute: John Wycliffe, a Forerunner of  
the Reformation (7 and 8) .....E. Bradtke
- 10:15—11:00 Letter Writing (6th Grade) .....A. H. Backer  
Substitute: Diagramming .....G. Glaeser
- 11:00—11:45 Discussion.

**Group III, Mixed School**

- 9:30—10:15 Bible History: The Supreme Test of  
Abraham's Faith (Offering of Isaac).E. Blauert  
Substitute: Catechism — Third Command-  
ment .....M. Garbrecht
- 10:15—11:00 What Causes Leaves to Color and Fall?  
.....A. Wilbrecht  
Substitute: The Lungs.....E. Rolloff

**Joint Meeting, Thursday P. M.**

- 1:45— 3:00 Lecture .....Prof. Carl Schweppe  
Substitute: By-products Resulting from the  
Religious Course in our Schools..Rev. E. Reim
- 3:00— 3:10 Humor in der Schule .....A. Maas
- 3:10— 4:00 Choir Rehearsal.

**Joint Meeting, Friday A. M.**

- 9:15—10:00 European Background of American His-  
tory (Puritan Revolution) .....E. F. Krause  
Substitute: Christ, our High Priest, Prophet  
and King (7 and 8) .....Walter Albrecht
- 10:00—10:45 Drill .....Kurt Oswald  
Substitute: Civics — Procedure in a Circuit  
Court .....H. Zautner
- 10:45—11:00 Discussion.

**Joint Meeting, Friday P. M.**

- 1:00— 3:00 Lecture .....Rev. Herm. Gieschen  
Substitute: The Life of Christ as Pictured  
to us by the Old Testament ..Prof. A. Schaller
- 3:00— 4:00 Lecture .....Director E. Kowalke  
Substitute: 1. What is Character?  
2. Is It Hereditary?  
.....Pastor A. Ackermann

Please send in your announcements for conference  
to Rev. L. Koeninger, 1101 S. 8th St., Manitowoc,  
Wisconsin, before October 24.

Since there were so very few responses to a  
previous announcement, the matter of obtaining re-  
duced railroad fares will have to be dropped.

J. F. Gawrisch, Sec'y.

**Northwestern Lutheran Academy**

The new school-year at Northwestern Lutheran  
Academy began on September 2. In a special short  
service the undersigned addressed the student body  
and such guests, as had appeared for the service, on  
Proverbs 23, 26. The true attitude of every student  
toward his work ought to be motivated by the thought  
that he has given his heart to God, and therefore, no  
matter in what ways the Lord may lead him, even  
though he be a failure, yet will he delight in the ways  
of the Lord.

The board of control of our Academy has author-  
ized the immediate finishing of another part of the dor-  
mitory as far as the moneys (approved by Synod), will  
permit this. It is deplorable that, because of a lack  
of funds, we cannot make use of the present oppor-  
tunity to finish the building completely for very little  
more than the present appropriation.

The number of scholars is about the same as last  
year. Due to the financial depression we lost a num-  
ber of our old scholars. But a goodly number of new  
students appeared to take their place. In this way  
we again have an enrolment of 30. But may the gra-  
cious Lord hold His protecting hand over us so that  
we may prosper according to His mercy. K. G. S.

**Notice**

After the sessions of the Joint Synod at Water-  
town, Wis., a pair of eye-glasses were found in the  
Gymnasium, the meeting place of the Synod. The  
loser can regain them by writing to Mr. Jul. Rohde,  
c-o Northwestern College, Watertown, Wis. G.

**Ordination**

At the request of District President J. P. Scherf,  
Mr. Herman A. Mutterer, Candidate of Theology, was  
ordained by me in Cross Church, Rockford, Minn., on  
the evening of October 11, 1931. H. C. Nitz.



**Installations**

Authorized by President E. Benj. Schlueter the undersigned on the eighteenth Sunday after Trinity installed Candidate Arno Voigt as pastor of Immanuel Church at Shirley, Wis. May the Lord bless pastor and flock.

Address: Rev. Arno Voigt, R 3, DePere, Wis.  
Br. Gladosch.

\* \* \* \* \*

Authorized by President P. Scherf, the undersigned duly installed Candidate Ernest Rekow as pastor of St. Paul's Lutheran Church, Bierman, North Dakota. Rev. W. R. Krueger of Hettinger assisted.

Address: Rev. Ernest Rekow, Marmarth, North Dakota.  
Theodore Bauer.

\* \* \* \* \*

Authorized by President Nommensen Pastor Herm. Zimmermann was installed in the Friedens Church at Randolph, Wis., by me on October 11.

H. W. Schmeling.

\* \* \* \* \*

On the seventeenth Sunday after Trinity, September 27, Rev. Walter Amacher was installed as pastor of Trinity Church at Omak, Wash. Rev. Wm. Lueckel assisted in the service.

Address: Rev. Walter Amacher, Omak, Wash.  
Frederic H. K. Soll,  
President of the Pacific Northwest District.

**Church Dedication**

August 30 marked the beginning of a new era in the history of our little mission congregation at Ipswich, South Dakota. For on that day this little group of zealous Christians were privileged to dedicate their newly acquired church to the service of Triune God. And surely no one can doubt the benefits which accrue to a congregation from the possession of their own church building. On the basis of Psalm 42:2-4 the former pastor of this charge and its founder, the Rev. W. T. Meier, pointed out the great benefits which their church building ought to have in store for this congregation. The blessed Gospel of the Savior and His Sacraments provide for them the communion with God, which brings true comfort to the soul at all times. That is indeed a great boon for a congregation which for ten years has labored under all kinds of handicaps to provide a place of worship and to keep such a place in fit condition to use for services. Small wonder then that Christian congregations will make every effort to secure their own church buildings and to improve them. This little congregation at Ipswich is to be congratulated upon their zeal in securing their church in times like the present and under conditions which would have discouraged many an older congregation. How to ever keep this building as a true house of God was the burden of thought of the other sermon, delivered by the undersigned on the basis of Acts 17:

22-33. It will ever remain a true house of God if the congregation will permit only one message to be preached from its pulpit: testimony concerning the true and living God, concerning man's relation to God, and concerning God's salvation prepared for man. May the gracious God who made this congregation able to perform this good work also continue them in the zeal for His kingdom so that many souls may learn to worship in its house of God unto the salvation of their souls.

K. G. S.

**Seventieth Anniversary**

St. Peter's Congregation of Mishicot celebrated its seventieth anniversary on August 30, September 6, September 13 with Pastor E. Ph. Dornfeld, Prof. J. Ph. Koehler, Pastor O. Hagedorn doing the preaching. Offerings were given for the congregational building fund.

Ed. Zell.

**Silver Jubilee**

On August 30 the St. John's Congregation of Sleepy Eye, Minn., and the members of the New Ulm Conference joined in celebrating the twenty-fifth anniversary of Rev. W. C. Albrecht's ordination.

At 3:00 P. M. a festival service was held in the church. The Rev. Im. F. Albrecht, president of the Minnesota District of the Wisconsin Synod, delivered the German sermon. A children's choir rendered a selection under the direction of Prof. A. Goeglein followed by an English sermon by Rev. G. Hinnenthal. The undersigned conducted the altar service and also delivered a congratulatory address in behalf of the New Ulm Conference. Letters of congratulation were read, among them one from the jubilarian's former congregations at Argo and White, South Dakota. Henry S. Romberg, president of the congregation, delivered a short address of congratulation and presented Rev. Albrecht with a purse of silver. The guest of honor then responded, expressing his thanks and appreciation for the kindness shown him during his twenty years as pastor of St. John's and giving praise and thanks to God for all his mercies and blessings.

The guests then repaired to the church parlors to enjoy a jubilee supper prepared by the Ladies' Aid Society. Following the banquet a musical program was given with short talks by several of the guests. Mr. O. A. Prescott acted as master of ceremonies.

In addition to his congregational work the jubilarian served ten years as secretary of the Minnesota Synod and since 1926 has been holding the office of visiting elder of the New Ulm Conference.

May the Lord bless his servant in the future as he has in the past!

R. Schierenbeck.

**Change of Address**

Rev. Dudley H. Rohda, 2222 Cumings Ave., Flint, Michigan.



## MISSION FESTIVALS

Dalton, Wis., Grace Church, Aug. Paetz, pastor. Speakers: A. Dasler, A. L. Mennicke. Offering: \$45.00.

Milwaukee, Wis., Siloah Church, P. J. Burkholz, pastor. Speaker: E. Sponholz. Offering: \$232.00.

Norwalk, Wis., St. Jacobi Church, Alvin Berg, pastor. Speakers: L. A. Witte, Theo. Mueller, Theo. Mahnke. Offering: \$80.80.

Jambo Creek, Wis., Ed. Zell, pastor. Speaker: F. Koch. Offering: \$17.05.

## Eighth Sunday after Trinity

Bloomer, Wis., General Joint Parish, J. F. Henning, pastor. Speakers: P. Monhardt, E. E. Berg. Offering: \$170.30.

## Tenth Sunday after Trinity

St. Charles, Minn., St. Matthew's Church, H. Kuckhahn, pastor. Speakers: Walter Krenke, Richard W. Mueller. Offering: \$108.35.

## Thirteenth Sunday after Trinity

Town Little Falls, Wis., Friedens Church, Theo. H. Mahnke, pastor. Speakers: Im. Brackebusch, A. Looch. Offering: \$45.25.

Wonewoc, Wis., St. Paul's Church, M. Glaeser, pastor. Speakers: R. Pietz, R. Haendschke, J. Bergholz. Offering: \$267.43.

Town of Grant, Minn., St. Matthew's Church, Wm. Franzmann, pastor. Speakers: O. Klett, A. H. Baer. Offering: \$101.50.

Gale, So. Dak., Peace Church, E. Schaller, pastor. Speaker: M. Cowalsky. Offering: \$66.55.

## Fourteenth Sunday after Trinity

Cataract, Wis., St. Paul's Church, Theo. H. Mahnke, pastor. Speakers: Theo. Haar, Al. Berg. Offering: \$70.50.

Florence, Wis., St. John's Church, Melvin W. Croll, pastor. Speaker: Wm. Roepke (German and English). Offering: \$50.45.

Scio Township, Mich., Salem Church, P. Schulz, pastor. Speakers: Prof. E. Berg, J. Nicolai, O. Peters. Offering: \$748.30.

Zilwaukee, Mich., A. Kehrberg, pastor. Speakers: M. Schroeder, B. Westendorf. Offering: \$36.00.

Town of Knapp, Wis., St. Luke's Church, A. Looch, pastor. Speaker: L. Witte. Offering: \$20.86.

## Fifteenth Sunday after Trinity

Benton Harbor, Mich., St. Matthew's Church. Speakers: H. Hoenecke, E. Schuhry, W. Westendorf. Offering: \$538.00.

Town Herman, Dodge Co., Wis., Emanuel Church, H. W. Cares, pastor. Speakers: O. Toepel, R. Pietz, H. Klingbiel. Offering: \$96.35.

Town Theresa, Dodge Co., Wis., Zion Church, H. W. Cares, pastor. Speakers: R. Pietz, O. Toepel. Offering: \$55.49.

Town Center, Wis., St. John's Church, A. Werner, pastor. Speakers: Wm. Wadzinski, R. Lederer. Offering: \$125.48; Sunday School, \$5.00; total, \$130.48.

Kewaskum, Wis., St. Luke's Church, Gerhard Kaniess, pastor. Speakers: F. C. Weyland, I. G. Uetzmann, T. W. Redlin. Offering: \$158.25.

## Sixteenth Sunday after Trinity

Neenah, Wis., Trinity Church, A. Froehlke, pastor. Speakers: H. W. Herwig, R. Heschke. Offering: \$445.29.

Cudahy, Wis., St. Paul's Church, G. O. Hoenecke, pastor. Speakers: H. Cares, A. Mittelstaedt. Offering: \$66.14.

Greenville, Wis., Immanuel Church, L. Kaspar, pastor. Speakers: E. Schoenicke, L. Mielke. Offering: \$41.28.

Town Clayton, Wis., Immanuel Church, L. Kaspar, pastor. Speakers: C. Auerswald, W. Zink. Offering: \$41.28.

Town Addison, Allenton, Washington Co., Wis., St. Peter's Church (vacant). Speakers: A. Lengling, G. Kaniess. Offering not reported.

Town Nasewauepee, Door Co., Wis., Salem Church, V. W. Siegler, pastor. Speakers: H. A. Hopp, W. Braem. Offering: \$87.76.

Jefferson, Wis., St. John's Church, O. Kuhlow, pastor. Speakers: Ph. Koehler, S. Miller. Offering: \$1,000.00.

Amery, Wis., Redeemer Church, O. P. Medenwald, pastor. Speakers: Ed. Bruns, John F. Henning, Jr. Offering: \$200.00.

Colome, So. Dak., Zion Church, L. Sabrowsky, pastor. Speakers: I. P. Frey, W. P. Holzhausen. Offering: \$84.03.

## Seventeenth Sunday after Trinity

Hillsboro, Wis., St. Paul's Church, M. Glaeser, pastor. Speakers: G. Zimmermann, P. Monhardt. Offering: \$117.50.

Hustler, Wis., St. Paul's Church, H. A. Pankow, pastor. Speakers: L. Witte, A. Winter, A. Berg. Offering: \$101.22.

Saline, Mich., Trinity Church, A. Lederer, pastor. Speakers: G. Ehnis, G. Luetke, K. Krauss. Offering: \$428.03.

Mound City, So. Dak., St. Paul's Church, E. Schaller, pastor. Speakers: J. J. Wendland, F. Reuter. Offering: \$103.05.

Helenville, Wis., St. Peter's Church, E. C. Fredrich, pastor. Speakers: Walter Zank, S. Miller, Wm. Keturakat. Offering: \$304.15.

Roscoe, So. Dak., St. Paul's Church, J. P. Scherf, pastor. Speakers: Prof. F. E. Traub, F. Blume. Offering: \$181.00.

Lomira, Wis., St. John's Church, Rud. F. W. Pietz, pastor. Speakers: F. G. Gundlach, H. W. Cares. Offering: \$119.39.

Ixonia, Wis., St. John's Church, Chr. Sauer, pastor. Speakers: P. Lorenz, M. Taras, Jul. Klingmann. Offering: \$80.00.

Black Creek, Wis., Immanuel Church, John Masch, pastor. Speakers: L. Kaspar, Theo. Brenner. Offering: \$103.82.

Rhineland, Wis., Zion Church, Paul G. Bergmann, pastor. Speakers: M. Strassen, H. Lemke. Offering: \$1,052.10.

Lake Geneva, Wis., First Ev. Luth. Church, H. J. Diehl, pastor. Speakers: C. A. Otto, Prof. H. A. Fleischer, Alfred Maaske. Offering: \$260.63.

Haven, Wis., St. Peter's Church, W. F. Schink, pastor. Speakers: C. Krueger, H. Kuether. Offering: \$53.03.

## Eighteenth Sunday after Trinity

Brewster, Nebr., St. John's Church, W. H. Siffring, pastor. Speaker: Geo. Tiefel. Offering: \$48.21.

Sawyer, Wis., St. Peter's Church, Fr. Schumann, pastor. Speakers: Theo. Thurow, K. Toepel. Offering: \$67.50.

Town of Baytown, Minn., St. John's Church, Wm. Franzmann, pastor. Speakers: Prof. E. R. Bliefernicht, C. P. Kock. Offering: \$311.78.

Montello — Mecan Parish, Marquette Co., Wis., St. John's and Immanuel Churches, William J. Hartwig, pastor. Speakers: O. Messerschmidt, Th. Fiess, G. Pape. Offering: St. John's, \$197.70; Ladies' Aid, \$50.00; Sunday School, \$4.95; total, \$252.65; Immanuel, \$130.80; total, \$383.45.

Hazelton, No. Dak., St. Paul's Church, Gustav Schlegel, pastor. Speaker: E. R. Gamm. Offering: \$43.82.



Brookside, Wis., St. Paul's Church, Paul C. Eggert, pastor. Speakers: Harvey Kahrs, Wm. Fuhlbrigge. Offering: \$54.07.

Crandon, Wis., St. Paul's Church, Peace Church of Argonne, H. J. Lemke, pastor. Joint Festival. Speakers: E. J. Otterstatter, W. W. Gieschen. Offering: \$36.92.

Nineteenth Sunday after Trinity

Rockwood, Wis., Ed. Zell, pastor. Speaker: L. Mielke. Offering: \$30.65.

Minneapolis, Minn., Pilgrim Church, Paul T. Bast, pastor. Speakers: Prof. Fred Wahlers, Carl Hoffmann, R. C. Ave-Lallemant. Offering: \$100.00.

Town Morrison, Brown Co., Wis., Zion Church, Br. Gladosch, pastor. Speakers: John Karrer, Ed. Kionka. Offering: \$332.00.

BOOK REVIEW

"Even Unto Bethlehem," by A. Kuhlman. A Christmas Service for Children and Congregation. 1931. Concordia Publishing House, 3558 South Jefferson Ave., St. Louis, Mo. Price: Single copy, 8 cents; dozen, 72 cents; hundred, \$4.50. Transportation extra on dozen and hundred lots.

The program presents songs, recitations, responsive readings — old and new. We bring it to the attention of such of our readers as must soon busy themselves with preparation for the public Christmas celebration. G.

How Peter Became Pope, by William Dallmann, D. D. Concordia Publishing House, 3558 South Jefferson Ave., St. Louis, Mo. Price, \$1.00.

"This is a series of articles that first appeared in the Concordia Theological Monthly in 1930 and 1931. The Milwaukee Mixed Conference of Missouri Synod and Wisconsin Synod pastors registered a formal request to issue these articles in book form." The book is a vast compendium of quotations, many from Roman Catholics, and is therefore of signal value to the pastor or layman who seeks light on the Romish contention that the occupant of the papal chair is the vicar of Christ. G.

The Living Word. Selected Bible Passages and Bible Readings, by N. N. Roenning. Published by Augsburg Publishing House, Minneapolis, Minn. Price, \$1.00.

The book contains what the title says — the Living Word, for it is a collection of the most edifying, comforting, inspiring passages that the dear Book of Life contains. At the end you will find some of the more prominent psalms and lessons in their entirety. It is just the book for the tired and troubled. G.

MINNESOTA DISTRICT

September, 1931.

PASTORS: W. G. VOIGT, Acoma, Home for Aged \$25.00, Student Support \$25.00, General Support \$21.31; total \$71.31. R. HEIDMANN, Arlington, Dr. Martin Luther College \$35.00, Indian Mission \$40.00, Home Mission \$40.00, Negro Mission \$40.00, Twin City Mission \$10.00, Student Support \$30.00; total \$195.00. J. E. BADE, Balaton, General Missions \$194.55. C. F. KOCK, Belle Plaine, General Administration \$20.00, Theological Seminary \$40.00, Dr. Martin Luther College \$20.00, Indian Mission \$30.00, Home Mission \$30.00, Negro Mission \$30.00, Poland Mission \$10.00, Madison Student Mission \$10.00, General Support \$10.00; total \$200.00. H. AM END, Brighton, Negro Mission \$17.00. W. P. SAUER, Buffalo, General Missions \$113.98, Church Extension \$19.85; total \$133.83. W. P. SAUER, Buffalo, Finance \$20.00, Home for Aged \$10.00, Student Support \$10.00, General Support \$18.66; total \$58.66. R. JESKE, Caledonia, Negro Mis-

sion \$21.30. OTTO E. KLETT, Centuria, Wis, Indian Mission \$54.55, Negro Mission \$33.19, Madison Student Mission \$2.26; total \$90.00. W. P. SAUER, Buffalo, General Institutions \$56.58. M. SCHUETZE, Ellsworth, Educational Institutions \$31.00. CARL C. KUSKE, Emmett, Northwestern College \$22.60. P. GEDICKE, Essig, Dr. Martin Luther College, \$4.00, Home Mission \$5.00, Dr. Martin Luther College \$4.00; total \$13.00. CARL C. KUSKE, Flora, Northwestern College \$17.74. F. W. WEINDORF, Grace, Goodhue, Northwestern College \$5.00, Dr. Martin Luther College \$10.15; total \$15.15. F. W. WEINDORF, St. John's, Goodhue, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$15.47; total \$35.47. IM. F. LENZ, Graceville, Theological Seminary \$10.00, General Missions \$10.00, Indian Mission \$20.00, Home Mission \$20.00, General Support \$10.00; total \$70.00. A. JUL. DYSTERHEFT, Helen, General Institutions \$50.00, Indian Mission \$60.00, Home Mission \$45.00, Negro Mission \$60.00; total \$215.00. M. J. WEHAUSEN, Johnson, Indian Mission \$2.30, Home Mission \$49.00, Student Support \$11.75, General Support \$25.00; total \$88.05. L. F. BRANDES, Jordan, Church Extension Operation \$32.00. L. F. BRANDES, Jordan, General Missions \$200.00, Indian Mission from Sunday School \$15.00; total \$215.00. PAUL W. SPAUDE, Lake Benton, Dr. Martin Luther College \$8.45. T. H. ALBRECHT, Lake City, General Administration \$50.00, General Institutions \$50.00, Missions \$50.00, Church Extension Operation \$26.05; total \$176.05. H. E. KELM, Lanesburg, General Administration \$8.08, Dr. Martin Luther College \$10.00, Indian Mission \$50.00, Home Mission \$75.00, Negro Mission \$50.00, Poland Mission \$10.00, Student Support \$25.00; total \$228.08. W. P. HAAR, Loretto, General Institutions \$95.00, Indian Mission \$50.00, Negro Mission \$25.00, Home Mission \$100.00, Poland Mission \$25.00, Madison Student Mission \$2.16; total \$297.16. O. K. NETZKE, Madison Lake, Missions \$25.00. O. K. NETZKE, Madison Lake, Synodic Administration \$3.00. M. J. WEHAUSEN, Malta, Missions \$23.35. A. EICKMANN, Nodine, General Administration \$24.00, General Missions \$100.00, Negro Mission \$24.00, Rosa Young Lecture; total \$148.00. R. C. AVE LALLEMANT, North Saint Paul, Indian Mission \$100.00, Home Mission \$100.00, Negro Mission \$79.85; total \$297.85. HENRY ALBRECHT, Omro, Church Extension Operation \$4.00. JOS. WEISS, Pelican Lake, General Fund \$12.41, Theological Seminary \$5.00, Indian Mission \$5.00, General Support \$10.00; total \$32.41. W. C. NICKELS, Redwood Falls, Dakota-Montana Academy \$18.77, Indian Mission \$76.38, Negro Mission \$75.00, Twin City Mission \$20.00; total \$190.15. AUG. SAUER, Renville, Dr. Martin Luther College \$18.50, Negro Mission \$5.00, Birthday Offering from A. L. Bratsch; total \$23.50. OTTO E. KLETT, St. Croix Falls, Wis., Indian Mission \$45.00, Negro Mission \$45.00; total \$90.00. A. C. HAASE, S. Paul, General Administration \$161.25. MRS. H. A. LARSON, Treasurer, from Trinity Church \$1.00. R. SCHIERENBECK, Sanborn, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00, Michigan Lutheran Seminary \$25.00, Dakota-Montana Academy \$13.00; total \$113.00. G. R. SCHUETZE, Sheridan, Finance \$15.80. HENRY ALBRECHT, Taunton, Home Mission \$31.00. R. JESKE, Union, General Administration \$13.45. PAUL W. SPAUDE, Verdi, Dr. Martin Luther College \$13.50. E. G. FRITZ, Wellington, Educational Institutions \$18.00. CARL G. SCHMIDT, Wood Lake, Home Missions, Mindekrantz for Mrs. Edward Hinz of Wood Lake, Minn., born November 13, 1859, died March 30, 1931; Mr. Edward Hinz, \$100.00, August Hinz \$5.00, Mrs. H. A. Schlenner \$5.00, Mrs. L. H. Redetzke \$5.00, Arthur Hinz \$5.00, Mrs. R. A. Ziebarth \$2.00, Mrs. J. Devine \$2.00, Mrs. Lee Luedke \$2.00, Mrs. J. C. Ziebarth \$2.00, Rev. Carl Hinz \$2.00, Mrs. A. Baur \$2.00, Mrs. Herman Heller \$1.00, Echo W. F. M. S. \$2.00, Mrs. E. Schlenner \$1.00, Emma Redetzke \$1.00, Mrs. Sickmann \$1.00, Henry Tesch \$1.00, Mrs. Scobie \$2.00, Mrs. Rev. Naumann \$2.00, Grandchildren \$4.00; total \$147.00.

H. R. KURTH, District Treasurer.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, General Institutions \$100, Negro \$14, Memorial Wreath for Raymond Bockholdt for Church Extension \$7.00.....\$ 271.00  
 Rev. M. A. Braun, Herrick, General Institutions \$50, Indian \$10, Home \$30, Negro \$10..... 100.00  
 Rev. Im. P. Frey, St. Paul's, Stanton, General Missions ..... 17 36



Rev. H. Hackbarth, Missions and Schemm's School, New Ulm, \$20, Moberidge \$40, Indian \$18.....	78.00
Rev. E. A. Klaus, Stanton, General Administration \$50, General Institutions \$150, Home for Aged \$25, General Misisions \$179.31.....	404.31
Rev. E. C. Monhardt, Clatonia, Indian \$75, Negro \$40, Home \$100, Poland \$35, Church Extension \$50, Permanent Accretion for General Missions \$50, for Indian \$40, for Negro \$20, for Poland \$7.41 .....	417.41
Rev. A. Schumann, Garrison, General Missions \$98.07, Fremont \$9.50 .....	107.57
Rev. W. H. Siffring, Mullen, General Missions.....	13.13
Rev. L. A. Tessmer, Burke, Home Missions.....	34.97
Rev. L. A. Tessmer, Carlock, Home Mission.....	31.62
Rev. G. Tiefel, Hadar, General Missions \$30, Church Extension \$34 .....	64.00
Rev. R. Vollmers, Geneva, General Missions.....	87.15
Rev. J. Witt, Norfolk, Synodic Administration \$100, General Institutions \$200, General Missions \$200, Students \$50, Church Extension \$50.....	600.00
Mr. J. C. Fischer, Treasurer, Colome, Home Mission .....	75.00
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	\$2,301.52

Synodic Administration .....	\$ 100.00
General Administration .....	50.00
General Institutions .....	500.00
Student Support .....	50.00
New Ulm .....	20.00
Moberidge .....	40.00
Home for Aged .....	25.00
Indian Mission .....	153.00
Indian Mission Buildings .....	40.00
Home Mission .....	371.59
General Missions .....	625.02
General Mission Buildings .....	50.00
Church Extension .....	141.00
Fremont .....	9.50
Negro Mission .....	64.00
Negro Mission Buildings .....	20.00
Poland Mission .....	35.00
Poland Mission Buildings .....	7.41
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	\$2,301.52

DR. W. H. SAEGER.

Norfolk, Nebr., October 5, 1931.

**WEST WISCONSIN DISTRICT**

August, 1931

Rev. Wm. A. Baumann, Neillsville.....	\$ 100.00
Rev. C. E. Berg, Ridgeville.....	132.40
Rev. A. C. Dornfeldt, Marshfield.....	75.53
Rev. Wm. Fischer, R. 1, Merrill.....	154.00
Rev. E. C. Fredrich, Helenville.....	53.42
Rev. I. J. Habeck, Woodruff.....	62.12
Rev. I. J. Habeck, Minocqua.....	96.03
Rev. J. Henning, T. Dallas.....	48.20
Rev. J. Henning, T. Prairie Farm.....	205.55
Rev. M. J. Hillemann, Marshall.....	21.97
Rev. R. C. Hillemann, Plum City and Waverly.....	114.75
Rev. R. C. Hillemann, Eau Galle.....	130.77
Rev. O. E. Hoffmann, Beyer Settlement.....	119.09
Rev. O. E. Hoffmann, Poplar Creek.....	89.00
Rev. O. E. Hoffmann, Iron Creek.....	8.25
Rev. O. E. Hoffmann, Elk Mound.....	6.00
Rev. F. Kammholz, Rib Lake.....	82.00
Rev. L. C. Kirst, Beaver Dam.....	61.57
Rev. J. Klingmann, Watertown.....	98.15
Rev. G. O. Krause, Little Black.....	62.00
Rev. G. O. Krause, Stetsonville.....	144.25
Rev. H. Kuckhahn, St. Charles.....	105.50
Rev. A. W. Loock, Shennington.....	30.13
Rev. Theo. Mahnke, Little Falls.....	16.98
Rev. M. J. Nommensen, Juneau.....	37.41
Rev. Wm. Nommensen, Columbus.....	243.00
Rev. S. Rathke, Barron and Cameron.....	115.03
Rev. H. W. Reimer, Tuckertown.....	100.40

Rev. H. W. Reimer, Lime Ridge.....	66.70
Rev. H. Schaller, Goodrich.....	29.35
Rev. H. Schaller, Medford.....	8.14
Rev. J. H. Schwartz, West Salem.....	286.50
Rev. F. H. Enger, Bruce.....	15.50
Rev. F. E. Stern, Watertown.....	45.00
Rev. A. Werr, Ridgeway.....	158.91
Rev. A. Werr, Wilson.....	119.00
Rev. L. A. Witte, Dorset Ridge.....	64.60
Rev. L. A. Witte, Kendall.....	125.80
Rev. H. R. Zimmermann, Cochrane.....	66.00
Budgetary .....	\$3,460.59
Non-Budgetary .....	17.15
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Total for August, 1931.....	\$3,477.74

**September, 1931**

Rev. A. Berg, Sparta.....	\$ 290.00
Rev. J. W. Bergholz, Oconomowoc.....	50.00
Rev. J. W. Bergholz, Onalaska.....	94.72
Rev. J. B. Bernthal, Ixonia.....	302.20
Rev. A. Dasler, Fox Lake.....	111.60
Rev. A. J. Engel, Pardeeville.....	160.00
Rev. Henry Geiger, Leeds.....	117.08
Rev. G. Gerth, Greenfield.....	50.00
Rev. J. G. Glaeser, Tomah.....	583.54
Rev. W. Gutzke, McMillan.....	100.00
Rev. A. Hanke, Whitehall.....	50.45
Rev. L. C. Kirst, Beaver Dam.....	631.25
Rev. J. Klingmann, Watertown.....	112.10
Rev. E. Kolander, Marathon.....	86.50
Rev. G. C. Marquardt, Hurlley.....	78.10
Rev. G. C. Marquardt, Mercer.....	21.38
Rev. J. Mittelstaedt, Menomonie.....	385.75
Rev. R. W. Mueller, Arcadia.....	136.83
Rev. G. E. Neumann, Rib Falls.....	43.64
Rev. G. E. Neumann, T. Rib Falls.....	24.86
Rev. G. E. Neumann, T. Stettin.....	50.56
Rev. Wm. Nommensen, Columbus.....	1,029.22
Rev. E. J. Otterstatter, Tripoli.....	2.30
Rev. E. J. Otterstatter, T. Spirit.....	24.08
Rev. E. J. Otterstatter, Prentice.....	39.10
Rev. E. J. Otterstatter, Tomahawk.....	62.88
Rev. A. W. Paap, Johnson Creek.....	206.12
Rev. E. H. Palechek, Chaseburg.....	250.00
Rev. H. A. Pankow, Hustler.....	105.70
Rev. H. A. Pankow, Indian Creek.....	131.20
Rev. H. Schaller, Medford.....	192.01
Rev. H. W. Schmeiling, Randolph.....	28.58
Rev. F. H. Senger, Rice Lake.....	29.76
Rev. C. W. Siegler, Bangor.....	386.00
Rev. C. W. Siegler, Portland.....	39.43
Rev. F. E. Stern, Watertown.....	73.20
Rev. M. Taras, Lebanon.....	85.21
Rev. G. Vater, North Freedom.....	78.70
Rev. F. Weerts, Cambria.....	80.00
Rev. Albert Winter, Mauston.....	70.87
Rev. R. F. Wolff, Cambridge.....	29.00
Rev. H. R. Zimmermann, T. Lincoln.....	9.00
Budgetary .....	\$6,426.92
Non-Budgetary .....	6.00
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Total September, 1931.....	\$6,432.92

H. J. KOCH, Treasurer.

**SOUTH-EAST WISCONSIN DISTRICT**

Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection in July for General Institutions \$100, General Support \$23.59; Collection in August for General Institutions \$80.93; total.....	\$ 204.52
Rev. G. Bradtke, Kripplein Christi Congregation, Iron Ridge, Offering at Mission Festival for Seminary Thiensville \$25.00, Northwestern College \$50.00, Martin Luther College \$25.00, Indian Mission \$25.00, Home Mission \$10.00, Negro Mission \$5.00, Church Extension Fund (Zebaoth Congregation) \$16.00; total.....	156.00



Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during August for Seminary Thiensville \$200.00, Student Support \$107.65, Lutheran High School, Milwaukee, \$44.00, Lutheran Children's Home \$52.00; total.....	403.65	Rev. M. F. Rische, David Stern Congregation, Kirshayn, Collection during August for Seminary Thiensville \$100.00, Northwestern College \$100.00, Martin Luther College \$100.74, Indian Mission \$100.00, Negro Mission \$100.00; total	500.74
Rev. Paul T. Brockmann, Trinity Congregation, Waukesha, Collection for Church Extension Fund .....	28.16	Rev. J. E. Schaefer, Trinity Congregation, West Mequon, Collection during August for Church Extension Fund (Zebaoth Congregation).....	21.50
Rev. E. Ph. Dornfeld, St. Marcus Congregation, Milwaukee, Collection for General Fund \$207.48, Lutheran City Mission \$12.97; Collection for General Fund \$150.16, Church Extension Fund (Zebaoth Congregation) \$97.20, Lutheran City Mission \$9.39; total.....	477.20	Rev. E. Sponholz, St. John's Congregation, Slades Corners, Collection for Church Extension Fund (Zebaoth Congregation) .....	36.88
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection for General Institutions \$47.73, General Mission \$100.00, Lutheran City Mission \$8.69; total.....	156.42	Rev. M. F. Stern, St. Paul's Congregation, Neosho, Collection during August for General Fund \$19.80; Collection during September for General Institutions \$25.08; total.....	44.88
Rev. F. Graeber, Apostles Congregation, Milwaukee, Collection for Church Extension Fund \$25.00, Lutheran High School \$10.91; total.....	35.91	Rev. Jul. Toepel, St. Matthew's Congregation, Desplaines, Mission Festival Offering for Seminary Thiensville \$40.00, Northwestern College \$35.00, Martin Luther College \$25.00, Michigan Seminary \$15.00, Indian Mission \$20.00, Negro Mission \$12.00, Polish Mission \$11.53; total.....	158.33
Rev. F. G. Gundlach, Salems Congregation, W. Granville, Mission Festival Offering for General Fund .....	95.00	Rev. Theo. Volkert, First Evangelical Lutheran Congregation, Racine, Collection for Church Extension Fund (Zebaoth Congregation).....	73.95
Rev. Ph. H. Hartwig, Christ Congregation, Pewaukee, Mission Festival Offering for General Mission	12.35	Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Collection during July and August for Home Mission .....	85.11
Rev. E. W. Hillmer, St. Luke's Congregation, Kenosha, Collection for General Fund \$2.60, Seminary Thiensville \$10.00, Home Mission \$10.00; total	22.60	Rev. H. Wolter, St. Paul's Congregation, Lomira, Mission Festival Offering for General Mission \$122.03; St. Peter's Congregation, Tp. Theresa, Mission Festival Offering for General Mission \$38.46; total .....	160.49
Rev. Gerald Hoenecke, St. Paul's Congregation, Cudahy, Collection for Church Extension Fund (Zebaoth Congregation) \$18.50; Collection during July for General Fund \$15.55; Mission Festival Offering for General Institutions \$25.00, General Mission \$41.14; total.....	100.19	St. Peter's Congregation, R. R. 3, West Bend, by Edwin C. Roeker, Treasurer, Mission Festival Offering for Budget.....	64.86
Rev. J. G. Jeske, Divine Charity Congregation, Milwaukee, Collection for Lutheran Children's Home \$25.00; Collection for General Fund \$370.00, Lutheran City Mission \$30.00; total.....	425.00	Zion's Congregation, Allenton, by John Pamperin, Jr., Mission Festival Offering for Budget.....	88.77
Rev. John Karrer, Mt. Lebanon Congregation, Milwaukee, Collection during July and August for Home Mission.....	11.80	Contributions for Radio Services (W.T.M.J.) by Rev. Victor Brohm from Mrs. E. Fenske, Station O, Milwaukee, \$5.00; from Mrs. Emma Ziemer, Ashippun, Wis., \$3.00; from Miss L. Ahrens, Downers Grove, Illinois, \$1.00; total.....	9.00
Rev. Walter Keibel, Nain Congregation, West Allis, Collection during August for Church Extension Fund (Zebaoth Congregation).....	43.40		\$4,535.23
Rev. Herm. C. Klingbiel, St. John's Congregation, West Bend, Mission Festival Offering for General Mission .....	305.93	SUMMARY	
Rev. Ph. H. Koehler, St. Luke's Congregation, Milwaukee, Collection for Church Extension Fund (Zebaoth Congregation) .....	152.00	Budgetary including \$633.82 for Church Extension Fund (Zebaoth Congregation).....	\$4,333.27
Rev. A. Koelpin, Fairview Congregation, Milwaukee, Collection for Church Extension Fund (Zebaoth Congregation) .....	61.85	Non-Budgetary .....	201.96
Rev. A. F. Krueger, Resurrection Congregation, Tippecanoe, Collection during August for Church Extension Fund (Zebaoth Congregation).....	15.80		\$4,535.23
Rev. Wm Lehmann, St. John's Congregation, Libertyville, Mission Festival Offering and on three Sundays for General Mission \$195.30, Church Extension Fund (Zebaoth Congregation) \$30.58; total .....	225.88	Milwaukee, October 5, 1931.	
Rev. A. C. Lengling, St. Paul's Congregation, Slinger, Mission Festival Offering for General Fund...	120.02	CHAS. E. WERNER, Cashier.	
Rev. O. B. Nommensen, Zion Congregation, South Milwaukee, from July 1 to September 30 for General Fund .....	75.68	<b>DAKOTA-MONTANA DISTRICT</b>	
Rev. A. Petermann, St. John's Congregation, Newburg, Mission Festival Offering for Indian Mission \$25.00, Home Mission \$75.00, Negro Mission \$34.82; total .....	134.82	September, 1931	
Rev. Rud. F. W. Pietz, St. John's Congregation, Lomira, Collection for Northwestern College	13.54	Rev. F. Wittfaut, Terry, Mont.....	\$ .35
Rev. W. K. Pifer, Bethany Congregation, Kenosha, Collection during August for Church Extension Fund (Zebaoth Congregation).....	13.00	Rev. F. Wittfaut, Benrud, Mont.....	2.29
		Vacant (W. T. Meier), Goodwin, So. Dak.....	10.00
		Vacant (W. T. Meier), Altamont, So. Dak.....	24.25
		Rev. H. C. Sprenger, White, So. Dak.....	72.00
		Rev. H. C. Schnitker, Dupree, So. Dak.....	6.00
		Rev. H. C. Schnitker, Faith, So. Dak.....	15.00
		Rev. E. Schaller, Gale, So. Dak.....	66.55
		Rev. S. Baer, Zeeland, No. Dak.....	190.46
		Rev. W. R. Krueger, Hettinger, No. Dak.....	35.04
		Rev. G. Schmeling, Clark, So. Dak.....	45.68
		Rev. R. J. Palmer, Willow Lakes, So. Dak.....	69.00
		Rev. G. Schmeling, Henry, So. Dak.....	44.70
		Rev. W. T. Meier, Watertown, So. Dak.....	220.00
		Rev. A. W. Fuerstenau, Raymond, So. Dak.....	110.10
		Rev. E. Hinderer, Tappen, No. Dak.....	53.00
		Rev. W. F. Sprengeler, Grover, So. Dak.....	26.70
		Rev. R. J. Palmer, Hague, So. Dak.....	70.00
		Rev. A. H. Lenz, South Shore, So. Dak.....	34.00
			\$1,095.12
		Zeeland, No. Dak.	ADAM J. HEZEL, Treasurer.



# COLLECTION ENVELOPES

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

108

JAN. 1, 1932

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 includes Printing, Numbering, Dating and Collating. Printing in German or 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.

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