

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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MISSIONARY HYMN

We pity, gracious God on high,
The heathen in distress.
Without Thy mercy they will die
In sin and wretchedness.

They worship idols, dumb and blind,
They bow to wood and stone,
And know not in their clouded mind
That Thou art God alone.

They do not know the Savior dear
Who all their guilt has borne;
Beneath the curse they sojourn here
Of light and comfort shorn.

O Father dear, Thy mercy send,
Thou God of love and might.
When will the heathen darkness end?
When pass their dismal night?

Their anguish loudly Thee implores.
O hear Thy children's plea,
And open wide the heathen-doors
That Jesus they may see!

Translated from the German.

Anna Hoppe

THE RELATIVE PROPORTION OF LAW AND GOSPEL IN OUR CHURCH LIFE

Essay read by Wm. Lueckel at the
Convention of the Pacific Northwest District

In our ever changing life the pastor and the congregation are ever being confronted with demands for changes and innovations in church life. These issues must be met squarely and settled honestly. And since the fundamentals of life are always the same, namely, sin on man's part and grace on the part of God, we have the infallible solution to all our problems in the revealed truth of God.

In the main, demands will be made upon us from two sources. On the one hand, agnosticism from without will ever seek to break down and undermine faith; on the other hand members within the church who are drifting away from their moorings will ever seek to modify the position of sound Lutheranism. Against both we must at all times be sure of our ground and firmly founded in the fundamentals. If not, then we stand in danger of becoming a Reformed church with a Lutheran name. For after all, "Reformed" and "Lutheran" are more than names; the words stand for two distinct lines of thought applied to religion and the Bible.

Though both churches apparently stand on the same fundamental, the Bible, they disagree in doctrine throughout, and naturally so. Both speak of faith. But in the Reformed sense of the word, faith in the last analysis is a conviction based on reason and it rejects plain statements of Scripture which are not in accord with that reason. Faith in the Lutheran sense is a conviction based solely on God's Word, as contained in the Bible. Cooperation between the two churches is therefore impossible; when compromise is attempted, it is at the expense of God's truth, which cannot be compromised. An important point of difference between the two churches is the place and the importance that each ascribes to the Holy Law of God. It is the aim of Calvinism throughout, to establish a visible Kingdom of God on earth. To accomplish this end, the law is applied both in church life and in civil life. Lutheranism, on the other hand, holds that the Kingdom of God is the invisible body of all believers in Jesus Christ, and it builds that kingdom by bringing men to faith through the preaching of the Gospel. Since the revelation of God contains both law and gospel, and each has its distinct place and function in the economy of God, we must again be clear on fundamentals, knowing "the relative proportion of Law and Gospel in our Church life." We consider the Law and the Gospel in their fundamental character and as applied publicly and individually.

The Scriptures contain two fundamental teachings, law and gospel. In their character and in their purpose these two differ from one another as does day from night. Law is all truth of God, which in harmony with the Decalogue impresses upon man the fact of God's inherent holiness and righteousness, by demanding of man, that he too be holy even as the Lord his God is holy. Like its author, God, the law is good and its demands are just. It holds out to man the promise of happiness and life on the condition that its precepts are fulfilled: "Do this, and thou shalt live!" But the same law of God is just as emphatic in announcing judgment and death to everyone who does not fulfill its precepts. It is exacting both in its promises and judgments. The point at issue is "Do — fulfill — keep and keep perfectly and thou shalt live; fail — fail even in one point — and thou art guilty of all; the soul that sinneth, it shall die."

Jan 33
Rev C Buenger
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The purpose of the holy law is not, as one might naturally suppose, to be a guide and means of attaining eternal bliss in communion with God. It might do just that service for man, were it not for the fact that man is inherently a sinful being. The Law of God does not countenance sin. It was added, the Lord says, because of sin, and by the law is knowledge of sin. Some time of man's existence on this earth had passed, before God saw fit to reveal that concise and lucid statement of his holy will, known as the Decalogue. This was not because God had no concern about man's holiness before this time. From the beginning He had put His holy law into man's heart; instinctively man knew and lived in conformity with God's will. But sin caused a change. By sin man lost his primitive holiness on the one hand and by sin man's understanding of God and of his law has become darkened. Only a pitiful remnant of God's holy law in the form of a conscience, has remained with that supreme creature of God, made after God's image in righteousness and purity. So God saw fit to add His law in dealing with man. What all men instinctively know and feel, sin and guilt before God, should never be forgotten, but rather amplified. Whenever man should try to close his eyes to the fact of sin, minimize its evil, build up a personal righteousness with which to stand before God, the law would mercilessly lay bare his soul, strip him of his self-righteousness. Never should man forget that he needed a Savior. And the whole period of man's existence before the coming of the Savior, bore the stamp of being under the law. Then in the fulness of time, God let the day of his salvation break upon the earth. But even in the face of God's salvation, the law still remains. Its precepts show all men most emphatically that they are all alike by nature, in that they fall short of the glory they should have before God.

The Gospel is something different altogether. It is not a set of rules and demands. It is not a conditional promise of heaven and bliss. It is no announcement of God's wrath and punishment because of sin. It is in every respect the opposite of the law. It is God's proclamation of emancipation for mankind. It is a pardon and justification from sin. It is the announcement of God's reconciliation to man and the invitation that man be reconciled to His God. It is the good news of the gift of eternal life, the possession of which shall be manifest in the victory over death. The Gospel is God's message of grace to a sinful world. It is summarized in the words, God saved mankind. He has saved from the curse and power of sin, and He has restored them to the inheritance of heaven and eternal life, for which man was originally created.

This Gospel of God is a bona fide offer of God to mankind. He not only speaks of His good will

toward man, he points to that good will put into effect, an accomplished fact in the life and death of the only begotten Son of God, Jesus Christ. Here is God's will in concrete form: God in the flesh, bearing the sins of the world, perfecting a perfect righteousness for them, bearing their condemnation, atoning for their sins. This is God's salvation, and it is offered without conditions or limitations. Man is not expected to first make himself worthy of this boon of God, neither shall any man be able to say that he is not included in the grace of God. Whoever man is, and whatever his condition, for him is the announcement of God, "Thy sins be forgiven thee!" For all did the Son of God become man, the sins of all did he carry and atone, in Him all are justified. All are invited to be partakers of God's blessing, it is there for every man who will receive it, as the Scriptures say, who believes.

Now this Gospel is God's power of salvation. Here is the profound wisdom of God, the only power and remedy against sin, which after all is man's fundamental trouble and the root of all his ailments. The Gospel is the saving truth which God would have all men know, and knowing and possessing it, He would make and keep them blessed. That the possessing of the Gospel will exert a profound influence for righteousness in the life of him who has thus been blessed by his God, is a corollary of the truth, that the Gospel is the power of God unto salvation. For the Gospel being the "power" of God, is not a dead impotent letter, but spirit and life. It has the power to change man's heart in the first place, and it has the quality to produce fruits of righteousness.

Strictly speaking then, law is every word or preaching which delineates God's holy will and condemns all conduct of man not in harmony with this holy will of God. Gospel is the announcement of God's grace and good will toward sinners, the preaching of pardon and life in the name of Jesus Christ.

Now the principal activity of the Christian Church in general and of the minister in particular, is the preaching of God's word among all men. In Lutheran circles, therefore, the whole idea of church service is built around the preaching of the word in the sermon. This is in opposition to the Roman Catholic view which makes the celebration of the mass the nucleus of the service. The celebration of the mass purports to repeat Christ's atonement for sin in a bloodless manner and the consecrated host is worshipped by the congregation.

The New Testament ministry is, however, essentially a preaching of the Gospel and not of the Law. Mt. 28. Mk. 16. 2. Cor. 5, 18-20. 2. Cor. 3, 6-9 etc. This is not said in the sense that a gospel sermon shall not contain any law whatever. Both Jesus and the apostles preached law as well as gospel on occasion. The Christian pastor will be in position, as

occasion presents itself, to present the whole counsel of God. But all the things to be accomplished through the ministry, such as the conversion of the sinner, the strengthening and building of his faith, love for God and neighbor, growth in sanctification—these all can be accomplished only by the Gospel. And so the Gospel will ever be the main burden of the sermon message; the preaching of the Law will be incidental.

In other words, in preparing and delivering his public sermon, the pastor will regard his congregation or audience in the light of God's dealing with mankind in general. He is conscious of the fact that he is an ambassador of the Lord. He is to speak and act for his Lord and in conformity with his Lord's will. Now the Lord is not willing that any should perish. He wants all men to be saved and to come to the knowledge of truth. A congregation is then an assembly of people that has come together under God's guidance, regardless of the motives, right or wrong, that may have prompted the individual to come to church. In them all God would do His saving work through the Word of His truth.

(To be continued)

COMMENTS

Four Year Seminary Course. A four year seminary course. Lest any of our readers be shocked, this is not an overture that is to be submitted to the Synod for action next year. This subject was brought to our attention again by an editorial in the "Kirchenblatt" in which the writer suggests a four-year seminary course to his Synod, the American Lutheran Church. We have two reasons for quoting from this editorial.

First, it is most refreshing to find someone who has been thinking constructively on the future development of a church institution in a time when most minds do not seem able to rise above the gloomy thoughts of the present depression. We recommend such thinking as a remedy against mental invalidism. True, we have to face the fact of the depression and are compelled to grapple with its painful effects. But we must not permit it to dominate our thinking entirely. It will rebound to our own good and to the good of the church if we at this time study more intently and execute more vigorously, down to the smallest detail, the work in our churches and in the Synod that conditions still permit us to do and if we, as Christians whose trust is in their Lord, dare to think and plan also for the future.

Our second reason is that the subject discussed in this editorial is one that merits careful thought and discussion.

To stimulate such thought and discussion we present in a condensed form the arguments of the writer.

1. In these late years there has been a great advancement in education and standards have been generally raised. Schools preparing for the professions, e. g., medicine and jurisprudence, have lengthened their course. In the preparation of young men for the ministry, we must keep abreast of the time.

2. A three-year course is altogether too brief. It does not offer sufficient time even for the subjects considered essential. Though cut down as far as possible, the course is still so extensive that the work must be done in haste and under pressure. This makes for superficiality.

3. For other subjects that should be taught, particularly some that come under the heading of practical theology, e. g. sociology and ethics, little or no time at all can be found in a three-year course.

4. There is danger that the student working under pressure does not even acquire a right method of study and work.

The real object of the work in a seminary is to create a personal habitude. But the student whose mind is kept so busy with meeting the daily requirements of the class room will hardly assimilate into his personality to the extent in which he should the matter with which his intellect is engaged. It would be of great aid if he would between his third and fourth seminary year spend a year in practical work in some church or mission.

The writer does not believe that in the case of the institutions of his church body an enlargement of the faculty would become necessary. Nor would the costs to the student be increased beyond reasonable bounds. He favors that students earn the money for their study even if the result be that they enter the ministry a few years later than they would if they were in a position to finish their course without an interruption.

Students found not qualified for the work of the ministry should be advised as early as possible in their course to discontinue their study. The writer, further, expresses the convictions that the system of subsidizing students should be thoroughly revised.

J. B.

* * * *

"The Red Menace" Absolutely terrifying are the reports on the harvest of misery and death garnered in bolshevik Russia. We quote from an article by Donald Day appearing in a recent issue of the Chicago Tribune.

The red terror, which brought about the creation of what is now called the Union of Soviet Socialist Republics began with the overthrow of the Kerensky government on November 7, 1917.

The fifteenth birthday of communist rule finds Joseph Stalin, who succeeded Nicolai Lenin as dictator, still wielding the iron rod of terrorism by which the Reds have maintained their rule.

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Stories of the cruelty of this terrorism continue to creep out of Russia, despite severe censorship. By carefully checking up ever available source of information, the terrific cost in human lives for fourteen years appears as follows:

Officially executed, winter of 1918-1919.....	11,891
Unofficially executed, winter of 1918-1919.....	20,000
Red and white terror and civil war, official casualties	400,000
Famine 1920-1921, official estimate.....	2,000,000
Revolts, Kronstadt, Don, Kuban, Kazan, etc.....	200,000
Starvation intellectuals in cities in past 14 years....	1,000,000
Intellectuals executed.....	25,000
Clergy executed.....	2,500
Kulaks and peasants executed.....	250,000
Workers executed.....	25,000

Total3,883,891

Exiled, of Kulaks and other peasants: 4,000,000; of Wolga Germans: 100,000; of speculators, traders: 550,000; of workers: 200,000; of prostitutes: 25,000; of homeless children: 200,000; of priests: 30,000; of Mullahs: 1,500; of pastors: 300; and of intellectuals: 2,000,000 — making a grand total of exiles of 7,106,800.

It is impossible to obtain estimates of the number of scientists, professors or engineers executed or exiled by the Cheka. M. Abramovich, a Menshevik leader who suffered imprisonment and exile and who is now abroad, claims that during the last two years two million workers and peasants were arrested and imprisoned by the Cheka and of this number half were exiled to forced labor. This estimate is too low. The soviet timber trusts report of having more than two million workers employed in lumbering and practically all of these are exiles — slaves.

In the basement of the Gertrude Lutheran Church in Riga is working a small group of volunteers who collect and repair clothing and who make up food packages to be sent to imprisoned and exiled Germans in Russia. Every day they receive scrawled appeals from exiles pleading for food and clothing. The ad-

resses on the postcards and envelopes, some times strangely fabricated from wrapping paper and birch-bark, furnish still further proof that the soviet government has sent exiles to more than 500 points in the far north in recent years.

But enough of this gruesome tale. Horrifying as it is, it is of interest to us on many grounds. As an example of the ruin wrought by the rule of a set of tyrants who regard neither God, man or the devil, this can hardly be surpassed. Where all laws of God are ignored and boldly flouted human society is doomed to destruction. The diabolical hatred of the bolsheviks levelled against the church and all things divine is the very root of the evils besetting this unhappy state. The divine verdict is still true: Righteousness exalteth a nation: but sin is a reproach to any people, Prov. 14:34. How grateful should we be even in these hard times that we have as yet been spared the evils of this "Red Terror" and let us pray for the deliverance of its miserable victims. Z.

* * * *

Two Resolutions Two resolutions adopted by the United Lutheran Church at its convention may be of interest to our readers.

1. That in view of the evil influence upon our missions, which are forbidden the use of questionable methods of financing, our United Lutheran Church commends, as the one approved method of financing the work, the scriptural method of free-will contributions.

2. That the United Lutheran Church go on record condemning the use of card parties, dancing, games of chance, and all other worldly pleasures for commercial use in supporting the work of the congregation.

Personally we have stood for direct giving and opposed all other forms or raising moneys for the church from the very beginning of our ministry and are therefore in full sympathy with these resolutions.

But we are surprised to find in the second resolution the limitation "for commercial use in supporting the work of the congregation." One may, or must, draw the inference that "card parties, dancing, games of chance and other worldly amusements may be used in the churches if only the purpose is not to obtain funds for the support of the church. That to us seems to be drawing the line in the wrong place. The very designation "worldly amusements" would indicate that these things do not grace the church at any time under any circumstances.

If they are not to be made a substitute for the Christian spirit of giving, why should they be employed to attract people to the church and to keep them together within the church? J. B.

* * * *

Question of Color The question of color is stirring All Souls' Church in New York deeply. The vestry has asked Rev. Rollin Dodd to resign, because he insists on ministering alike to all

who seek his ministry, be they white or colored. The Living Church expresses its opinion as follows:

The Rev. Rollin Dodd is to be commended for his courage in insisting upon the principle that the parish of which he is rector should minister to all the people of its community, regardless of race or color. Located in what has of late years become the southern portion of the Harlem Negro colony, All Souls' Church under the rectorship of Fr. Dodd has freely extended its facilities to colored Churchmen, with the result that it now contains an overwhelming majority of colored parishioners. The response of these people to the ministrations of Fr. Dodd, and the fact that what once seemed to be a dying parish has become an exceptionally active one, have more than justified this policy, if any justification be needed for such an obvious exercise of Christian charity. We fail to see the justice, under these circumstances, of the vestry's demand for the rector's resignation, and we hope Fr. Dodd will stand firm in his refusal to be coerced, in spite of such petty persecution as that reported in this week's New York letter. And it is encouraging to know that the opposition apparently comes only from the vestry, not from the white parishioners, most of whom have expressed their approval of the rector's policy.

J. B.

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The Election will be past when these lines greet the readers of the Lutheran. No matter what the outcome was and how many hopes of candidates for office were dashed, or how triumphant the victorious party may be, we Lutheran Christians are to be neither unduly downcast nor too highly elated. During the hurly-burly of a national election the true relation of government to God is forgotten, especially by those who leave God out of all their reckonings in the settlement of their worldly affairs. Because we are still to remember that it is the Lord, who as the maker and ruler of the world, sets up all governments and allows them to rule for His own purposes, we do not expect any ruling power or party to bring a millennium of earthly bliss, nor credit it with the full power of destroying all the blessings from God.

A government "of the people, by the people, and for the people," a democracy, republic or dictatorship, or whatever forms our governments may assume, it is the Lord God who rules over all and by means of the earthly rulers. The blessings of prosperity as well as the blessings of the so-called depression come from the same hand of God, the God of all grace and mercy, for the one purpose of turning our hearts away from the gauds of this world to the treasures of His heavenly kingdom. His purposes are always beneficent, tending to the salvation of sinful men.

It is not the government nor the mighty of the earth that can bless the governed, except by the gifts of a gracious God, nor can they wreak vengeance upon us beyond the limits set by His supreme power. This for our comfort in these evil days, when so many are starving in the midst of plenty. There is bread in abundance for all bodily needs and may we thankfully remember there is the bread of life in plenty for

the nourishment of the soul. Of this latter the Word of God may we take freely and in full assurance that we shall live thereby to eternity. Lord keep us in Thy Word and truth!

Z.

THE BOOK OF MALACHI APPLIED TO OUR CONGREGATIONS

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

By Pastor Im. P. Frey

(Continued)

III

Another evil against which Malachi lifted his voice consisted in the intermarriages of the Jews with the heathen and the putting away of their old faithful wives in order to marry the younger and more attractive heathen women. Concerning intermarriages with the heathen God had commanded (Deut. 7: 3 f.): "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy sons from following me, that they may serve other gods: so will the anger of the Lord be kindled against you." The Jews in Malachi's day paid no attention to this divine prohibition of mixed marriages. It was one of the great reforms to which Nehemiah devoted his efforts. He himself reports (13: 23-28): "In those day also saw I Jews that had married wives of Ashdod and Ammon and of Moab: and their children spake half in the speech of Ashdod and could not speak in the Jew's language, but according to the language of each people. And I contended with them and cursed them and smote certain of them and plucked off their hair and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon, king of Israel, sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? And one of the sons of Joiada, the son of Eliashib, the high priest, was son-in-law to Sanballat, the Horonite: therefore I chased him from me." It was this same situation of mixed marriages which prompted Malachi to say: "Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. The Lord will cut off that does this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts." Because they had, in violation of God's

clear command, intermarried with the heathen, Malachi denounced them in scathing terms and hurled dire threats upon them.

It frequently happens in our own circles, in our own congregations that our young people intermarry with others who are members of another church or members of no church at all. Since the law of the Old Testament concerning mixed marriages is no longer in force, the church cannot absolutely condemn such marriages nor refuse to solemnize them. Speaking of mixed marriages Paul writes 1 Cor. 7:13 f: "The woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy." But though such mixed marriages can not be pronounced sinful in themselves, there still lurks in them the danger which the Lord pointed out through Moses, "They will turn away thy sons from following me, that they may serve other gods." And has not experience abundantly taught us, that the Christian party to the union often drifts away in the course of time and is lost to the church and the Lord? And in those cases where the Christian husband or wife clings to his or her faith and church, the result is usually a life of bickering and quarreling, a life of miserable unhappiness. Of how many happy mixed marriages do you know? They certainly are mighty rare. And it can not be otherwise where each party holds fast to his or her religious views, for the Savior has said, "Think not that I am come to send peace on earth. For I am not come to send peace but a sword, for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household." On this account many Christians who entered such mixed marriages have lived to regret it all their lives. But if they find themselves in such a situation as a result of their own thoughtlessness, then let them take up their cross and follow Jesus, and beware of selling their souls to the devil for the sake of peace in the family and in the home. In some cases, it is true, the result is more pleasant and more blessed, for the Christian husband sometimes wins the unbelieving wife and the Christian wife wins the unbelieving husband for Christ, by acting as the salt of earth or Christian leaven. But in most cases of intermarriage the Christian party soon becomes a salt which has lost its savor, and the high hopes, with which the mixed marriage was excused in the heart, soon prove futile. Let then our young people examine the motives which prompt them to enter such mixed marriages and see whether they will stand in the sight of God. And if, after all, they propose to go through with it, then let them at least recognize the danger to which they ex-

pose their souls and pray God that, in spite of all pressure and all temptations to become unfaithful to the Lord, they may never become a salt which has lost its savor.

It seems that, in order to marry the younger and more attractive heathen women, the Jews of that day slighted and divorced their old and faithful wives. It is a touching plea which Malachi makes in behalf of their old, faithful wives, and a burning indictment which he brings against them because of their unjust treatment of the wives of their youth. He said (2:13 f.): "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion and the wife of thy covenant." The Lord would not accept the offerings which the Jews brought to Him because He saw them wet with the hot tears of their discarded and mistreated wives. He said, as it were: Don't you see how ungrateful and ungodly your behavior is? Your wife was the wife of your youth, she was your companion, she shared all your toils and labors. She gave to you the flower of her youth. And now that she has lost her youth, now that she has become old and ugly, you discard her for a new and more attractive heathen woman. Don't you see that that is the lowest kind of treachery and such an impertinent flouting of the will of God that, in spite of all the offerings which you bring and all the forms of godliness which you observe, He will have nothing to do with you until you right the wrong which you have done her and repent of your sin? The tears of your rightful but discarded wives cry to God for vengeance. Therefore God will cut off from His covenant, be he master or scholar, high or low, who perpetuates such a crime against the wife of the binding marriage covenant.

The prophet goes on to give further reasons why each should cleave unto his wife when he says: "And did he not make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts; therefore take heed to your spirit, that ye deal not treacherously." God wants husband and wife to continue together to the end of their lives. God made only one Eve for Adam. God does not favor bigamy or polygamy, for Lev. 18:18 we read, "Neither shalt thou take a wife to her sister to vex her . . . beside the other in her life time." God had, as Malachi puts it, the resi-

due of the spirit. He might have arranged it differently, but He knew what He was doing. He knew that that was the best arrangement. And why one wife? The prophet answers, "That he might seek a godly seed." God's purpose in instituting marriage was to produce seed: reproduction, children. He said, "Be fruitful and multiply and replenish the earth," That is in these days of race suicide and open clamor for birth control no longer taken seriously. It is considered oldfashioned to have children, especially more than two or three, and the church has become so infected with the spirit of the world that even many church members consider it foolish and stupid to have a large family. Women want the new freedom. They want to be free to come and go as they please. They don't want to be bothered with children. They don't want to go through the pain and travail of childbirth. And if it is not the travail of childbirth that they want to avoid, conception is avoided because they lose their figure and good looks. Consequently all sorts of contraceptive measures are employed and discussed without a blush of shame or a tremor of conscience. Murder and adultery are committed within the privacy of the marriage estate, and nothing is thought of it. How ungodly man and woman are frustrating the divine primary purpose of marriage! But "be not deceived God is not mocked, for whatsoever a man soweth, that shall he also reap." Paul writes to Tim. (2: 15), "Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety." This, the proper sphere of woman and her highest calling, must be emphasized by the church if the world with its birth control movement is not entirely to corrupt the morals of our Christians, and they are not to become the prey of hell.

But God's purpose in arranging the marriage relationship as He has was not only to raise up seed but to raise up "godly" seed. The seed which is raised through the proper marriage relationship is godly. It is produced in the God-pleasing manner. God wants no promiscuous relations between men and women. The seed is to be the product of chaste and holy love, not that of brute beasts under the dominion of lust, with no sense of responsibility with respect to the seed. And where the God-appointed marriage relationship between one husband and one wife exists, godly seed is also more apt to be raised because it is an institution which is fully equipped to bring up the children in the nurture and admonition of the Lord. There the children can not only be born as godly seed but also bred as godly seed.

(To be concluded)

— Jesus never spoke to win men's applause — he spoke to win men.

SOCIAL ACTIVITIES

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

(Continued)

No one doubts the sincerity of the motives which in many instances lead churches to resort to all kinds of social activities for their advancement and growth. They see what havoc has been wrought by the insidious foes of our eternal welfare, "How, like the plague of Egypt, these foes enter our homes, surround our hearthstones, invade our sleeping-rooms, and encompass us with an environment worse than that of scorpions and adders," how they flaunt the basest kind of immorality, indecency, licentiousness, dishonesty, covetousness, openly and without restraint, in the name of progress, art, and business acumen, before all the people, from the youngest to the oldest, in the theaters, amusement halls, business, and on the streets, and that with such marked success, that all of our institutions, marriage, propagation, home, Church, and state are so surely and rapidly falling a prey to their pernicious wiles that their disintegration is inevitable unless something is done to stem the tide.

And the only way to stem this tide is to meet these foes weapon for weapon, say the advocates of social activities. Give them plenty of competition. People are simply so constituted that they need social activity and we have learned now that in both city and country looseness of morals and a lack of the right kind of recreation go together, and that, on the other hand, where there are plenty of wholesome amusements, moral standards are higher and are less likely to be broken down, and so it is the responsibility of the Church to help guide and provide for the right kind of recreation and amusement. "It is the responsibility of the Church not only to ask, but to help answer questions like the following: What are the conditions of toil, especially for the young women in your community? What are their opportunities for enjoyment, as well as for employment? Is there a condition of labor and recreation that reaches detrimentally, the child life of the community? What ought to be provided for by the Church group and what improvement ought to be demanded by the Church along the line of child welfare?"

Now I am well aware of the criticism and accusation of intolerance and uncharitableness one exposes himself to if he dares to impugn or question anyone's motives, especially such, which on the surface have the appearance of the deepest kind of sincerity. However, even at the expense of once again being familiarly labeled an intolerant, bigoted Lutheran, I believe we must assail and question this argument in favor of social activities, that the motives of the advocates of the social gospel are good. Since when dare we make the good motives of men the measuring stick whereby

the welfare of Christ's own kingdom, the Church, is to be measured? We have only one measuring stick and that is: "Teach them to observe all things whatsoever I have commanded ye," and then, "Lo I am with you alway even unto the end of the world." As a rule whenever good motives are mentioned in connection with the work of the Church it should be a drastic sign of warning to all true servants of the Lord that immediate and great danger lies ahead. It was good motives that brought about the crucifixion of our Savior, that made the hundreds and thousands of martyrs, that brought the terrible days of inquisition. It is good motives that causes the Mohammedan to think he is doing God a service every time he kills a Christian, that in our day causes parents to sell their children into prostitution, avariciousness, thievery under the guise of giving them an opportunity for self-expression and advancement in business and life in general, that cause all confession and witness to be silenced under the sweet sounding sentiment of brotherly love and tolerance. Furthermore it was good motives that, recently, influenced the Methodist Episcopal Church South to appoint a commission to revise a hymnal, and which commission advised the deletion of all such hymns as:

"To the blest fountain of Thy blood,
Incarnate God, I fly,
Here let me wash my spotted soul
From crimes of deepest dye."

on the ground that they are too gory for the modern, intelligent youth of the Church and will only alienate them from the Church.

On the other hand, it was a steadfast refusal to be moved by outwardly good and noble motives and a humble obedience to the plain Word of God, which made Luther and his co-workers refuse the hand of fellowship of Zwingli and his followers. And when we behold what untold blessings have accrued to our fathers, us, and our children through this one instance of refusing to be moved by seemingly good motives and remaining humbly obedient to the Word of God, and on the other hand, what terrible havoc has been wrought in the ranks of the followers of rationalizing Zwingli, all reference to good motives in our Church work should be minutely examined and usually met with vehement opposition. And this must be our attitude especially then, when we are considering an institution such as social activities, which by its very nature must have a tremendous influence upon that Church of which it is said, "He hath purchased it with His own blood," and therefore is not ours to do with or not to do with as we please, according to the motives of men. So the good and noble motives of men have nothing to do with the value or evil of social activities in the Church. Whenever that defense is made for this institution it must leave us entirely cold.

Whether social activities are of value or of evil to the Church must be determined solely and alone by their influence upon the life of the Church.

Now what influence do they have upon the Church? Do they in the first place make for advancement and growth? Do they bring people to Church and keep them there? And furthermore, do they make for spiritual growth and help to bring immortal souls into salvation? If we cannot answer these questions with an emphatic yes, it is certain that they do not belong in the life of the Church.

The first question in regard to social activities in the church of course is: Do they bring people to church? This we may answer with a qualified yes. Certainly people are brought into the churches through social activities, vested choirs, newspaper advertizing, radio broadcasting of services. If anyone doubts this he need only try to oppose such things in the church and he will soon find out how the people shop around until they find a church that offers such things and then go and join there. How often one must hear a comparison made between two different churches on just this score. And the one that gets nine-tenth of the votes is the one with the social gospel, where every individual in the family is taken care of according to his age. For the other church there isn't much to be said, the usual comment running something like this: Why, what have they there? O yes, the minister is a good speaker and friendly and all that, but you come to church, sing a few songs, listen to an abstract treatise of some doctrine which does not interest you in the first place and isn't at all necessary, because Jesus said the only thing necessary for salvation was faith in Him, and then you are dismissed, and after saying a few hellos you go back home. What is there to such a church? In one form or another we have all heard this, and that very often from our own people. So there is not doubt about social activities bringing people to church. This is true also of newspaper advertising and radio broadcasting. People have been taught to look at the Saturday evening paper for church announcements, announcing the themes of the sermon, the titles of the solos and choir songs, and whatever else may be of interest. To say that this does not bring strangers and outsiders into the church is denying the simple truth. And who will deny the testimonials of those who have been brought to church by radio services.

But in view of the alarming defections and backsliding does it not seem that just as many thousands as join churches because of social activities, advertizing, and even a greater number, are leaving the churches and will have nothing to do with them? Not even the most ardent advocate of social activities will claim that the religious life of our country is better to-day than in the days when the churches knew nothing of social activities. Their only defense in the face

of statistics showing all these defections is that, without such institutions conditions would be still worse. After such an argument we place a very large question mark.

(To be continued)

GLIMPSES FROM THE MILWAUKEE INSTITUTIONAL MISSION FIELD

It is well to again remind the reader of the mission field served by our Milwaukee Institutional Mission. While the institutions have remained the same the populations have had a steady increase. At the present time it can be said that all our institutions have a population far exceeding their capacity. This condition makes our public institutions a vast mission field. The church therefore should not look lightly upon a field of missions before her very door offering unlimited opportunities to preach the Gospel of Him crucified to hundreds and thousands of dearly bought souls.

A brief survey of the institutions assigned to the senior missionary by the church holding membership with the Lutheran City Mission, may be of interest.

The State Prison

The state penitentiary is an old institution. It was located at Waupun in July 1851. The first record of prison population is April 1, 1852, when fifteen inmates entered the institution. Since that time, a little more than 19,000 have been received. The prison buildings and grounds occupy 23 acres of land. The population on September 3, 1932 was 1758, among these 106 are serving on a life sentence. The prison also houses in a separate building forty women serving their time. Within a few weeks, the woman of the institution will be transferred to Taycheedah, four miles from Fond du Lac, where the woman's Industrial Home is located. Thus the prison at Waupun will become a prison exclusively for men. It is a regrettable fact that the prison has 451 men unemployed, and 800 inmates above its normal capacity. Idleness is not good training for future citizenship.

Your missionary has served this institution for twenty-three years.

Muirdale Sanitarium

Muirdale Sanitarium for the Tuberculous is the largest institution of its kind in the state. 420 patients, chiefly young men and women, comprise the present population. The three stages of tuberculosis are: a) incipient, b) moderately advanced, c) far advanced. Humanly speaking, the most hopeful cases for complete recovery are the patients still in the incipient stage. Your missionary has been in the service at Muirdale since the first patient entered the sanitarium, 18 years ago.

Hospital For Mental Diseases

On an elevation, beautifully landscaped by trees, shrubbery and flowers in profusion, with a miniature lake to enhance the beauty of the place, is located the hospital for acute mental diseases. 800 unfortunate men and women, mentally afflicted, appreciate little the exterior beauty of the place. In many cases their minds are void, unable to return to normalcy, with anxious relatives awaiting a turn for the better in the affliction of their loved ones. In stadiums, set aside for athletic exercises, we sometimes read an inscription in a conspicuous place, perhaps on some wall where everybody can see it. "Mens sana in corpore sano," a healthy mind in a healthy body. This is to many the height of earthly happiness. Yet there are thousands who can boast of neither. Shattered minds in broken bodies is their lot in life. We find them also in our large hospitals and asylums for mental diseases.

County Hospital and County General Hospital

Thirty years ago a timid young pastor entered the County Hospital to serve the sick as a missionary and pastor. He did not realize at the time that there is so much misery in this world, much of it to be seen in a large hospital. The hospital is still there, and within its walls 300 patients. Milwaukee County, outstanding in the care of its dependents, has since erected a beautiful hospital, called the County General Hospital, eight stories high, with a capacity of 650 beds. Its equipment is of the very best, a large staff of physicians, interns, and nurses in immediate charge of the sick. We appreciate the proper segregation of the sick in this modern hospital building, which, sorry to say, could not be carried out in the old hospital on account of lack of space. Both hospitals are operating with a total capacity of 1,000 beds.

County Infirmary

In a reminiscent mood, we think of the time when the County home for the aged and infirm, was called by the rather odious name of "The Poor Farm." Later on the authorities, having jurisdiction over the institution, changed the name of the place, and called it "County Alms House." Surely, a more refined name, but if properly understood, meaning a place where alms are given to poor and indigent persons. Fortunately, this large institution is no longer called the "Poor Farm," or the "County Almshouse," but the "County Infirmary," the abode of aged, decrepit and infirm people, who, for various reasons had to enter such a home, provided for them by generous tax payers of Milwaukee County. 1300 people of various ages, color and creed, are listed as guests at this large infirmary. An unusual number at this season of the year. Looking forward to a hard winter, ample provisions are now made to house the needy and poor seeking shelter and food.

State Industrial School for Girls

It is sad, indeed, to see young people, between the ages of thirteen and eighteen years, to be committed to a corrective institution of the state, to remain there under restraint until they have attained the age of twenty-one years. 254 girls are charges of the state at this institution. Many of these young girls do not know the blessings of a Christian home, much less can it be said of them that they have been brought up in the nurture and admonition of the Lord. Others are recruits from broken homes, lacking proper supervision and guidance. Some have associated with people of criminal tendencies, committed unlawful acts, and, in consequence, are sent to the state school for an indefinite period of time.

House of Correction

In our survey, we should not forget one of the oldest institutions — the House of Correction. The maximum term served by any inmate of this institution is five years. There is a marked difference between a penitentiary and a house of correction. At a state prison there is a more rigid discipline, privileges are few, and the prison terms served by the inmates range from one year to life. Like other penal institutions of the country, the House of Correction is constantly overcrowded. The present population is about 1200. Our chief regret is that our chapel is being used for dormitory purposes. No other space is available for religious services. If this large institution is to be a real house of correction, a reformatory in the true sense of the word, law and Gospel should have free course within its walls.

We have given you a brief survey of the public institutions served by the senior missionary. We have not mentioned the private institutions which often call upon the missionary to give spiritual ministrations to their patients. The institutions listed have a total population of 6,724 inmates and patients. What an extensive mission field! "Shall we, whose souls are lighted with wisdom from on high, shall we to men benighted the lamp of life deny?" How dare we deny the Gospel of Jesus Christ to every creature, and withhold the comforts of religion from the afflicted, sick and the unfortunate within our gates!

Stories from the Mission Field

These stories are personal experiences. We have no apology to offer for the accuracy and truth of these stories.

"Pastor, I am the son of Christian parents. Never did my good mother fail to take me to church on the Sunday. In financial distress I have committed theft, because I was too proud to ask my friends to aid me. Now I am disgraced and a prisoner. How I have fallen into sin! I am too ashamed to inform my parents, who have brought me up in the fear of the Lord,

of my sad plight. You tell them how much their son regrets his sin. Pray for me!" A few days later the missionary received a response to his letter. The father of the young man answered: "I have received your letter. Now that I have in a way recovered from the shock it gave me and the rest of my boy's family, my first thought is to thank you with all my heart for your kindness to my son and the sympathy you have shown to him and me. It is useless for me to try to discover the reasons for the misdeeds of one who was brought up by parents who feared God and tried to show their children a good example at all times. I am very thankful to you for the kind way you brought the news to us. I thank you for your promise to keep in touch with my boy, and I will pray for him, and for your work on his behalf. Tell him all his family are feeling for him here, and hope your kindly influences will be for his everlasting good."

A grateful patient writes: "My sincere thanks for your kind visits while at the hospital. I want you to know and feel that your efforts have not been in vain."

A prisoner has this to say: "I wish to say that your sermons have made me realize the futility of trying to evade the truth. I find them very interesting and welcome."

Another expresses his appreciation in this way: "The call you made on me two weeks ago done me awful good; it gives me a feeling as though I have some one on the outside that thinks of me. It gives me much pleasure to know that I have found a friend. You say that you hope that my punishment would do me good, and, I say, with the help of the Lord it will remain good as long as there is life in me. Jesus Christ who came into this world to seek and save a lost sheep, will help me carry my burden for me, for He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

A group of girls of a certain institution showed gratitude in this way: "The girls of the confirmation class wish to thank you very much for the wonderful teachings of God you have brought to us. We all know more about Christ than we did before. We have learned to love Him more and to keep His commandments as well as possible — on the whole to be better Christians. We are very grateful to you for bringing Christ so near to us."

A commitment to a public institution may become a blessing in disguise to the individual. At the close of the usual Sunday morning service in the Infirmary, an aged man addressed the missionary, and said: "How thankful I am to be an inmate of this large institution. By attending chapel services faithfully, I have again found my Savior."

A colored youth one day approached the missionary in great agitation of mind. He asked: "Is it true that we colored people cannot enter heaven?" The poor fellow labored under the false impression the

good Lord draws a color line in heaven and colored people need not expect a better life in heaven. The missionary answered him: "No, that is not true, for we read John 3:16: "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Christ did not say: "I am the light of the white world," neither did He say: "Suffer the little white children to come unto me," nor does He say: "Love thy white neighbor as thyself." Christ suffered and died on Calvary's Cross for the world of sinners, whether they be black or white, rich or poor, learned or illiterate. The Son of Man is come to seek and save that which was lost." Having received this assurance, the young man requested instruction for baptism, and after a period of preparation was baptized in the name of the Triune God.

Let us persevere, then, in the blessed work of institutional missions, be devoted to it, and be steadfast in **faith, hope and charity**, and God will be with us. May the Lord continue to bless the work of missions, the glorious purpose of which is to save immortal souls, to comfort the sick, to rescue the perishing, and to lift up the fallen. This we ask for Jesus' sake!

E. A. Duemling.

THE THIRTY-FIRST ANNUAL CONVENTION OF THE ASSOCIATED LUTHERAN CHARITIES

At the beautiful Hotel Chase, on the edge of Forest Park in St. Louis, Inner Mission workers of our church gathered for a few days of much needed refreshment for body and spirit, in the 31st Annual Convention of the Associated Lutheran Charities, October 11 to 13. Social contact with men and women in similar fields of work, a banquet with over three hundred in attendance on the Wednesday evening of the convention, and luncheon meetings served to renew fellowship, and give minds jaded by the intense problems of the day new courage and energy. Spiritual stimulus and development was afforded through the presenting of a careful planned group of essays, heard and discussed by the group as a whole and by sectional conferences.

Over seventy agencies, representing the hospitals, welfare institutions for aged and children, city and institutional missions of the church, together with their supporting and auxiliary groups of Christian laymen in our circles, were represented by as many delegates, and nearly a hundred guests registered officially; while a large number of visitors of the local congregations and agencies attended the sessions in addition. Mr. L. H. Waltke was the chairman of the St. Louis Convention Committee, and Rev. Enno Duemling presided at the sessions. In the general sessions, addresses were presented by Rev. Paul Linde-

mann of St. Paul on "The Church's Responsibility in Times of Distress," Mr. E. G. Steger of St. Louis on the relation between social relief and missionary agencies, Rev. H. F. Wind on the "Church's Responsibility Toward the Homeless Man," and Dr. P. H. Kretzmann, "Training for Christian Service in the Field of Inner Mission and Charitable Endeavor." In line with the last-mentioned paper, the committee of the Association reported that special social service and parish worker courses have been arranged, with special reference to the Association's purposes, by Valparaiso University and St. John's College at Winfield, Kansas. Another committee report of much importance was that on the survey of children's agencies; almost all of the children's agencies of the Association will be surveyed with a view to increased and uniform standards; this survey is receiving favorable mention on the part of nationally famous organizations in the field, and was granted additional subsidy by the Convention. In addition to the papers and addresses at general sessions, nineteen technical papers were presented before sectional conferences on health, child care, care for the aged, and institutional mission work, and round table discussions by similar groups were conducted on problems and purposes in the field. At the convention banquet Rev. Paul Lindemann delivered an address, broadcast by Station KWK, on "The Worth of a Man"; Dr. Walter A. Maier delivered the sermon at the Convention service held Tuesday evening at St. Peter's Church.

Of special interest were the discussions and surveys of relief work being carried on in the different Lutheran centers during the present economic distress. St. Louis institutions and other places of interest were visited by the delegates in a concluding tour of the city. The incumbents were reelected to office: President, Rev. Enno Duemling; 1st Vice-President, Rev. H. F. Wind; 2nd Vice-President, Rev. E. B. Glabe; Secretary, Rev. Geo. H. Kase; Treasurer, Mr. Aug. Freese; Statistician, Rev. M. Ilse; members at large, Mr. O. H. Beumer and Mr. Walter N. Hoppe, Rev. J. H. Witte of Bay City, Michigan, is the business manager of the Association's publication, **Good News**, which is widely used by our Inner Mission workers in the field.

In point of attendance and activity this convention ranks high among those held in recent years. This indicates the heightened demand and efforts in the field of Inner Mission work in our church at the present time. May the Lord grant that our workers may resume their task with new energy and determination, and give them faith and love for their arduous labor!

Richard R. Caemmerer.

— Our spiritual life grows in proportion to the amount it is fed.

FROM OUR CHURCH CIRCLES

New Ulm Pastoral Conference

The New Ulm Pastoral Conference will meet on Wednesday, November 30, 1932, at New Ulm, Minn., G. Hinnenthal, pastor. Opening at 9:30 A. M. Communion services at 4:30 P. M. Prof. V. Voecks delivering the confessional address.

Papers: G. Th. Albrecht: Sermon Study; Bliedericht. Exegesis on 1 Timothy 1; Schaller: Modernistic Tendencies in Lutheran Circles Outside of the Synodical Conference.

Brethren having no quarters must announce early with the local pastor. H. A. Scherf, Sec'y.

Southwestern Pastoral Conference

The Southwestern Pastoral Conference meets with Rev. Art. Berg at Sparta, Wis. Tuesday, December 6, 1932, at 9 A. M. sharp.

Papers to be read by Rev. J. Glaeser; L. Witte, Augustana, Art. 18; M. Glaeser, Exegesis, 1 Cor. 12; Sermon, Alv. Berg; Catech., A. Winter, Th. Mahnke.

Confession: J. Glaeser, Phil. Lehmann.

G. Vater, Sec'y.

Sixtieth Anniversary

St. Luke's Evangelical Lutheran Congregation of Milwaukee, Wisconsin, celebrated its sixtieth anniversary October 16. Speakers: R. Ziesemer, K. Toepel, R. Lederer.

Pastors of the congregation since its organization: John Hodtwalker, Chr. Reichenbecker, B. P. Nommensen, Wm. Kansier, Ph. H. Koehler.

Ministerial Acts during the sixty years of its existence: 3,292 baptisms, 2,773 confirmations, 1,054 marriages, 1,543 burials, 105,099 communicants.

On the day of its jubilee the congregation numbered 562 voters, 1750 communicants and 2250 souls.

Ph. H. Koehler.

Fortieth Dedication Jubilee

On Sunday, October 16, 1932, the St. John's Congregation at Slades Corners, Wisconsin, was privileged to celebrate the fortieth anniversary of the dedication of their church. With thankful hearts toward God three divine services were held in which Pastors Th. Volkert, Carl Winter and Robert, F. F. Wolff were the festive speakers. The latter had served this congregation for more than twenty-one years. A festival collection was taken up for local building purposes. Praise God from whom all blessings flow.

Edmund Sponholz.

Silver Jubilee

In honor of their pastor, the Rev. O. B. Nommensen, the Zion Congregation of South Milwaukee, Wis-

consin, celebrated the 25th anniversary of his ordination on Friday evening, October 28. The President of the congregation led the jubilarian to the altar. The Rev. M. F. Plass conducted the Altar services and delivered the German Jubilee sermon, on 2 Cor. 5:18-20.

After the service the festive congregation assembled in the basement of the church for a social evening. Here the congratulations of the congregation and its various societies were brought the pastor. The chairman of the congregation handed him a purse. The undersigned extended the greetings and congratulations of the pastoral conference and presented the gift of the brethren.

At the close of the celebration the jubilarian addressed a few well chosen words to the congregation, praising and lauding the grace and mercy of his Lord God. To the Giver of all good gifts he extended thanksgiving and praise for the blessings which God has in and through him effected.

May our faithful God, who has for twenty-five years guided the steps of our jubilarian, now also give his assistance to many years of service in the vineyard of the Lord.

Edmund Sponholz,

Secretary of the Southern Pastoral Conference.

Golden Wedding Anniversary

During the past summer vacation, a time when all could be present, the children of Rev. and Mrs. Christian Sauer, Ixonia Road, arranged for a celebration in commemoration of the fiftieth wedding anniversary of their parents, at which, by request, the undersigned preached the jubilee-sermon on Ps. 37:5. On October 11, the actual date of their wedding anniversary, the Rev. and Mrs. Christian Sauer were honored with a reception arranged by the members of their St. John's Lutheran Congregation. T. J. Sauer.

A Golden Wedding Celebration

October 19 Mr. and Mrs. Otto Schulz, two of the founders and faithful members of St. Paul's Ev. Luth. Congregation of Marshall, Wis., celebrated the fiftieth anniversary of their marriage. In the thanksgiving services in the church the pastor twice addressed the large gathering of relatives and friends. His remarks in German were based on 1 Sam. 7:12 and Isa. 46:4 was chosen at text for the remarks in English. Our choir helped to beautify the services with their fine singing. We all wish the dear couple God's richest blessing for the future. M. J. Hillemann.

Acknowledgment and Thanks

We hereby gratefully acknowledge that on October 29 the Theological Seminary received a truck load of provisions: potatoes, apples, vegetables, canned and evaporated fruits, and baked goods, from St. Paul's

Lutheran Congregation of Algoma, delivered directly to our door. Joh. P. Meyer.

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A gift of four bags of potatoes from Mr. Alb. Warnke, Kingston, and of one tub of cottage cheese from Mr. Albert Warnke, Kingston, and of grape jam from Mrs. Wm. Warnke for the Theol. Seminary is hereby gratefully acknowledged.

Joh. P. Meyer.

Memorial Wreaths

In memory of Erdine Roesler, ten year old daughter of Mr. and Mrs. Ed. Roesler, Dale, Wis., who die October 25, 1932, from Esther Schweppe \$1.00 and from Wm. Schweppe \$3.00 for Orphans' Home, Wauwatosa, Wis. W. F. Zink.

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In memory of Mrs. Minnie Voss her children Esther Sylvester dedicated a Memorial Wreath of \$15.00 for missions. A. Froehlke.

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In memory of Mrs. Wilhelmine Deber, who died October 7, 1932, Mrs. Leona Wolff, Jefferson, Wis., donated \$5.00 to our Church Extension Fund.

O. Kuhlow.

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In memory of Mrs. Alvina Knoop, who died August 27, 1932, at Wauwatosa, Wis., friends at Brownsville, Wis., dedicated \$2.00 for Indian Mission. Ph. Martin.

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In memory of Gilbert Henke, who departed this life on September 17, 1932, the A. Kempf Family dedicated \$4.00 for the Church Extension Fund.

Wm. Franzmann.

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In memory of W. Baxmann, son of Teacher Baxmann from Wayside, Wis., who died at the age of 22 years, September 24, N. N., donated \$5.00 for Negro Mission. Br. Gladosch.

MISSION FESTIVALS

Elkhorn, Wis., Friedens Church, W. Reinemann, pastor. Speakers: F. Nammacher, W. Hillmer. Offering: \$106.29.

Litchfield, Minn., St. Paul's Church, K. J. Plocher, pastor. Speakers: E. H. Spaude, F. E. Pasche, A. Krueger. Offering: \$121.00.

Twelfth Sunday after Trinity

Rice Lake, Wis., St. John's Church, F. H. Senger, pastor. Speakers: R. Hillemann, S. Rathke. Offering: \$30.18.

Fifteenth Sunday after Trinity

Kendall, Wis., St. John's Church, L. A. Witte, pastor. Speakers: F. Weerts, Ph. Lehmann, M. Glaeser. Offering: \$121.13.

Neillsville, Wis., St. John's Church, Wm. A. Baumann, pastor. Speakers: M. Raatsch, G. Fischer. Offering: \$321.52.

Daggett, Mich., Holy Cross Church, Henry Hopp, pastor. Speaker: M. Carter. Offering: \$52.00.

Sixteenth Sunday after Trinity

Watertown, So. Dak., St. Martin's Church, W. T. Meier, pastor. Speakers: Im. P. Frey, J. B. Erhart. Offering: \$122.85.

Dorset Ridge, Wis., Immanuel Church, L. A. Witte, pastor. Speakers: M. Keturakat, A. Looock. Offering: \$48.31.

Faulkton, So. Dak., First Ev. Luth. Church, R. F. Gamm, pastor. Speaker: A. H. Birner. Offering: \$46.33.

Seventeenth Sunday after Trinity

Cudahy, Wis., St. Paul's Church, G. Hoenecke, pastor. Speakers: M. Buenger, S. Westendorf. Offering: \$41.18.

Town Seneca, Green Lake Co., Wis., St. Paul's Church, Fred A. Schroeder, pastor. Speakers: T. H. Mahnke, A. Looock. Offering: \$48.00.

McNeely, So. Dak., St. Paul's Church, F. Miller, pastor. Speakers: F. Miller, H. Hackbarth. Offering: \$29.37.

Town Center, Wis., St. John's Church, A. Werner, pastor. Speakers: F. Schumann, W. Pankow. Offering: \$106.90.

Tawas City, Mich., Emanuel Church, W. C. Voss, pastor. Speakers: A. W. Hueschen, W. Weissgerber. Offering: \$118.73.

Clarkston, Wash., St. John's Church, E. F. Kirst, pastor. Speaker: F. Soll. Offering: \$30.33.

Grafton, Nebr., Trinity Church, W. Krenke, pastor. Speakers: W. Siffring, W. Holzhausen. Offering: \$62.38.

Burlington, Wis., St. John's Church, L. W. Baganz, pastor. Speakers: E. Redlin, H. Monhardt, M. Carter. Offering: \$215.00.

Oshkosh, Wis., Immanuel Church, I. G. Uetzmann, pastor. Speakers: Stud. W. Krueger, W. Wojahn. Offering: \$45.37.

Columbus, Wis., Zion Church, Wm. Nommensen, pastor. Speakers: Prof. A. Zich, A. Engel, Jul. Gamm. Offering: \$807.49.

Milwaukee, Wis., L. J. Karrer, pastor. Speaker: Emil Schulz. Offering: \$15.12.

Escanaba, Mich., Salem Church, Wm. F. Lutz, pastor. Speakers: M. Kroll, A. Gentz. Offering: \$115.00.

Elgin, No. Dak., Immanuel's Church, P. R. Kuske, pastor. Speaker: H. J. Schaar. Offering: \$44.36.

Bruce, Wis., Bethany Church, F. H. Senger, pastor. Speakers: F. H. Senger, Werner Motzkus. Offering: \$6.10.

Milwaukee, Wis., St. Matthew Church, A. Halboth, pastor. Speakers: A. E. Schneider, E. Pankow, F. Giese. Offering: \$229.75.

Hillsboro, Wis., St. Paul's Church, M. Glaeser, pastor. Speakers: H. Reimer, Ph. Lehmann, A. Winter. Offering: \$106.10.

Herrick, So. Dak., St. John's Church, M. A. Braun, pastor. Speakers: R. Horlamus, R. Bittorf. Offering: \$38.94.

Eighteenth Sunday after Trinity

Lomira, Wis., St. John's Church, R. Pietz, pastor. Speakers: Prof. M. Lehniger, Gerhard Redlin. Offering: \$98.42.

Town Knapp, Warrens, Wis., St. Luke's Church, A. W. Looock, pastor. Speakers: Cand. L. C. Vater, A. Winters. Offering: \$27.00.

Clatonia, Nebr., Zion Church, E. C. Monhardt, pastor. Speakers: H. H. Spaude, W. F. Baeder. Offering: \$342.26.

Colome, So. Dak., Zion Church, L. Sabrowsky, pastor. Speakers: W. Siffring, H. Hackbarth. Offering: \$52.36.

Florence, So. Dak., St. Peter's Church, G. Schmeling, pastor. Speaker: R. J. Palmer. Offering: \$32.14.

Hazelton, No. Dak., St. Paul's Church, G. J. Schlegel, pastor. Speaker: F. Blume. Offering: \$54.90.

Black Creek, Wis., Immanuel Church, John Masch, pastor. Speakers: G. Boettcher, W. Zink. Offering: \$113.48.

Saline, Mich., Trinity Church, A. Lederer, pastor. Speakers: J. Nicolai, R. Koch, B. Westendorf. Offering: \$366.21.

Jenera, Ohio, Trinity Church, J. Gauss, pastor. Speakers: H. Wente, A. Maas. Offering: \$291.33.

Montello, Wis., St. John's Church, Wm. J. Hartwig, pastor. Speakers: W. Beltz, W. Wudel. Offering: \$148.65.

Paradise, No. Dak., St. John's Church, J. J. Wendland, pastor. Speakers: J. J. Wendland, H. J. Schaar. Offering: \$30.49.

Tappen, No. Dak., St. John's Church, E. Hinderer, pastor. Speakers: W. R. Krueger, H. A. Mutterer. Offering: \$60.15.

Rhineland, Wis., Zion Church, P. G. Bergmann, pastor. Speakers: L. Koeninger, M. Zimmermann. Offering: \$552.41.

Plymouth, Nebr., St. Paul's Church, W. Baumann, pastor. Speakers: A. Schumann, A. C. Gilker, Wm. Holzhausen. Offering: \$189.41.

Wayne, Mich., St. John's Church, Oscar J. Peters, pastor. Speaker: F. M. Kraus (German and English). Offering: \$213.24.

Sparta, Wis., St. John's Church, Arthur Berg, pastor. Speakers: F. Ehlert, Wm. Baumann, T. Mueller. Offering: \$192.34.

Waucousta, Wis., Peace Church, W. L. Strohschein, pastor. Speakers: Strohschein, Burger. Offering: \$31.35.

Marshall, Wis., St. Paul's Church, M. J. Hillemann, pastor. Speakers: R. C. Hillemann, A. G. Dornfeld. Offering: \$91.67.

Thiensville, Wis., Calvary Church, S. Westendorf, pastor. Speakers: H. Shiley, H. Cares, G. Redlin. Offering: \$49.35.

Milwaukee, Wis., Siloah Church, P. J. Burkholz, pastor. Speaker: Ewald Tacke. Offering: \$147.00.

Iron Ridge, Wis., St. Matthew's Church, F. Zarling, pastor. (German Celebration.) Speaker: Prof. J. Meyer. Offering: See under Twentieth Sunday after Trinity.

Bangor, Wis., St. Paul's Church, C. W. Siegler, pastor. Speakers: Ph. Lehmann, C. F. Kurzweg, Richard Mueller. Offering: \$269.49.

Monroe, Mich., St. Paul's Church, G. Ehnis, pastor. Speakers: R. Koch, G. Luetke. Offering: \$83.40.

Lake Geneva, Wis., First Ev. Luth. Church, H. J. Diehl, pastor. Speakers: A. Mittelstaedt, W. Keibel, E. Blakewell. Offering: \$183.45.

Appleton, Wis., St. Matthew Church, Philip A. C. Froehlike, pastor. Speakers: W. Zink, Tr. Redlin. Offering: \$92.40.

Savanna, Ill., St. Peter's Church, Gerhard Fischer, pastor. Speakers: J. H. Paustian, L. H. Beto. Offering: \$85.00.

Tittabawassee Township, Saginaw Co., Mich., St. Matthew's Church, A. J. Fischer, pastor. Speakers: E. Wenk, A. J. Fischer. Offering: \$23.25.

East Troy, Wis., St. Paul's Church, G. E. Schmidt, pastor. Speakers: P. Kneiske, Emil Schulz. Offering: \$75.53.

Fountain City, Wis., St. Michael's Church, Aug. Vollbrecht, pastor. Speakers: Ad. Werr, F. Gilbert. Offering: \$200.00.

Carbondale, Mich., St. Mark's Church, H. Hopp, pastor. Speakers: H. Hopp, Theo. Thurow. Offering: \$26.60.

Nineteenth Sunday after Trinity

Mishicot, Wis., St. Peter's Church, Ed. Zell, pastor. Speakers: K. Geyer, H. Grunwald. Offering: \$60.00.

Hague, No. Dak., Friedens Church, S. Baer, pastor. Speakers: M. Keturakat, W. Bauer. Offering: \$89.60.

Wautoma, Wis., E. G. Behm, pastor. Speakers: F. Weyland, G. E. Boettcher. Offering: \$112.68.

Redgranite, Wis., E. G. Behm, pastor. Speaker: M. Hensel. Offering: \$25.32.

Reeder, No. Dak., Zion Church, W. R. Krueger, pastor. Speakers: H. A. Mutterer, E. C. Hinderer. Offering: \$48.50.

Shiocton, Wis., First Luth. Church, Louis E. Mielke, pastor. Speakers: G. H. Kitzmann, Erwin Wagner. Offering: \$53.17.

Deer Creek, Wis., St. John's Church, Louis E. Mielke, pastor. Speakers: G. H. Kitzmann, Erwin Wagner. Offering: \$13.82.

Allegan, Mich., St. John's Church, J. J. Roekle, pastor. Speakers: F. Bickel, O. Richert. Offering: \$72.00; Ladies' Aid, \$25.00; total, \$97.00.

Mecan, Wis., Immanuel Church, Wm. J. Hartwig, pastor. Speakers: Im. Uetzmann, A. Engel. Offering: \$100.75.

Sawyer, Wis., F. Schumann, pastor. Speakers: E. Redlin, R. Ziesemer. Offering: \$72.63.

Appleton, Wis., St. Paul's Church, T. J. Sauer, F. M. Brandt, pastors. Speakers: Phil. Froehlike, K. Toepel, W. Zink. Offering: \$600.00.

Dupree, So. Dak., First Ev. Luth. Church, H. C. Schnitker, pastor. Speaker: Paul Kuske. Offering: \$17.73.

South Haven, Mich., St. Paul's Church, M. A. Haase, pastor. Speakers: A. Hoenecke, W. Franzmann. Offering: \$97.06.

Nineteenth Sunday after Trinity

Kaukauna, Wis., Trinity Church, Paul T. Oehlert, pastor. Speaker: Paul J. Bergmann. Offering: \$215.10, including regular monthly collection.

Milwaukee, Wis., Gethsemane Church, R. O. Burger, pastor. Speakers: R. Pietz, W. Schaefer. Offering: \$90.00. Sunday School, \$35.00; total, \$125.00.

Manitowoc, Wis., Immanuel Church, Theo. F. Uetzmann, pastor. Speakers: T. Hoffmann, W. Haase. Offering: \$160.00.

Milwaukee, Wis., St. Luke's Church, Ph. H. Koehler, pastor. Speakers: E. Blakewell, L. Mahnke, C. Otto. Offering: \$488.38.

Twentieth Sunday after Trinity

Ixonia, Wis., St. John's Church, Chr. Sauer, pastor. Speakers: W. A. Eggert, Albert Dornfeld, Max Stern. Offering: \$60.65.

Town Westfield, Wis., St. Paul's Church, Phil. Lehmann, pastor. Speakers: H. Reimer, L. Witte. Offering: \$55.50.

Good Hope, Milwaukee Co., Wis., St. John's Church, C. Bast, pastor. Speakers: A. Petermann, J. Ruege, Prof. M. Lehninger. Offering: \$74.51.

Readfield, Waupaca Co., Wis., Zion Church, F. C. Weyland, pastor. Speakers: J. L. Kaspar, E. Reim. Offering: \$57.93.

Burt, No. Dak., Zion Church, P. R. Kuske, pastor. Speakers: Prof. F. E. Traub, J. J. Wendland. Offering: \$26.12.

Iron Ridge, Wis., St. Matthew's Church, F. Zarling, pastor. Speaker: Prof. Ed. Buerger. English Celebration. Offering, total: \$174.56.

Eau Claire, Mich., Grace Church, W. Westendorf, pastor. Speaker: A. W. Hueschen. Offering: \$24.41.

Dowagiac, Mich., St. John's Church, W. Westendorf, pastor. Speakers: A. W. Hueschen, K. Krauss. Offering: \$74.32.

Crandon, Wis., St. Paul's Church, H. J. Lemke, pastor. Speakers: W. Fuhlbrigge, M. Croll. Offering: \$43.50.

Tacoma, Wash., St. Paul's Church, Arthur Sydow, pastor. Speakers: Arthur Sydow, Wm. Lueckel. Offering: \$82.25.

Jefferson, Wis., St. John's Church, O. Kuhlow, pastor. Speakers: W. Keturakat, Walter Pankow. Offering: \$831.83.

Athboy, So. Dak., St. Paul's Church and Meadow, So. Dak., St. John's Church, H. J. Wackerfuss, pastor. Speaker: E. Rekow. (Combined Service.) Offering: \$23.89.

BOOK REVIEW

Christianity vs. Freemasonry by Theo. Dierks. Concordia Publishing House, St. Louis, Mo. Price, \$1.00 the copy, postpaid.

This is a calm, clear presentation of a subject worthy of earnest consideration by every Christian amid the perils which beset us to-day. What makes the book especially valuable is its wealth of quotations from many standard lodge authorities.

G.

From Heaven Above. A Vesper Song Service for Christmas. Compiled by P. E. Kretzmann, St. Louis, Mo. Price, 8c the copy, \$4.50 per hundred.

The program is planned to enlist the children, the choir, and the congregation in its rendition. It presents songs, some of the old favorites and some new, and responsive service — both sung and spoken. A collection of optional recitations is appended.

G.

Pastor and People. By Prof. Th. Graebner, D. D. Concordia Publishing House, St. Louis, Mo. Price, \$1.00.

"Letters to a Young Preacher" is quite a fitting description of the nature of the book. The letters cover a wide field and are highly instructive, aside from that they are also very interesting.

G.

Joy to the World. A Christmas Service. Revised Edition, 1932. Compiled by Herman Voigt. Concordia Publishing House, St. Louis, Mo., Price, 8c the copy.

"The Christmas-story comes to you in the form of questions and answers. Many songs have been used, some of which appear in this program for the first time in the English language." The hymns to be sung by the congregation can be had on separate sheets.

G.

Stelzer Sacred Songs, Series No. 1. Introduction To Note Reading and Part Singing. For Children's Choruses and Ladies' Choirs. By Theodore G. Stelzer, Mus. D., Professor of Music and Education, Concordia Teachers College, Seward, Nebr.

SOUTH EAST WISCONSIN DISTRICT

Rev. Paul J. Bergmann, Christ Congregation, Milwaukee, Collection during August for General Institution \$50.00, General Support \$20.09; total	70.09
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Tp. Herman, -Mission Festival Offering for Northwestern College \$75.00, Indian Students \$27.39; total	102.39
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during August for E. M. C. \$62.50, Indian Students \$203.40, Lutheran High School \$63.00, Lutheran Children's Home \$26.00; total	354.90
Rev. Carl H. Buenger, Friedens Congregation, Kenosha, Collection for E. M. C.	300.00
Rev. Martin L. Buenger, Trinity Congregation, Caledonia, Collection for E. M. C.	125.00
Rev. P. Burkholz, Sr., Dreieinigkeits Congregation, Mequon, Mission Festival Offering for General Mission	105.20
Rev. Herman W. Cares, Emanuel Congregation, Tp. Herman, Collection in August for E. M. C. \$10.00, Mission Festival Offering for General Mission \$12.58, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$50.00, Poland Mission \$10.00; Zion Congregation, Tp. Theresa, Collection in August for E. M. C. \$16.00, Mission Festival Offering for General Mission \$15.73, Home Mission \$20.00; total	148.31
Rev. E. Ph. Dornfeld, St. Marcus Congregation, Milwaukee, Collection during August for General Fund \$128.60, E. M. C. \$86.50, Lutheran City Mission \$8.05; total	223.15
Rev. H. H. Ebert, Sarons Congregation, Milwaukee, Collection during July for General Institutions \$54.86, General Mission \$25.15, Lutheran High School \$41.82; total	121.83

Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Memorial wreath for Mrs. Bertha Krueger by teacher Emil Trettin for Home Mission \$5.00; Collection during August for General Mission \$141.95, E. M. C. \$275.00, Lutheran City Mission \$8.35; total	430.30
Rev. E. Edgar Guenther, Church of the open Bible, Whiteriver, Ariz., collection for General Mission	10.00
Rev. A. F. Halboth, St. Matthew Congregation, Milwaukee, Collection for E. M. C.	94.00
Rev. E. W. Hillmer, St. Luke's Congregation, Kenosha, Collection for E. M. C.	17.50
Rev. O. Hohenstein, Grace Congregation, Glendale, Ariz., Memorial wreath for Mrs. R. Deffner by several members and pastor for Indian Mission	4.00
Rev. S. A. Jedele, Peace Congregation, Wilmot, Collection for E. M. C.	284.55
Rev. John Karrer, Mt. Lebanon Congregation, Milwaukee, Collection for E. M. C.	7.00
Rev. Herm. C. Klingbiel, St. John's Congregation, West Bend, Collection for E. M. C. (fourth installment)	21.00
Rev. H. F. Knuth and V. Brohm, Bethesda Congregation, Milwaukee, Collection for E. M. C.	101.50
Rev. Ph. H. Koehler, St. Luke's Congregation, Milwaukee, Collection for E. M. C. (second installment) \$500.00, General Fund \$190.12, Lutheran High School \$21.12; total	711.24
Rev. A. Koelpin, Fairview Congregation, Milwaukee, Collection for E. M. C. (ninth installment) \$10.50; (tenth installment) \$10.00; total	20.50
Rev. A. F. Krueger, Resurrection Congregation, Tippecanoe, Collection for E. M. C.	16.00
Rev. Wm. H. Lehmann, St. John's Congregation, Libertyville, Mission Festival Offering for General Mission	195.02
Rev. Wm. C. Mahnke, St. John's Congregation, Root Creek, Collection for E. M. C.	128.35
Rev. Ph. Martin, St. Luke's Congregation, Knowles, Collection for E. M. C.	4.00
Rev. Paul G. Naumann, St. Jacobi Congregation, Milwaukee, Collection for General Mission \$200.00, Lutheran City Mission \$89.00, E. M. C. \$308.00, Lutheran High School \$23.00; total	620.00
Rev. O. B. Nommensen, Zion's Congregation, South Milwaukee, Collection during August for General Fund \$13.45; Collection for E. M. C. \$21.00; total	34.45
Rev. E. C. Pankow, Garden Homes Congregation, Milwaukee, Collection for General Mission	30.00
Rev. Wm. F. Pankow, Ephrata Congregation, Milwaukee, Collection for E. M. C.	36.00
Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection during July for General Fund \$101.65, Lutheran High School \$29.25, Lutheran City Mission \$8.33, W. T. M. J. \$8.33; Collection during August for General Fund \$141.52, Lutheran High School \$29.25, Lutheran City Mission \$8.33, W. T. M. J. \$8.33; total	334.99
Rev. J. G. Ruege, Jordan Congregation, West Allis, Collection during August for E. M. C. \$102.25, Lutheran City Mission \$19.18; total	121.43
Rev. Harry Shiley, St. Peter's Congregation, Tp. Greenfield, Collection for E. M. C. \$9.50; Woodlawn Congregation, West Allis, Collection for E. M. C. \$5.00; total	14.50
Rev. Edmund Sponholz, St. John's Congregation, Slades Corners, Collection for E. M. C. (sixth installment) \$16.25; Mission Festival Offering for General Mission \$252.91; total	269.16
Rev. M. F. Stern, St. Paul's Congregation, Neosho, Mission Festival Offering for General Fund \$15.20, Home Mission \$75.00; Collection during September for General Fund \$18.33; total	108.53
Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Collection for E. M. C. (ninth installment) \$33.00; Mission Festival Offering for General Mission \$260.11; total	293.11
Rev. T. C. Voges, Trinity Congregation, Huilsburg, Mission Festival Offering for Indian Mission \$10.00, Home Miss. \$50.00, Negro Miss. \$10.00, Pol. Miss. \$10.00, Mad. Stud. Miss. \$2.61; Collection for E. M. C. (second installment) \$25.00; Collection for E. M. C. (third installment) \$18.00; total	125.61

Rev. Luther M. Voss, Good Shepherd Congregation, Tp. Wauwatosa, Collection in June for Home Mission \$5.50; Collection in May for Home Mission \$8.00; Collection for E. M. C. \$12.75 and \$7.00; total	33.25
Rev. S. E. Westendorf, Calvary Congregation, Thiensville, Collection during August for General Fund \$20.20, E. M. C. \$10.00; total	30.20
Rev. H. Wolter, St. Paul's Congregation, Tp. Lomira, Mission Festival Offering for General Institutions \$84.35; Collection for E. M. C. \$12.00; St. Petri Congregation, Tp. Theresa, Mission Festival Offering for General Mission \$34.03; total	130.38

SUMMARY

Budgetary	\$2,706.95
Every-Member Canvass	2,685.15
Non-Budgetary	391.34

Total

CHAS. E. WERNER,
Treasurer.

Milwaukee, September 26, 1932.

NORTH WISCONSIN DISTRICT

September, 1932

Rev. E. G. Behm, Wautoma	\$ 93.11
Rev. E. G. Behm, Red Granit	18.00
Rev. Theo. Brenner, Freedom	139.77
Rev. M. W. Croll, Florence	39.71
Rev. J. Dowidat, Oakfield	45.42
Rev. Paul C. Eggert, Abrams	60.25
Rev. Paul C. Eggert, Brookside	5.50
Rev. A. Froehlike, Neenah	78.68
Rev. Phil. Froehlike, Appleton	73.10
Rev. Kurt R. F. Geyer, Peshtigo	106.68
Rev. W. W. Gieschen, Crivitz	55.89
Rev. Walter Gieschen, Green Bay	97.91
Rev. Walter Gieschen, Pine Grove	5.00
Rev. Otto Gruendemann, Two Creeks	46.50
Rev. Wm. J. Hartwig, Montello	390.71
Rev. Wm. J. Hartwig, Mecan	92.90
Rev. Carl C. Henning, Peshtigo	135.13
Rev. Paul Hensel, Liberty	21.92
Rev. Theo. Hoffmann, Gladstone, Mich.	16.09
Rev. Theo. Hoffmann, Rapid River	12.62
Rev. Henry Hopp, Daggett, Mich.,	47.00
Rev. Henry Hopp, Carbondale	25.00
Rev. O. T. Hoyer, Winneconne	2.00
Rev. O. T. Hoyer, Zion	30.71
Rev. H. A. Kahrs, Powers, Mich.	10.50
Rev. H. A. Kahrs, Ford River	43.59
Rev. H. A. Kahrs, Hermansville	1.00
Rev. Gerhard Kaniess, Kewaskum	200.98
Rev. E. H. Kionka, Newton, St. John's Congregation ..	121.73
Rev. E. H. Kionka, Newton, St. Paul's Congregation ..	10.80
Rev. Paul J. Kionka, Maribel	173.89
Rev. H. Koch, Reedsville	147.00
Rev. L. H. Koeninger, Manitowoc	1,000.00
Rev. R. Lederer, Green Bay	156.75
Rev. H. J. Lemke, Enterprise	25.00
Rev. Wm. F. Lutz, Escanaba, Mich.	100.00
Rev. John Masch, Black Creek	144.48
Rev. Paul Th. Oehlert, Kaukauna	107.33
Rev. W. E. Pankow, New London	342.03
Rev. Gerhard Pieper, Fond du Lac	120.87
Rev. J. G. Pohley, Menasha	76.14
Rev. Emil Redlin, Ellington	120.00
Rev. Edm. C. Reim, Forest, St. John's Congregation	20.85
Rev. E. C. Rupp, Manistique, Mich.	60.91
Rev. E. C. Rupp, Germfark	6.49
Rev. M. F. Sauer, Brillion	301.33
Rev. T. J. Sauer, Appleton	250.00
Rev. Wm. Schlei, Collins	139.00
Rev. A. E. Schneider, Fremont	126.72
Rev. Fred. A. Schroeder, Berlin	48.00
Rev. J. Schulz, Vandyne	75.00
Rev. Fr. Schumann, Sawyer	28.75
Rev. V. J. Siegler, Sawyer	77.30
Rev. W. Strohschein, Campbellsport	30.72
Rev. Kurt A. Timmel, North Fond du Lac	60.00
Rev. Karl F. Toepel, Algoma	170.00
Rev. I. G. Uetzmann, Pickett	30.00

Rev. I. G. Uetzmann, Oshkosh	45.37
Rev. Theo. F. Uetzmann, Manitowoc	70.00
Rev. A. W. Voigt, Depere	60.00
Rev. Wm. Wadzinski, Manchester	5.00
Rev. Wm. Wadzinski, Marquette, Wis.	41.62
Rev. F. C. Weyland, Larsen	37.90
Rev. R. E. Zieseemer, Appleton	440.69
	<u>\$6,667.45</u>
Budget	\$6,657.45
Non-Budget	10.00
	<u>\$6,667.45</u>

Every-Member Canvass to September 30, 1932

ALBERT VOECKS, Treasurer.,
Appleton, Wisconsin.

SEMINARY BUILDING COMMITTEE
RECEIPTS FOR NEW ULM BUILDING FUND

May, 1932

Rev. J. Mittelstaedt, St. Paul's, Menomonie, Wis...\$	50.00
Rev. Henry Gieschen, Jerusalem, Milwaukee, Wis...	41.70
Rev. Hugo Hoenecke, St. John's, Sturgis, Mich.....	460.50
For Seminary Grounds, N. N.\$	8.00

June

Rev. Henry Gieschen, Jerusalem, Milwaukee, Wis...	22.00
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July

Rev. H. Gieschen, Jerusalem, Milwaukee, Wis.....	20.50
Rev. F. H. Senger, St. John's, Rice Lake, Wis.....	10.00
Rev. H. Hoenecke, St. John's, Sturgis, Mich.....	75.00
Rev. C. C. Leyrer, Zion, St. Louis, Mich.....	20.00
Rev. J. Mittelstaedt, St. Paul's, Menomonie, Wis....	14.00
Rev. M. Raasch, St. Paul's, Lake Mills, Wis.....	301.00
For Seminary Grounds, N. N.\$	1.00

August

Rev. G. L. Press, Morningside Grace Ev. Luth. Aid Society, Sioux City, Iowa	6.00
Rev. H. Gieschen, Jerusalem, Milwaukee, Wis.....	20.00
For Screens in Seminary:	
St. Luke's Ladies' Society, Milwaukee, Wis.	\$ 40.00
St. John's Junior Bible Class and Catechumens, Milwaukee, Wis...\$	121.64

For Seminary Grounds:

Ladies' Aid and Ladies' English Bible Class, St. John's, Milwaukee, Wis., memorial wreath Mrs. G. Raether and Mrs. Fred J. Meyer \$	10.00
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September

Rev. H. Gieschen, Jerusalem, Milwaukee	20.00
Rev. C. Lescow, St. John's, Woodland, Wis.	24.00

October

Rev. H. Gieschen, Wis.	20.00
Rev. P. Burkholz, Siloah, Milwaukee, Wis.	7.15

Collected May 1 to October 31, 1932.....	\$1,111.85
To be added from April, error.....	5.02

\$1,116.87

Remitted to Treas. Buuck for New Ulm Building Fund	\$ 1,116.87
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Total Collection to October 31, 1932

New Ulm Building Fund

Balance to be raised

JOHN BRENNER, Treasurer.