

The Northwestern Lutheran

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The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:

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THE ONE HUNDRED AND FOURTH PSALM

(Continued)

Verses 19 — 30

God's Wonderful Government of His Creation

"He appointed the moon for seasons: the sun knoweth his going down.

"Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth;

"The young lions roar after their prey, and seek their meat from God.

"The sun ariseth, they gather themselves together, and lay them down in their dens.

"Man goeth forth unto his work and to his labor until the evening.

"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

"So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

"There go the ships; there is the leviathan, whom thou hast made to play therein;

"These wait all upon thee; that thou mayest give them their meat in due season.

"That thou givest them they gather: thou openest thine hand, they are filled with good.

"Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

"Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

Wonderful is God's creation of animate nature with its myriads of living beings on the land, in the air, and in the sea. No less wonderful is His creation of inanimate nature. The earth is filled with innumerable inanimate beings and rich in hidden treasures. The mountains lift their heads to heaven. The valleys lie in soft repose, traversed by rivers and streams. The waters are gathered in oceans of vast unlimited expanse. And the heavens towering above us are bright with their luminary beauty of sun, moon and the myriads of stars.

Consider, furthermore, the number and variety of beings God has made, and the wisdom displayed in them all. The earth — the universe — is not filled up merely for one class of beings, but for an almost endless variety. No one can estimate the number or variety. And no two are alike, not even two blades

of grass, or two flowers of the same species, or stars, or two human beings. Individuality is preserved everywhere. The mind is simply astonished and confounded at both the numbers and variety of beings.

And behold, what wisdom of God each one of these discloses in its formation, and in its adaptations to the ends of its existence. Every creature is made for a purpose and is adapted to a certain end to serve as a unit in the makeup of the whole. Truly, the earth — the universe — is full of the riches of God, and considering all this, we are incited to exclaim, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

But wonderful as is God's creation, is not His government of the same equally as wonderful? Reflecting on this phase of creation must we not exclaim: "O Lord God, thou art very great!" Consider, in the first place, that for His whole creation God has established the order of time.

We read in our Psalm, "He appointed the moon for seasons; the sun knoweth his going down." Evidently these words are an allusion to the work of the fourth day of Creation, as recorded, Genesis 1:14-18: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good."

Comparing the words of the Psalm quoted with this record we find them to be not a reference to the mere creation of the stellar bodies in the heavens, but to the creation of the sun and moon as seen in the effects produced by them — the living world as it is influenced by the two major lights — the appointment of seasons or the establishment of the order of time. God, the poet states, "has appointed the moon for seasons: the sun knoweth his going down."

Do we fully realize the import of this order God has established with reference to the government of creation? What would this world be without the order of time. Could we then distinguish between the

past, present and future? Is "Christiain Science" right in teaching that there is no past, no present and no future, but only a continuous state of being or existence without beginning or end? If that were true how could we conceive past events so momentous in the history of the world — the event of the creation of the world, of the fall of man, of the destruction of the first world in the Deluge, of the rise of God's people in Abraham and his descent, of the prophecies of old concerning the Messiah, of the coming of Christ in the fullness of time, of His atoning sacrifice on the cross for the salvation of the world, of the founding of the Christian Church on Pentecost, of its deformation in the Middle Ages through Papacy, or the last of momentous events in modern times — the Reformation of the Church? How could we know of these and other momentous events, if time were not? And, as time not only stretches backward, but also forward from the present moment, how could we look forward to future events, if time were not? Or if time were only a continuous state of being without any past, present and future, how could we conceive of God governing the world which implies a constant succession of events or alteration of time?

See the import, the paramount significance of the order of time. This too, is God's creation. It is He who has set time — time in which all creatures have their being, and time for the various seasons. "He appointed the moon for seasons: the sun knoweth his going down."

The moon, as well as the sun, is appointed to divide time, to determine days and nights and months and years. It is, in fact, the foundation of the division of the year into seasons. The full and changes of the moon, its increase and decrease, as well as the rising and going down of the sun, exactly observe the appointment of the Creator. "The sun knoweth its going down." As if old sol were intelligent he knows the exact time of setting, always obeying the command of God who directs his course since the days of creation. Vast as are the body and orbit of the sun his movements are so exact, that he never sets before his time, nor lingers above the horizon after the moment has come for his setting. What a marvel! For six thousand years this solar body has kept time in its course to the very second in obedience to God's will. Never too late, never too early!

In directing sun, moon, stars, — the entire solar system — God governs the world, His creation. Nature and the entire universe would rush headlong and be dissolved, were it not for the infinite power and wisdom of God who directs and controls the solar system for the benefit of the world, particularly for its living beings, above all man. See the blessings for which the Almighty governs nature! "Thou makest darkness, and it is night: wherein all the beasts of the

forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth; they gather themselves together, and lay them down in their dens. Man goeth forth unto his work, and to his labor unto the evening."

Operations of Nature Under God's Control

The operations of nature are so arranged as to promote the welfare of all living beings, animate creatures, animals, and above all man. Even darkness and night, the alternations of day and night, which the Creator arranges by means of sun and moon, must serve for the well-being and support of plants and animals, some of them seeking repose for growth and strength, others going abroad to seek food and drink in the night. Even the sea with its inhabitants and its marine traffic is under divine control. "So is this great and wide sea" says the Psalmist, "wherein are things creeping innumerable, both small and great beasts. There go the ships; there is the leviathan, whom thou hast made to play therein." This sea! Great and of unlimited expanse! Undoubtedly reference here is taken to the Mediterranean Sea, which not improbably was in sight when the Psalm was composed, as it is always in sight along the coast, and also from many of the elevations in Palestine. What a grand sight the ocean presents in its vast expanse and mighty roaring waves! And what a countless number and a vast variety of inhabitants are there in these waters, "both small and great beasts," — a world of moving creatures, the finny tribes. And all these not only created by God, but governed by Him! They all must serve His purpose in governing and preserving the world. Even the ships on the sea, the vessels with their cargo, churning the waters, while in themselves are but man's make — all marine traffic is under God's control, and must serve in carrying out the plans of His providential dispensations. Would the Almighty make provisions for the support of peoples in foreign lands, He will send them cargos of wheat, corn, rice, potatoes, cattle, wool, cotton, etc.

It follows that all operations of nature as well as those of man are governed by the mighty and skillful hand of the Creator alone, and not of themselves. Imagine nature to operate itself and man to be his own governor, what disastrous results would follow! Nature, the entire universe, would collapse in a moment, chaos would ensue.

But no, all nature, every being animate and inanimate, man, and all things are dependent on the absolute power and dominion God has over His entire creation. Thus says our Psalm, "These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them that gather: thou openest thine hand, they are filled with good." A clearer case of absolute dependence on God's govern-

ment and support for continued existence on the part of all creatures can hardly be stated than is done in these words. All that these creatures are in need of they immediately receive from God, and are wholly dependent on Him for it. Not even have they need to labor to prepare their food, but it is made ready for them, and they have only to gather it up.

It is true, at times God will withhold from these His provisions. Yea, He has set a time, when He turns away from them entirely, when He takes away their breath, withdrawing from them their very life. Note the significant statement made in our Psalm concerning God's final attitude towards all transitory creatures: "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to dust." Yes, when God hides His face, when He takes away their breath, withdrawing the life He gave them, all creatures are troubled; they are confounded, overwhelmed with terror and consternation. All their support is gone, all their resources fail, inevitable ruin stares them in the face, they must die. Life ends when the Creator leaves them, and they return again to earth, whence they came. That is the inevitable destiny of all transitory beings; they return to dust.

But does this end God's dominion over His creatures? Does nature forego the blessings of His government and providential care, after the Creator has withdrawn the life He has given to her? Does nature cease to exist? Is there no room for revivification in nature?

Listen to what the Psalmist says in his hymn of Creation. "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." The same spirit, the same divine will and power, by which all things were made at first, still preserves the several sorts of creatures in their being, in their place, and usefulness, governing their aims and purposes for the common good of the world. And although generations of creatures pass away, new ones arise in their stead, or start up as if they were created directly by God. They derive their being from the Creator as really as those did which were first formed by His hand, thus renovating all nature. It is in this manner that God renews the face of the earth from year to year. Through His creative and preserving power the earth constantly puts on the aspect of virginal freshness and newness. How wonderful is God's control and government of nature!

But let us not, in conclusion, overlook the reference the Psalmist makes to the chief subject of God's providential care and government.

Man the Chief Subject of Divine Government

"Man goeth forth unto his work and to his labor until the evening," verse 23.

In the midst of his hymn of Creation the sacred Poet touches, as it were, by anticipation, on the work

of the Sixth Day, on man, the crown of all creation. Man, says he, is now seen to go forth from his dwelling, and he appears on the stage to perform his daily toil, until evening comes.

In how simple a manner the Psalmist introduces man in his hymn on creation! And yet, do we not see man here as the lord of creation, as one who has dominion, who is endowed with intelligence, whose life has a distinct purpose, superior to any other creature? The beasts of prey creep forth with fear, man goes forth with boldness, as one that is vested with authority. The beasts go about roaring after their prey, creeping forth to devour and to do mischief, man goes forth to work, following his occupation to do good, to serve mankind and the world at large. See the superiority of man above all other creatures. And the sacred hymnologist sings of man as living on earth, and on no other planet. Men will look in vain for like beings outside the world, as on Mars and other planets. The earth is the only place of abode for man and all other living beings. So God has made it to be. It is the earth that is full of His riches, says the Psalmist.

Man, however, having been destined by the Creator to be the lord of creation, it is obvious that he is taken special care of. Indeed God's wonderful government of His Creation serves to the interest and welfare of man in a particular sense. It is he who is the special subject of divine providence and government. It is for man's sake God upholds and preserves all things. As He has made all things for the purpose of serving man in some relation or other — "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth, — and bread which strengtheneth man's heart, — He appointed the moon for seasons — all for man, so His government extends to all creatures just for this purpose, for the purpose of serving man. How much the Creator of the universe is concerned in the affairs of man and his welfare! In his behalf God governs all the world. Small wonder that, in the eighth Psalm, the sacred Poet exclaims, "What is man, that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatever passeth through the paths of the seas. O Lord our God, how excellent is thy name in all the earth."

J. J.

(To be continued)

— The broader the mind the shorter the time it takes to see the other fellow's point of view.

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COMMENTS

The Catholic First Communion has since the decree issued by Pope Pius X, about 25 years ago, been given to children of six years of age, prior to their confirmation. This practice is now to be discontinued through a new Vatican ruling, as we read in the Chicago Tribune. According to this new ruling confirmation must precede first communion. Confirmation, however, is not to be conferred upon a child under the age of seven years.

The Catholic Church teaches and believes that the rite of confirmation is a sacrament instituted of Christ, who also ordered the use of holy oil and the words which the Catholic Church uses in its administration. So Pope Fabian decreed. This rite of confirmation, being in the Catholic belief a sacrament, can be administered as a rule by the bishop only. It is because of the world-wide distribution of bishops that the new decree is issued.

Our Lutheran view of confirmation and first communion is more conformable to the Scriptures. Based upon the action of the Lord Jesus in presenting Himself at the age of twelve years in the temple and upon His laying on of hands on the children brought to Him, as well as upon the practice of the ancient church, see Acts 8: 15ff, we administer the rite of confirmation to children of a maturer age than seven, after they have been instructed in the truths of salvation and are able to understand the confession of faith that they there make. Confirmation is not a sacrament, despite Pope Fabian, whose grounds for making it a sacrament are imaginary.

In the primitive church baptism, confirmation and first communion were often administered together to catechumens of mature age, as may happen today in exceptional cases, but only after due instruction of these catechumens. It is the knowledge of religious truths that we are concerned with, not with a mere ceremony.

Christian Science Interpretation of Scripture

A recent announcement in the Milwaukee Journal of a Sunday service offers us an interesting example of Christian Science interpretation of Scripture. The subject was to be "Spirit." The text, Gal. 5: 17. 18: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are no more under the law."

The following "correlative passages" from Science and Health With Key to the Scriptures were evidently to interpret the above Bible text.

"The flesh lusteth against the Spirit." The flesh and the Spirit can no more unite in action, that good can coincide with evil. Mistaking his origin and nature, man believes himself to be combined matter and Spirit. He believes that Spirit is sifted through matter, carried on a nerve, exposed to ejection by the operation of matter. No more sympathy exists between the flesh and Spirit that between Belial and Christ.

"Flesh" is taken to mean our material body, which is declared evil and as much opposed to the "Spirit" in us as Belial is opposed to Christ.

Now, the word flesh is used by the Bible to denote various things: the soft substance of the body, as distinguished from the blood and the bones; the body itself; the entire nature of man, without suggestion of depravity; every living creature; etc. In every instance the connection in which the word occurs will have to show just what it means. In our text, flesh cannot mean our material body. Mrs. Eddy in her "interpretation" errs in a twofold manner.

In the first place, it is not a mistaken belief of man but the truth revealed by God that man has two essential parts, a real material body and a soul. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7. Body and soul will be our constituent parts even in the life that is to come. "Who shall change our vile body that it may be fashioned like unto his glorious body." Phil. 3: 21. "In my flesh shall I see God." Job. 19: 26.

She errs when she declares the body, as it is material, is in itself evil. Like all that God created in the beginning, "it was very good." The body is but the instrument of the soul. The godless employ it in the service of sin, the righteous in the service of God. Paul says, Rom. 6: 12. 13: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments unto God." The body of the believer is "the temple of the Holy

Ghost," a "member of Christ," 1 Cor. 6. 1 Thess. 5:23, Paul prays: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

What, then, is the "flesh" in our text? Melancthon says: "Flesh signifies the entire nature of man, sense and reason, without the Holy Ghost." Flesh is that in us which is opposed to the Spirit of God that was "ministered to" the Galatians "by the hearing of faith," the Gospel of Christ. And that Gospel is the Gospel of Christ "whose apostle Paul is not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead"; "who gave himself for our sins"; and "who redeemed us from the curse of the law, being made a curse for us." The Spirit of God witnesses to the heart of the sinner, "that a man is not justified by the works of the law, but by the faith of Jesus Christ."

Paul rebukes the Galatians: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?"

He who in unbelief rejects the Gospel of justification by grace through faith is flesh, and Paul declares: "The carnal mind is enmity against God." So flesh in our text is not our material body, but the old unbelieving, God-hating, proud and sin-loving, nature that is still in the Christian. This is always opposed to what the Spirit of God would work in us, and this we are to overcome through faith in Christ our Lord.

Christian Science, that denies the sinfulness of man, the eternal punishment of sin, the redemption of the world by the vicarious death of Christ, the forgiveness of sin, etc., and in the end makes every man his own savior, is of the flesh and not of the Spirit.

J. B.

* * * *

Cardinal James Gibbons' Statue was unveiled recently at Washington, D. C. It furnished, if we are to believe a news dispatch found in the Chicago Tribune, a welcome opportunity to the Catholic Church to get itself into the limelight and also to receive the official recognition of the President of the United States, Herbert Hoover.

It seems that this bronze statue of the cardinal, a gift of the supreme council of the Knights of Columbus, was intended as a gift to the country. At any rate the President accepted it as a memorial to "an American of burning patriotism."

The paper states that, "On the platform, two cabinet members, the governor of Maryland and the apostolic delegate from Rome clapped appreciation. On the grass and in the streets for several blocks, the thousands — some 15,000 — of Knights of Columbus, assembled for their golden anniversary convention,

applauded the interdenominational tribute to the priest who, President Hoover pointed out, 'carried his religion in the daily toil and complexities of life'."

And again: "The flaming crimson robes of the church, the khaki of the army, the bright blue of the bands, and the black cutaways of officialdom: They made a colorful mosaic, symbolic of the various groups that paid homage to the cardinal whose humanity and patriotism every speaker stressed."

This is the sort of thing that the Romish cult likes and revels in as a fine advertisement of its power and greatness. It is the sort of thing also, that makes many of us Protestants believe more firmly than ever that, given any kind of encouragement, the Roman hierarchy would only too gladly be the guiding hand of our government. Else, why present the statue of a prince of the church to the highest officials of the state for acceptance and laudatory comment? Cardinal Gibbons' patriotism consisted in furthering the interests of his mother church.

Z.

* * * *

Dr Fosdick's Point of View on the burning question of our youth losing their faith at the universities is at least novel. In his book "As I see Religion" he is quoted as saying in Chapter 1, "What Is Religion," by a correspondent writing in the July issue of the Atlantic:—

Here, for example, is a youth in straits about his religion. He has been reared in an inherited faith. It has consisted largely of a regimented system of religious opinions. He was drilled in them and consented to them as naturally as he consented to the fashion of his clothes or the articulation of his speech. Now, however, he has come to a university center. He is surrounded by new ways of thinking and fresh methods of dealing with knowledge. His religion begins perilously to disintegrate. At first he desperately tries to defend it, but it falls to pieces. For a long while he clings to the shreds, but now even these have gone. He has lost his religion.

The first thing to be said is that any religion which can be lost like that had something deeply the matter with it from the start, and that the youth would better not worry too much about losing it. What he would better do is to forget, at least for the time being, religion theologically defined and ecclesiastically organized, and go within himself to discover what religion means as a psychological experience.

Thus lightly and callously does this exponent of modern unbelief and charlatan in religious questions dispose of the sacred convictions of the believing Christians. Would this leader of the blind maintain that the Israelites in the wilderness, through doubt in the absent Moses on the mount, came to their true religious nature in worshipping the golden calf? And what religious belief will the young man find within himself? Will it not be the false religion of doubt and unbelief in all of God's revelations, the religion of despair of the present day? Dr. Fosdick describes minutely the making of an atheist.

Z.

CONVENTION OF SYNODICAL CONFERENCE

Mankato, Minnesota, August 10 to 15, 1932

Pleasant and profitable were the days spent at the biennial convention of the Synodical Conference at Mankato, Minnesota, from August 10 to 15. Immanuel Lutheran Church of that city, with its pastor, the Rev. Adolph Ackermann, acted as host to the convention and all sessions were held at the church.

In the opening service the Rev. Karl Kretzschmar, of Ft. Smith, Ark., preached a stimulating sermon on 2 Cor. 6:1-2, "Now is the accepted time," first proving the fact and then drawing the proper conclusions, appealing to the representatives of the four synods to be fervent in spirit, serving the Lord in these days of great opportunities. The venerable President, Dr. L. Fuerbringer, in the opening business session, gave a brief historical sketch calling attention to the fact that it was sixty years ago, in July, 1872, that the Synodical Conference was organized and that by the grace of God the four synods now composing the conference (the Missouri, the Joint Wisconsin, the Norwegian, and the Slovak) are still true to the original ideals and principles adopted sixty years ago.

The best hours of each session were devoted to a paper read by Prof. John Meyer, of the Wisconsin Synod, on "Christ as our King." He spoke first of the historical background of Christ's kingdom; then of the Old Testament expectations of this King; and lastly of the rules, principles, and methods of Christ's kingdom. The professor drew beautiful word pictures of our great King and His glorious kingdom, with the result that those who listened were impressed anew with the blessed privilege of being in such a kingdom and stimulated anew to loyal service to such a King. We would add that while the professor read his manuscript in German he developed his points with equal facility in the English language; and the discussion, as is now customary in our circles, was bilingual throughout.

Dr. L. Fuerbringer was unanimously reelected as President. Vice-President E. Benj. Schlueter, of Oshkosh, was likewise reelected. The former Secretary, Pastor Herman Gieschen, of Wauwatosa, who has served faithfully for a number of years, was unable to be present because of illness and requested not to be considered. In his place Dr. Geo. Schick, of Fort Wayne, who had been appointed Secretary pro tem, was chosen. Mr. Martin Markworth, of Merrill, Wis., was reelected Treasurer; likewise the Rev. E. Eckhardt, as Statistician.

The following were elected to the Board for Colored Missions: Pastors O. C. A. Boecler, E. L. Wilson, L. A. Wisler, Theodore Walther, W. A. Hoenecke, Prof. J. T. Mueller, and Messrs. Theodore Eckhart and Theodore Steinmeyer. The principal business before the convention was the work among the colored

people, jointly conducted by the four synods. The reports revealed the Lord's continued blessings upon the faithful work of our missionaries, and an increasing participation in the work by the colored people. Progress in the northern cities has been particularly gratifying. Because of the financial stringency no new appropriations for buildings were made. A special service in the interest of this work was held on Friday evening. Pastor A. C. Haase, of St. Paul, preached the main sermon, followed by Missionary G. M. Kramer, who in warm-hearted manner told of the saving power of the Gospel among the colored people. Thereupon Dr. J. T. Mueller, in behalf of the Board, presented to Missionary G. M. Kramer a purse for himself and another for his parish-teacher, Aaron Wiley, in appreciation of twenty-five years of continuous faithful service in our Colored Mission at New Orleans. In the Sunday morning service the confessional address was made by the Rev. T. J. Sauer, and the sermon preached by the Rev. John Witt. In the Sunday afternoon service the sermons were delivered by the Rev. Wm. Nommensen, and the Rev. J. D. Matthius.

The hospitality of the pastor and the people of Immanuel Church, especially of the two women's organization which served all meals, cannot be too highly praised. A social gathering was held on the first evening. On the second evening the Lutheran Choral Society of Mankato gave a sacred program under the direction of Prof. Walter Buszin, assisted on the organ by Teacher Sebald, of Kansas City. On Sunday evening Prof. Buszin gave an organ recital. On Saturday afternoon the delegates were motored out to New Ulm, to view the Teachers College of the Wisconsin Synod, at that place, and on Sunday afternoon the delegates paid a visit to Bethany College, of Mankato, maintained by our Norwegian Synod. Both institutions made a most favorable impression on the visitors.

God willing, the 1934 convention will be held in Milwaukee.

M. W.

THE EFFICIENT CHRISTIAN DAY SCHOOL

(By request of the Minnesota District of the Joint Synod of Wisconsin and Other States)

(Continued)

It is evident that the Christian home is one of the most powerful factors in the work of education. "Surrounding the children with a religious atmosphere from their earliest years, teaching them to pray, to believe in and love their Savior Jesus Christ, to conform their lives to His will, doing this, the parents have made a good beginning in giving their children a Christian education" (News Service). But the parents, as Luther says, are not able to carry on this work. They have not the time, nor the ability. Still

they are responsible to their God who has given them these children, that they may inherit the kingdom of heaven. Of this Dr. Walther says, "Wer ein Kind in seinen Händen hat, hat gleichsam das ewige Leben einer unsterblichen Seele unter seinen Händen, eine Seele, die durch Christi Blut erkaufte und bestimmt ist, den Himmel mitzubevölkern und nicht die Hölle . . . 1. Mos. 18:19 heisst es: 'Ich weiss, er (Abraham) wird befehlen seinen Kindern und seinem Hause nach ihm, dass sie des Herrn Wege halten und tun, was recht und gut ist, auf dass der Herr auf Abraham kommen lasse, was er ihm verheissen hat!' Wenn der Herr selbst deshalb Abraham belohnt und sein Gebet erhören will, weil er seine Kinder und sein Haus nach ihm zur Gottesfurcht anhalten wird, so ist damit zugleich ausgesprochen, dass dies eine Pflicht der Eltern ist, deren sie sich nimmermehr entziehen können. Das ist ein schändlicher Vater, der da meint, er habe keine Zeit, er müsse seinen Geschäften nachgehen, und da er früh vom Hause fortgehe und spät heimkomme, müsse er seiner Frau oder fremden Leuten die Erziehung der Kinder überlassen. Es ist die erste Aufgabe eines Vaters, dass er seine Kinder zu Christo führt und wahre Gottesfurcht in ihr Herz pflanzt, auch wenn es nottut, der Rute nicht schont. Gott wird an jenem Tage Rechenschaft fordern, und wer ist so töricht, dass er meint, damit bestehen zu können, wenn er sagt: 'Ich habe keine Zeit gehabt'? Die Kindererziehung geht allem andern vor.

Damit soll nicht gesagt sein, dass ein Vater, der sehr beschäftigt ist, nicht auch andere Leute bei der Erziehung seiner Kinder zu Hilfe nehmen darf; es ist vielleicht immer der Fall, dass wir das tun. Wir schicken unsre Kinder in die Schule, damit sie da erzogen werden. Darum ist auch die christliche Schule eine so herrliche Wohltat, dass es mit Menschenworten gar nicht auszusprechen ist. Die Eltern sollten ihre Kinder eigentlich selbst lehren in allen guten Dingen; da sie aber arbeiten und sich plagen müssen um das tägliche Brot, so ist Gott wohl zufrieden, wenn sie alles mögliche tun, dass sie ihre Kinder guten Lehrern übergeben, von denen man weiss, dass sie die schwere Aufgabe verstehen, Kinder aufzuziehen in der Zucht und Vermahnung zum Herrn.

Hierzulande sieht es in dieser Beziehung traurig aus. Sehr viele Amerikaner sagen: 'Ich will meine Kinder gar keine Religion lehren; sie mögen warten, bis sie aufgewachsen sind, und sich dann selbst entscheiden, welche Religion sie annehmen wollen.' Das ist aber ein recht satanischer Grundsatz. Deshalb hat ja Gott Kindern Eltern gegeben, damit sie sozusagen das Wort Gottes den Kindern mit der Muttermilch einflössen und sie von Tag zu Tag weiterfördern auf dem Wege der Gottseligkeit. Tun sie das nicht, so sind sie Rabeneltern, boshafte Wölfe, die für ihre Jungen besser sorgen als solche elende Menschen für

ihre Kinder. Da sie nichts für das Heil ihrer Kinder tun wollen, werden sie zur Hölle fahren. Kindersegen ist ein grosser Segen. Aber mit jedem Kinde, das man bekommt, wächst die ungeheure Verantwortung.

Die meisten Leute sehen die Kinder nur für ein Spielzeug an, ergötzen sich an ihnen, und damit soll es genug sein. Dass aber diese Kinder Bürger im Himmelreich werden sollen, daran denken sie gar nicht. Sie lassen die Kinder taufen, weil das einmal in der lutherischen Kirche so Gebrauch ist; aber sie erinnern ihre Kinder nie daran, was Gott ihnen in der Taufe geschenkt, was der Herr für einen Bund mit ihnen gemacht hat. Davon kommt nichts über die Lippen des Vaters, geschweige denn, dass er die Kleinen auf seinen Schooss nehme und mit ihnen vom Heilande redete. Da ist es kein Wunder, dass mancher über seine ungeratenen Kinder schreit. Er sollte über sich schreien; denn er hat nicht beizeiten angefangen, den Kindern Liebe zu ihrem Herrn und Heiland ins Herz zu pflanzen. Es ist schrecklich, wie hartherzig wir geworden sind in dieser letzten Zeit, dass ein Mensch ein ganzes Häuflein Kinder haben, wohl auch stolz auf seine Familie sein kann und nicht daran denkt, dass diese Kinder etwas von Gott Geschenktes sind, das er wiederfordern und wofür er Rechenschaft verlangen wird. Was ist die Sonne, der Mond und alle Sterne gegen ein Kind? Sonne, Mond und Sterne werden vergehen; das Kind aber soll leben von Ewigkeit zu Ewigkeit, in seliger Anschauung des dreieinigen Gottes. Wehe uns darum, wenn wir nicht tun, was wir vermögen, um unsere Kinder in den Himmel zu bringen!"

Christian parents know what God requires of them in regard to the training of their children. They know that by having their children attend the Christian school, they are not as yet fulfilling the demands of God. They know that they must cooperate with the teacher by informing themselves concerning the behavior, diligence, and progress of their children. In this way they are doing their share toward an efficient school.

(To be concluded)

THE BOOK OF MALACHI APPLIED TO OUR CONGREGATIONS

Paper Read At Nebraska District Synod
At Hoskins, June, 1932

By Pastor Im. P. Frey

(Continued)

I. A.

The first practical lesson for us is contained in what the prophet Malachi says about the tithes and offerings of the Jews of that day. He says chapter 1, verses 7-9: "Ye offer polluted bread upon mine altar, and ye say, 'Wherein have we polluted thee?' In that ye say, 'The table of the Lord is contemptible. And if ye offer the blind for

sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the Lord of hosts. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts." Again he says verses 13 and 14: "Ye brought that which was torn and the lame and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male and voweth and sacrificeth unto the Lord a corrupt thing, for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen." Similarly we read in chapter 3 verses 8-12: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightful-land, saith the Lord of hosts."

In all the passages just cited we hear the complaint of the prophet concerning their tithes and offerings. He found fault with their tithes and offerings. They either did not bring them at all or in such a miserly manner that they were guilty of robbing God. It was not left to their own decision or pleasure what or how much they should bring. Among the offerings which they were to bring were meat offerings of all sorts, sacrifices of lambs, goats, calves, bullocks, etc. When and how these were to be offered and of what kind each particular sacrifice was to be was prescribed to the smallest detail in the law of Moses. Now, the Jews of Malachi's day were trying to get out of it as cheaply as possible. They did not discontinue bringing their sacrifices altogether, but they argued: Why should we give our best animals for the sacrifice? They'll be slaughtered anyway. And so they brought the sick, the lame, the blind, and the torn animals which had some physical defect or which had been maimed and injured, and, therefore, had little or no market value. These they offered as sacrifices to God. In that way they were going through all the motions of godliness, and the whole business cost them little or nothing. At the same time no doubt they thought that they were smart. They prided themselves on their shrewdness. They thought that they were putting something over on the Lord. But all this was in plain violation of the law of God, for therein God had clearly prescribed that only animals that were perfect specimens should be used for sacrifices, animals that were without spot or blemish, for they were meant to point forward to the true Sacrifice and Offering

for sin, the Lord and Savior Jesus Christ, the Lamb of God, which was to be without a spot or blemish of sin. Far from being satisfied with the worst animals, He demanded the best. He did not want the cripples and runts but the cream of the flocks and herds. And Malachi told them so in the strongest and most emphatic language. Would God accept such sacrifices from their hands? Did they think for a moment that they would get away with that? Did they think God would stand for it? Why, they would be ashamed to offer such runts and cripples to the political governor of the land or to some other high official, and yet they tried to palm such inferior stuff off on the Lord of hosts, by which majestic name Malachi calls Him again and again in this connection. Didn't they know that the Lord was a great King and that His name was dreadful among the heathen, that as the Lord of hosts and the King of kings He was entitled to and demanded the best? Didn't they realize that they were affronting the great God in heaven with such cheap and corrupt offerings, and that, by trying to deceive and hoodwink God with such offerings, they were calling God's terrible curse down upon themselves? And as he denounced them for bringing runts and cripples as sacrifices for the Lord's altar, so he denounced them also for offering polluted bread upon the altar. Instead of bringing bread made of fine flour mingled with oil, as the law of Moses prescribed, they brought coarse, cheap bread, yes, bread that was stale and mouldy. That, in their opinion, was good enough for the Lord, for the table of the Lord was contemptible in their eyes. All this the prophet laid bare, and it brought forth his stinging rebukes and fiery denunciations.

And the same stingy and miserly spirit which manifested itself in the corrupt offerings which they laid on the Lord's altar also betrayed itself with respect to the tithes which God demanded and expected of them. The word tithe means tenth or tenth part. God demanded of the Jews the tithe, the tenth part of their income, as the portion of His house. The rules and regulations in the law of Moses concerning tithing are an interesting study in themselves, but offer some difficulty to the Bible student in some of their phases. There seems to have been not only one tithe but also a second, and possibly a third, which would bring the total amount of the required contributions not only to 10%, but to 20% of their income, and every third year to possibly 30% of their income. But of these only the first tithe was devoted directly to the support of the Levites or priests, that is, what would to-day be called the clergy, and the upkeep of the temple services. All the prescriptions concerning the tithes may briefly be summed up as follows: "One tenth of the produce of the soil was to be assigned for the maintenance of the Levites. Out of this the Levites were to dedicate a tenth to God, for the use of the high priest. A tithe, in all probability a second tithe, was to be applied to festival purposes. In every third year, either this festival tithe or a third tenth was to be eaten in company with the poor

and the Levites." (Smith Bible Dictionary). I shall quote here only two brief statements concerning tithing as found in the closing words of Leviticus: "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." (Other passages bearing on the subject are found: Num. 18: 21-28; Deut. 12, 5-18; 14: 22-27; 26: 12-14.) It is plain therefore, that the Jews had to make annual contributions for religious purposes amounting to at least one tenth of their annual income. If a Jewish farmer raised 1,000 bushels of grain, he had to give 100 bushels to the Lord. Or if he raised 100 head of livestock, he had to give ten or their equivalent in money plus 20% of their estimated value. And that was not only a humble suggestion on the part of their Lord, which they could carry out or not as they pleased, but a positive demand which they were to obey or answer to Him for it. This tithe or one tenth constituted, as is were, the Lord's lien on their possessions and had prior rights over everything else. All their property really belonged to the Lord, but this tithe or one tenth belonged to Him in a special sense. It was holy unto Him, and none dared claim it for himself.

But that is something which the Jews in Malachi's time failed to recognize or simply disregarded, and therefore the prophet called them robbers of God: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." They did not pay the tithe. They withheld from God his holy and rightful portion. The same situation is mentioned by Nehemiah (13: 10 ff): "And I perceived that the portions of the Levites had not been given them, for the Levites and the singers that did the work were fled everyone to his field. Then contended I with the rulers and said, Why is the house of God forsaken? And I gathered them together and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil to the treasuries. Until Nehemiah brought about a reform, in which he was no doubt ably assisted by the powerful preaching of Malachi, the tithes were not paid, so that those who were to serve in the temple and devote their whole time to this religious work were on the verge of starvation and had to engage in secular work to the neglect of the work of God. Malachi called that robbing God, and that is what it was, nothing less. Those tithes belonged to Him; they were holy unto Him, and yet those Jews neglected to pay them and stuck the money into their own pockets.

(To be continued)

— A church is as strong as the members that make it. How much are you adding to its strength?

† REV. AD. SPIERING †

Death has ended the active career of one of the pioneer missionaries of our Wisconsin Synod. After a ten-day illness with pneumonia Rev. Adolph Spiering departed this life at the home of his daughter, Mrs. Dorothea Falkenheiner, at Des Moines, Iowa, on August 23, at the age of sixty-nine years, ten months and one day.

Adolph Spiering was born October 22, 1862, at Spremberg, Brandenburg, Germany. He was the son of Adolph Spiering and his wife Augusta, née Freund. At holy Baptism he received the name Gustav Adolph, in memory of the king of Sweden who championed the Lutheran cause in Germany. According to his own report, a fervent Christian spirit was implanted into his heart by hymns, prayers, and tears of a God-fearing mother.

During a so-called post-war depression his father suffered the loss of a textile mill and decided to emigrate to America with his family. Arriving in this country October 1874, they settled on a farm in the Township of Grand Chute, Outagamie County, Wisconsin. They joined the Lutheran church at Freedom, and their pastor Julius Haase was instrumental in sending our brother to Northwestern College at Watertown. Having finished two years of *Realschule* in Germany he advanced rapidly and graduated with a class of ten in the year 1881. Lack of funds to continue his study at the Seminary decided him to accept a call as teacher in one of our parochial schools at St. Paul, Minnesota. In the fall of 1884 he entered our Theological Seminary at Milwaukee to prepare for the ministry and continued to teach parochial school in Milwaukee in order to provide means for his studies. After one year of Seminary work he preached his first sermon at the so-called Hohe's Church in Greenville Township near Appleton. The following summer he was sent on a prospecting tour north of Green Bay for our Home Missions, and in the fall of the same year acted as Vicar at Naugart, Wisconsin. Continuing his studies at the Seminary until November he accepted a call into the ministry at Manchester, Wisconsin, and was ordained and installed as pastor there by Professor Eugene Notz in December 1885. In September of the following year he married Miss Sophia Schultz who preceded him in death. From Manchester he did mission work at Kingston, Randolph, Markesan, Marquette, and Cambria, Wisconsin.

In November, 1893, he accepted an urgent call to New London, Wisconsin, where two congregations of different Synods had united to be served by one pastor. God visibly blessed his pastorate at New London. After serving this congregation for thirty-six years the congregation had grown to over a thousand souls and the school employed four teachers, a new school had been erected in 1900 and a beautiful new church edifice in 1922. He also established another congregation at Sugar Bush, seven miles north of New London, which is now being served from Maple Creek.

It should be mentioned also that Rev. Spiering served on the Board of Home Missions of the Wisconsin Synod for many years and was sent to investigate the mission work done by our Synod in Alabama and the Pacific Northwest. When our Synod was divided into districts in 1917 he was chosen president of the North Wisconsin District and held that office for eight successive years.

After a service of forty-four years in the active ministry his failing strength obliged him to resign. He preached his farewell sermon at New London on December 8, 1929, and then made his home with one of his daughters at Milwaukee. After a year of rest he accepted a call to Montrose, Minnesota, but serious illness obliged him to resign after a short period of service. He was removed to a hospital at Des Moines, Iowa, where he was confined for two months. Rev. Spiering paid his last visit to Wisconsin in June when he attended the school picnic at New London and the district convention at Green Bay, Wisconsin.

During his last illness Rev. G. A. Vogel of Des Moines, Iowa, took care of his spiritual needs and he also officiated at the house service before the body was brought to New London, Wisconsin, for burial. On Friday, August 26, his mortal remains were brought to their final resting place. Pastors officiating at his funeral were President G. E. Bergemann, President E. B. Schlueter, G. E. Boettcher, and the undersigned. Six pastors also served as pallbearers. The respect and love which Rev. Spiering had gained in the hearts of those who came in contact with him were shown by the very large attendance at the funeral. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

The children of our departed brother are: Mrs. Dorothea Falkenheiner of Des Moines, Iowa, Mrs. Mathilda Bernhardt, Mrs. Sophia Koch, and Mrs. Irmegarde Bubeck of Milwaukee, Wisconsin, Miss Hildegard Spiering of Newark, N. J., Mr. Walter Spiering of New London, Wisconsin, and Mr. Gerhardt Spiering of Manitowoc, Wisconsin. He also leaves one brother, Richard, of St. Cloud, Minn., and three sisters, Mrs. Paul Gruhl of Milwaukee, Wisconsin, Mrs. John Behnke of Appleton, Wisconsin, and Mrs. George Mattson of Spokane, Washington.
A. E. Pankow.

FROM OUR CHURCH CIRCLES

Notice

To forestall inquiries we confess our inability to print in this number all that has been sent for publication. Among the copy which we must hold over for print are: Obituaries, Special Articles, Mission Festival Reports, Memorial Wreaths, Book Reviews, Receipts. We ask the indulgence of our readers. G.

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

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

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

Whether you are pastor, professor, etc.

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

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

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

In which direction is it from your place of residence?

How far is it away?

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

Address your card to

Northwestern Publishing House,
935-937 North Fourth Street,
Milwaukee, Wisconsin.

Pastors', Teachers' and Laymen's Conference of Southeastern Michigan

The Pastors', Teachers' and Laymen's Conference of Southeastern Michigan will meet October 4 and 5. First session Tuesday, 9:30 A. M. at Jenera, Ohio, John Gauss, pastor.

Essays: Exegesis of 2 Cor. 5:19, Luedtke; Exegesis of James 1, Koch; Informal discussion of proposed merger of synods of Synodical Conference.

Sermon: H. Allwardt (R. Timmel).

Confessional Address: R. Koch (P. Schulz).

Remarks: Kindly make prompt use of return postals in announcing. Edgar Hoenecke, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet October 11 and 12, 1932, at Wilmot, Wis., Rev. S. A. Jedele.

Sermon: Rev. E. Blakewell (Rev. C. Buenger).

Confessional Address: Rev. M. Plass (Rev. W. Reinemann).

Old Papers: E. Blakewell, L. Baganz, E. Hillmer, H. J. Diehl and M. Buenger.

New Papers: "The Inspiration," S. A. Jedele; "The Historical Development and Meaning of our Liturgical Service," W. Lehmann; "The Effectual Calling of the Holy Spirit," E. Jaster.

Announcements, requiring night's lodging must be made before October 6. Edmund Sponholz, Sec'y.

Joint Pastoral Conference of Southwest Minnesota

The Mixed Conference of Southwest Minnesota will meet October 4 to 6 at Lakefield, Minn., F. A. Kolander, pastor.

Opening at 10 A. M.

Papers: Ein Lebensbild Abrahams, Rev. Fritzke; Lutherstunde, Rev. Heinemann; Hat die Synode Banngewalt? Rev. M. Schuetze; Die Handhabung der Kirchengzucht, Rev. R. Schierenbeck.

Services Wednesday evening.

Confessional Address: Rev. C. Kuske, Rev. L. Lemke.

Sermon: Rev. K. Brickmann, Rev. C. A. Bramscher.

Please make reservations with Rev. F. A. Kolander in advance. R. A. Haase, Sec'y.

Fox River Valley Pastoral Conference

The Fox River Valley Pastoral Conference will meet at Sturgeon Bay, Sawyer P. O., Wis., Pastor Fr. Schumann, October 18 and 19.

Papers: W. Gieschen, Exegetical Treatise of Exodus 34:29-35; C. Auerswald, Exegetical Work on Matt. 12:31f; F. Reier, Exegetical Homiletical Treatise of Luke 8:27-39; W. Zink, How Shall We Deal With Indifferent Church Members?.

Confessional sermon in English by R. Gose, E. C. Hinnenthal.

Announcement of intended presence or absence is kindly requested. F. A. Reier, Sec'y.

Dodge-Washington County Pastoral Conference

The Dodge-Washington Counties Pastoral Conference will meet October 11, 9:30 A. M., and 12, 1932, at Town Herman, Rev. G. Bradtke, R. F. D., Iron Ridge, Wis.

Papers: Hebr. 11, Ad. v. Rohr; Lord's Prayer, G. Bradtke; Conclusion of the Ten Commandments, A. C. Lengling; 1 Tim. 3, Ph. Martin; Die Goettlichkeit des Berufs, R. Bergfeld.

Sermon: H. Wolter (H. C. Klingbiel).

Confessional Address: O. Toepel (F. Zarling).

Service: Tuesday, 7:30 P. M.

Please announce early. Ph. Martin, Sec'y.

Crow River Valley Conference

The Crow River Valley Pastoral Conference will meet at Hancock, Rev. Ed. A. Hempeck, Tuesday and Wednesday, October 4 and 5 at 10 A. M.

Papers: H. C. Nitz, Christian Liberty; K. J. Plocher, Does the Bible Contradict Itself?; W. Sauer, Isagogical Treatment of Ezekiel.

Confessional Address: W. Sauer, K. J. Plocher.
Remarks: Services Tuesday evening.
Kindly announce. K. J. Plocher, Sec'y.

The Rosebud Delegate Conference

The Rosebud Delegate Conference will meet October 11 to 12 at Burke, South Dakota, Pastor L. A. Tessmer. The first session begins at 10 A. M. on the 11th.

Papers to be read: The First Article, M. Braun; The Errors of Pentecostalism with Special Reference to Their False Teaching Concerning Conversion, L. Sabrowski; The Second Article, L. Gruendeman; A Divine Arrangement in Leviticus Which Typifies Our Savior, V. Winter.

Speaker: L. Sabrowski.

Alternate: E. Hahn.

Please announce! A. T. Degner, Sec'y.

Western Pastoral Conference

The Western Pastoral Conference of the Dakota-Montana District will meet, Deo volente, October 4 to 6 at Faith, H. Schnitker, pastor. First session begins at 9:00 A. M.

Papers: Exegese ueber 1. Tim. 4, H. Schnitker; Unterschied zwischen dem Heidelberger und dem lutherischen Catechismus, J. J. Scherf; Ich glaube an eine heilige christliche Kirche, die Gemeinde der Heiligen, E. Hinderer; Exegese ueber Gen. 1:1; Isagogical Treatise on Jonah, Paul G. Albrecht; Exegesis on Romans 11:25-32.

Sermon: P. Kuske (Mutterer).

Confessional address: F. Blume (T. Bauer).

Pastor Schnitker will appreciate early announcements. Paul G. Albrecht, Sec'y.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., began September 6. As usual, the opening exercises were attended by a number of pastors and other friends of our school. Rev. J. Zink, the chairman of our board of trustees, introduced our new tutor, Adalbert Voges, to the assembly. The opening address, however, was this year given by the director himself.

As had been expected by us, the enrollment is quite a little smaller than in the former years. Up to date it is 63. A number of former students did not return. Lack of means was the reason given by nearly all of them. Some did not return because they had failed in their studies.

May the Lord bless our school and may it continue to be something to His glory.

Otto J. R. Hoenecke.

Ordination and Installation

Authorized by President W. Nommensen, the two candidates, Walter and Norbert Paustian, were ordained in St. John's Church at Barre Mills, Wis., by their father on the 13th Sunday after Trinity; the Pastors J. Mittelstaedt and R. Siegler assisted.

Norbert Paustian was installed as pastor of St. Matthew's Church at Oconomowoc on the 15th Sunday after Trinity, whereby Prof. Fleischer and P. Lorenz assisted; and Walter Paustian was installed on the following Sunday as pastor of St. Paul's Church at Onalaska, Wis., the Pastors J. Gamm and J. H. Schwartz assisting. May the Lord bless their work in His vineyard.

Address: Rev. Walter Paustian, Onalaska, Wis.

Address: Rev. Norbert Paustian, 812 Wisconsin Ave., Oconomowoc, Wis. R. Siegler.

Installations

On September 4, Mr. Otis W. Stelljes was installed as teacher in the school of St. John's Church in Milwaukee, Wis.

Address: Mr. Otis W. Stelljes, 3219 No. 27th St.
John Brenner.

* * * *

Authorized by Pastor J. Witt, President of the Nebraska District, the undersigned installed Pastor Herbert Witt as pastor of the Mullen Mission field on Sunday, August 28, 1932.

Address: Pastor Herbert Witt, Mullen, Nebr.
W. H. Siffring.

Ordinations

Authorized by President J. P. Scherf, the undersigned ordained his son, Gerold Martin, called as tutor at the Northwestern Lutheran Academy, Mobridge, South Dakota, to the holy ministry at St. Paul's Church, Brownsville, Wis., on August 21, 1932, the 13th Sunday after Trinity. Ph. Martin.

* * * *

Authorized by President William Nommensen, candidate Walter O. Nommensen was ordained on the 6th Sunday after Trinity as servant of the ministry of the Word. The Rev. Emil Schultz assisted. May the Lord bless his servant with all spiritual blessings.

O. B. Nommensen.

Anniversary

On Sunday, July 10, Zion Congregation at South Milwaukee, Wis., celebrated the 40th anniversary of its organization. President C. Buenger and Rev. E. Schueler delivered the festival addresses. The congregation was organized in 1892 by the now sainted Rev. J. Koch, who served faithfully until 1908. His

successor is the undersigned. May the faithful Lord continue to be with His Zion and graciously keep it in the truth of His holy Word. The glory and honor is His.
O. B. Nommensen.

MISSION FESTIVALS

Graceville, Minn., Mt. Olive Church, Im. F. Lenz, pastor. Speaker, morning and afternoon: H. J. Schulze. Offering: \$69.02.

Second Sunday after Trinity

Goodhue, Minn., St. Peter's Church, T. E. Kock, pastor. Speakers: Th. Haar, O. P. Medenwald. Offering: \$84.90.

Third Sunday after Trinity

Stanton, Nebr., St. John's Church, E. A. Klaus, pastor. Speakers: O. Schlecht, E. A. Klaus. Offering: \$333.98.

Fifth Sunday after Trinity

Mazeppa, Minn., St. John's Church and Bear Valley, Minn., St. John's Church, Theo. Haar, pastor. Joint Service. Speakers: H. Hardt, Theo. Albrecht. Offering: \$123.00.

Eighth Sunday after Trinity

Minneola, Minn., St. John's Church, T. E. Kock, pastor. Speakers: K. A. Nolting, E. W. Penk. Offering: \$87.10.

Gary, So. Dak., First Ev. Luth. Church and Altamont, So. Dak., St. John's Church, D. F. Rossin, pastor. Joint Festival. Speaker: A. W. Fuerstenau. Offering: Gary, \$55.31; Altamont, \$31.00. Total: \$86.31.

Louis Corners, Manitowoc Co., Wis., Zion Church, Harold O. Grunwald, pastor. Speakers: H. Kuether, Arno Voigt. Offering: \$81.20.

Ninth Sunday after Trinity

Plum City, Wis., Immanuel Church and Waverly, Wis., Trinity Church, R. C. Hillemann, pastor. Speakers: A. Vollbrecht, E. W. Penk. Offering: Plum City, \$85.45; Waverly, \$9.07. Total: \$94.52.

Marinette, Wis., Trinity Church, A. A. Gentz, pastor. Speakers: Chr. Doehler, Prof. Aug. Zich. Offering: \$130.00.

Tenth Sunday after Trinity

Goodwin, So. Dak., St. Peter's Church, D. F. Rossin, pastor. Speaker: Prof. C. L. Schweppe. Offering: \$56.11.

Rib Falls, Wis., St. John's Church, Town Rib Falls, Wis., Immanuel Church, Town Stettin, Marathon Co., St. John's Church, G. E. Neumann, pastor. Joint Festival. Speakers: O. P. Kuehl, G. J. Fischer. Offering: Rib Falls, \$57.89; Town Rib Falls, \$28.66; Town Stettin, \$45.60. Total: \$132.15.

Menomonie, Wis., St. Paul's Church, J. Mittelstaedt, pastor. Speakers: M. C. Michaels, R. P. Korn, J. Henning, Jr. Offering: \$323.30.

Waupaca, Wis., Immanuel Church, F. A. Reier, pastor. Speakers: W. Zink, Emil Redlin. Offering: \$73.44.

White River, So. Dak., St. Paul's Church, A. T. Degner, pastor. Speakers: E. J. Hahn, V. H. Winter. Offering: \$21.96.

Cornell, Wis., Ev. Luth. Joint Parish, E. E. Prenzlów, pastor. Speakers: J. F. Henning, Sr., O. Hoffmann. Offering: \$78.15.

Eleventh Sunday after Trinity

Eau Galle, Wis., Zion Church, R. C. Hillemann, pastor. Speakers: E. Kolander, J. Mittelstaedt. Offering: \$102.08.

Olivia, Minn., Zion Church, A. W. Blauert, pastor. Speakers: C. C. Kuske, Prof. F. Wahlers. Offering: \$147.00

Kiel, Wis., Trinity Church, Harold O. Grunwald, pastor. Speakers: E. Schoenike, Stud. K. Vertz. Offering: \$97.76.

Weyauwega, Wis., St. Peter's Church, M. Hensel, pastor. Speakers: E. Reim, Geo. Kobs. Offering: \$160.45.

Shennington, Wis., St. John's Church, A. W. Looock, pastor. Speakers: A. Winter, H. Pankow. Offering: \$43.05.

Batcheller, Mich., Emmanuel Church, E. E. Rupp, pastor. Speakers: E. E. Rupp, W. Opitz. Offering: \$43.00.

Shickley, Nebr., Zion Church, Wm. F. Wietzke, pastor. Speakers: W. Krenke, E. H. Lehmann. Offering: \$128.50.

Yakima, Wash., Grace Church, Fr. Soll, pastor. Speaker: Wm. Lueckel. Offering: \$95.00.

Wilmot, Wis., Peace Church, S. A. Jedele, pastor. Speakers: Prof. A. Sitz, C. Buenger, P. Gerth. Offering: \$211.68.

Twelfth Sunday after Trinity

Lomira, Wis., St. Paul's Church, H. Wolter, pastor. Speakers: Cand. Albert Eberhard, Gerh. Redlin. Offering: \$84.35.

Town Theresa, Wis., St. Petri Church, H. Wolter, pastor. Speakers: Gerh. Redlin, Cand. Albert Eberhard. Offering: \$34.03.

Swan Creek, Mich., Christ Church, C. J. Kionka, pastor. Speakers: H. Engel, G. Albrecht. Offering: \$20.00.

Indian Creek, Wis., St. Peter's Church, H. A. Pankow, pastor. Speakers: L. Witte, A. Winter, C. Gutekunst. Offering: \$116.93.

Winneconne, Wis., St. Paul's Church, O. Hoyer, pastor. Speakers: J. Masch, W. Zink. Offering: \$84.10.

Cold Spring, Wis., St. John's Church, Robert F. F. Wolff, pastor. Speaker: Cand. Kurt Lescow (German and English). Offering: \$28.00.

Thirteenth Sunday after Trinity

Garrison, Nebr., Zion Church, A. Schumann, pastor. Speakers: E. F. H. Lehmann, O. W. Juengel. Offering: \$89.39.

Grant, Minn., St. Matthew's Church, Wm. Franzmann, pastor. Speakers: F. G. Werth, A. C. Haase. Offering: \$113.75.

Iron Creek, Dunn Co., St. John's Church, O. E. Hoffmann, pastor. Speakers: Wm. Baumann, Frank Senger. Offering: \$82.00.

Dale, Wis., St. Paul's Church, W. F. Zink, pastor. Speakers: F. Brandt, E. Behm. Offering: \$236.83.

Libertyville, Ill., St. John's Church, W. H. Lehmann, pastor. Speakers: F. Schwandt, E. Sponholz. Offering: \$180.00.

Nodine, Minn., St. John's Church, A. Eickmann, pastor. Speaker: Prof. E. R. Blifernicht. Offering: \$188.27.

Ridgeville, Monroe Co., C. E. Berg, pastor. Speakers: A. F. Berg, J. Jeske, Theo. Krenzke. Offering: \$130.35.

Mansitee, Mich., St. Paul's Church, E. E. Rupp, pastor. Speaker: E. C. Rupp. Offering: \$51.00.

Town Lanark, Wis., St. John's Church, F. A. Reier, pastor. Speakers: F. Reier, F. Brandt. Offering: \$17.00.

Fourteenth Sunday after Trinity

Wonewoc, Wis., St. Paul's Church, M. Glaeser, pastor. Speakers: G. Westerhaus, H. Pankow, A. Mittelstaedt. Offering: \$243.00.

Rockwood, Wis., Ed. Zell, pastor. Speakers: W. Fuhlbrgge, T. Uetzmann. Offering: \$28.00.

Mound City, So. Dak., St. Paul's Church, E. Schaller, pastor. Speakers: Prof. A. Schaller, E. Sauer. Offering: \$108.01.

Gresham, Nebr., St. Paul's Church, Wm. P. Holzhausen, pastor. Speakers: W. Krenke, W. Wietzke, H. H. Spaude. Offering: \$130.22.

Danube, Minn., St. Matthew's Church, A. W. Blauert, pastor. Speakers: R. Heidmann, R. J. Palmer. Offering: \$252.26.

Tomah, Wis., St. Paul's Church, J. G. Glaeser, pastor. Speakers: Martin Nommensen, C. Gutekunst. Offering: \$512.50.

Lowell, Wis., Salem Church, O. W. Koch, pastor. Speakers: I. M. Brackebusch, M. Drewes, M. N. Carter. Offering: \$229.00.

Hortonville, Wis., Bethlehem Church, G. E. Boettcher, pastor. Speakers: Theo. Thurow, Gerh. Redlin. Offering: \$117.79.

Chaseburg, Wis., St. Peter's Church, E. H. Palechek, pastor. Speakers: F. Ehlert, F. Gilbert, A. Werr, Theo. Mueller. Offering: \$258.17.

Bloomer, Wis., General Joint Parish, J. F. Henning, pastor. Speakers: J. F. Henning, S. Rathke, E. E. Prenzlou. Offering: \$104.00.

Town Little Falls, Wis., Friedens Church, Theo. H. Mahnke, pastor. Speakers: A. Berg, P. Froehlke. Offering: \$35.00.

North Freedom, Wis., St. Paul's Church, Gustav Vater, pastor. Speakers: Cand. L. C. Vater, H. Geiger. Offering: \$71.55.

Vesta, Minn., St. John's Church, Karl Brickmann, pastor. Speakers: Karl Brickmann, Paul Spaude. Offering: \$77.18.

Johnson Creek, Wis., Immanuel Church, A. W. Paap, pastor. Speakers: O. Kuhlou, G. Fischer. Offering: \$232.00.

Scio, Mich., Salem Church, P. Schulz, pastor. Speakers: A. Kehrberg, H. Heyn, F. Stern. Offering: \$649.55.

West Salem, Wis., Christ Church, J. H. Schwartz, pastor. Speakers: L. Witte, R. Mueller, J. Gamm. Offering: \$206.14.

Fox Lake, Wis., St. John's Church, A. Dasler, pastor. Speakers: A. Paetz, B. Bernthal, T. Redlin. Offering: \$68.35.

Bowdle, So. Dak., St. John's Church, Paul G. Albrecht, pastor. Speakers: Prof. E. H. Sauer, Prof. A. Schaller, Rev. E. Schaller. Offering: \$145.39.

SOUTH EAST WISCONSIN DISTRICT

Rev. Carl Bast, St. John's Congregation, Good Hope, Collection for Finance \$1.25; E. M. C. (third installment) \$26.50; total	27.75
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during June for General Institutions \$25.00, General Support \$28.99; Collection for E. M. C. (fifth installment) \$100.00; total	153.99
Rev. E. R. Blakewell, Epiphany Congregation, Racine, Pentecost Offering for General Mission \$11.35; Collection for E. M. C. \$30.75; total	42.10
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Tp. Herman, Collection for Every Member Cavanaugh	124.10
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during June for General Fund \$183.60, Lutheran High School \$18.00, Lutheran Children's Home \$25.00; total	226.60
Rev. Martin L. Buenger, Trinity Congregation, Caledonia, Lenten and Easter Offering for General Fund \$88.35; Pentecost Offering for General Fund \$35.75; total	124.10
Rev. P. Burkholz, Sr., St. John's Congregation, Mequon, Collection for E. M. C.	18.00
Rev. R. Deffner, Zion's Congregation, Phoenix, Arizona, Collection for E. M. C.	174.85

Rev. E. Lochner, Dorr	15.15
Rev. W. Westendorf, Dowagiac	9.55
Rev. J. Roekle, Allegan	11.09
Rev. A. Fischer, Tittabawassee	16.65
Rev. W. Voss, Tawas City	187.09
Rev. J. Zink, Bay City	32.40
Rev. G. Wacker, Pigeon	40.00
Rev. C. Leyrer, St. Louis	26.10
Rev. A. W. Hueschen, Owosso	45.85
Rev. M. Haase, South Haven	34.80
Rev. A. Hoenecke, Muskegon Heights	3.92
Rev. J. Gauss, Jenera, O.	104.17
Rev. O. and O. J. Eckert, Saginaw	109.94
Rev. A. Lederer, Saline	3.48
Rev. J. Roekle, Allegan	10.33
Rev. G. Ehnis, Monroe	33.00
Rev. H. Hoenecke, Sturgis	85.37
Rev. W. Weissgerber, Lansing	11.93
Rev. H. Zapf, Monroe	22.50
Rev. M. Schroeder, Bay City	.80
Rev. G. Schmelzer, New Salem, Sebawaing	8.80
Rev. M. Schroeder, Bay City	56.17
Rev. M. Schroeder, Bay City	2.50
Rev. G. F. Albrecht, Kawkawlin	13.10
Rev. J. Zink, Bay City	13.40
Rev. H. Engel, Chesaning	11.25
Rev. L. Kaesmeyer, Frankenmuth	69.45
Total	\$1,524.61

Every-Member Canvass

Rev. E. Lochner, Hopkins	77.75
Rev. A. Fischer, Tittabawassee	23.00
Rev. G. Ehnis, Monroe	40.00
Rev. C. Leyrer, St. Louis	70.50
Rev. O. Sonnemann, Sodus	23.00
Rev. E. Rupp, Manistee	94.50
Rev. E. Rupp, Batcheller	52.00
Rev. F. and K. Krauss, Lansing	400.00
Rev. R. Koch, Waterloo	48.00
Rev. J. Gauss, Jenera, O.	301.75
Rev. E. Lochner, Dorr	43.00
Rev. O. Peters, Wayne	269.00
Rev. R. Timmel, Toledo	105.00
Rev. G. Schmelzer, St. John's, Sebawaing	52.50
Rev. O. and O. J. Eckert, Saginaw	244.75
Rev. C. Binhammer, Clare	26.00
Rev. A. Wacker, Detroit	25.00
Rev. O. Frey, Saginaw	36.00
St. John's Congregation, Frankenmuth	5.00
Rev. L. Meyer, Sterling	11.00
Rev. A. Hoenecke, Muskegon Heights	58.80
Rev. O. Peters, Livonia	20.00
Rev. M. Haase, South Haven	94.50
Rev. E. Kasischke, Greenwood	44.50
Rev. P. Schulz, Scio	103.00
Rev. D. Metzger, Remus	8.00
Rev. R. Koch, Waterloo	10.00
Rev. C. Leyrer, St. Louis	54.00
Rev. A. Lederer, Saline	172.16
Rev. W. Weissgerber, Lansing	29.50
Rev. G. Schmelzer, New Salem, Sebawaing	11.00
Rev. Aug. Kehrberg, Zilwaukee	38.50
Rev. R. Koch, Waterloo	45.00
Rev. E. Lochner, Hopkins	83.25
Rev. E. Lochner, Dorr	52.00
Rev. F. and K. Krauss, Lansing	800.00
Rev. H. Allwardt, Detroit	148.00
Rev. E. Rupp, Manistee	54.00
Rev. H. Zapf, Monroe	300.00
Rev. J. Roekle, Allegan	85.50
Rev. H. Richter, Detroit	35.00
Rev. L. Meyer, Sterling	12.00
Rev. A. Fischer, Tittabawassee	31.50
Rev. C. Binhammer, Clare	25.00
Rev. O. Frey, Saginaw	20.00
Rev. W. Voss, Tawas City, after deduction of \$7.50 Expense	288.50
Rev. D. Rohda, Flint	170.00
Rev. J. Zink, Bay City	65.25
Rev. G. Wacker, Pigeon	43.40
Rev. G. Ehnis, Monroe	104.00
Rev. W. Westendorf, Dowagiac	50.00
Rev. M. Schroeder, Bay City	100.00

Rev. P. Schulz, Scio	283.50
Rev. R. Koch, Waterloo	22.50
Rev. E. Rupp, Batcheller	21.00
Rev. E. Kasischke, Greenwood	61.00
Rev. E. Kasischke, Mayville	35.00
Rev. E. Kasischke, Silverwood	3.50
Rev. O. Peters, Wayne	106.00
Rev. A. W. Hueschen, Owosso	215.00
Rev. M. Haase, South Haven	45.25
St. John's Congregation, Frankenmuth	38.00
Rev. H. Heyn, Detroit	240.00
Rev. C. Schmelzer, Riga, after deduction of \$7.41 Expense	80.09
Rev. A. Hoenecke, Muskegon Heights	44.90
Rev. O. and O. J. Eckert, Saginaw	280.45
Rev. F. and K. Krauss, Lansing	100.00
Rev. O. Peters, Livonia	42.00
Rev. A. Lederer, Saline	182.00
Rev. J. Roekle, Allegan	53.00
Rev. G. Ehnis, Monroe	11.00
Rev. C. Binhammer, Clare	20.00
Rev. H. C. Haase, Benton Harbor	220.00
Rev. J. Nicolai, Adrian	1,000.00
Rev. B. Westendorf, Flint	200.00
Rev. W. Weissgerber, Lansing	10.50
Rev. C. Leyrer, St. Louis	40.50
Rev. G. Schmelzer, New Salem, Sebawaing	22.00
Rev. O. Sonnemann, Sodus	25.50
Rev. L. Meyer, Sterling	12.00
Rev. E. Kasischke, Greenwood	35.50
Rev. E. Rupp, Manistee	10.00
Rev. H. C. Haase, Benton Harbor	85.00
Rev. Aug. Kehrberg, Zilwaukee	3.00
Rev. E. Kasischke, Mayville	7.00
Rev. M. Schroeder, Bay City	42.00
Rev. O. Sonnemann, Sodus	200.00
Rev. G. F. Albrecht, Kawkawlin	36.00
Rev. J. Zink, Bay City	75.00
Rev. D. Metzger, Broomfield	11.65
Rev. D. Metzger, Remus	32.00
Rev. H. Engel, Chesaning	24.00

Total of Every-Member Canvass Received in May and June\$9,079.95

Every-Member Canvass Coll. previously acknowledged \$10,927.16
E. WENK, Cashier.

MINNESOTA DISTRICT

July, 1932

Rev. W. G. Voigt, Acoma, General Support	\$ 45.30
Rev. R. Polzin, Alma City, Home for Aged, Belle Plaine \$5.00, General Support \$25.00, Student Support \$5.00, General Fund \$31.76; total	66.76
Rev. O. P. Medenwald, Amery, Wis., E. M. C.	6.00
Rev. Wm. Franzmann, Baytown, General Support	10.53
Rev. Theo. Haar, Bear Valley, Educational Institutions \$15.00, Missions \$33.00; total	48.00
Rev. Theo. Haar, Bear Valley, Synodic Administration \$10.00, General Missions \$14.00; total	24.00
Rev. W. P. Sauer, Buffalo, Home for Aged \$3.09, Home Mission \$25.00	28.09
Rev. W. P. Sauer, Buffalo, E. M. C.	200.92
Rev. W. P. Sauer, Buffalo, St. John's Y. P. Society, E. M. C.	12.50
Rev. W. P. Sauer, Muffalo, E. M. C.	31.95
Rev. G. F. Zimmermann, Cady, E. M. C. \$29.50, Indian Mission \$40.00, Negro Mission \$17.53, Brazil, S. A. Mission, Collection by Rev. Edward Dicke \$10.75; total	97.78
Rev. R. Jeske, Caledonia, General Missions \$174.00, E. M. C. \$170.50; total	344.50
Rev. W. P. Sauer, Crawford's Lake, E. M. C.	27.00
Rev. W. P. Sauer, Crawford's Lake, Trinity Y. P. Society, E. M. C.	12.50
Rev. W. P. Sauer, Crawford's Lake, E. M. C.	5.00
Rev. E. H. Bruns, Delano, Home Mission	145.44
Rev. E. H. Bruns, Delano, Home for Aged \$3.00, Memorial Wreath from Ladies' Aid in memory of Mrs. Minnie Ziebarth \$5.00, Memorial Wreath from Ladies' Aid in memory of Mr. Schlaegel; total	8.00
Rev. E. H. Bruns, Delano, E. M. C.	37.40
Rev. R. F. Schroeder, Dexter, Finance	11.99

Rev. R. F. Schroeder, Dexter, General Administration \$38.73, Dr. Martin Luther College \$25.00, Indian Mission \$25.00, Negro Mission \$25.00; total	113.73	memory of Herbert Gehrke for Lutheran Children's Friend Society \$1.00; total	19.00
Rev. L. W. Meyer, E. Farmington, Negro Mission \$11.00, E. M. C. \$170.65; total	181.65	Rev. A. Eickmann, Nodine, General Institutions \$42.00, Negro Mission \$10.00; total	52.00
Rev. L. W. Meyer, E. Farmington, E. M. C.	106.00	Rev. A. Eickmann, Nodine, E. M. C.	103.50
Rev. C. J. Schrader, Echo, General Administration \$4.50, Indian Mission \$15.00, Home Mission \$15.00, Negro Mission \$15.00, Poland Mission \$5.50, Twin City \$15.00, University Student of Minnesota \$5.50; total	75.50	Rev. R. A. Haase, North Mankato, E. M. C.	59.00
Rev. H. A. Scherf, Eden, Negro Mission \$34.00, Home Mission \$100.00; total	134.00	Rev. R. C. Ave Lallemand, North St. Paul, E. M. C.	189.00
Rev. G. F. Zimmermann, Elmwood, Home for Aged, Wauwatosa	5.00	Rev. M. C. Kunde, Oronoco, E. M. C.	53.50
Rev. Carl C. Kuske, Emmet, E. M. C.	5.00	Rev. M. C. Kunde, Oronoco, Indian Mission \$5.00, Negro Mission \$5.00, Home Mission \$15.79, Poland Mission \$5.00, Madison Student Mission \$4.00; total	34.79
Rev. Carl C. Kuske, Emmet, Indian Mission	2.50	Rev. W. C. Nickels, Pelican Lake, E. M. C. \$120.25, General Fund \$28.05	148.30
Rev. P. Gedicke, Essig, E. M. C. \$19.00, Dr. Martin Luther College \$40.00, Home Mission \$33.00, General Support \$5.00; total	97.00	Rev. M. C. Kunde, Pine Island, E. M. C.	39.00
Rev. Carl C. Kuske, Flora, Indian Mission \$10.00, Negro Mission \$15.00, Home Mission \$30.00, Poland Mission \$5.00, Twin City \$3.47; total	63.47	Rev. Edw. A. Birkholz, Redwood Falls, Home for Aged	23.97
Rev. Carl C. Kuske, Flora, E. M. C.	7.30	Rev. H. C. Nitz, Rockford, Church Extension Fund, in memory of Orval Schleif	2.00
Rev. Karl A. Nolting, Frontenac, Synodic Administration \$10.00, Supervision and P. and P \$5.00, General Institutions \$5.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College, \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Home for Aged \$5.00, General Missions \$5.00, Indian Mission \$10.00, Home Mission \$35.00, Negro Mission \$15.00, Poland Mission \$10.00, Madison Student \$5.00, Student Support \$5.00, General Support \$6.53; total	151.53	Rev. H. C. Nitz, Rockford, E. M. C.	32.00
Rev. Henry Boettcher, Gibbon, E. M. C.	289.50	Rev. A. C. Haase, St. Paul, General Administration \$20.00, General Institutions \$75.66, Home Mission \$67.65, Memorial Wreath from relatives and friends of D. Schierenbeck for Bethesda Home, Watertown, Wis., \$30.00, Ladies' Aid for Twin City Mission \$5.00; total	198.31
Rev. T. E. Kock, Goodhue, E. M. C.	5.00	Rev. Carl F. Bolle, St. Paul, E. M. C.	70.50
Rev. T. E. Kock, Goodhue, General Mission \$14.90, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$50.00; total	84.90	Rev. G. Theo. Albrecht, St. Peter, General Support	26.20
Rev. F. W. Weindorf, Grace Goodhue, Indian Mission \$20.00, Negro Mission \$20.00, Home Mission \$38.30; total	78.30	Rev. G. Theo. Albrecht, St. Peter, E. M. C.	96.75
Rev. F. W. Weindorf, St. John's, Goodhue, General Missions	15.22	Rev. R. Schierenbeck, Sanborn, General Support \$68.00, E. M. C. \$308.00; total	376.00
Rev. F. W. Weindorf, St. John's, Goodhue, E. M. C.	51.00	Rev. G. Schuetze, Seaforth, Dr. Martin Luther College \$6.10, Synodical Reports \$1.55; total	7.65
Rev. A. Jul. Dysterheft, Helen, E. M. C.	217.00	Rev. G. R. Schuetze, Sheridan, E. M. C. \$30.00, Indian Mission \$20.00, Negro Mission \$20.00, Home Mission \$26.50; total	96.50
Rev. E. G. Hertler, Hokah, General Support \$2.00; E. M. C. \$11.00; total	13.00	Rev. O. K. Netzke, Smith's Mill, E. M. C.	50.00
Rev. W. J. Schulze, Hutchinson, Home Mission, Minnesota District	57.00	Rev. O. K. Netzke, Smith's Mill, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$51.51, Madison Student Mission \$5.00; total	76.51
Rev. A. Martens, Island Lake, General Mission \$10.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$11.30; total	41.30	Rev. J. W. F. Pieper, Stillwater, General Administration \$128.00, General Institutions \$64.00; total	192.00
Rev. M. J. Wehausen, Johnson, Indian Mission \$50.00, Negro Mission \$50.00, Home Mission \$30.00; total	130.00	Rev. A. Martens, Tyler, Poland Mission	6.60
Rev. M. J. Wehausen, Johnson, General Mission \$7.00, Indian Mission \$27.35, E. M. C. \$11.00; total	45.35	Rev. R. Jeske, Union, E. M. C. \$4.00, General Mission \$44.00, General Support from J. Zibrowski \$14.45; total	62.45
Rev. E. G. Hertler, La Crescent, General Adm. \$5.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, General Missions \$90.00, Student Support \$10.00, General Support \$10.00, E. M. C. \$137.50; total	282.50	Rev. Paul W. Spaude, Verdi, General Support	37.68
Rev. Karl J. Plocher, Litchfield, E. M. C.	35.50	Rev. E. G. Fritz, Wellington, E. M. C.	30.50
Rev. W. P. Haar, Loretto, E. M. C.	284.00	Rev. E. G. Fritz, Wellington, General Institutions \$50.00, Indian Mission \$25.00, Negro Mission \$15.00, Home Mission \$50.00; total	140.00
Rev. J. Weiss, Lynn, E. M. C.	109.75	Rev. Karl A. Nolting, West Florence, Synodic Administration \$10.00, General Administration \$10.00, Supervision \$5.00, Finance \$5.00, General Institutions \$5.00, Theological Seminary \$5.00, Northwestern College \$5.00, D. M. L. C. \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Home for Aged \$5.00, Indian Mission \$10.00, Home Mission \$35.00, Negro Mission \$15.00, Poland Mission \$10.00, Madison Student Mission \$5.00, Student Support \$5.00, General Support \$5.80; total	150.80
Rev. J. Weiss, Lynn, E. M. C.	37.00	Rev. A. W. Saremba, Weston, Home Mission	140.50
Rev. J. Weiss, Lynn, General Support	23.95	Rev. Aug. Sauer, Winfield, General Missions \$6.75, Indian Mission \$25.00, Negro Mission \$25.00, Home Mission \$25.00, Poland Mission \$5.00, Madison Student Mission \$5.00; total	91.75
Rev. O. K. Netzke, Madison Lake, E. M. C. \$5.00, Home Mission \$11.25; total	16.25	Rev. H. E. Lietzau, Woodbury, E. M. C.	87.00
Rev. M. J. Wehausen, Malta, Indian Mission	4.81	Rev. M. C. Michaels, Woodville, Wis., Indian Mission from Mrs. A. Behm \$10.00, Home Mission \$64.00; total	74.00
Rev. Theo. Haar, Mazepa, Educational Institutions \$25.00, Missions \$50.00; total	75.00	Rev. Paul E. Horn, Zumbrota, Educational Institutions \$100.00, Missions \$100.00, To Retire Bonds \$68.08; total	268.08
Rev. Theo. Haar, Mazepa, General Administration \$10.00, General Mission \$35.00; total	45.00	Total	\$7,822.61
Rev. Paul C. Dowidat, Minneapolis, E. M. C. \$375.00, Home Mission \$265.00; total	640.00	Every-Member Canvass	\$3,699.47
Rev. T. E. Kock, Minneola, E. M. C.	17.00	Budgetary	4,043.92
Rev. T. E. Kock, Minneola, General Mission \$12.10, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$50.00; total	82.10	Non-Budgetary	79.22
Rev. G. Hinnenthal, New Ulm, In memory of Mrs. Sophia Schwartz for Church Extension Fund \$9.00 and for Lutheran Children's Friend Society \$9.00; In		Total	\$7,822.61

H. R. KURTH,
District Treasurer.