

# 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 8:57.

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## THE GREAT GLORY OF THE LAW OF THE TEN COMMANDMENTS COMPARED TO THE STILL GREATER GLORY OF THE GOSPEL OF JESUS CHRIST

2 Corinthians 3:4-11

The holy law of the Ten Commandments has *great glory in itself*.

This law *curse*s, as we learn from Deuteronomy 27:26: "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen." — that means, so must it be, it cannot be otherwise.

This glory of the law is furthermore evidenced by *the manner* in which the holy lawgiver has promulgated it publicly from Mount Sinai amidst thundering and lightning, while a thick cloud was upon the mount, and the voice of a trumpet was exceeding loud, with the result that all the people *trembled*. — And Mount Sinai was altogether on a smoke, because the Lord had descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace; and the whole mount quaked greatly. — And the voice of the trumpet sounded long, and waxed louder and louder. And when the people saw it, they removed, and stood afar off. And they said unto Moses: "Speak thou with us, and we will hear, but let not God speak with us, lest we die." (See Exodus, chap. 20.)

*The glory of the holy law of God* is furthermore shown by *the effect* which the presence of Moses with the Almighty God had upon the face of Moses. For the skin of his face *shone*, so that the children of Israel could not steadfastly behold the face of Moses for the *glory* of his countenance. — This event of the shining of Moses' face was indeed very significant, not for its physical aspect, but because it had a wonderful *spiritual meaning*. And this hidden meaning was considered so important that the event was not only mentioned in the Old Testament, but was also referred to by the Holy Ghost in the writings of the Apostle Paul (2 Cor. 3:7). — And the object of this reference is that of demonstrating that the ministry of the law (that is the preaching thereof) has indeed a very important mission to perform. And this mission he describes, by saying that "*the letter* (v. 6) *killeth*" (meaning thereby the holy law of the commandments), — yea that it is to be preached and administered for "condemnation."

And that is emphatically God's object in having His holy law published and preached. Indeed, this is the hidden meaning of the outward fact that the children of Israel could not steadfastly behold the face of Moses for

*the glory of his countenance*. — In plain language, we are to learn that the preaching of the law of the Ten Commandments, even now and at all times, is to serve that one great and glorious purpose of *frightening and terrifying*.

For these several reasons we truthfully say according to the Scriptures that *the law of the Ten Commandments, and its preaching, has indeed great glory*.

But we furthermore say that *the Gospel of Jesus Christ has still greater glory*.

Although the preaching of the law is glorious in itself, in that it has a killing and frightening and condemning effect, — this is not the final aim and end which the Holy Ghost has in view with sinful mankind. There is a *still greater and more glorious kind of preaching* revealed by Him in His holy Word. And this is pointed out to us in that great saying which is found in John, chap. 1, 17: "*The law was given by Moses, but grace and truth came by Jesus Christ*"; and again Galatians 3:2: "*The law was our schoolmaster to bring us unto Christ, that we might be justified by faith*."

This same truth is plainly brought forth in the chapter referred to at the head of this article, where the Holy Spirit continues saying (2 Cor. 3:9-11): "*For if the ministration of condemnation*" (that is the preaching of the law) "*be glory, much more doth the ministration of righteousness*" (that is the preaching of the Gospel) "*excel in glory*."

"*For even that which was made glorious*" (i. e., the law) "*had no glory in this respect*" (that is the glory of the law is overshadowed) "*by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious*," — which is to say that when the law-preaching has attained its desired effect, then the preaching of the Gospel is *to reign supreme*.

And thus by the means of *both*, the law and the Gospel, the Holy Ghost intends to bring about the regeneration of the heart, which in the language of the Bible is also called *repentance*.

In common language the word "repent" means to feel sorry for what you have done, but in Holy Scripture the word *repentance* refers to the complete change of heart, which is brought about by the Holy Spirit *through his twofold word, the Law and the Gospel*.

When, and at which moment, this regeneration is accomplished, is not for us to decide. Christ says (John 3:8): "The wind bloweth where it listeth, and thou

hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the spirit."

To the natural, ungenerated human beings, as to the Jews, the veil of Moses, when Moses is read, is upon their heart, and their minds are blinded, with the result that they can not see the *great glory of the law*, nor its great purpose to *prepare* them for the *still greater glory of the Gospel*. Nevertheless when they "shall turn to the Lord, the veil shall be taken away" (2 Cor. 3: 16). The natural man by his human reasoning looks upon the law, as upon the means to salvation. This is contrary to God's revelation, as we have seen.

*Application.*—Now then, dear reader, examine yourself whether the veil of Moses is still upon your heart and mind, or whether indeed the holy law of God has already accomplished its glorious purpose.

If you are of a broken and contrite, crushed spirit; if you are in extreme excruciating pain, in sorrow and battle of soul, in agony, hopeless, shattered, despising self, in misery, perhaps entertain thoughts of suicide; if you abhor yourself as Job did; if you say with Peter: Depart from me, Lord, for I am a sinful man; if you say with David: My bones wax old through my roaring all day long; — if you behold yourself alongside of the Holy Son of God and you find your conscience flames lashed to fury; if you see your abject unworthiness, your sin, over against the sinlessness of Jesus, and it is hell for you; if so, be of good cheer! *The Almighty God has gripped you*, so to speak. The holy law of God has accomplished its glorious effect. Do not resist the Holy Ghost who speaks to you also through His holy law of the Ten Commandments, and who is willing to lead you to repentance. And though your heart be of stone, He can soften it by *His holy Gospel, assuring you that "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."* It is His promise (Ezekiel 11: 19): "*I will take the stony heart out of their flesh, and will give them a heart of flesh.*" — "*The blood of Jesus Christ cleanseth us from all sin.*" — "*Believe on the Lord Jesus Christ, and thou art saved.*" — Oh great goodness of God, that would thus lead you to repentance!

Chr. Sauer.

#### COMMENTS

The Mexican Troubles of the Pope have taken on new life from the Pope's addressing an encyclical to the faithful in Mexico. In this encyclical the pontiff bewails the fact of the Mexican government's stand against the church, in that this government with the full consent of the people, it seems, had restricted not only the power of the clergy but also dictated the limited number of priests to be allowed in the land. The holy Father proclaimed this as an act of oppression and tyranny. The result was prompt indignation at the Pope's as-

sumption in daring to blame the Mexican government and people.

The immediate result was a resolution presented by the chamber of deputies to President Abelardo Rodriguez, calling upon this head of the state to expel the papal legate Archbishop Leopoldo Ruiz y Flores from the country as a "pernicious foreigner," according to news dispatches from Mexico City in the Chicago Tribune.

The archbishop is a native citizen of Mexico, but deputies alleged, he had lost his citizenship by serving a foreign government, and the reference was to the Vatican.

It seems that the deputies resented the encyclical as a very rude, unjustified attack made by the government of the papal state upon the Mexican commonwealth. Later developments are, that the President of Mexico acted swiftly and energetically by sending the papal legate and archbishop over the line to the north by means of an airship into the United States.

However harsh the methods of the Mexican government may appear to us, it is yet to be remarked that its speedy resentment was based upon the fact that the Pope is the head of a foreign political state. It is no one's fault but his own, when the public utterances of His Holiness as the head of all Christendom in the cure of souls, as he claims, cannot be separated from his position as the temporal ruler of a state. In the land of refuge, in our land of religious liberty, the papal legate will be allowed to remain without being regarded as the subject of a foreign power to which he has sworn allegiance in all things temporal as well as religious. We have had the edifying spectacle lately of our President officiating at the dedication of Cardinal James Gibbons' statue. Possibly our experience with the hierarchy of Rome in the domineering behavior of its priests does not match that of our southern neighbor Mexico. By not heeding the temper of the Mexican people or by his stubbornness in maintaining his claims, the Pope has created his own difficulties in this new crisis. Z.

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"Intellectual Freedom" During the late campaign the question of "intellectual freedom" received considerable attention, as Mr. John B. Chapple, the conservative Republican nominee for senator, in his speeches is said to have charged the University of Wisconsin with fostering atheism, radicalism and immorality.

After the primary it appeared that the tenth ward of the city of Madison, a ward in which many university professors have their home, went two to one for Mr. Chapple.

According to the Milwaukee Journal, the Daily Cardinal accused the professors who voted for this candidate with having betrayed their own school,

declaring: "Chapple has merely taken his cue from the intellectual fascists within the university faculty, who themselves would suppress freedom of thought. . . . No one who has voted for Chapple, no one who sympathizes with his views on restriction of intellectual freedom has any right to be called a loyal teacher or student, as the case may be, of the University of Wisconsin."

To us this looks like a bit of inconsistency on the part of the advocates of "intellectual freedom." They want to be free to think as they please, to voice their thoughts and, as is only natural, to carry their conviction into practice. In this instance, they believe that the University cannot serve its purpose if it does not leave its professors free to express in the class room any and every opinion they may happen to hold. And they want to see the University conducted according to this their belief.

Now, the professors who voted for Mr. Chapple have apparently also done some thinking and, if the Cardinal interprets their vote correctly, have arrived at the conclusion that the University would serve society far better if there were at least some restrictions as to what may be taught in the institution and expressed their conviction at the polls. For this they are criticized most severely and declared traitors to their school.

So thought is to be restricted after all, namely in this manner: Reject, if you will, the revelation of Almighty God, defy his law, yes, deny his very existence — but do not dare to differ with the advocates of "intellectual freedom." The present Russia furnishes us an interesting example of the natural man's interpretation of the doctrine of freedom of thought.

Now, there is, in a certain sense, something like freedom of thought. In matters concerning which we have no revelation of God, man is free to exercise his reason. But when God has spoken, reason dare not presume to judge his words. Man must accept, believe, obey, no matter how strongly his natural reason would object. And for this God will hold him to account.

On the other hand, our reason is really never free. It is subject to our heart. We think more with the heart than we do with our intellect. When Adam and Eve took a stand for "intellectual freedom," they did this because they had withdrawn their confidence from God. The thinking of a believer will be dominated by his faith, that of the unbeliever, by his unbelief.

We stand for freedom of thought under God, freedom of conscience, that, as far as the laws of the state are concerned, every man can worship God according to the dictates of his conscience. We do not want to see force employed for the suppression of the thoughts of our fellow-citizens. Though we reprove unbelief and false belief in the name of God, we would

object to fining and imprisoning a man for his belief and doctrine.

But that does not include that we pay him a salary and provide heat and light, a lecture room for him. If the community refuses to do this for him, the liberalist certainly cannot complain that he is being restricted in his "intellectual freedom." Christians erect and support their own churches and schools, why should the atheist not be willing to do the same?

We admit that publicly owned educational institutions present a problem in this respect. Personally we are unable to see how they can be conducted to the satisfaction of all who are as tax-payers compelled to support them.

J. B.

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**Dr. Kieffer's Statistics** on the membership and growth of churches in America has been published lately in the Christian Herald. It may be of interest to cull a few of its figures.

Of the 59,268,764 members of religious bodies in the United States approximately 34,000,000 are Protestants and 20,000,000 are Catholics, 4,000,000 are members of Jewish congregations and 700,000 are Orthodox Catholics.

Virtually every large religious body in the country made membership gains between the government census of 1926 and Dr. Kieffer's survey for 1931. The highest gains were 1,507,825 for the Roman Catholic, 931,839 for the Baptists, and 911,274 for the Methodists. The total net gain was 4,743,049 between 1926 and 1931.

The 18 bodies of Baptists numbered 9,372,761, a gain of 931,839. The 19 bodies of Methodists showed a total gain of 911,274 and a total membership of 8,981,893.

The 17 bodies of Lutherans gained 262,265 members to place the total at 4,228,268.

The nine Presbyterian churches had a total membership of 2,695,009, a gain of 69,725. The Disciples of Christ gained 164,133, had a total of 1,975,442. The Protestant Episcopal church had 1,831,978 members, a decrease of 27,108. The combined Congregationalist and Christian churches had a total of 1,037,714, a gain of 43,223.

The total gain of the Latter Day Saints was 97,378, making a total membership of 703,939. The four bodies of the Reformed church had 570,931 members, a decrease of 46,620. The only figures available for the Church of Christ Scientist show 202,098 members in 1926.

A gain of 23,178 for a total membership 169,355 was registered by the five bodies of Adventists. The Salvation Army totalled 99,773, a gain of 25,005, the three bodies of the Moravians gained 7,711 for a total

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of 44,954; the Universalists had 49,773, a decrease of 5,184.

These are but a few of the figures taken from Dr. Kieffer's report as published in the daily press. They will suffice to give a rough estimate of the growth of the churches in America. Anyone so inclined can figure the percentages of growth for each church body for himself. Figures and statistics may be eloquent but they cannot tell the whole story. Z.

## THE EFFICIENT CHRISTIAN DAY SCHOOL

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

(Conclusion)

### Part III

What are the blessings of an efficient Christian day school? Before answering this question briefly, permit me to quote from the News Service: "When I look at the young men and women of the present generation," said a serious-minded business man, "I wonder what my youngster will be ten years hence." This quotation shows that a father is concerned about the future of his child. He has every reason to be. And there are many fathers and mothers that are concerned about the future of their children. There is no denying that there are agencies like newspapers, films, companions, and amusements that make an appeal which a young mind cannot withstand. What are parents to do? There is only one weapon to shield the youth of to-day, and that is the Word of God. And since the Christian school teaches the Word of God daily, the child should be better prepared to face the temptations of the world. Therefore I say, the Christian day school is a blessing, because it is an aid to God-fearing parents in bringing up their children to face the dangers of the world.

In the Christian day school the child hears and learns the Word of God daily; for as we stated before, the aim is to prepare the child not only to be a good

citizen in this world, but in the world to come. A writer in the News Service writes as follows, "When Christ said, 'Feed my lambs,' He did not mean that we should starve them down to the skin and bones, by feeding them only once a week. He wants His lambs fed well. He wants His children to be instructed diligently in the blessed truths of religion." By daily instruction the child will get a deeper knowledge of his God, of his salvation, and his faith will be strengthened. What can we expect for the future of such children? We should expect that such children should be intelligent Christians and once become good members of their congregation. This means an inner growth of the congregation, and this kind of growth is referred to in the quotation from the News Service: "Dr. Pieper states that the thermometer of congregational life is in its endeavor to establish a Christian day school. So it is not the beautiful church building, not the smooth workings of the various church organizations, nor even the raising of the budget, that Dr. Pieper esteems as vital. The earnest endeavor to establish a Christian school measures the clinical thermometer of the church."

But another blessing. As our young people grow up and follow their occupations, they are often tempted and their faith is attacked and ridiculed. One well grounded in the Word of God and in faith is able to defend himself and confess his faith.

And now a closing thought. The congregations that are blessed with an efficient Christian day school are blessed with institutions that are the best means of bringing up the children in the nurture and admonition of the Lord. It cannot be denied that many congregations would like to have schools, but their membership is too small and they cannot open up a school. Such congregations should be given the necessary aid by their brethren that also they have the opportunity to give their children a Christian training. God has blessed our Synod in so far that teachers are available. There was a time when the cry for teachers came from many congregations. We have them; they are ready to go into the mission fields. In some instances a pastor serves only a small congregation. He has only to preach a sermon on a Sunday. I believe that a pastor could do much more effective work in the congregation if he would himself open a school and teach it. In these turbulent times it would not only benefit the youth of the congregation, but also the pastor himself. Where a pastor is put in charge of a mission congregation, he should be prevailed upon to teach school.

May God in His grace and long-suffering bless and protect our Christian day schools, make them more efficient, that our youth will be strengthened and become steadfast in faith, until they are taken from this vale of tears into heaven. R. M. Albrecht.

## THE BOOK OF MALACHI APPLIED TO OUR CONGREGATIONS

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

By Pastor Im. P. Frey

(Continued)

Malachi accused the Jews of robbing God because they withheld from Him the tithe, the tenth part of their income which He demanded in the law of Moses. In the New Testament God deals with us on a different basis. We are no longer under law but under grace. The law of tithing has been abrogated, abolished in the New Testament. God wants us to approach the question not on the basis of "have to" but "want to." He does not say to us with a stern countenance: So much you must give and no less. No, he appeals to our Christian spirit, our Christian love, our Christian gratitude. He sets before our eyes the Savior Jesus Christ, who poured out His divine blood for us on the cross, and lets Him say to us: "All this have I done for thee, what wilt thou do for me?" The New Testament knows no motive for Christian giving but that which the apostle sets forth in the words, "Ye know the grace of our Lord Jesus Christ that though he was rich yet for your sakes he became poor that ye through his poverty might be rich." All true Christian giving flows from the spirit which says, "The love of Christ constraineth us, for we thus judge that if one died for all, then were all dead and that he died for all that they which live should not henceforth live unto themselves but unto him that died for them and rose again." God has no delight in the gift into which the giver is shamed or which flows from a legalistic sense of duty. It is to be a freewill offering, a thankoffering to the Lord. Before we can give in the proper spirit to the Lord, we must, as Paul said of the Macedonians, first give ourselves to the Lord. God does not treat us as slaves or even as immature children who must be prodded with a stick and who will do no more than they are told to do, but puts the matter to us in man to man fashion, placing the confidence in us that after He has frankly set the case before us we shall consider it a privilege to respond, and therefore He does not come before us with definite demands of so many dollars or such and such a percentage of our income, but places the matter on an evangelical basis in the two words, "Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." If you begrudge the gift, if you cannot give cheerfully in Christ's name, then keep it in the devil's name. Before you can give money to the Lord, you must give yourself to the Lord. The love of Christ constrain you, the grace of the Lord Jesus Christ must move you. God wants nothing but freewill offerings.

But if that is the case, if every Christian can give as much or little as he wants to, will not the result be hap-

azard giving? Not if the givers are true Christians animated with the desire to do the will of the Lord and to carry on the work of the Kingdom. Though the law of tithing is no longer in force in the New Testament, though God does not tell us just how much of our income we should give, the Christian can easily figure out how much he should give. The amount of his gift should be determined by the need which is to be supplied or by the amount of money which is needed to carry on the Lord's work. If the Lord opens certain doors to us, if He brings to our attention opportunities for mission work and soul-saving, then we Christians should provide the necessary means, with everyone contributing his just and honest share. What that share is for the individual Christian depends on circumstances, especially the ability to give, for Paul writes (2 Cor. 8: 12f); "If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not, for I mean not that other men be eased and ye be burdened," and in the sixteenth chapter of the first epistle he writes, "Let everyone of you lay by him in store, as God hath prospered him." From this we see that though the New Testament no longer demands the tithe, it does stress proportionate giving, giving according to one's income. He expects the rich Christian to give more than the poor Christian. In practice it is the common experience that the poor give more than the rich, not only according to their income but in actual dollars and cents, because their faith is stronger and their love is greater, but that is not the way God has planned it, and the rich had better beware of salving their conscience with the excuse that it is entirely their own business how much they want to give. Let them rather see in it a danger signal and seriously ask themselves whether like the Jews in Malachi's time they are not robbing God. They may deceive their fellow-Christians as to the amount of their gifts and their ability to pay, but they cannot deceive God. The Lord is still standing over against the temple treasury to-day and observing the gifts as in the days of the poor widow who cast in all her living. When people do not give as God has prospered them or in proportion to their income, they are robbing God, which in its turn shows a lack of appreciation of the grace of God as revealed in the Lord and Savior Jesus Christ. If there were a willing mind, or if all of us gave as God has prospered us, the financial difficulties which beset us in our congregational and synodical work would never have arisen. There has been too much robbing God of that portion of our income which He claims as His due.

But Malachi not only charged the Jews of his day with neglecting to pay their tithes, that part of their income which was His due portion and therefore holy unto Him, but also with betraying a stingy and miserly spirit in the offerings which they brought to God's altar. Instead of bringing their best animals, the finest specimens from their flocks and herds they brought the runts and

cripples, which had little or no market value and therefore cost them little or nothing. They were to be sacrificed, but they were no sacrifices, for they cost them nothing. They never even missed them. Such offerings they considered good enough for the Lord of hosts. The good ones they kept for themselves and the left-overs, the worthless ones they gave to the Lord. Instead of putting God first or even on an equal basis with themselves, they put him last. They first looked out for themselves and God had to be satisfied with the rest. And that same spirit pervades much of our church membership to-day when it comes to giving to the poor, supporting the Lord's work in the local congregation and in the synod or church at large. It seems largely to be taken for granted that our own personal wants and needs and creature comforts have a prior claim over the needs of God's Kingdom. The idea seems to prevail one must provide first for the needs of oneself and family, and if there happens to be anything left, then God gets it. Many are shocked when they are told that money for the church and for mission work is entitled to a place in their budget as well as money for groceries, rent, clothes, etc. They think it a crime to give to the Lord when their own needs and the needs of their family are so great. And because that is the way many look at it, they fail to contribute anything for the upkeep of their congregation year after year, pleading inability to pay, and yet all the while they spend money on food, on clothing, on gasolene for necessary or unnecessary trips, to say nothing of parties, movies, and perhaps even dances. Is not that relegating God into the background or forcing Him into a secondary position as though His claims were less important? Is it not an insult to God to give Him only the left-overs when there happen to be left-overs? Is not that what the prophet calls robbing God? Does not the Savior say, "Seek ye first the kingdom of God"? And yet we dare to put Him last.

And that spirit is even more apparent when we apply it to our synodical work, the work of missions, the work of saving lost souls with the Gospel of Christ. For years our mission boards have lamented that many mission doors have been opened to them but that they could not enter them, that many fields white unto the harvest beckoned to them to send laborers into the harvest but that they could not respond because the membership of our Synod did not provide the necessary financial means. Though the carrying on of the missionary and soul-saving program of our Synod called for an average contribution of only a penny a day per communicant member of our Synod, even that was not forthcoming, but the Synod was steadily sinking deeper and deeper into debt. And was this due to the fact that the membership of our Synod was so poor that they could not contribute even that trifling sum? Is it not rather a fact that the average communicant member of our Synod could have contributed two and three times the sum without feeling a hardship or

even missing it? That was true at least in the days of prosperity when new cars, radios, fine furniture, etc., were bought without a strain on financial resources, and the same amount could doubtless be contributed to-day, though at a greater sacrifice in these days of depression, if, as the apostle puts it, there were first a willing mind. We spent dollars on ourselves and begrudged the Lord even the few pennies which He asked of us for the soul-saving work of the Synod. Like the Jews of old we tried to put God off with the runts and cripples, while fat and sleek animals grazed in our pastures. How applicable then are to us the words of Malachi, "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." Is it any wonder that God has forced the prevailing depression upon us after we in such a selfish, stingy, and miserly manner forced a depression upon the work of the kingdom. We have robbed God of the few gifts which He asked of us, what right have we to complain then that He is now making us pay for it by withholding some of the material enjoyments of life from us? Let us, then, repent of our sins and bring forth fruits meet for repentance. Let us also with respect to the grace of giving learn to put first things first. Let us not be haphazard in our giving. Let us not provide for our material wants, needs, comforts, and luxuries, and, as it were, trust to luck that when the next collection for the synodical work comes around we shall have something to put in. Let us give this work, which is so precious to the Lord and so necessary for the salvation of lost sinners, a place in our budget. The apostle Paul wrote to the Corinthians, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." The apostle advocated regular and systematic giving, so that there might be no lack of funds because of failure to make the necessary provisions in time. Where there is a willing mind, where hearts are constrained by the love of Christ, there will be no haphazard giving, but the givers will plan and administer their finances in such a way that the Kingdom of Christ may not suffer want.

Because the Jews of Malachi's day had robbed the Lord of hosts and embezzled their Master's goods a curse rested upon them, for the prophet said to them (3:9), "Ye are cursed with a curse, for ye have robbed me, even this whole nation." And what was the curse which rested upon them? Drought, crop failure, grasshopper scourge, famine, in short, a great business depression and hard times, such as we are experiencing to-day. They had tried to save on God's kingdom in order to have more money for themselves, but in doing so had put their money into "a bag with holes." Instead of being money ahead, they were money out, for "except the Lord build the house, they labor in vain that build it." Instead of being better off financially as a result of holding out on God,

they were on the brink of bankruptcy and were hard put to it to satisfy their most pressing needs. Because they had robbed God, God had smitten them with a curse. To try to save on God and His Kingdom is the poorest sort of economy and is bound to have disastrous consequences.

That is a lesson which we have learned, or at least should have learned in the hard school of experience in which we are now enrolled. The depression of Malachi's day has its striking parallel in our day. Not only are we living in a time of great business depression, which is resting upon our country and the entire world in general, but we of the Nebraska District have in a large measure also suffered from the particular plagues of drought and grasshopper destruction. Most of our fields in northern Nebraska and southwestern South Dakota produced little or nothing the past year. And though there is at present not so much prospect of drought, the grasshopper plague again threatens in many regions. The topic of the day, wherever men meet, is the cause of the depression and the remedy for it. But the real cause and the real remedy most people have thus far failed to recognize. They blame it on all manner of causes, but the real cause, which Malachi also indicates in the words quoted a moment ago, is revealed by Haggai in the words, "Ye looked for much, and, lo, it came to little and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house, therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit." We are laboring under a financial depression because we neglected the Lord's business and were concerned only about our own business, in other words, because we robbed God of His due. It does not pay to rob God, to enrich ourselves at the expense of the Lord's Kingdom, for be not deceived, God is not mocked. He is a great King, and will not forever tolerate such insults. Many church members labor under the delusion that they can rob God and get away with it, that they can withhold money which the Lord claims for the work of His Kingdom and profit by it. They do not seem to realize that the Lord can take from them forcibly the money which they do not give to him willingly, through crop failure, drought, grasshopper plagues, bank failures, destruction by the elements, doctor and hospital bills, unemployment, general business depression, and other means. They may not realize that God is punishing them for robbing Him, but that makes it all the worse, because it shows that they have not learned the lesson which God wanted to teach them in the school of affliction, in order to lead them to repentance. There is no blessing in the money which we withhold from God but a curse. It does not pay, however wise and shrewd it may seem from a business point of view. If we learn this lesson from the prevailing depression, then it will yet be a blessing to us.

(To be continued)

## SOCIAL ACTIVITIES

### Essay Read Before the Nebraska District Convention By Pastor G. L. Press and Printed By Resolution

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." In these few words we have Christ's own summary of the Church's one great duty. In a moment He would ascend up to heaven, not to dwell, visibly, again among His children. For three years He had wandered about the country, preaching and teaching, giving advice here, rebuking there, comforting the despondent, admonishing the sinner, pronouncing forgiveness to the repentant, and condemning the hypocrisy and self-righteousness of the Pharisee. And now after the completion of His mission, immediately ascending up to heaven, He gives His final command to those whom He had commissioned to advance that which He had established: "Go ye therefore and teach all nations." As if He would say, you have been My scholars these three years and this is what you have seen and heard: I have established the Gospel of salvation through my suffering and death, and have shown you how absolutely necessary the establishment of this Gospel was. You have seen sin and iniquity all about you, and the utter helplessness and impotency of even the greatest over against the power of this sin was apparent to you at every turn. Wherever we went men were encompassed by this power of sin and held in its vicelike grip. You saw the blind, the halt, the lame, those that were possessed with an evil spirit, others that were doomed to almost certain death by the loathsome disease of leprosy and none could find relief. There was no escape. But you beheld with your own eyes My power over sin. With one little word, spoken by Me, sin and its evil consequences was forced to vacate. But what you have seen and heard about sin and its consequences was only a small portion. The real consequence of sin is that most terrible of all conditions, eternal damnation. And that I have conquered and removed that, is what I want you to go out and preach, nothing more and nothing less. And that you be found faithful in this one thing is My one requirement. But woe unto anyone of you who on the Day of Judgment shall be weighed and found wanting in this respect, for "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." In other words, our one obligation as a Church is to present sin and grace, the one in all its terrible power and consequence, and the other in all its richness and fullness, again and again assuring the smitten and despondent sinners that, "Though their sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool."

And to whom we have this duty Christ expressly states in His summary: "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He foresaw some of the arguments that are, for

instance, to-day being brought against the apostle's injunction," bring your children up in the nurture and admonition of the Lord"; how the accepted standard of education and training would become one in which it was considered mental cruelty and oppression of the children to teach them all things whatsoever He had commanded, because by so doing their mental growth would be retarded and stunted and all opportunity for self-expression be destroyed; how parents would deny themselves everything, often resort to cheating, stealing, and other nefarious dealings in their mad desire to dress and educate their children in comparison with their contemporaries, but refuse to give any of their means, their time, and their gifts for these same children's spiritual growth and welfare; how a typical mother of that age would write to her spiritual advisor, Dr. S. Parkes Cadman, as quoted in the *Northwestern Lutheran*, December 23, 1928, page 403, that her children were attending an Episcopal Sunday School and there were taught "that the Bible is the Word of God, that it is infallible, and that it states only truth," and wondered if she were doing right, since now that she is grown and has learned to exercise her own reason, she finds that the Bible is full of contradictions, has awful edicts in the name of God, is woefully ignorant and realizes that her people did her a great injustice to teach her as a true book, a book so filled with ignorance and error; and how her advisor sympathizes with her "just complaints" and calls her training "an archaic type of obscurantism now rapidly fading away," and gives her this sop to pacify her and strengthen and fortify her for her arduous duties of a mother in regard to the souls of her children: "Why not approach it through the words of Jesus, making these the standard by which all the sacred writers are to be judged? In them you may discern the gradual unveiling of the divine mind through human experience of which Christ was the consummation. Thus study the Book and impart it to your children, showing them that even its darker phases but demonstrate its complete identification with the painful progress of the race in that knowledge which is eternal life." Again He foresaw how an older generation in the advanced seats of learning would come under the influence of those who think that "the destruction of faith in age-old conventions and accepted religious beliefs seems to be necessary to their program," as charged by a Mr. Harry Dahl of La Crosse, Wisconsin, a graduate of the University of Wisconsin. He says of this University further, how it is dominated by a small group of extremely modern intellectualists which group "fully conscious of its sheer intellectuality, brazenly teaches the boys and girls who come there in search of truth and knowledge that the so-called moralities and conventions of life are but the queer and eccentric and provincial customs of simple folks." (*Northwestern Lutheran*, April 24, 1932, page 134.) In fact He saw how all generations, children, adolescents, and adults would be influenced to believe that they were

not among those who needed the Gospel of reconciliation taught to them for their salvation. When we hear some of Seth Parker's aphorisms during his Sunday evening broadcasts or read them in print we understand why Jesus in His summary of all that the Church stood for, and should do, expressly stated this: "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and teach them to observe all things whatsoever I have commanded you." In the *Northwestern Lutheran*, January 17, 1932, page 20, we read this one: "When the time comes for the Lord ter call me home, and I go walking up the golden streets, if St. Peter turns ter the Lord and says, 'Here comes Seth Parker, a real good neighbor,' I think the Lord will look down and smile and I don't think he'll ask me the address of the church I come from or the color it was painted outside." By the thousands and millions can they be counted who hear these weekly broadcasts, and, from the amount of publicity they receive, it is very evident how generally approved are his remarks. But they are not what Jesus commanded His Church to teach when He said, "Teach them to observe all things whatsoever I have commanded you." To the contrary, say these disciples of the so-called newer and enlightened theology, we are doing just that which Christ commanded His Church and are getting away from man-made creeds, doctrines, practices, etc. But we ask Dr. Cadman who agrees that to teach the Bible as the infallible Word of God is "an archaic type of obscurantism which is rapidly fading away," and advises that one should go out from the Words of Jesus for a clear understanding, what he does then with such words as: "The Scripture cannot be broken," or, "They have Moses and the prophets, let them hear them," or, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me"? And Seth Parker we ask, if he sincerely believes his above aphorism, what then does the Lord mean when He says, "No man knoweth the Father, but by Me"?

The apostles understood what Jesus meant and clearly and fearlessly carried out His command but also saw what was coming in the future. Paul warns his pupil Timothy: "The time will come when they will not endure sound doctrine; but after their own lusts they shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables," 2 Timothy 4:3-4. And therefore he admonishes him and us: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:14-17.



And what has been the result of this modern preaching, of the new and better interpretation of the old Bible truths? Nothing but defections, nothing but the most alarming apostasy, people everywhere turning their backs upon the churches, so much so that the modernist of all modernists, Dr. Harry Emerson Fosdick, was recently moved to make a comparison between the religious life and activity of the forefathers and present-day Christians and had this to say among other things: "In comparison with the hard-headed candor and fearlessness with which the old theology faced the terrific facts of this world, our modernism often seems soft and lush and sentimental.

"We fair-weather modernists, with our too easy Gospel of God as a sentimental love, would better salute those old Christians. They did not blink the facts; instead they achieved a faith able to rise above the facts and carry off a spiritual victory in the face of them, and at their best, in the darkest hours that ever fell on human history, they stood like the houses built on rocks, that the rain, and the floods, and the winds could not shake." It is conservatively estimated that at least fifty per cent of our people are unchurched. And these unchurched are to be found in all strata of society from the poorest to the richest and the youngest to the oldest.

Now what to do, how to keep those that still are in the churches from falling away and how to bring many of those who have fallen away, or have never belonged, into the Church? A thorough study of cause and remedy has been made by many church bodies, by small groups of local churches, or by individual congregations. These investigators sought to determine: Why doesn't the working-man go to church, the business man, the capitalist; what is it that is keeping the young men and young women away, and why do the parents, if they do come, no longer bring their children? And when we look around at the various churches in our locality it seems that they have all come to the same conclusion, namely, that the people do not come to church because there isn't anything there to interest them and so in order to get them to come and stay after they do come, the churches must give them an outlet for their recreational and social ambitions and desires. It is well for us to give this a little thought and thus determine for ourselves whether or not in social activities in the church we are faithful to our calling, "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and teach them to observe all things whatsoever I have commanded."

(To be continued)

## FROM OUR CHURCH CIRCLES

### Notice

A very important meeting of the Board of Trustees will be held at the Republican Hotel, Milwaukee, on October 25, at 10:00 A. M. Any communications for the consideration of the Board should reach the undersigned prior to that date.

Paul Pieper, Chairman.

### Notice

If the article or acknowledgment you are looking for is not contained in this number, please be patient and look forward hopefully to our next number. G.

### New Ulm Delegate Conference

The New Ulm Delegate Conference will meet at Sanborn, Minn., on November 9, 1932, beginning at 9 A. M. Kindly announce with Pastor R. Schierenbeck in due season.

H. A. Scherf, Sec'y.

### Central Conference

The Central Conference will meet November 1 and 2, at Pardeeville, Rev. Alf. Engel, pastor.

Papers: P. Janke, The Mission Activity in the Home Church; E. Fredrich, Exeg. on Epistle to Titus; R. Wolff, The Relation of a Congregation to Synod; M. Raasch, a sermon; A. Dornfeld, Exegesis of a Psalm; J. Klingmann, Open Questions with special consideration of the Chicago Theses.

Confession address: Kleinke, Dasler.

Sermon: E. A. Pankow, Jahnke.

Please announce in due time.

H. Geiger, Sec'y.

### Eastern Pastoral Conference

The Eastern Pastoral Conference will meet on October 25 and 26 at Milwaukee, Wis., Pastor A. F. Krueger, on Howard Ave., east of Howell Ave. First session 10:00 A. M. Tuesday. Communion service Tuesday evening.

Exegesis: P. Kneiske (G. Hoenecke); H. Wojahn (M. Rische).

Paper: J. Ruege.

Preachers: P. Burkholz (H. Gieschen).

A. Maaske, Sec'y.

### Joint Conference of Sheboygan and Manitowoc Counties

The Joint Conference of Sheboygan and Manitowoc Counties will meet, D. v., November 1 and 2 at New Fane with Pastor C. J. Gutekunst.

Essays: P. P. Grunwald, Zell, Kitzerow, Czamanske, Koeninger, Ave Lallemand, Heschke, C. Schulz, Kuether, Kaniess.

Sermon: Ramthun (Kuether).

Confessional: Gladosch (Zell).

New Fane is on highway S southwest of Cascade. Please announce your coming to the pastor loci, at R. 4, Campbellsport.

E. Kionka, Sec'y.

### Arizona Conference

The Arizona Conference will meet in Tucson, Ariz. (Pastor E. A. Sitz, 721 North Second Avenue), from October 25 to 27.

Papers: "Revelation," F. Uplegger; "Jesus, the Master," Sitz; "Outline Course of Study in Geography," concluded, Rosin; "Titus," exegetical, A. Uplegger; "Outline Course of Bible Reading," F. Uplegger; "Last Discourse of Jesus," John 14: 15 and 16, Knoll; "Sermons in Acts, Guenther; Mission Biography, Nieman; "Livingston," Mission Biography, Steih; "Apparent Discrepancy Between God's Love and His Visitations," Behn; "Outline of Hebrews," Sitz.  
P. Behn, Sec'y.

**Red Wing Pastoral Conference**

The Red Wing Pastoral Conference will meet in Zumbrota, Minn. (Rev. P. Horn), on October 25, 9:30 A. M.

Communion Service: 11:15 A. M.  
Confessional Address: W. Haar, Sr.  
E. G. Hertler, Sec'y.

**St. Croix Delegate Conference**

The St. Croix Delegate Conference meets at Town Baytown, Minn., October 25-26.

Essays: Church and State, Rev. J. W. F. Pieper; The Christian Home, Rev. Wm. Franzmann; The Church Year, Rev. E. Penk.

Sermon: Rev. M. Michaels (Rev. J. Pieper).  
Confessional: Rev. J. Plocher (Rev. J. Pieper).  
The first session begins at 10:00 A. M.

Please register with Pastor Wm. Franzmann, and state whether or not night lodging is desired.  
H. E. Lietzau, Sec'y.

**Michigan State Teachers' Conference**

The Michigan State Teachers' Conference will meet, God willing, at Saginaw, Mich., in the congregation of Rev. Eckert. Sessions will begin Wednesday morning, November 9, and continue till the following Friday noon.

**Practical Lessons**

1. Eighth Commandment.....Rev. Fischer
2. Offering of Isaac.....Rev. W. Voss
3. A Mighty Fortress.....A. Wandersee
4. A Parable — Grades 5-8.....Rev. C. J. Kionka
5. The First Petition.....E. Kirschke
6. Jesus Blesses Little Children.....Miss E. Gehm
7. Reduction to Higher and Lower Denominations.....  
.....W. Stindt
8. Introduction of Percentage.....W. Baelte
9. A Trip Across the Sahara.....Miss M. Engel
10. A Picture Study—Grades 1-4.....Miss E. Wassman
11. Hygiene Lesson—Grades 5-6 or 7-8.....J. Gehm
12. Purchase of Louisiana.....L. Luedke
13. Recognition of a Sentence—Grades 5-6.....Miss Herzog
14. Asia — General.....Miss I. Zarling

**Theoretical Work**

1. History and Discussion of Hymn....Rev. A. Westendorf
2. A Topic chosen by a Professor from Lutheran Seminary at Saginaw.
3. Panics — Depression.....A. Wandersee

**Substitute Lessons**

1. A Reading Lesson—Grades 7-8.....P. Mehnert
2. Benjamin Franklin—Grades 3-4.....Miss H. Oswald
3. The Constitutional Convention.....A. G. Piehl
4. Luther at the Diet of Worms.....Wm. Woltmann

**Theoretic**

1. Welchen Anteil hat der Lehrer an der Vorbereitung der Konfirmanden.....Rev. P. Schulz

Please register early with Rev. O. J. Eckert, 722 Ames St., Saginaw, W. S., Michigan.

Wm. Woltmann, Sec'y.

**Wisconsin State Teachers' Conference**

The Wisconsin State Teachers' Conference will be held at West Bend, Wis., on November 3 and 4, 1932.

**Thursday A. M.**

- 9:00 Opening Exercises and Address by the Chairman, L. Serrahn.

**Sectional Meetings**

- Group One — Lower Grades
- 9:30—10:10 Joseph and his brothers (1 and 2).....  
.....Viola Oetjen  
Substitute: Luther's Childhood (3 and 4)  
.....Louise DeJung
- 10:10—10:50 Lesson in Hygiene.....Harriet Dessauer  
Substitute: Busy Work (Thanksgiving)  
(1 and 2) .....Gertrude Gieschen
- Group Two — Upper Grades
- 9:30—10:15 John Wycliffe (7 and 8).....E. Bradtke  
Substitute: Early Life of St. Paul (to time  
of conversion) .....F. W. Meyer
- 10:15—11:00 Diagramming .....G. Glaeser  
Substitute: Latitude (5 and 6) ....Theo. Lau
- Group Three — Mixed School
- 9:30—10:15 Catechism: Third Commandment .....  
.....M. Garbrecht  
Substitute: Psalm 121.....O. Boerneke
- 10:15—11:00 Lungs .....E. Rolloff  
Substitute: Story of a Loaf of Bread ....  
.....Mrs. Marie Sievert

**Thursday P. M. — Joint Meeting**

- 1:45— 3:00 What is Character? Is it hereditary?....  
.....Rev. A. Ackermann  
Substitute: Junior High School.....  
.....Prof. Paul Gieschen
- 3:00— 3:10 Humor in der Schule .....Wm. Prah
- 3:10— 4:00 Choir Rehearsal

**Friday A. M.**

- 9:15—10:45 Round Table Discussion
- Upper Grades
1. Graduation Exercises .....  
.....Leader: Rev. Luther Voss  
Substitute: Playground Supervision ....  
.....Leader: Chr. Heine
2. Problems of a Choir Director .....  
.....Leader: S. Bergemann  
Substitute: Problems of the Organist ....  
.....Leader: Prof. W. Manthey
- Mixed School
1. School Library .... Leader: Paul Kolander  
Substitute: Daily Program .....  
.....Leader: Ed. Schneider
2. How to Adapt Religious Instruction to  
All Grades ..... Leader: Wm. Schriefer  
Substitute: Busy Work..Leader: Irma Krause
- Lower Grades
1. How to Ender the School to the Beginner ..... Leader: Mrs. M. Wolfrath  
Substitute: How to Maintain Order ....  
.....Leader: Ada Sievert

2. What Social Sciences Shall be Taught?  
(1 and 4) ..... Leader: Ruth Nommensen  
Substitute: Proposed Course of Study in  
Religion (1 and 4) .. Leader: Gertrude Sampe

**Friday P. M. — Joint Meeting**

1:45— 3:00 Lecture ..... Rev. Hermann Gieschen  
Substitute: Lecture ..... Prof. F. Brenner  
3:00— 4:00 Lecture ..... Prof. A. Schaller  
Substitute: Lecture ..... Prof. R. Janke

Remarks: Kindly send in your announcements promptly, not later than October 24. Those traveling to West Bend by car are requested to mention this fact in their announcement. Address all communications to H. J. Zautner, 815 Walnut St., West Bend, Wis.  
J. F. Gawrisch, Sec'y.

**Silver Jubilees**

For the 16th Sunday after Trinity our Trinity Congregation of Wabeno, Wis., invited the pastors of the Rhinelander and those of the Land O' Lakes Mixed Conferences to help give fitting manifestation of thanks to our gracious Savior for the 25 years of service in the Lord's vineyard which their pastor, the Rev. F. W. Raetz was completing at this time. The occasion also commemorated the silver wedding anniversary of Brother Raetz and his faithful spouse.

The festive congregation assembled in their house of worship at 2:30 in the afternoon. The jubilarian and his wife were seated on places of honor before the richly decorated altar. Pastor M. Zimmermann of the Missouri Synod led the liturgical service. The undersigned preached the English jubilee sermon on John 1:19-34 enlarging upon the theme: "John's Testimony of Christ, a model for the Lutheran Ministry." The service was beautified by the proper anthem rendered by the Mixed Choir of the congregation and by the two solo numbers sung by Raymond Raetz of Milwaukee, the oldest son of the jubilarian.

After the sermon the silver wedding anniversary service was read by Pastor J. Krubsack of Eagle River during which Brother Raetz and his wife knelt and committed also the remainder of their lives to our Lord's gracious care.

At the banquet served by the members of the Ladies Aid Society in the church parlors congratulatory expressions were voiced by the Church Council in behalf of the Trinity Congregation and by fellow-pastors of the jubilarian; he received a purse from his conference brethren and one from the members of his flock.

May his further testimony: "Behold the Lamb of God," like that of John, bring the Kingdom of God nigh to many more seeking souls.

Paul G. Bergmann.

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On Wednesday evening, September 28, the Bethany Congregation at Kenosha, Wis., celebrated the 25th anniversary of the pastor, the Rev. W. K. Pifer's

ordination into the ministry. This joyful occasion the congregation did not wish to pass by without due thanksgiving to God. They therefore made all the necessary arrangements and invited the brethren of the conference to celebrate with them.

At 7:45 o'clock the congregation assembled in their house of God. The surprised jubilarian was escorted into the church and to the altar by the Church Council. President C. Buenger conducted the altar services and the Rev. S. A. Jedele preached the jubilee sermon on Jer. 3:15.

After the service all were invited to assemble at the Frieden's Community Hall. Here Mr. Edward Bloedel, president of the congregation, and the Rev. M. F. Plass, chairman of the conference extended heartfelt congratulation, and brought the jubilarian a purse as a gift. Among the other speakers at the banquet table were the officers of the various societies of the congregation; the Rev. H. J. Diehl, Vice-President of the Southeast Wisconsin District, and the Rev. Wm. Nommensen, President of the West Wisconsin District. Telegraphic congratulations had arrived from the various congregations which the jubilarian has served in these 25 years. These were read by President Buenger.

At the close of the evening's celebration the jubilarian arose and in a few well chosen words gave expression of his thanks to the congregation and to the conference for arranging this festival in his honor. With humbleness of heart he gave expression of his thanksgiving to the Lord God, who had for 25 years blessed his labors in the ministry. All success he attributed in true humbleness to the Lord Christ.

May God also in the future bless the labors of the jubilarian in the vineyard of the Lord.

Edmund Sponholz.

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On the 18th Sunday after Trinity, September 25, St. John's Congregation of Darfur, Minn., celebrated the 25th anniversary of both organization and church dedication. The exact dates being August 5 and September 22, 1907, respectively. In three services the three former pastors, Prof. E. R. Bliedernicht, Pastors Edw. Birkholz and W. H. Lehmann, pointed to the great blessings St. John's had received during the past 25 years, calling for thanks and praises to God, and a continuance in adhering to sound doctrine and diligent use of the sacraments as instituted by Christ. May the Lord by His grace abide with St. John's in the future as He has in the past.

J. C. A. Gehm.

**Acknowledgment and Thanks**

We are glad to acknowledge a very generous gift to Northwestern College which comes from the Ladies' Aid of Rev. Zimmermann's Congregation at

Randolph, Wis. The gift consists of 621 quarts of canned tomatoes, 33 pints of relish and jam, and 18 bottles of catsup. The tomatoes were furnished by Mr. J. W. Jung, of the Jung Seed Company of Randolph, and the ladies, after extracting the seeds, canned the fruit and sent it to the college. We fully appreciate the good will and the generosity of all those who contributed materials and labor toward this excellent and highly welcome gift to our institution. We understand that special thanks are due to Mrs. E. F. Kietzmann, who prepared the relishes and jam.

We further make belated acknowledgment and express sincere thanks to Mrs. O. C. Boelte of Columbus for a gift of 61 quarts of preserves.

E. E. Kowalke.

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The Ladies' Aid of St. John's Church of Onalaska, Wis., donated to Dr. Martin Luther College, New Ulm, Minn., the sum of \$5.00 as a memorial wreath for the late Rev. J. Bergholz. The money will be used for the purchase of teaching apparatus. Our cordial thanks to the donors.

E. R. Bliefernicht.

**Installations**

Authorized by President William Nommensen, the undersigned installed Walter O. Nommensen as pastor of Salem Congregation at Wausau, Wis., on the 18th of September. May the Lord bless his service to the salvation of many.

Address: Rev. Walter O. Nommensen, 621 Bridge St., Wausau, Wis.

O. B. Nommensen.

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Authorized by President J. Gauss, the undersigned installed Candidate Frederick Manthey as teacher at Emanuel Church, Tawas City, Mich., on the 16th Sunday after Trinity, September 11.

Address: Mr. Frederick Manthey, Tawas City, Mich.

W. C. Voss.

**Altar For Sale**

Solid oak altar, 3 feet by 6 feet 6 inches by 14 feet with a 4 foot Thorwaldson statue of Christ.

Arthur B. Tacke, pastor,  
615 West Melvina Street,  
Milwaukee, Wisconsin.

**Memorial Wreaths**

In memory of Mr. Otto Reinke who died August 2 from N. N., for the Indian Mission, \$1.50.

G. E. Boettcher.

\* \* \* \*

In memory of Mr. and Mrs. Albert Krueger, who recently died in Milwaukee, the following contributions have been made for Home Missions: \$3.00 from

Mr. and Mrs. Herman Trettin, Kaukauna, and \$2.00 from Miss Edna Trettin, Kaukauna.

Paul Th. Oehlert.

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In memory of Edgar Scheibe who departed this life on August 10, 1932, the sum of \$5.00 was dedicated for Home Missions by Mr. and Mrs. Samuel Hahn. G.

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In memory of Mr. Wm. F. Schulz of Rib Falls, Wis., departed on April 15, 1932, the sum of \$10.00 was dedicated to our Synod by his wife, Mrs. Johanna Schulz.

G. E. Neumann.

\* \* \* \*

In memory of Mrs. Minna Stillman, wife of Theo. Stillman of Goodrich, Wis., who departed this life on May 14, 1932, the sum of \$7.00 was dedicated to our Synod by some of her relatives.

G. E. Neumann.

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In memory of Mr. Alb. Krueger, who died April 29, and his wife, Mrs. Bertha Krueger, who died August 17, the sum of \$5.00 was donated for Home Missions by Mr. and Mrs. Emil Trettin.

Henry Gieschen.

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Ferdinand G. Schnick, born December 18, 1886, died at La Crosse August 12, 1932, his aunts and cousins have donated the sum of \$12.00 for mission purposes.

J. Gamm.

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In memory of Mrs. Alvina Uttech, who died at Tomah, Wis., July 31, aged 75 years, 5 months, and 29 days, Mr. and Mrs. Robert Rockstroh of Jefferson donated \$2.00 for Church Extension Fund.

O. Kuhlow.

\* \* \* \*

In memory of Mr. Leonard Burger, who died on August 3, 1932, the brothers, Mr. Fred Burger, Mr. Geo. Burger, Mr. John Burger, and the sister, Mrs. Henry Luetkemeier, donated the sum of \$5.00 each and the nephews and nieces, Mrs. John Rehm, Mrs. Aug. Huneke, Mr. Walter Burger, Mr. Herman Burger and Mr. Edw. Burger, each \$1.00, in all the sum of \$25.00 for the Negro Mission.

E. C. Monhardt.

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In memory of Mrs. Ernestine Schaar, born December 4, 1863, died at Rockford, Minn., November 19, 1931, the sum of \$2.00 was donated for the use of Northwestern Lutheran Academy by the Ladies' Aid of Christ Ev. Luth. Church, Morrystown, So. Dak.

F. E. Traub.

\* \* \* \*

In memory of Mrs. Elmer Hinz departed on August 14, 1932, the sum of \$3.75 was dedicated by Mr. and Mrs. Richard Strusz, Mr. and Mrs. Bernard Steckman, Mr. Henry Steckman, Mr. Rudolph Steck-

man, Mr. Arthur Steckman, Mr. and Mrs. Edw. J. Diercks, Mr. and Mrs. Fred C. Steege, Mr. and Mrs. Henry G. Banitt, Mr. and Mrs. Walter J. Banitt, for General Support. F. E. Kock.

\* \* \* \*

By several members of Grace Lutheran Church, Glendale, Ariz., and their pastor in memory of Mrs. R. Deffner of Phoenix, Ariz., \$4.00 for Indian Mission. O. Hohenstein.

\* \* \* \*

In memory of Mrs. Louis Frank, Prescott, Wis., born March, 1898, died July 12, 1932, the Christ Ev. Luth. Ladies' Aid of Morrystown, So. Dak., donated the sum of \$2.00 to the Lutheran Children's Friend Society, Minneapolis, Minn.

\* \* \* \*

Received from the Skobis Family, Milwaukee, Wis., \$3.00 for the Seminary at Thiensville in memory of Rev. A. Spiering. Joh. P. Meyer.

\* \* \* \*

In memory of Mrs. Louise Schroeder, who fell asleep in the Lord on July 6, 1932, a gift of \$2.00 was made for the Indian Mission by two Fond du Lac friends. Gerhard Pieper.

\* \* \* \*

In memory of Alvin Rau, Frankenmuth, Mich., the sum of \$2.00 was dedicated to the Michigan Lutheran Seminary by Mr. and Mrs. Ed. Schmiege of Chesaning, Mich. H. Engel.

\* \* \* \*

In loving memory of Wm. Stolzenburg who, at the age of 92 years, was called to his eternal rest on September 13, 1932, his grandchildren dedicated the sum of \$5.00 to the Church Extension Endowment Fund, to the Lutheran Orphanage at Fremont, Nebr., the sum of \$1.00 by M. G., and Mrs. Louise Kamprath. Wm. P. Holzhausen.

\* \* \* \*

In memory of Mrs. Natalie M. Kraft, born August 16, 1865, died at Jenera, Ohio, August 22, 1932, the following have donated the sum of \$6.00 towards our Mission in Poland: Rev. Karl Ehlers, Rev. H. Hoencke, Mr. R. H. Fritsch, and Mrs. M. E. Wilch. J. Gauss.

\* \* \* \*

In memory of Mrs. Bertha Guenther departed on August 20, 1932, at the age of 73 years, 9 months and 6 days, the sum of \$2.50 was dedicated by the Ladies' Aid of St. Katherine's Lutheran Church, Beyer Settlement, Dunn County, Wis., for Heathen Missions. O. E. Hoffmann.

\* \* \* \*

In memory of John Paul Schutte, Jr., who met a tragical death at the age of 4 years, \$2.00 were given to Missions by the sponsors Paul and Velda Seelow of Neillsville. Wm. A. Baumann.

The sum of \$5.00 was contributed by the Ladies' Aid of the Immanuel Lutheran Church at La Crescent, Minn., for our missions in memory of Mr. Otto F. Selke, whom the Lord suddenly called from our midst, August 28, at the age of 51 years. E. G. Hertler.

\* \* \* \*

In memory of Mrs. Mary Prigge of Winona, Minn., who died October 2, Mr. and Mrs. Paul Krueger dedicated the sum of \$5.00 for the Old People's Home in Belle, Plaine, Minn., and for the Children's Home in Minnesota the following donations were made: Mrs. Mary Neumann and Children \$2.00, Nikolaus Prigge and Family, Wm. Prigge and Family, Mr. and Mrs. Louis Prigge, each \$1.00; John Prigge and Family, Wm. Dorn and Family, Henry Prigge and Family, Wm. J. Prigge and Family, Karl Prigge and Family, Emil Prigge and Family, Benjamin Prigge and Family, each 50c; total, \$13.50. Alfred W. Sauer.

\* \* \* \*

In memory of Mrs. Arthur Klug of Waterloo, Wis., died September 23 and buried September 26, the following contributed these amounts to Home Mission: O. G. Schroeder, St. Ansgar, Iowa, \$1.00; Aug. Schroeder and Family, Lodi, Wis., \$1.25. G. M. Thurow.

\* \* \* \*

In memory of David Gehring, born December 18, 1863, departed on January 4, 1932, Mr. Joseph Gehring, Mrs. Charles Albrecht and Mrs. August Riehn, devoted the sum of \$50.00 to our Synodical Budget, to our Orphan's Home \$25.00, to our Old People's Home in Wauwatosa \$25.00. J. F. Henning.

\* \* \* \*

In memory of Frank Schujahn, who was called to his eternal rest September 7, the sum of \$10.00 was dedicated to the Mission of our Synod by the Michler Families and Mrs. George Worm. G. E. Bergemann.

MISSION FESTIVALS

Town Prairie Farm and Town Dallas, Wis., St. Paul's Churches, J. Henning, Jr., pastor. Speakers: A. Saremba, G. Zimmermann, J. Brehm. Offering: \$141.10.

Kewaskum, Wis., St. Lucas Church, G. Kaniess, pastor. Speakers: C. Gutekunst, Ed. Huebner, K. Timmel. Offering: \$144.52.

Fifth Sunday after Trinity

Henry, So. Dak., St. Paul's Church, G. Schmeling, pastor. Speakers: Paul Kuske, W. Meier. Offering: \$59.35.

Seventh Sunday after Trinity

Clark, So. Dak., Peace Church, G. Schmeling, pastor. Speakers: W. Lindloff, H. Lau. Offering: \$34.62.

Ninth Sunday after Trinity

Richmond, Wis., Christus Church, Fred W. Loeper, pastor. Speakers: Ad. Dornfeld, C. Otto. Offering: \$105.22.

## Thirteenth Sunday after Trinity

Bristol, Wis., Zion Church, Edwin Jaster, pastor. Speakers: Gerhard Schaefer, S. Jedele. Offering: \$63.00.

Burke, So. Dak., Grace Church, L. A. Tessmer, pastor. Speakers: Lee Sabrowski, R. Muhl. Offering: \$40.60.

## Fourteenth Sunday after Trinity

Winner, So. Dak., Trinity Church, R. F. Bititorf, pastor. Speakers: L. Gruendemann, M. Braun. Offering: \$37.74.

Geneva, Nebr., Grace Church, R. A. Vollmers, pastor. Speakers: Geo. Tiefel, Im. Frey. Offering: \$69.33.

Town Woodbury, Washington Co., Minn., Salem Church, H. E. Lietzau, pastor. Speakers: Karl Plocher, E. H. Bertram. Offering: \$121.00.

## Fifteenth Sunday after Trinity

Hustler, Wis., St. Paul's Church, H. A. Pankow, pastor. Speakers: R. Haendschke, M. Glaeser, A. Looch. Offering: \$104.98.

Zeeland, No. Dak., Zion Church, S. Baer, pastor. Speakers: A. W. Fuerstenau, E. R. Gamm. Offering: \$173.00.

Huilsburg, Wis., Trinity Church, T. C. Voges, pastor. Speakers: E. Quandt, A. Lengling. Offering: \$84.61.

Hettinger, No. Dak., St. John's Church, W. R. Krueger, pastor. Speaker: F. E. Blume (German and English). Offering: \$39.50.

Randolph, Wis., Friedens Church, H. R. Zimmermann, pastor. Speakers: G. F. Zimmermann, Geo. Kobs. Offering: \$85.38.

Witten, So. Dak., St. John's Church, L. Gruendemann, pastor. Speakers: L. Sabrowsky, M. Braun. Offering: \$39.48.

Ellsworth, Minn., St. Peter's Church, M. Schuetze, pastor. Speakers: Nitz, Weerts, Scherf. Offering: \$85.65.

Brady Township, Oakley, Mich., Christ Church, H. Engel, pastor. Speakers: C. J. Kionka, E. E. Kasischke. Offering: \$65.20; expenses, \$6.20. Balance: \$59.00.

Elkton, So. Dak., Trinity Church, Wm. Lindloff, pastor. Speakers: Prof. A. Schaller, A. H. Birner. Offering: \$100.17.

## Sixteenth Sunday after Trinity

New Lisbon, Wis., St. Luke's Church, Albert A. Winter, pastor. Speakers: J. H. Schwartz, A. Berg. Offering: \$77.72.

Township Herman, Dodge Co., Emanuel Church, H. Cares, pastor. Speakers: E. Pankow, H. Wolter, G. Redlin. Offering: \$92.58.

Township Theresa, Dodge Co., Wis., Zion Church, H. Cares, pastor. Speakers: H. Wolter, E. Pankow. Offering: \$35.73.

Friesland, Wis., Trinity Church, G. Kobs, pastor. Speakers: A. Hoyer, R. Pietz. Offering: \$68.51.

Wood, So. Dak., St. Peter's Church, Leo Gruendemann, pastor. Speakers: H. Hackbarth, A. Degner. Offering: \$18.00.

Flint, Mich., Emanuel Church, B. Westendorf, pastor. Speakers: L. Kassmeyer, A. Wacker. Offering: \$68.00; Ladies' Aid, \$50.00. Total: \$118.00.

Slades Corners, Wis., St. John's Church, Edmund Sponholz, pastor. Speakers: H. Wehrs, M. Buenger, Wm. Lehmann. Offering: \$252.91.

Redwood Falls, Minn., St. John's Church, Edward A. Birkholz, pastor. Speakers: C. Schweppe, R. Jahnke. Offering: \$119.33.

Raymond, So. Dak., Bethlehem Church, A. W. Fuerstenau, pastor. Speakers: D. F. Rossin, A. W. Blauert. Offering: \$67.14.

Greenwood, St. Clair Co., Mich., Emanuel Church, Emil E. Kasischke, pastor. Speakers: E. E. Kasischke, Otto Pfoenhauer. Offering: \$69.00.

Neosho, Wis., St. Paul's Church, M. F. Stern, pastor. Speakers: Otto Toepel, Gerh. Redlin. Offering: \$75.00.

Willow Lake, So. Dak., R. J. Palmer, pastor. Speakers: A. W. Blauert, D. F. Rossin. Offering: \$50.00.

Benton Harbor, Mich., St. Matthew's Church, H. C. Haase, pastor. Speakers: O. Heidtke, J. Roeckle, E. Lochner. Offering: \$475.00.

Carlock, So. Dak., Friedens Church, L. A. Tessmer, pastor. Speakers: G. L. Press, M. A. Braun. Offering: \$38.00.

La Crosse, Wis., Mount Calvary Church, T. J. Mueller, pastor. Speakers: F. Ehlert, R. Palechek, R. Korn. Offering: \$181.04.

## NORTH WISCONSIN DISTRICT

August, 1932

Rev. Paul G. Bergmann, Rhinelander	\$ 875.00
Rev. G. E. Boettcher, Hortonville	161.69
Rev. Th. Brenner, Freedom	32.50
Rev. A. Froehke, Neenah	371.32
Rev. W. G. Fuhlbrigge, Coleman	119.74
Rev. W. G. Fuhlbrigge, Beaver	97.87
Rev. A. A. Gentz, Marinette	130.00
Rev. W. Gieschen, Crivitz	62.50
Rev. W. A. Gieschen, Green Bay	189.50
Rev. B. Gladusch, Greenleaf	58.50
Rev. Otto Gruendemann, Gibson	212.17
Rev. Harold C. Grunwald, Louis Corners	96.65
Rev. A. Habermann, Hartland	51.30
Rev. Wm. J. Hartwig, Montello	28.50
Rev. Wm. J. Hartwig, Mecan	15.80
Rev. C. C. Henning, Grover	35.00
Rev. C. C. Henning, Sault Ste. Marie, Mich.	34.70
Rev. Otto C. Henning, Sewastopol	505.65
Rev. M. Hensel, Weyauwega	220.45
Rev. Theo. Hoffmann, Rapid River	5.00
Rev. Henry Hopp, Daggett, Mich.	28.50
Rev. Henry Hopp, Carbondale	7.00
Rev. O. T. Hoyer, Winneconne	142.71
Rev. O. T. Hoyer, Omro	12.65
Rev. L. Kaspar, Greenville	162.30
Rev. L. Kaspar, Clayton	62.70
Rev. Geo. Kobs, Markesan	239.50
Rev. H. A. Kuether, Sheboygan Falls	193.91
Rev. W. A. Kuether, Kewaunee	303.80
Rev. W. A. Kuether, Krok	95.55
Rev. H. J. Lemke, Enterprise	29.00
Rev. H. J. Lemke, Argonne	11.50
Rev. Paul Th. Oehlert, Kaukauna	96.80
Rev. E. P. Pankow, Green Lake	180.07
Rev. Gerhard Pieper, Fond du Lac	834.04
Rev. J. G. Pohley, Menasha	60.61
Rev. F. W. Raetz, Wabeno	58.49
Rev. Emil Redlin, Ellington	51.50
Rev. Emil Redlin, Stephenville	5.75
Rev. T. W. Redlin, Kingston	70.34
Rev. T. W. Redlin, Salemville	10.00
Rev. F. A. Reier, Waupaca	89.44
Rev. F. A. Reier, Lanark	16.00
Rev. J. Reuschel, Dundas	22.00
Rev. Wm. Roepke, Marquette, Mich.	8.00
Rev. Wm. Roepke, Bruce's Crossing	18.98
Rev. Wm. Roepke, Green Garden	15.30
Rev. M. F. Sauer, Brillion	98.00
Rev. T. J. Sauer, Appleton	600.00
Rev. N. Schlavensky, Eaton	13.30
Rev. N. Schlavensky, Fontenoy	68.55
Rev. E. B. Schlueter, Oshkosh	79.00
Rev. J. Schulz, Vandyne	28.00
Rev. Fr. Schumann, Sawyer	60.45
Rev. V. J. Siegler, Sawyer	10.50
Rev. Ph. Sprengling, Centerville	153.36
Rev. K. A. Timmel, North Fond du Lac	92.78
Rev. Karl F. Toepel, Algoma	575.00
Rev. A. W. Voigt, Depere	25.00
Rev. Wm. Wadzinski, Manchester	18.00
Rev. A. H. J. Werner, Center	73.00
Rev. W. A. Wojahn, Eldorado, St. Pauls Congregation	43.50
Rev. W. A. Wojahn, Eldorado, St. Peter's Congregation	126.83
Rev. Ed. Zell, Jambo Creek	15.95

Rev. R. E. Ziesemer, Appleton .....	191.42
Rev. W. F. Zink, Dale .....	292.19
Budget .....	\$8,650.12
Non-Budget .....	34.39
	<u>\$8,684.51</u>

Total of Every-Member Canvass to date \$58,224.07.

ALBERT VOECKS,  
Treasurer.

Appleton, Wis.

**MINNESOTA DISTRICT**  
August, 1932

Rev. W. G. Voight, Acoma, E. M. C. \$3.50, Church Extension Fund \$59.59; total .....	\$ 63.09
Rev. O. P. Medenwald, Amery, E. M. C. \$1.00, Indian Mission \$15.00, Home Mission \$85.00, Negro Mission \$12.96; total .....	113.96
Rev. J. E. Bade, Balaton, Negro Mission \$39.30, E. M. C. \$9.00; total .....	48.30
Rev. J. E. Bade, Balaton, Indian Mission \$28.35, General Support \$2.00; total .....	30.35
Rev. Wm. Franzmann, Baytown, Church Extension Operation .....	16.34
Rev. Theo. Haar, Bear Valley, E. M. C. ....	117.00
Rev. H. Am End, Brighton, Indian Mission \$10.00, Home Mission \$45.28, Negro Mission \$10.00, E. M. C. \$1.00, General Support \$15.00; total..	81.28
Rev. W. P. Sauer, Buffalo, E. M. C. ....	10.00
Rev. R. Jeske, Caledonia, E. M. C. ....	46.00
Rev. A. C. Krueger, Cedar Mills, Synodic Administration \$100.00, General Institutions \$25.00, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. Martin Luther College \$25.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Home for Aged \$25.00, General Mission \$25.00, Indian Mission \$25.00, Negro Mission \$50.00, Home Mission \$50.00, Student Support \$5.00, Church Extension Operation \$10.00, General Support \$10.00; total .....	400.00
Rev. W. P. Sauer, Crawford's Lake, Negro Mission \$9.80, E. M. C. \$27.70; total .....	37.50
Rev. J. C. A. Gehm, Darfur, E. M. C. ....	26.00
Rev. J. C. A. Gehm, Darfur, Home Mission .....	10.20
Rev. E. H. Bruns, Delano, E. M. C. ....	33.00
Rev. Louis W. Meyer, E. Farmington, E. M. C. ....	47.00
Rev. C. J. Schrader, Echo, Synodic Reports .....	10.50
Rev. M. Schuetze, Ellsworth, Theological Seminary \$10.00, Student Support \$15.00, E. M. C. \$22.00; total .....	47.00
Rev. Carl C. Kuske, Emmett, Northwestern College .....	10.46
Rev. Carl C. Kuske, Emmett, E. M. C. ....	19.00
Rev. Carl C. Kuske, Emmett, Church Extension Fund .....	1.00
Rev. P. Geddicke, Essig, E. M. C. \$16.00, Negro Mission \$6.75; total .....	22.75
Rev. Im. F. Albrecht, Fairfax, E. M. C. ....	25.50
Rev. Carl C. Kuske, Flora, Theological Seminary ...	3.15
Rev. Carl C. Kuske, Flora, Northwestern College ..	6.77
Rev. Carl C. Kuske, Flora, E. M. C. ....	10.00
Rev. Karl A. Nolting, Frontenac, E. M. C. ....	91.00
Rev. T. E. Kock, Goodhue, E. M. C. ....	29.50
Rev. F. W. Weindorf, Grace, Goodhue, General Administration .....	18.65
Rev. F. W. Weindorf, St. John's, Goodhue, E. M. C. ..	33.00
Rev. F. W. Weindorf, St. John's, Goodhue, Missions ..	92.55
Rev. Im. F. Lenz, Graceville, Educational Institutions \$9.00, Theological Seminary \$20.00, Indian Mission \$20.00, Home Mission \$20.02, E. M. C. \$35.00; total .....	104.02
Rev. E. A. Hempeck, Hancock, Memorial Wreath for Frederick Wm. Biesterfeld for Church Extension Fund from Henry Biesterfeld and Wm. Rinne each \$2.00; from Henry Blievernicht, Edna Biesterfeld, Rosa and Willard Burns, Dora Becker, Mr. and Mrs. Ed. Becker, Wm. Senholtz, Hilda Senholtz, Mr. and Mrs. Frank Hoffman, Mr. and Mrs. A. J. Steinbring, and Mr. and Mrs. Louis Becker, each \$1.00; total \$14.00, Indian Mission \$30.00, Negro Mission \$30.00, Home Mission \$30.00, Poland Mission \$20.00, General Support \$34.62; total .....	158.62

Rev. A. H. Baer, Hastings, Synodic Administration ..	20.29
Rev. W. J. Schulze, Hutchinson, Dr. Martin Luther College .....	54.24
Rev. M. J. Wehausen, Johnson, Indian Mission \$15.80, Home Mission \$51.55; total .....	67.45
Rev. Paul W. Spaude, Lake Benton, General Support ..	6.80
Rev. H. E. Kelm, Lanesburg, General Support ....	21.31
Rev. Karl J. Plocher, Litchfield, Student Support ....	39.40
Rev. Karl J. Plocher, Litchfield, E. M. C. ....	64.50
Rev. W. P. Haar, Loretto, General Administration \$41.01, General Institutions \$26.00; total .....	67.01
Rev. M. J. Wehausen, Malta, Home Mission .....	4.40
Rev. Paul T. Bast, Minneapolis, General Missions ..	50.00
Rev. T. E. Kock, Minneola, E. M. C. ....	9.00
Rev. G. C. Haase, Monticello, Indian Mission \$5.00, Home Mission \$10.00, Negro Mission \$2.00; total ..	17.00
Rev. W. Frank, Morgan, Theological Seminary \$5.00, Dakota-Montana Academy \$5.00, Indian Mission \$5.00, Home Mission \$6.47; total .....	21.47
Rev. E. A. Hempeck, Morris, General Support .....	15.00
Rev. G. Hinnenthal, New Ulm, Theological Seminary \$50.00, Northwestern College \$50.00, Dr. Martin Luther College \$100.00, Michigan Lutheran Seminary \$25.00, Dakota-Montana Academy \$15.00, Indian Mission \$50.00, Home Mission \$30.00, Negro Mission \$30.00; total .....	350.00
Rev. A. Eickmann, Nodine, Synodic Administration ..	49.73
Rev. A. Eickmann, Nodine, Missions .....	183.27
Rev. R. A. Haase, No. Mankato, E. M. C. ....	10.00
Rev. R. C. Ave Lallemand, No. St. Paul, E. M. C. ...	30.00
Rev. Henry Albrecht, Omro, Negro Mission Building Fund \$12.00, Memorial Wreath for Mrs. Nohrenberg, Home Mission \$22.00, E. M. C. \$7.00, Church Extension Operation \$15.00, Memorial Wreath for Michael Gollnick; total .....	56.00
Rev. Henry Albrecht, Theological Seminary, Omro ..	25.00
Rev. W. C. Nickels, Pelican Lake, Indian Mission \$40.80, Negro Mission \$30.00, Poland Mission \$20.00; total .....	90.80
Rev. W. C. Nickels, Pelican Lake, E. M. C. ....	85.00
Rev. Geo. W. Scheitel, Potsdam, Home Mission \$25.00, Church Extension Operation \$25.00; total ..	50.00
Rev. E. W. Penk, Prescott, Colored Mission Building Fund, Memorial Wreath for Mrs. Louis Frank ..	21.50
Rev. J. Baur, Ridgely, General Institutions \$20.00, Indian Mission \$15.00, Home Mission \$27.50, Negro Mission \$15.00, Student Support \$19.00, General Support \$13.50, Church Extension \$20.00; total ..	130.00
Rev. H. C. Nitz, Rockford, E. M. C. ....	99.00
Rev. H. C. Nitz, Rockford, Indian Mission \$103.09, Home Mission \$103.00; total .....	206.09
Rev. C. F. Bolle, St. Paul, E. M. C. ....	50.75
Mrs. H. A. Larsen, Treasurer, St. Paul, from Trinity Church .....	13.00
Rev. G. Theo. Albrecht, St. Peter, E. M. C. ....	14.00
Rev. G. Theo. Albrecht, St. Peter, E. M. C. ....	15.00
Rev. Wm. C. Albrecht, Sleepy Eye, Educational Institutions \$93.50, E. M. C. \$39.00; total .....	132.50
Rev. Henry Albrecht, Taunton, Negro Mission \$17.00, Home Mission \$20.00, E. M. C. \$10.00; total ..	47.00
Rev. Henry Albrecht, Taunton, Theological Seminary \$2.00, E. M. C. \$7.00 .....	9.00
Rev. R. Jeske, Union, E. M. C. ....	10.00
Rev. E. G. Fritz, Wellington, Educational Institutions ..	17.00
Rev. A. W. Sarembe, Weston, E. M. C. ....	115.00
Rev. Carl G. Schmidt, Wood Lake, Theological Seminary \$10.00, Northwestern College \$13.85, Michigan Lutheran Seminary \$9.02, Indian Mission \$50.00, Negro Mission \$50.00, Home Mission \$19.45; total .....	152.32
Rev. Paul E. Horn, Educational Institutions \$49.41, E. M. C. \$72.00, Twin City Mission \$50.00; total ..	171.41
Total .....	\$4,354.73

SUMMARY:

Budgetary .....	\$3,052.28
Non-Budgetary .....	63.00
Every-Member Canvass .....	1,239.45
Total .....	\$4,354.73

H. R. KURTH, District Treasurer.

# COLLECTION ENVELOPES

Orders for Collection Envelopes should be sent in NOW if needed by January

108

JAN. 1, 1933

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

Weekly envelopes, size 2-5/16x3-5/8, each set containing 52 envelopes,

	Manila	White	Colored
25 sets or more.....	11½	.12	.13
50 sets or more.....	10½	.11	.12
110 sets or more.....	09½	.10	.11
210 sets or more.....	08½	.09	.10
310 sets or more.....	08	.08½	.09½
400 sets or more.....	07½	.08	.09
750 sets or more.....	07	.07½	.08½

Cartons 1c each.

Minimum charge \$2.75.

Monthly sets, one-third of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Above prices include 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, also if printing should be in German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

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

Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500 .....	\$2.00	\$2.25	\$2.50
1,000 .....	3.00	3.50	3.75
Every additional 1,000	2.00	2.50	2.75

## SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1934.** Subscription rates, per annum, are as follows:

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

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of paid-up subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

If the label on the copy you are receiving is not dated January 1933 the subscription for the present year is not paid.

Northwestern Publishing House, 935-937 North Fourth St., Milwaukee, Wis.