

# THE NORTHWESTERN LUTHERAN

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

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## THE ONE HUNDRED AND SIXTH PSALM

Verses 34-39

### Israel's Disobedience and Sins in Canaan

They did not destroy the nations, concerning whom the Lord commanded them;

But were mingled among the heathen, and learned their works.

And they served their idols: which were a snare unto them.

Yea, they sacrificed their sons and daughters unto devils.

And shed innocent blood, even the blood of their sons and their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood.

Thus were they defiled with their own works, and went a whoring with their own inventions.

In the one hundred and sixth Psalm we have a history of Israel's perpetual transgressions in all its periods, first, during their sojourn in Egypt, then during their forty years journey through the wilderness, and finally during their subsequent history in the Holy Land.

In the words quoted above the sins of the later generations are related, which, under Joshua and Caleb, had entered the promised land. Were the sins of this generation less abominable, less provocative of God's anger than those committed by the original stock of Israel in the desert or in Egypt? Were they less deserving of God's wrath and punishment? A brief discussion of the words of our Psalm now following will, we believe, show.

"They did not destroy the nations, concerning whom the Lord commanded them."

The nations whom Israel was to destroy were those that inhabited the land of Canaan, viz.: the Hittites, the Girgashites, Amorites, Canaanites, Perizzites, Hivites, and the Jebusites — seven nations, greater and more powerful than the Hebrew nation (Deuteronomy 7:1). Concerning these nations Moses had spoken to Israel: "When the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew any mercy unto them: neither shalt thou make marriages with them; thy daughter shalt thou not give unto his son, nor his daughter shalt

thou take unto thy son. For they will turn away thy son from following me, that they may observe other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly."

The command of God on this subject was clear and positive. Israel was to destroy the Canaanite nations and to spare none of them. These heathen nations were doomed because the measure of their iniquities was full, and Israel was to keep aloof from them being a people whom God had chosen unto Himself to be a special people above all people that are on the face of the earth. (Deut. 7:6.) The command to destroy the Canaanite nations was accompanied, too, by a solemn warning. Over and over again were the Israelites warned, that if they fell into the same dreadful transgressions, for which the Canaanites had been cast out, they would subject themselves to the same doom — be like them destroyed — like them cast out of the land which they had defiled.

But now, what do we hear of Israel? "They did not destroy the nations." Contrary to the command of God they spared the nations which God had doomed to destruction; they showed no zeal against the wicked inhabitants of the promised land, when they had entered it. On the contrary, not only did they not drive them out from the land, as explicitly related in the first chapter of Judges, v. 21, and 27-36, but they even made a covenant with some of them, as with the Gibeonites, which having been made could not be broken, as we read in the book of Joshua, Chap. 9: 3-15.

A flagrant disavowal of God's command! Instead of zealously obeying God's will in exterminating those heathen nations, Israel acted upon its own initiative, trusting in its own wisdom and diplomacy, or fearing the superior strength and might of these peoples, exposing themselves as they thought, to the dangers of annihilating their own destiny as God's people. Let no body of men, especially no body of Christians, as the Church, act on ones own initiative for reasons of diplomacy or fear in matters where God has spoken. The results of such a course are always disastrous to the cause of God's Kingdom.

### Mischiefs Israel's Conduct Led To

"But were mingled among the heathen, and learned their works."

When Israel neglected to destroy the heathen as God had demanded, and suffered them to remain in the land, the next news we hear is, they mingled with them, that is, associated with them, contracted intimate relations, and learned their works, adopted their practices, their customs and habits, in other words, learned to live as the heathen did.

Little did the children of Israel apprehend what abominable deeds they were ensnared by in thus associating with the heathens. They promised themselves they would not join in any dangerous affinity with them, never join with them in their worship. Nor did the thought ever occur to them that they could participate in their idolatrous services and be guilty of that barbarous and inhuman idolatry — the sacrificing of their living children to dead gods. But the way of sin is down hill; once one wilfully treads its path, he will surely sink lower and lower into the depths of wickedness and wretchedness. So here.

“And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils. And shed innocent blood, even the blood of their sons and their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.”

The history of idolatry under the notoriously wicked kings in Israel and Judah, like Jeroboam, Abiah, Ahas, Ahab, Manasseh, Amon, and others, is too well known as to need further mention. But it verifies these statements of the Psalm. It shows how far Israel had departed from the worship of the Lord. To build high places throughout the country, as they did, with altars and images dedicated to the gods of the heathen and worshipping in the same manner and with the same rites as did the idolatrous Canaanites, even to the extent of sacrificing innocent blood, their own sons and daughters, as did Ahas, as did Manasseh, as did the people of Jerusalem during Ezekiel's time, through whom God cried out, “Thou hast taken thy sons and daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured” (Ezek. 16:20) — all this is an abomination and an apostasy without a parallel.

Were, then, the sins of the later generation of Israel in the Holy Land less abominable and less reprehensible in the eyes of God than those committed by the older generation in Egypt and in the desert? The concluding words of the Psalm quoted above would indicate the very opposite. “Thus were they defiled with their own works, and went a whoring with their own inventions.”

Never had Israel departed so far from God as during the centuries of its history in the Holy Land. They were so defiled with the works of their iniquity, so reprobate in their minds, that their case had almost become hopeless. Vain was their attempt to deliver

themselves from their misery. The consciousness of their sin only led to the commission of greater sin; to all the abominations of idolworship — to the sacrifice even of their own flesh and blood, with the vain hope of thus expiating their crimes. For there can be no doubt that the attempt of expiating their guilt was at the bottom of these their sacrifices. Such was the state Israel had come to in the Holy Land.

#### Are Sins So Often Committed by the People of God Today Less Abominable and Reprehensible?

In this so-called age of enlightenment men are prone to think that sins such as were committed by Israel in the Holy Land are impossible with the people of God today. In their mind people as a rule are too refined as to fall a prey to them. Yet it is a fact that what occurred in the case of Israel has often occurred since in the history of the people of God even to this day. Who will deny, for instance, that what is said here of Israel's mingling with the heathen fully applies to the sinful practice of many a Christian in our day. Though the Christian Church and the world as such are absolutely separated from each other, and though God for that reason most emphatically demands of all Christians not to contaminate themselves with the wicked world, yet how many of them have become conformed to the manner of its godless living. By “mingling” with the children of the world, be it through hasty and ill-considered intermarriage or be it by adopting their unscrupulous methods in business tactics or by joining anti-Christian societies, lodges and others, becoming participants in their false religious worship — they have not only learned to practise their evil “works,” but have lost their spirituality, and brought disgrace and shame on the cause of Christ and His Church.

Space allotted to these our meditations being limited, we must refrain for this time from mentioning other gross sins equivalent to those of Israel, so often committed by those professing to be members of the Christian Church. The lesson to be heeded, however, is plain. It is embodied in the words of St. Paul, 2 Cor. 6:11-17, which the reader will do well to read and ponder.

J. J.

— Persevere in your Christian calling. Be careful to lay aside every weight, and the sin which most easily besets you. Keep your eye steadily fixed on Jesus. Abide in Him. Remember that without Him you can do nothing, and with Him you can do all things. Watch and pray daily. Be steadfast, unmovable, always abounding in the work of the Lord. Settle it down in your heart that not a cup of cold water given in the name of a disciple shall lose its reward, and that every year you are so much nearer home.

— J. C. Ryle.



## Grow In Knowledge

### THE HUMANNESS OF JESUS

In our day we find it necessary to stress the divinity of Jesus rather than His humanity; to emphasize the fact that He was true God more than that He was true man. No one in our day denies that Jesus was true man, but many deny that He was true God. His humanity is not under attack, but the biggest guns of the world are trained on His divinity. Over against the destructive criticism of religious modernism we dare never cease in our vigilance to guard the priceless treasure of Jesus' divinity.

But in our praiseworthy zeal to preserve untarnished the doctrine of Christ's deity we may not give sufficient attention to the importance of His humanity and the precious comforts which flow from His true humanness. His humanity was not only absolutely essential in carrying out the work of redemption, but still plays an important role in His approachability today.

Even God could not have saved us if He had remained God. To accomplish our redemption God had to assume the human nature. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage," Hebrews 2:14, 15. To save us God needed a body, for only by suffering and dying as our Substitute could He atone for our sins. His humanity was an essential part of His equipment as the Captain of our salvation.

However, we wish to emphasize in this article another comforting aspect of the humanness of Jesus which is seldom sufficiently appreciated. Hebrews 4:15, 16 we read: "We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." In these words we are encouraged to come to Jesus with all our needs and troubles because we are sure to find in Him a sympathetic helper who knows from experience just how we feel.

You can not expect much sympathy from one who does not know how you feel. One who has never suffered pain finds it hard to work up sympathy for those in pain. One who has never known want or poverty is in no position to really sympathize with those in need. The story is told that, when a French

queen, who had lived in comfort and luxury all her life, was informed that the people of Paris were rioting because they had no bread, she naively remarked, "If they have no bread, why don't they eat cake?" She herself had never experienced the pangs of hunger. If for the moment there was no bread in her household, there was always cake or something else to eat. She thought it was so with everybody, and therefore could not sympathize with the starving people of Paris.

But Jesus, our High Priest, now sitting in majesty and power at the right hand of God the Father, is not one who can not be touched with the feeling of our infirmities. No matter what your predicament, Jesus knows from actual experience just how you feel.

If you are poor, Jesus can feel for you, for He too was poor; He had not where to lay His head. If you are hungry, Jesus also was hungry and knows what it is. If you suffer pain, Jesus also suffered pain. If people mistreat you, Jesus also was mistreated. If people mock and despise you, Jesus went through the same thing. If members of your own family are making life miserable for you, Jesus also had life made miserable for Him by His own brothers, who turned against Him and were always nagging at Him to do things differently. No matter what your personal wants and troubles may be, go to Jesus with them. He knows just how you feel. You will find Him altogether sympathetic. His sincere compassion, born of cruel experience, will not only prompt Him to give you a ready hearing but also to lift the heavy burden from your shoulder or give you the strength to bear it.

And so it is also when you are beset by temptations, when sin reaches out for you, when it seems impossible to stand fast against the onslaught of the devil, the world and your own sinful flesh. Take it up with Jesus. He went through the same thing. He was in all points tempted like as you are. He knows what you are going through and will be glad to help you if you ask Him. He will not suffer you to be tempted above that you are able but will with the temptation also make a way of escape that you may be able to bear it. When we think of how it has equipped Him to sympathize with us in all our trials and troubles, how thankful we ought to be for the humanness of Jesus. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." I. P. F.

No Christian can afford to live constantly in a whirl. Daniel needed to have an Olivet in his chamber amid Babylon's roar and impiety. Peter found his on a house-top in Joppa. Every child of Jesus should resolve that he will have a time and place for meeting his dear Master alone, and he will go forth from such holy interview with his face shining and his strength renewed.

—Cuyler.

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## Comments

**The Swedish Augustana and Episcopalianism** Progress seems to have been made in the friendly approach of the Episcopalians toward a closer union with the Lutheran Swedish Augustana Synod of this country. In the Chicago Tribune its religious editor, the Rev. John Evans — an Episcopalian by the way — reports the action of Bishop George Craig-Stewart of the Episcopal diocese of Chicago as follows:

"This significant action was the request of Bishop Stewart that a bishop of the State Church of Sweden (Lutheran) ordain to the Episcopal priesthood a young man from the Episcopal diocese of Chicago, who now is resident in Sweden. The request was granted and the Rev. Eric Ringenhjelm recently was ordained priest by Bishop Aulen of Strangnaes, Sweden. The Rev. Mr. Ringenhjelm was ordained an Episcopal deacon in St. Barnabas Church, 4241 Washington Boulevard, by Bishop Stewart in February."

Thus the Lutheran bishop in Sweden ordains an Episcopalian deacon to the Episcopalian priesthood, in order that this new priest may labor in Sweden. Just why Bishop Stewart did not ordain this deacon to the priesthood himself here in America does not seem clear, unless it was a purposely designed gesture to show the possibility of the Episcopalians and the Swedish Lutherans to work in harmony, one body acknowledging the other. In a recent meeting of the Augustana Synod at Rock Island the clergy were in hearty accord "in principle" with Bishop Stewart's notable action. They seem to favor the request of Bishop Frank E. Wilson of the Eau Claire Episcopal

diocese to meet with representatives of the Episcopal Church to iron out the differences between Lutherans and Episcopalians, especially the matter of the Swedes having no bishops in this country.

The reaction to Bishop Stewart's unprecedented action in Episcopalian circles is not altogether favorable, especially in England, where the bishop's action was much criticised. Further developments must be awaited. Meanwhile we see again that not every church body calling itself so, is free from very dangerous tendencies.

Z.

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**The Methodist Laymen** at a meeting held behind closed doors on July 29 adopted the following resolution, as quoted in the *Christian Century* in full:

"The fundamental object of the Methodist Episcopal Church is the building of Christian character. The message of the church is personal, individual. True Christianity relies for its influence on social and economic conditions, upon the work of individuals who have accepted the philosophy of Christianity and have ordered their lives by it.

"Economic and social systems operate upon mankind in the mass. They are the result of social evolution throughout the centuries. In themselves they are mechanistic in character, impersonal in operation, and not primarily interested in men and women, nor in their hopes, aspirations or characters.

"Between the philosophy of Christianity, with its emphasis upon the personal relationship and responsibility of man to man and man to God, and the philosophy of economic determinism which relates all human happiness to economic reward, we feel that there is essential and inevitable conflict.

"Therefore, it is the sense of this group that when the pulpit and the religious press substitute economic and social systems for the Christian ideal of individual responsibility and freedom of choice, they are losing sight of their fundamental objectives.

"The ills from which the nation and the world suffer have arisen from the spread of materialism. **Those ills will not be cured by more materialism.** (Bold face ours, the ed.)

"We call upon Methodist ministers and laymen everywhere to join us in the study of the problem growing out of the conflict between these two opposing philosophies. We, therefore, recommend that the movement among the laity begun in this meeting be encouraged, and that a continuing committee be appointed so that problems as they arise may be thoroughly studied and facts developed that may be disseminated."

Outside of the peculiar view of the Christian religion as a philosophy, which it is not at all, and the rather shallow aim of the Methodist Church to develop character, which can only be a by-product of

true religion, these resolutions are to be commended for their sanity and reserve. It is certainly true that ills resulting from materialism, or let us say greed, cannot be cured by more materialism, or more greed, no matter how beautifully cloaked in the garb of religion. But since the aim of the church to preach the Gospel for the salvation of souls seems to have been entirely lost by the Methodists together with all the other modernistic churches and their preachers, what then can these poor misguided preachers preach upon?

My dear Lutheran reader, are you duly grateful for the grace of God bestowed upon you, in still having the Gospel preached to you in all its truth and purity, and how do you show this gratitude? Z.

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At Our Synod Meeting at New Ulm this year, there seemed to prevail a fine spirit of optimism quite different from the meetings in the dark years gone by. The basis of this optimism, we believe, was not the rosier outlook in the financial world, if any such outlook there be, but the hopefulness based upon the promises of the Lord of His church, a hopefulness so easily lost when clouds thicken around us. The church is at heart no business organization and yet must do its work with money. The real work of the church to preach the Gospel to all nations cannot, under prevailing conditions, be done without money. But because the church is not really a business organization, it cannot assess its members and thus be sure of a certain amount of money each year. It can only inspire its members to give as liberally as possible, so that the work of the kingdom can go on. It does this by giving full information on that work, by thoroughly acquainting us with its need, and then relying on the power of that Gospel to so fill the hearts of our members with the love for Christ and His church that they willingly give up of their substance, received from the Lord, to the Lord. No matter how carefully we estimate our needs and how conscientiously we dole out our means; no matter what systems old and new that we employ in gathering our funds, the final appeal must rest upon the faith in the love of our Savior for us and upon the love for Him in us. And that appeal is in effect but a Gospel appeal. Neither laws nor systems nor demands based upon law, nor reproaches and scoldings will create a willingness to give to the Lord, to sacrifice for Him. How easily we forget that in our eagerness to help the Lord's cause.

Thus we hope that the better spirit noticeable at our synod meeting was based upon the firm ground of faith. Manifold are the branches of our work, and while we are not all agreed, possibly, upon the urgency of the need in different places, yet we are surely all agreed that having once come to understand these needs, we shall all work to supply them gladly as far as in us lies. The work of our Lord and King must

go on. The preaching of the pure Gospel is becoming increasingly rare in a world filled with wars and the rumors of wars, of evergrowing greed and selfishness. Churches upon churches have abandoned this pure Gospel for the philosophies of men. These should constitute for us an added stimulus to spread the true Word of life more quickly and more widely. As long as we do that, there is no need to hesitate, to doubt, to fear, or even despair, for the Immanuel of old is still with us to bring victory out of defeat against all odds that the unbelieving world can bring against us. Let us put our trust in Him wholly. Z.

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**The Golden Rule and Synodical Work** Aside from the fact, that it is every Christian's God-given duty to support the work of the Church to the best of his ability, it is likewise undeniably true, that individual Christians as well as organizations should be motivated in this respect by the Golden Rule, that is, the spirit of fairness toward others. The following words, uttered by one of the District Presidents at the Cleveland convention of the Missouri Synod, are well-spoken:

"The maintenance of our colleges and seminaries, together with the meager allowance granted to superannuated pastors and teachers and to their widows and orphans, requires approximately one-half of the contributions of our people for Synodical and District purposes, while the other half goes for missions. Let us understand that approximately one-half of our offerings for purposes outside of our congregations serve our own needs and are just as necessary as the support of our congregations at home.

"But if this is a fact, and it surely is, should not all of our congregations faithfully and diligently support this work of Synod? Should they not do this for their own welfare? When a congregation calls a pastor, educated and trained by Synod, it receives the value of some \$3,000 which Synod has invested in his preparation. Should that congregation not feel in duty bound to repay that investment through its contributions for the continuance of this blessed work? And because all the members of that congregation participate in the blessings thus conferred by Synod, all of them should be willing to participate also in the adequate support of that work. No Christian congregation should permit other congregations to bear the burden of supplying them with servants of the Word without striving also on their part **to do unto others as others have done unto them.** Only so can the blessed work continue. So only can our existing congregations as well as those which may be established in the future be supplied with servants of the Word as their welfare requires."

These well-chosen words are worthy of earnest reflection and consideration. It is an unexplainable

and in most cases indefensible weakness on the part of many Christians to delay their contributions for their church and Synod to the closing months of the year. This puts a needless strain on the treasuries of both organizations for many months, which frequently necessitates the borrowing of needed funds to carry on, especially in the vast household of Synod. Or, if the congregation does not want to borrow the money needed, or Synod cannot borrow any more money than they are allowed to borrow, it will mean that pastors and teachers of such congregations and the missionaries and professors will have to wait for their pay check until the end of the year when the bulk of the money will finally come in. Many a dollar is used in our Synod to pay interest on loans which would have been unnecessary if all Christians followed the apostle's counsel to contribute regularly on the first day of the week. Just why should the offering of one Christian be used to pay interest on a loan made necessary by another Christian's negligence? Why should one congregation pay for the negligence of another who perhaps sends in only one collection during the entire year? There is no disputing the fact that the ideal arrangement is for all members to make their offerings regularly, preferably weekly and that these offerings be sent in regularly every month. Not only are they themselves in a position to contribute more liberally, but church and Synod will be supplied as the funds are needed. Let us not wait until the day of our annual mission festival to raise a large collection for Synod on that day and depend to some extent upon the good will of the neighboring congregations to help us swell this offering, but let us be about our Father's business 365 days of the year, the work of the Lord cannot rest.

Let us all retrieve at once what we have neglected in the past and then earnestly resolve to give unto the Lord His "dividend-check" promptly and regularly.

Rud. P. Korn.

## From a Wider Field

### THE SOLITARY WAY

There is a mystery in human hearts,  
And though we be encircled by a host  
Of those who love us well, and are beloved,  
To every one of us, from time to time,  
There comes a sense of utter loneliness;  
Our dearest friend is "stranger to our pain,"  
And cannot realize our bitterness.

"There is not one who really understands,  
Not one to enter into all I feel!"  
Such is the cry of each of us in turn.

We wander in a "solitary way"  
No matter what or where our lot may be.  
Each heart, mysterious even to itself,  
Must have its inner life in solitude.

And would you know the reason why this is?  
It is because the Lord desires our love,  
In every heart He wishes to be first,  
He therefore keeps the secret key Himself,  
To open all its chambers, and to bless,  
With perfect sympathy and holy peace,  
Each solitary soul that comes to Him.

So when we feel this loneliness, it is  
The voice of Jesus saying: "Come to me!"  
And every time we are "not understood"  
It is another call to us to come.  
For Christ alone can satisfy the soul,  
And those who walk with Him from day to day,  
Can never have a "solitary way."

Then if beneath some trial great you faint,  
And say "I cannot bear this load alone."  
You say the truth. Christ made it purposely  
So heavy you must leave it unto Him.  
The bitter grief which "no-one understands,"  
Conveys a secret message from the Lord,  
Entreating you to come to Him with it.

The Man of Sorrows understands it well,  
In all points tempted, He can feel with you.  
You cannot come too often or too near,  
The Son of God is infinite in grace,  
His presence satisfies the longing soul,  
And those who walk with Him from day to day,  
Shall never know a "solitary way."

### ABOUND IN THIS GRACE ALSO

Read: 1 Cor. 8: 1-4

When the apostle Paul left Jerusalem, before he was formally sent out from Antioch, the apostles asked him to remember the poor at Jerusalem. Gal. 2: 10. What he therefore speaks of in this passage was a matter that was on his heart all along. And it was to deliver this special gift that took him to Jerusalem on his last trip to that city. And now, in order to encourage the Corinthians in giving, he cites for their emulation the liberality of the Macedonian churches.

Among the spiritual gifts we must place giving. That is what Paul calls it here, the "grace of God." The money itself that was given was a gift of God and hence a gift of grace, for in reality all God's gifts, whether spiritual or material, are gifts of grace; they are all gifts of His love and mercy and are altogether undeserved on our part. But the Macedonian contribution was a grace of God in particular, because it was God's grace which enabled them to make it and also because they made it from love to God and their brethren in Judea.

We need to bear in mind that our contributions to the Church are a grace of God. First of all, God gives us these things, otherwise we should not have them to give. Secondly, God gives us His grace to

make us willing to give, otherwise we should not give even if we had some to give. And in the third place, we give these things from love to God and our fellowmen, which is again a grace of God. One thus sees how holy the act of giving becomes when viewed rightly, and what a sacred privilege it is.

But as we read of the liberality of the Macedonian Christians at Philippi, Thessalonica, and Berea, we must go slowly lest we miss something, for here is something wonderful. It is in the second verse: **"How that in a great trial of affliction the abundance their joy and their deep poverty abounded unto the riches of their liberality."**

Paul does not tell us what the affliction was, but we can pretty certainly infer from what Paul himself suffered in those cities. At Philippi he had that prison experience, and from each city he was driven out by the fanatical Jews. Doubtless the church there suffered similar persecution. Then poverty also added to their afflictions.

But these afflictions did not close up their hearts toward others. They did not say, "We have so much to bear and suffer, how can we think of others, least of all of doing for others?" But Paul represents it as having just the opposite effect; it opened their hearts for others. Do we not experience the same grace of God? Do we not learn to sympathize with others when we ourselves are made to suffer?

Here is the remarkable thing: **"The abundance of their joy and their deep poverty abounded unto the riches of their liberality."** Simply to be filled with joy is nothing remarkable, we often have that experience; but note the circumstances here. They were sorely afflicted, they were poor, and now they are called upon to give, and in all this they find great joy, in fact, they are "running over with joy." They look upon Paul's appeal as a wonderful opportunity for helping others, and that fills them with joy. It is not likely that appeals of the Church find us in more straitened circumstances than the Macedonians were, and yet how often a sort of gloom settles upon our hearts instead of their running over with joy.

Paul does not tell us what brought about a state of poverty. To him that did not matter, the fact was they were very poor. Secular history tells us that Macedonia at this time had suffered especially at the hands of the Romans, who had taken charge of the gold and silver mines, levied heavy taxes, and greatly curtailed commerce. Their land was said to be like a "lacerated and disjointed animal." Added to this had been the persecution of the Christians.

Affliction and poverty, instead of closing, rather opened wide the channel of giving. "Abound" means "running over," like a stream running out over its banks and watering the fields. The contribution of the Macedonian Christians was really comparable to the giving of the widow's mite. Even the apostle

Paul, who was constantly giving himself to the Church for the sake of Christ, was astonished at their liberality.

Is it necessary here to make a comparison between ourselves and those Macedonian Christians as to our relative ability to give? Hardly! We all know that, taking the people of our Synod as a whole, we are neither poor nor afflicted; **why, then, should we not be most liberal givers?** Let the reader seek the answer.

But Paul has not finished. Note the following points: They gave **"according to their power, yea, and beyond their power."** Paul was not unreasonable in his request. He did not ask for more than their means indicated they could give. Neither is our Synod unreasonable in its calls for means for the work we are doing. Our synodical quota does not approximate our ability to give, to say nothing of going beyond it.

Again, they gave **of their own accord.** They chose to give, it was not from any outward constraint. That is the kind of giving the Lord wants. **"The Lord loveth a cheerful giver."** From what has already been said, it may be easily seen that our giving should be one of the most cheerful services we are called upon to render.

The Macedonian Christians even sought the privilege of giving, **"praying us with intreaty."** That is rather the exception these days. Yet, not altogether; we must not be too severe, for there are some who not only give without being asked, but who even inquire where special gifts may be bestowed. But oh! so many prefer that little be said about giving. They do not want the preacher to speak of it often at all, and the church papers should mention it but rarely.

Again it is called a **grace.** Do not overlook that. A grace of God, a gift of His grace, and a gift of grace for His sake, that is for those in need. Grace all around!

They looked upon the service as working with others, the **"fellowship of the ministering unto the saints."** The opportunity to join with Paul's other churches in the good work. Every collection in the churches, and every campaign for gifts, is a rich chance for the enjoyment of Christian fellowship. We are doing things together, we are joined in noble effort with a great company of brethren, and the thought should inspire us to give.

This is the thought we should not forget. Thinking here only of our own Synod, what a great host there is of us, all working together for the Lord in building up His kingdom. Surely, we are not going to let the work lag!

**"Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."**

K. F. K.

## PROFIT AND LOSS

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew 16:26. Jesus is speaking to His disciples. The reading of the whole chapter will reveal that Jesus is endeavoring to impress a serious lesson upon His disciples. Peter, the impetuous spokesman, has just recently rebuked our Lord, and suggested that there was an easier way out of His anticipated suffering and cruel crucifixion, by easing up a little, or, favoring Himself. Facing the rugged cross is no small matter. Why do it when miraculous interposition could avoid it?

But the very thought is repugnant to Jesus, and He smells the fumes of the pit in it. "Get thee behind me, Satan," is the rebuke to Peter. The suggestion of Peter was abhorrent, hellish. Suppose Christ had listened to it; suppose He had acquiesced; suppose He had pitied Himself. What would have been the result upon Christ Himself? What would have been the frightful result on a lost and ruined world? Hell would have gained the victory. He must give Himself; He must suffer; He must go all the way to Golgotha; there was to be no self-gratification, but the largest self-sacrifice. "For whosoever shall lose his life for My sake shall find it." If Christ had saved Himself, He could not have saved us; if we save ourselves, we can not save others. "If any man would come after me, let him deny himself," not favor himself. Favoring self is self-gratification, the awful product of carnality. And the end? "What is a man profited, if he shall gain the whole world, and lose his own soul?"

If a man should gain the whole world how vast would be his accumulations! Imagination fairly reels in the presence of such a thought. One man owning the gold fields, the diamond fields, the coal fields, the oil fields of the entire world! The trans-Atlantic and trans-Pacific, the European and oriental steamships; the transcontinental railroads, and all others in America and the Old World; the Bank of England, the First National Bank of New York, Boston, Chicago, Philadelphia, Detroit, and all other cities; the Broadways, where property is \$15,000 a front foot; the Euclid avenues, the Lake Drives, the Grosse Pointes, the palatial Hudson River acres, the costly residences of the entire world; the vast prairies, the unnumbered acres, the wide expanse of territory everywhere. Thought is fairly paralyzed as we try to think of the inestimable value of this old world. What influence, what income would naturally come to such a man! It is fair to suppose that his income would not be less than a million dollars a minute, sixty million dollars an hour, seven hundred and twenty million dollars every twelve hours, and fourteen hundred and forty million dollars every day. It would require a million men in relays night and day

to count the money, another million to invest it, and another million to construct vaults to hold the surplus.

This man at the center of the universe, with his hands on everything, every man subject to his dictates, rolling in inconceivable wealth — **must die!** He must render an account to God; must come into the judgment. Of what value is his wealth? He lies upon an ivory couch with the most costly and gorgeous surroundings. The specialists of the entire world have been bidden to stay his fast abating breath. Everything that science has discovered is brought to bear to prolong life. But the long-fingered, eyeless-socketed Grim Reaper is approaching near and nearer. **The man must die.** His vast possession can not buy a moment of time. He might offer it all for his life, for an additional hour — it avails nothing. It is as ashes now. It cannot buy back the soul from the eternal judgment of God.

Richer than Croesus, than the Rothschilds, than Carnegie, Rockefeller, and Ford, and all the rest combined, but of no value as compared to the soul. The soul is worth more than the entire commercial value of this world! This is God's estimate.

Save your soul at any cost! Do not be persuaded to gain great earthly possessions and lose your soul — a beggar throughout the unnumbered ages of eternity! Seek the riches where moth and rust doth not corrupt, nor thieves break through and steal! Lay up for yourselves treasures in heaven! "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

K. F. K.

## THE MASTER "AT HOME"

"Master, where dwellest Thou?" "Come and see." John 1:38.

"Master, where dwellest Thou?" "I dwell in Nature — come and see —, in the brightness of the sun, in the glory of the stars, in the calm splendor of the sky, in the charms of the landscape, in the panoramic riches of the field, in the grandeur of the mountains, in the wonders of the sea, in the music of the birds, in the wealth of the orchards, in the beauty of the flowers. Come and see My presence and My dwelling-place."

"Master, where dwellest Thou?" "I dwell in the sanctuary. Come and see. My home is in the house built for My worship; wherever My name is recorded, there will I dwell. Therefore it is that believers, the assembly of the saints, sing: 'I was glad when they said unto me, Let us go up into the house of the Lord,' that My people find it to be as the palms and wells of Elim to their fainting souls, a quiet resting-place amid the strife of the market and the toil of life. Come and see; for wherever two or three are gathered together



in My name, there I dwell to hear and cheer, to strengthen and to save, and to evoke the cry, 'Surely God is in this place.'"

"Master, where dwellest Thou?" "I dwell in a contrite heart. Come and see. For if any man open the door, I will come in to him and will make My abode with him. My touch shall heal him, My voice shall cheer him, My Spirit shall cleanse and strengthen him, My life shall quicken him, My love shall gladden him, My grace shall comfort him, My presence shall go with him. I will never leave him nor forsake him; for I, his Savior, dwell in his heart by faith. My name is Immanuel. O My faithful follower, God is with thee, and not even death shall part thee and Me."

"Master, where dwellest Thou?" "I dwell in My Word. Come and see. It is called the living Word because My Spirit is in it. It is a quickening Word, quick and powerful, pulsing and throbbing on every page with the divine energy of truth and speaking with My living voice the words of eternal life. Come and see. And the more you look into it, the more clearly shall you see Me, and the quickening sight shall change you into My image by the Spirit of the Lord. For this reason it is that it is indestructible. Empires fall, nations perish, cities crumble, human millions die, faiths, philosophies, opinions, all vanish like a dream, the very stars are quenched in night. But My Word lives. I dwell in it, and it shall never pass away."

"Master, where dwellest Thou?" "I dwell in the high and holy place between the cherubim, on Mount Zion, the city of the great King. Come and see. For where I am, there shall also My servants be. They shall be present with the Lord; they shall serve Me day and night in My temple. And I that sit upon the throne shall dwell among them; I will feed them and lead them by living fountains of water, and I will forever wipe all tears from their eyes. Come and see."

Dear readers, I will leave that Word on your ears. Come and see Him as your Savior and trust in His cross. Come and see Him as your Teacher and hang upon His Word. Come and see Him as your Pattern and follow in His steps. Come and see Him as your King and bear His gentle yoke. Come and see Him as your Helper and lean upon His arm. Come and see.

Then in the glorious light of the final vision you shall see Him as He is, "face to face." — Sel.

### PERSONAL MISSION WORK

Every member of the Church is a missionary. The command of our Lord Jesus Christ, "Go ye into all the world and preach the Gospel to every creature," was not given to the ministry exclusively. It was given to the five hundred who composed the entire

Christian Church on the day of Christ's ascension. These five hundred were made up of apostles and laymen. Therefore, every one in the Church is commissioned to do mission work. How can each and every one do mission work?

1. By coming regularly to church. Such testimony cannot be without effect. If men and women, boys and girls, see Christian people faithfully attending church, it cannot leave them unimpressed. Your going to church is a silent testimony to the power of the Gospel.

2. By bringing others. We all have friends and acquaintances who are unchurched, especially in larger communities. These we should invite to attend with us the public worship.

3. By telling others. This we cannot always do ourselves. Therefore we delegate others to testify for us. We call them missionaries. These we send into all parts of the world, and obey, as our representatives, preach of the hope that is within us to those whom we cannot directly reach.

4. By praying for the Church, its missionary work, and its missionaries. Prayer accomplishes much. We should acquaint ourselves with the names of missionaries and pray for them and for the success of their work.

5. By supporting the work with our money. Each missionary sent out by the Church represents you and me. We have sent them. Therefore we must support them. Only if we support them financially, are we meeting our full obligations. — Sel.



### THIENSVILLE SEMINARY

The new schoolyear in the Seminary will begin, D. v., on Wednesday, September 4, and will be opened with a divine service at 10 o'clock in the forenoon. All friends of the institution are cordially invited to attend.

All new students are required to send their application for entrance, together with the proper reports on their scholarship and Christian character, to Prof. John Meyer before the 20th of August, and to present themselves personally to the faculty in the chapel at 2 o'clock in the afternoon of the opening day. All new and old students are expected to arrive on the day preceding the opening.

We beg leave to call attention to the fact that this seminary is closely co-ordinated with the eight-year

classical course of our College at Watertown. Only such young men as have commendably completed that course, or have otherwise acquired an education essentially equivalent thereto, can be accepted for immediate entrance into the triennial course of this institution. The latter, however, will have to submit to a special examination.

By order of the faculty,

Aug. Pieper, Pres.,  
Fred. Brenner, Sec'y.

Thiensville, Wis., July 29, 1935.

#### NORTHWESTERN COLLEGE

The seventy-first schoolyear at Northwestern College will begin on Tuesday, September 3. New students are requested to meet in the college chapel at nine o'clock of the opening day. Graduates from Michigan Lutheran Seminary, Northwestern Lutheran Academy and all old students need not report until 8:30, September 4, when the opening exercises will be held. All new students must submit either their final report from the eighth grade if they are entering the first year of the preparatory department or a transcript of their high school record if they are entering a higher class.

Requests for catalogs and application blanks for admission may be made to

Pres. E. E. Kowalke,  
814 Richards Avenue,  
Watertown, Wis.

#### MICHIGAN LUTHERAN SEMINARY

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., is to begin September 4. For catalogs and other information, please, apply to

Dir. O. J. R. Hoenecke,  
2204 Court St., Saginaw, Mich.

#### DR. MARTIN LUTHER COLLEGE, NEW ULM, MINN.

The school year at Dr. Martin Luther College, New Ulm, Minn., will begin on Wednesday, September 4, at 9 o'clock. All inquiries and announcements may be addressed to

Carl L. Schweppe,  
New Ulm, Minn.

#### NORTHWESTERN LUTHERAN ACADEMY, MOBRIDGE, SO. DAK.

God willing, the new school-year of this institution will begin with a divine service on September 3 at 11 A. M., class work beginning at 8:30 A. M., September 4. Applications for entrance may be had by writing to Prof. F. E. Traub at Mobridge, So. Dak. New students are urged to announce their intention

of entering as early as possible, and may the Lord of the Church grant us a goodly number of them.

S. B.

#### LUTHERAN HIGH SCHOOL OF MILWAUKEE, WIS.

This Christian high school, owned and controlled by thirty-one congregations of the Synodical Conference in Milwaukee, is always glad to serve those young people of our church at large who wish to enjoy the benefits of a Christian high school training. God willing, the new school year will begin on Wednesday, September 4. Four-year academic and commercial courses are offered. The general tuition is \$40.00 a year. For further information address the Principal,

E. H. Buerger,  
Lutheran High School, 1859 No. 13th St.,  
Milwaukee, Wis.

#### WINNEBAGO LUTHERAN ACADEMY, FOND DU LAC, WIS.

The new year of this Christian high school will begin on September 3 at 9 A. M. This institution offers academic and commercial courses. Students from beyond Fond du Lac can be accommodated in homes of Lutheran families, where room and board may be had at reasonable rates ranging from \$4.00 to \$4.50 per school-week (Monday till Friday), \$5.00 to \$5.50 the entire week. Tuition for the freshman class is \$27.00, for the other classes \$30.00 a year, additional cost in commercial courses \$10.00 a year, payable in advance in two installments. Inquiries and announcements may be addressed to

G. E. Bergemann, Director,  
229 E. 2nd St., Fond du Lac, Wis.

#### † PASTOR WM. BERGHOLZ †

The Rev. Wm. Henry Bergholz, who departed this life Tuesday, August 6, was the husband of Emily, née Hoge. He was born in Behrendorf, Schleswig-Holstein, Germany, on February 14, 1848. At that place he was also baptized and confirmed. Having received his preparatory education in Germany, he came to America at the age of about 17, and lived with his parents at Platteville, Wis. Having been encouraged to prepare for the ministry of the Gospel, he continued his studies at Watertown, Wis., and thereupon at the Seminary at St. Louis, Mo.

Pastor Bergholz, who was ordained for the ministry in the year 1873, served as pastor at the following places: Dorset Ridge, Eldorado, Wrightstown, Ft. Atkinson, Naugart, Wisconsin, Plymouth, Nebraska and besides had other missionary charges. His last field of service was Kewaunee, Wis., where he was engaged in pastoral work for 35 years. Altogether he labored

in the Lord's service in the capacity of pastor for the space of 51 years.

He retired in 1924 and moved to Green Bay, where he was a faithful and much-cherished member of St. Paul Lutheran Church until the day of his death.

Throughout these years of strenuous service in which he has seen many joys and sorrows he was permitted to enjoy the companionship of his faithful wife Emily, né Hogey.

This union was blessed with five children, three sons and two daughters, of whom one boy, Eugene, died in his youth, another son, Pastor Julius, died in 1932, and a daughter, Selma Ahnert, in 1935.

Pastor Bergholz, who always had enjoyed good health, was ailing more or less seriously since about two years to such an extent that he had to spend much of his time in the hospital.

Although his illness was pressing hard on him, he in faith bore it patiently and submissively as a true child of God. He was given to prayerful meditation and earnest pondering on the wonderful promises of the Gospel. He rejoiced sincerely, and diligently made use of word and sacrament. As Simeon of old he was waiting for the salvation of the Lord. His desires were soon to be fulfilled, for on August 6 the Lord took him home at the age of 87 years, 5 months and 23 days.

He is mourned by his wife, Emily, née Hogey, two children, William, Jr., and Mrs. Ella Leyse, one daughter-in-law, one sister, eight grand-children and other relatives and friends.

The funeral was held at Kewaunee and in the cemetery at that place his body was laid to rest.

May the Lord grant to the lifeless body rest in the bosom of the earth, and hereafter, together with us all, a joyful resurrection to life everlasting.

Walter A. Gieschen.

### JUBILEE SERVICES

On the 18th of June a Jubilee service was held at Nodine, Minn., by the members of the St. John's Congregation and the Red Wing Delegate Conference, commemorating the 25th anniversary of Rev. Annold Eickmann's service in the holy ministry. Rev. P. Horn, Chairman of the Conference, delivered the address. Purses and congratulations were extended the brother in the name of the St. John's Congregation, the young people and the members of the Conference. Father Vollbrecht of Fountain City, Wis., who has known Rev. Eickmann from his infancy, added a few words of interest in German. May the Lord of all mercy and truth continue to lead His servant in the path of Joshua: "I and my house shall serve the Lord."

Sunday, June 23, was a red letter day in the midst of the Bremen and Hammond, Minn., parishes. This

day marked the quarter century anniversary of their pastor, the Rev. Julius Lenz having served in the holy ministry twenty-five years. Speakers on the occasion were the neighboring pastors: P. Horn and Geo. Scheitel. Congratulations and gifts were delivered the jubilarian by representatives of former congregations served by him, the present congregations, and the Red Wing Conference brethren. May Christ, the Good Shepherd, continue to bless our good brother Lenz that he may continue to be a blessing to all with whom he comes in contact.

E. G. Hertler.

### SILVER JUBILEE

On the 8th of July the St. John's Congregation of Two Rivers, Wis., celebrated the 25th anniversary of Rev. W. Haase's installation into the ministry of the church. Comforting and encouraging sermons were delivered by the pastors M. Sauer and L. Koeninger. After some gifts of appreciation had been handed to the jubilarian by the congregation and the conference brethren, the customary congratulations extended, and the jubilarian had, in a very appropriate manner, expressed his gratitude for every token of love shown to him, the service came to a close. To make the celebration complete a social gathering in the school-hall had yet been arranged by the congregation.

It was on the 4th of July, 1909, that the candidate W. Haase was by his father J. Haase ordained and installed as assistant pastor of the Evangelical Lutheran Zion's Church at Peshtigo, Wis. About nine years later Pastor Haase assumed charge of the Ev. Luth. congregation of Two Rivers. Here he has until now labored very strenuously for about 17 years. May the gracious Lord bless his labor in the future also.

F. Koch.

### SILVER JUBILEES

On the 28th of July the members of the Readfield, Winchester and Caledonia parishes arranged a Jubilee service for the Rev. and Mrs. F. C. Weyland at Zion's church in Readfield, inviting also the members of the Winnbeago Pastoral Conference. A quarter of a century had past since their pastor had been ordained to the holy ministry and likewise since he and Mrs. Weyland had entered into holy wedlock. At six thirty the jubilarian and his family were led into the church by members of the three church councils and the pastoral conference. It was an exceedingly large congregation of fellow Christians who joined in this evening service of divine praise and thanksgiving. Pastor Max Hensel of Weyauwega delivered a German jubilee sermon on the words Isa. 54:10 pointing to the covenant grace of the Redeemer as the one rock of comfort and strength that had not changed during twenty-five years of change and adjustment. Pastor E. Behm of Wautoma spoke in the American language

on victories and monuments, both the true and the false, drawing from the account of 1 Sam. 7. The altar service was led by Pastor O. Hoyer of Winnetonka, and numerous anthems were sung by congregational choirs. At the close of the service jubilee purses were presented by representatives of each of the congregations, of a Ladies' Aid Society and of the pastoral conference.

After the service a bountiful lunch was served to the festive guests in the church basement and later in the evening a jubilee entertainment was held on the church lawn, at which Pastor F. Reier of Waupaca served as Master of Ceremonies, introducing various musical numbers, speeches and congratulatory messages from friends and former charges of the jubilarian.

May the covenant grace of our Redeemer continue to comfort and strengthen the Rev. and Mrs. Weyland, ever prompting them in their spirit to erect a new Ebenezer. C. J. Lawrenz.

#### GOLDEN WEDDING ANNIVERSARY

In the company of many relatives and friends Mr. and Mrs. Albert Grote observed the 50th anniversary of their wedding day, August 16, at Salem, Michigan. Alf. F. Maas.

#### CALL FOR CANDIDATES

The Synod, by resolution, instructed the School Committee to appoint an Executive Secretary. In accordance with the same resolution all members of the Joint Synod of Wisconsin a. o. St. (congregations, pastors, and teachers) are herewith requested to nominate candidates for said office.

The duties of the Executive Secretary of the School Committee and the required qualifications are outlined on pages 80 and 81 of the printed report of the convention of the Synod held in 1933.

The names of the proposed candidates are to be sent, within fifteen days from the date of this publication, to the corresponding Secretary of the School Committee, the Rev. Hy. Gieschen, 505 E. Chambers St., Milwaukee, Wis.

By order of the School Committee,  
John Plocher, Chairman.

#### THE DR. MARTIN LUTHER COLLEGE GRADUATES OF 1935

By the 10th of August the following graduates had received calls to teaching our church schools: Ida Clements to Boyd, Minnesota; Raymond Duehlmeier to Maribel, Wisconsin; Herman Fehlauer to Appleton, Wisconsin; Gerhard Gilbert to Milwaukee, Wisconsin; Henry Hasse to Stevensville, Michigan; Vera Lawrenz to Kirchhayn, Wisconsin; Ada Nantke to West Bend, Wisconsin; Elsie Prosek to Bangor, Wis-

consin; Clarence Radl to Johnson, Minnesota; Martin Rauschke to Marinette, Wisconsin; Doris Sauer to Baraboo, Wisconsin; Ruth Schnitker to Flint, Michigan; Linda Teske to Montello, Wisconsin; Helen Weyland to Neenah, Wisconsin.

This leaves only two boys from this year's class. There are still some vacancies in our schools, and if these are filled, these two boys and two others from former years should soon be supplied with calls. S.



#### NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

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

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

Whether you are pastor, professor, etc.

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

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

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

In which direction is it from your place of residence?

How far is it away?

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

Address your card to

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

#### MISSION FESTIVALS

Carson, N. D., Trinity (H. A. Mutterer). Off'g: \$47.33.

Flasher, N. D. (H. A. Mutterer). Off'g: \$63.33.

Rising City, Nebr., St. John's (H. Spaude). Off'g: \$140.56.

#### Exaudi Sunday

Frontenac, Minn., St. John's (Karl A. Nolting). Off'g: \$138.00.

#### First Sunday after Trinity

West Florence, Minn., Immanuel's (K. A. Nolting). Off'g: \$171.05.

#### Second Sunday after Trinity

Burlington, Wis., St. John's (L. W. Baganz). Off'g: \$133.77.

Mazeppa, Minn., St. John's and Bear Valley, Minn., St. John's (Theo. Haar) Joint Service. Off'g: \$132.00.

#### Third Sunday after Trinity

Ellsworth, Minn., St. Peter's (M. Schuetze). Off'g: \$145.00.

#### Fourth Sunday after Trinity

Grover, S. D., Immanuel (W. F. Sprengeler). Off'g: \$161.05.

Brighton Twp., Minn., Zion's (B. Borgschatz). Off'g: \$131.51.

Rib Lake, Wis., St. John's (F. Kammholz). Off'g: \$63.35.

Colome, S. D., St. Paul's at McNeely (F. Miller). Off'g: \$42.06.

**Sixth Sunday after Trinity**

Tuckertown, Wis., St. John's (A. H. Dobberstein). Off'g: \$161.00.

**Seventh Sunday after Trinity**

Woodville, Wis. (M. C. Michaels). Off'g.: \$75.00.  
 White Butte, S. D., Redeemer (E. C. Kuehl). Off'g: \$32.76.  
 Batcheller, Mich., Immanuel's (E. E. Rupp). Off'g: \$46.00.

**Eighth Sunday after Trinity**

Manistee, Mich., St. Paul's (E. E. Rupp). Off'g: \$62.00.  
 Indian Creek, Wis., St. Peter's (H. A. Pankow). Off'g: \$153.15.

**SOUTHWEST PASTORAL CONFERENCE**

The Southwest Pastoral Conference will meet at Barre Mills, Wis., with Rev. H. Paustian, Wednesday, September 11, 10 A. M. sharp.

Sermon: Herb. Schaller, C. W. Siegler.

Reading of sermon: M. Glaeser, Art. Looock; Exeg.: 1 Cor. 13, L. Witte; chapt. 14, 1-25, W. Paustian; Isag.: Gosp. of St. John, G. Vater; Acts, P. Monhardt; Release of church members: G. Gerth; Paper by Rich. Siegler.

G. Vater, Sec'y.

**RED WING CONFERENCE**

The Red Wing One-Day Delegate Conference meets at Dexter, Minn., September 10. Report of Synod's Resolutions will be discussed. Rev. C. Hinz, leader.

E. G. Hertler, Sec'y.

**NEW ULM DELEGATE CONFERENCE**

The New Ulm Delegate Conference will meet, D. v., in Vesta, Minnesota, on Wednesday, September 25, beginning at 9 A. M. Kindly announce or excuse with Pastor Brickmann in due season.

H. A. Scherf, Sec'y.

**WISCONSIN CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE**

The Wisconsin Chippewa River Valley Pastoral Conference will meet on September 10 and 11 at Bloomer, Wis., St. Paul's Congregation, Rev. G. Fischer, pastor. First session at 10.00 A. M.

Confessional Address: R. Horlamus, O. Hoffmann (English).

Sermon: W. Baumann, A. Dornfeld (English).

Essays: R. Hillemann, Kirche und Staat; E. Prenzlou, Synergismus; J. Henning, Jr., Die Schriftlehre vom Teufel; I. Habeck, Fortsetzung der Exegese ueber einen alttestamentlichen Abschnitt; E. Walther, neutestamentliche Exegese, 2 Timotheum; W. Gutzke, How Can We Stimulate Attendance at the Lord's Table?

Please announce early! E. E. Prenzlou, Sec'y.

**WINNEBAGO PASTORAL CONFERENCE**

The Winnebago Pastoral Conference will meet, D. v., on September 24 and 25, 1935, at Weyauwega, Wis. (Rev. M. Hensel). The first session will begin at 9 o'clock.

Essays: Joint Study of Luther's Galatians; Die Berufung Mosis, J. Schulz; Lutheran Appreciation of the Gift of the Bible (Part II), C. Lawrenz; The Making of a Lutheran Pastor, G. Pieper; The Pastor at Home, O. Hoyer; The Pastor in his Field, E. Behm; The English Reformation, H. Bierwagen; Titus 1:10ff, I. G. Uetzmann; Exegetical and Dogmatical Study of 1 Cor. 11:17-34, G. Kobs.

Sermon: (English) Wm. Wadzinski; E. Pankow.

Please make early announcement with the local pastor.

Carl Lawrenz, Sec'y.

**SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT**

The Southern Delegate Conference will meet in Clatonia, Nebr. (Pastor E. C. Monhardt), on September 17 and 18, 1935.

Papers: 1. God's Restrictions Upon the Pastor's Vocation to Promulgate the Gospel, Rev. Wm. Holzhausen; 2. An Isagogical Exposition of the Book of James, Rev. W. A. Krenke; 3. Article III of the Augustana: The Son of God, Rev. R. Vollmers; 4. What are the Essentials to the Success of a Weekly Bible Class? Rev. Wm. Wietzke.

Sermon (German): Rev. W. A. Krenke (Rev. A. Schumann).

Confessional Address: (English) Rev. R. Vollmers (Rev. H. Spaude).

Please announce yourself and your delegate.

W. A. Krenke, Sec'y.

**WEST WISCONSIN DISTRICT**

April, 1935

Rev.	
H. E. Bentrup, Bad Axe Valley	\$ 8.43
Arthur Berg, Sparta	66.75
C. E. Berg, Ridgeville	90.68
J. B. Bernthal, Ixonia	270.27
L. Bernthal, T. Trenton	41.50
L. Bernthal, T. Trenton	23.50
L. Bernthal, T. Trenton	18.00
W. Dasler, Fox Lake	48.45
W. H. Dobberstein, Mercer	10.03
W. G. Dornfeld, Hubbleton	44.85
W. G. Dornfeld, Richwood	74.10
A. J. Engel, Pardeeville	143.30
G. T. Fischer, Bloomer	63.00
G. T. Fischer, Eagleton	31.50
E. C. Fredrich, Helenville	100.00
J. Gamm, La Crosse	329.33
G. Gerth, Greenfield	20.00
G. Gerth, T. of Merrimac	9.00
G. Gerth, Caledonia	6.00
M. Glaeser, Hillsboro	190.74
W. E. Gutzke, March	30.00
W. E. Gutzke, McMillan	70.00
I. J. Habeck, Medford	139.25
J. Henning, Jr., T. Prairie Farm	97.68
J. Henning, Jr., T. Dallas	27.17
M. J. Hillemann, Marshall	63.00
R. C. Horlamus, Hurley	19.38
L. C. Kirst, Beaver Dam	131.19
J. Klingmann and Wm. Eggert, Watertown	313.50
R. P. Korn, Lewiston	262.97
G. O. Krause, Little Black	6.55
G. O. Krause, Stetsonville	58.45
H. Kuckhahn, St. Charles	66.75
O. P. Kuehl, Green Valley	18.25
O. P. Kuehl, Rozellville	51.25
O. Kuhlow, Jefferson	485.65
Phil. Lehmann, Ableman	52.38
Phil. Lehmann, T. Westfield	10.40
W. W. Looock, Shennington	5.30
W. W. Looock, T. Knapp	3.93
G. C. Marquardt, Schofield	27.07
M. J. Nommensen, Juneau	140.79
Wm. Nommensen, Columbus	524.86
W. W. Paap, Johnson Creek	117.00
Aug. Paetz, Dalton	24.50
Aug. Paetz, Friesland	30.00
E. H. Palechek, Chaseburg	100.00
H. A. Pankow, Indian Creek	63.90
H. A. Pankow, Hustler	61.22
A. W. Sauer, Winona	551.20
Christ. Sauer, Ixonia	21.27
J. H. Schwartz, West Salem	134.82
F. H. Senger, Arcadia	32.80
C. W. Siegler, Portland	14.93
C. W. Siegler, Bangor	78.00
Max Taras, Lebanon	13.60
K. A. Timmel, Watertown	98.00
G. Vater, North Freedom	27.10
L. C. Vater, Goodrich	12.00
F. Weerts, Cambria	52.00
R. F. Wolff, Cambridge	9.68
R. F. Wolff, Cold Spring	6.58
W. E. Zank, Newville	98.65
W. E. Zank, T. Deerfield	94.30
E. Zarembo, R. 1, Wausau	59.00
H. R. Zimmermann, Randolph	102.96

Budgetary .....	\$5,968.16
Non-Budgetary .....	30.55
Total Received April, 1935 .....	\$5,998.71

\* \* \* \*

May, 1935

A. F. Berg, Norwalk .....	\$ 47.00
L. M. Bleichwehl, Little Falls .....	9.03
L. M. Bleichwehl, Cataract .....	15.65
A. C. Dornfeld, Marshfield .....	19.55
M. F. Drews, Oak Grove .....	113.57
F. F. Ehlert, Eitzen .....	38.00
Gerh. Fischer, Mosquito Hill .....	4.60
Gerh. Fischer, Savanna .....	84.50
Wm. Fischer, R. 1, Merrill .....	50.00
Henry Geiger, Leeds .....	37.43
M. Glaeser, Wonewoc .....	131.66
I. J. Habeck, Medford .....	6.50
R. C. Hillemann, Eau Galle .....	87.11
R. C. Hillemann, Plum City .....	61.80
R. C. Hillemann, Waverly .....	7.86
O. E. Hoffmann, Elk Mound .....	4.00
O. E. Hoffmann, Poplar Creek .....	30.00
O. E. Hoffmann, Iron Creek .....	47.00
O. E. Hoffmann, Beyer Settlement .....	80.00
R. C. Horlamus, Hurley .....	39.27
P. Janke, Fort Atkinson .....	294.43
F. Kammholz, Rib Lake .....	31.35
F. Kammholz, T. Greenwood .....	5.90
L. C. Kirst, Beaver Dam .....	326.07
J. Klingmann and Wm. Eggert, Watertown .....	494.60
E. E. Kolander, Marathon .....	76.00
G. O. Krause, Little Black .....	7.00
G. O. Krause, Stetsonville .....	24.70
F. W. Loeper, Whitewater .....	125.62
W. W. Looock, T. Lincoln .....	7.91
Theo. H. Mahnke, Madison .....	66.32
G. C. Marquardt, Schofield .....	21.46
A. L. Mennicke, Fountain Prairie .....	25.15
A. L. Mennicke, Fall River .....	27.20
J. Mittelstaedt, Menomonie .....	247.70
P. Monhardt, South Ridge .....	131.75
R. W. Mueller, T. Pleasant Hill .....	128.70
R. W. Mueller, Wilson .....	61.77
Theo. J. Mueller, La Crosse .....	100.00
Wm. Nommensen, Columbus .....	132.30
E. J. Otterstatter, Tomahawk .....	49.33
E. J. Otterstatter, Prentice .....	4.95
E. J. Otterstatter, Ogema .....	5.42
E. J. Otterstatter, Tripoli .....	4.30
J. H. Paustian, Barre Mills .....	263.59
N. E. Paustian, Oconomowoc .....	48.18
W. A. Paustian, Onalaska .....	49.10
E. E. Prenzlow, Cornell .....	52.60
J. M. Raasch, Lake Mille .....	249.01
H. Schaller, Tomah .....	509.17
C. W. Siegler, Bangor .....	27.00
G. M. Thurow, Waterloo .....	288.36
K. A. Timmel, Watertown .....	98.00
Aug. Vollbrecht, Fountain City .....	92.15
E. Walther, Wisconsin Rapids .....	32.55
W. Weissgerber, Woodruff .....	20.75
W. Weissgerber, Minocqua .....	34.11
W. A. Winter, Mauston .....	93.00
W. A. Winter, New Lisbon .....	30.00
W. A. Winter, T. Summit .....	16.00
L. A. Witte, Dorset Ridge .....	20.05
L. A. Witte, Kendall .....	100.23
W. E. Zank, T. Deerfield .....	40.25
W. E. Zank, Newville .....	41.70
E. Zaremba, R. 1, Wausau .....	57.00
Total for May, 1935 .....	\$5,477.26

\* \* \* \*

June, 1935

Wm. A. Baumann, Neillsville .....	\$ 145.72
A. Berg, Sparta .....	65.25
C. E. Berg, Ridgeville .....	16.50
L. C. Bernthal, T. Trenton .....	81.00
A. Dasler, Fox Lake .....	16.60
A. G. Dornfeld, Richwood .....	30.00

A. G. Dornfeld, Hubbleton .....	42.68
M. F. Drews, Oak Grove .....	100.13
A. J. Engel, Pardeeville .....	59.00
G. T. Fischer, Eagleton .....	18.00
G. T. Fischer, Bloomer .....	26.00
Gerh. Fischer, Savanna .....	17.00
G. J. Fischer, La Crosse .....	210.00
Wm. Fischer, R. 1, Merrill .....	43.00
E. C. Fredrich, Helenville .....	59.18
P. Froehleke, Winona .....	175.12
J. Gamm, La Crosse .....	266.19
Hy. Geiger, Leeds .....	40.22
W. Gutzke, McMillan .....	25.00
W. Gutzke, March .....	10.00
I. J. Habeck, Medford .....	67.70
A. Hanke, Rollingstone .....	80.57
J. F. Henning, Auburn and Bush Prairie .....	24.51
John Henning, Jr., T. Prairie Farm .....	118.05
John Henning, Jr., T. Dallas .....	31.61
M. J. Hillemann, Marshall .....	41.75
R. C. Hillemann, Eau Galle .....	34.89
R. C. Hillemann, Waverly .....	3.00
R. C. Hillemann, Plum City .....	21.55
O. E. Hoffmann, Poplar Creek .....	8.00
O. E. Hoffmann, Iron Creek .....	16.00
O. E. Hoffmann, Beyer Settlement .....	26.00
O. E. Hoffmann, Elk Mound .....	2.00
R. C. Horlamus, Hurley .....	33.01
F. Kammholz, Rib Lake .....	10.60
Wm. Keturakat, Sun Prairie .....	35.00
L. C. Kirst, Beaver Dam .....	134.67
J. Klingmann and W. Eggert, Watertown .....	395.93
E. E. Kolander, Marathon .....	27.00
R. P. Korn, Lewiston .....	119.45
G. O. Krause, Stetsonville .....	25.00
H. Kuckhahn, St. Charles .....	38.00
O. P. Kuehl, Rozellville .....	26.50
O. P. Kuehl, Green Valley .....	10.50
O. Kuhlrow, Jefferson .....	225.35
C. F. Kurzweg, Cream .....	41.10
C. F. Kurzweg, Cochrane .....	176.43
P. Lehmann, T. Westfield .....	10.60
P. Lehmann, Ableman .....	15.00
W. C. Limpert, Altura .....	123.25
F. W. Loeper, Whitewater .....	68.05
A. W. Looock, Shennington .....	3.50
A. W. Looock, T. Knapp .....	2.19
Theo. Mahnke, Madison .....	25.30
G. C. Marquardt, Schofield .....	61.53
G. C. Marquardt, Ringle .....	38.90
A. L. Mennicke, Doylestown .....	33.00
J. Mittelstaedt, Menomonie .....	99.72
P. Monhardt, South Ridge .....	27.15
R. W. Mueller, Ridgeway .....	59.12
Theo. J. Mueller, La Crosse .....	3.00
G. E. Neumann, Rib Falls .....	36.48
G. E. Neumann, T. Stettin .....	25.34
G. E. Neumann, T. Rib Falls .....	13.68
M. J. Nommensen, Juneau .....	151.09
Wm. Nommensen, Columbus .....	305.60
W. O. Nommensen, Wausau .....	48.00
E. J. Otterstatter, Tomahawk .....	12.50
A. W. Paap, Johnson Creek .....	167.85
Aug. Paetz, Friesland .....	19.95
Aug. Paetz, Dalton .....	5.65
H. A. Pankow, Indian Creek .....	23.84
H. A. Pankow, Hustler .....	27.91
N. E. Paustian, Oconomowoc .....	28.15
E. E. Prenzlow, Cornell .....	45.75
J. M. Raasch, Lake Mills .....	98.11
S. Rathke, Barron .....	26.75
S. Rathke, Cameron .....	12.58
Chr. Sauer, Ixonia .....	29.00
A. W. Sauer, Winona .....	570.25
H. Schaller, Tomah .....	207.40
J. H. Schwartz, West Salem .....	260.29
F. H. Senger, Arcadia .....	33.89
C. W. Siegler, Bangor .....	87.00
C. W. Siegler, Portland .....	15.39
M. Taras, Lebanon .....	11.80
G. M. Thurow, Waterloo .....	146.36
K. A. Timmel, Watertown .....	196.00
G. Vater, North Freedom .....	8.85
L. C. Vater, Goodrich .....	5.00

Aug. Vollbrecht, Fountain City .....	70.00
E. Walther, Wis. Rapids .....	100.00
F. Weerts, Cambria .....	15.00
W. Weissgerber, Winocqua .....	17.00
W. Weissgerber, Woodruff .....	16.00
A. A. Winter, Mauston .....	68.33
A. A. Winter, Summit .....	15.05
A. A. Winter, New Lisbon .....	58.05
R. F. Wolff, Cold Spring .....	6.40
R. F. Wolff, Cambridge .....	9.85
W. E. Zank, Newville .....	69.45
W. E. Zank, T. Deerfield .....	88.45
E. Zarembo, R. I, Wausau .....	43.00
H. R. Zimmermann, Randolph .....	76.39
Budgetary .....	\$7,041.50
Non-Budgetary .....	23.00
Total for June, 1935 .....	\$7,064.50

H. J. KOCH, Treas.

NORTH WISCONSIN DISTRICT

April, May, June, 1935

Rev.	Budgetary	Non-Budgetary
Behm, E. G., Friedens, Wautoma .....	\$ 31.10	
Bergfeld, F., Bethany, Bruc. Cross., Mich.	43.67	
Bergmann, P. G., Zion, Rhinelander .....		
Boettcher, G. E., Bethlehem, Hortonville .....	74.16	
Boettcher, Imm. P., Grace, Sugar Bush .....	39.29	
Boettcher, Imm. P., Christus, Maple Creek .....	29.10	
Boettcher, Imm. P., Imman., Maple Creek .....		
Brandt, F. M., and Sauer, T. J., St. Paul, Appleton .....	770.00	
Braun, M. A., Parochie, Centerville .....	184.74	
Brenner, Th., St. Peter, Freedom .....	209.72	
Croll, Melvin W., St. John, Florence .....		
Dowidat, John, St. Luke's Oakfield .....	79.31	
Eckert, Harold H., St. John, Reedsville ..	559.34	
Eggert, Paul C., Friedens, Abrams .....	32.31	
Eggert, Paul C., St. Paul, Brookside .....	35.24	
Eggert, Paul C., St. John, Little Suamico ..	12.25	
Engel, A. L., St. Paul, Ford River, Mich.	14.00	
Fischer, A. W., St. John, Grover .....	74.61	
Fleischer, M. A., Trinity, Red Granite .....	19.50	
Froehlke, A., Trinity, Neenah .....	435.59	
Froehlke, Ph., St. Matthew, Appleton .....	92.10	
Fuhlbrigge, W. G., Trinity, Coleman .....	142.90	
Fuhlbrigge, W. G., Matthew, Beaver .....	53.85	
Gentz, A. A., Trinity, Marinette .....	263.64	
Geyer, K. Zion, Peshtigo .....		
Gieschen, Waldemar W., Grace, Crivitz ..	33.15	
Gieschen, Wald. W., St. John, Athelstane ..	146.52	
Gieschen, Walter A., St. Paul, Green Bay ..	154.37	
Gladosch, Br., Zion, Morrison .....	457.35	
Gose, Roy B., Zion, Jacksonport .....	32.63	
Grunwald, Har., Zion, Louis Corners .....	112.86	
Haase, W. G., St. John, Two Rivers .....	283.00	
Haase, W. G., St. John, Sandy Bay .....	5.00	
Habermann, A., Friedens, Hartland .....	37.50	
Habermann, A., St. Paul, Angelica .....	32.50	
Hartwig, Wm. J., St. John, Montello .....	336.05	
Hartwig, Wm. J., Immanuel, Mecan .....	257.63	
Henning, Carl J., Emanuel, St. Ste. Marie ..	27.91	
Henning, Otto C., St. John, Sewastopol ..	36.80	
Hensel, M., St. Peter, Weyauwega .....	298.59	
Hensel, Paul, Trinity, Liberty .....	33.18	
Hinnenthal, E., Emanuel, Forestville .....	42.36	
Hoffmann, Th., St. Paul, Gladstone, Mich.	6.65	
Hoffmann, Th., Martini, Rap. Riv., Mich.	11.20	
Hopp, H., Holy Cross, Daggett, Mich. ....	43.06	
Hopp, H., St. Mark's, Carbondale, Mich.	38.77	
Hoyer, A. G., St. John, Princeton .....	366.49	
Hoyer, A. G., St. Stephan, Dayton .....		
Hoyer, O., St. Paul, Winneconne .....	110.87	
Hoyer, O., Zion, Zion .....	18.50	
Kahrs, H. A., Grace, Powers-Spalding, ..		
Kahrs, H. A., Trinity, Hermansville, Mich.	16.10	
Kaniess, G., St. Luke, Kewaskum .....	97.84	
Kaspar, L., Immanuel, Greenville .....	309.03	
Kaspar, L., Immanuel, Clayton .....	78.45	
Kionka, Ed. H., St. John's, Newton .....	246.36	
Kionka, Ed. H., St. Paul, Newton .....	35.56	
Kionka, P. J., St. John, Maribel .....	302.00	

Kleinbans, Harold O., M. Luth., Oshkosh ..	74.30	
Kleinbans, H. O., Trinity, Mears Corners ..		
Kleinke, W., St. John, Gibson .....	36.55	
Kleinke, W., St. John, Two Creeks .....		
Kobs, Geo., St. John, Markesan .....	416.24	
Koeninger, L. H., Erste Ev. Luth., Manit.	850.00	
Krubsack, J., Christ, Eagle River .....	43.51	
Krubsack, J., Three Lakes .....		
Kuether, H. A., St. Paul, Sheboygan Falls ..	143.63	
Kuether, W. A., Immanuel, Kewaunee .....	151.63	
Kuether, W. A., St. Peter, W. Kewaunee ..	34.09	
Lawrenz, Carl, St. Paul, N. Fond du Iac ..	259.26	
Lederer, R., Erste Ev. Luth., Green Bay ..	200.00	
Lemke, H. J., St. Paul, Crandon .....		
Lemke, H. J., Friedens, Argonne .....	6.45	
Lutz, W. F., Salem, Escanaba, Mich. ....	156.50	
Marti, Reub., St. Peter, Stambaugh, Mich.		
Marti, Reuben, Zion, Crystal Falls, Mich.		
Marti, Reub., St. Stephen, Channing, Mich.		
Masch, John, Immanuel, Black Creek .....	136.69	
Mielke, L. E., Erste Ev. Luth., Shiocton ..	5.50	
Mielke, Louis E., St. John, Deer Creek .....	12.21	
Oehlert, Paul Th., Trinity, Kaukauna .....	311.54	
Pankow, E. P., Friedens, Green Lake .....	115.66	
Pankow, W. E., Immanuel, New London .....	363.30	
Pieper, G., St. Peter, Fond du Lac .....	615.62	
Pohley, J. G., Trinity, Menasha .....	209.96	
Pussehl, H. E., Grace, Monico .....	6.63	
Pussehl, H. E., St. John, Enterprise .....	8.40	
Raetz, F. W., Trinity, Wabeno .....		
Redlin, E., Trinity, Ellington .....	177.90	
Redlin, E., St. Paul, Stephansville .....	104.05	
Redlin, T. W., Zion,, Kingston .....	102.35	
Redlin, T. W., St. John, Germ. Settlement ..	13.00	
Reier, F. A., Immanuel, Waupaca .....	27.00	
Reier, F. A., St. John, Lanark .....		
Reim, Edmund, St. Paul, Forest .....	237.69	
Reim, Edmund, St. John, Forest .....	36.63	
Reuschel, J., St. John, Dundas .....	12.00	
Roepke, W., Trinity, Marquette, Mich. ....	92.35	
Roepke, W., St. Paul, Green Garden, Mich.	31.71	
Rupp, E. C., St. Peter, Manistique, Mich. ..		
Rupp, E. C., Grace, Germfask, Mich. ....		
Sauer, M. F., Trinity, Brillion .....	342.23	
Schaefer, Gerh. A., St. Peter, Collins .....	357.96	
Schink, W. F., St. Peter, Mosel .....		
Schlavensky, Norman, Grace, Denmark .....	11.00	
Schlavensky, Norman, Christ's, Fontenoy ..	90.75	
Schlueter, E. B., Grace, Oshkosh .....	172.80	
Schneider, A. E., St. John, E. Bloomfield ..	104.85	
Schoenike, E., St. Paul, Greenleaf .....		
Schoenike, E., Bartholomew, Kasson .....	68.80	
Schroeder, Frederick, St. Paul, Fairburn ..	67.50	
Schulz, C. P., Immanuel, Mosel .....		
Schulz, J., Zion, Van Dyne .....	100.00	
Schumann, F., St. Peter, Sawyer .....	56.77	
Siegler, V. J., Salem, Nasewaupee .....	53.00	5.00
Strohschein, Walter, Trinity, Dundee .....	157.04	
Strohschein, Walter, Friedens, Waucausta ..		
Thurow, Theo., Christ, Menominee, Mich.	67.88	
Toepel, K. F., St. Paul, Algoma .....	750.00	
Uetzmann, F. C., St. John, Wrightstown ..		
Uetzmann, I. G., Grace, Pickett .....		
Uetzmann, I. G., Immanuel, Oshkosh .....	16.00	
Uetzmann, Th., Immanuel, Manitowoc .....	75.00	
Voigt, A. W., Immanuel, Depere .....	101.00	
Voigt, A. W., St. Paul, Pine Grove .....	22.70	
Wadzinski, Wm., St. Paul, Manchester .....	124.65	
Wadzinski, Wm., St. Paul, Marquette .....	30.67	
Werner, A., St. John, Center .....	157.98	
Weyland, F. C., St. Peter, Winchester .....	13.01	
Weyland, F. C., Zion, Readfield .....	22.57	
Weyland, F. C., St. John, Caledonia .....	9.18	
Wojahn, W. A., St. Paul, Eldorado .....	267.48	
Wojahn, W. A., St. Peter, Eldorado .....		
Zell, Ed., St. Peter, Mishicott .....	81.10	
Zell, Ed., Rockwood .....	34.94	
Zell, Ed., Jambo Creek .....	6.15	
Ziesemer, R., Mt. Olive, Appleton .....	309.25	
Zink, W., St. Paul, Dale .....	109.05	

Totals ..... \$15,981.46 \$ 22.00

ALBERT VOECKS, Treas.  
Appleton, Wis.

# COLLECTION ENVELOPES

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

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JAN. 1, 1936

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<sup>5</sup>/<sub>16</sub> x 3<sup>5</sup>/<sub>8</sub>, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13½	.14½
50 sets or more.....	.12	.12½	.13½
110 sets or more.....	.10½	.11	.12
210 sets or more.....	.10	.10½	.11½
310 sets or more.....	.09½	.10	.11
400 sets or more.....	.09	.09½	.10½
600 sets or more.....	.08½	.09	.10

Cartons 1c each.

Minimum charge \$3.50.

Monthly sets, two-fifth 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 .....	\$2.50	\$2.75	\$3.00
1,000 .....	4.00	4.50	4.75
Every additional 1,000	3.00	3.50	3.75

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In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1937. Subscription rates, per annum, are as follows:

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

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If the label on the copy of the publication you are receiving is not dated January 1936 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1936.

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