

# 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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## A PRAYER FOR OUR FOREIGN MISSIONARIES

For heralds of Thy Cross, dear Lord,  
In distant lands away,  
At one with us in Faith' accord,  
A fervent prayer we pray.

Console them when in loneliness  
For native lands they sigh,  
As thoughts recall the fond caress  
When loved ones said "Goodbye."

In illness may they healing find  
In Thee, Physician blest,  
Grant peace unto the troubled mind, —  
When weary, grant them rest.

Abide with them when perils lurk,  
Guard them when foes pursue,  
And prosper Thou the holy work  
That in Thy name they do.

Their journeys guide on land and sea;  
Shield them in all alarms,  
And let them feel the constancy  
Of Everlasting Arms.

When sunbeams of Thy Gospel glow,  
The darkness disappears;  
Bless Thou the seed Thy servants sow  
And water with their tears!

Their every need do Thou supply,  
And grant them, gracious Lord,  
Thy Spirit's unction from on high,  
As they proclaim Thy Word.

Forbid that we in thanklessness  
Discourage faithful toil;  
Send homeland blessings forth to bless  
Thy Church on foreign soil.

E'en native shores are not our home.  
Poor pilgrims here are we,  
Till ends our weary earthly roam,  
And we ascend to Thee.

O Salem fair, we pine for thee,  
Beyond the starry sky!  
At Home, O precious Lord, with Thee,  
We'll never say "Goodbye"!      Anna Hoppe.

## THE ONE HUNDRED AND ELEVENTH PSALM

(Continued)

### The Marburg Controversy Concerning the Lord's Supper

The year 1529 was a banner year in the progress of the Reformation. Three outstanding historical events have made it such. One was the publication of the

two Catechisms of Luther, the Small and the Large Catechism, early in the year, an event which has brought inestimable blessings to the Christian Church at large and the Lutheran Church in particular. The other event was the courageous Protest of the Evangelical princes and estates at Speyer against a dangerous plot inaugurated by Roman Catholic princes which threatened to undo the entire work of the Reformation, in course of which event the name "Protestants" originated, which name was given ever since to all those who adhere to the principles of the Reformation. The third outstanding event, — and which principally concerns us in our present discussion, was the Marburg Controversy concerning the Holy Supper.

To take up this matter now, is especially appropriate because of the fact that this year 1929 marks the fourhundredth anniversary of the Marburg Colloquy, while at the same time the Reformation festival is about to be celebrated throughout the Lutheran Church. It is appropriate so much the more, because the solitary effect of Luther's courageous stand at Marburg once more brought to light the great principle of the Reformation that God's Word, the Bible alone, can establish articles of faith, and not human reason or the authorities of the Church.

Probably no doctrine of the Lutheran Church has been more the subject of controversy in the Protestant Churches than that of Holy Communion; and this controversy has its seat at Marburg. In fact, this controversy has brought about with marked distinction the dividing line between the Reformed Protestant Churches and the Lutheran Church. And it is beyond expression lamentable that the holy institution of our Lord, which was designed to be the center of unity of His disciples, and in which their common faith in their Lord Jesus and their love for one another in their fellowship with Him should be declared, was made by human reason a subject of incessant controversy. The fault, however, was not in those who firmly stood by the words of Christ in this holy institution nor in those who still abide by them, but lies at the door of those who refuse to accept the plain words of Christ, and would rather cause divisions and maintain them than take their reason captive under the obedience of faith, and with us confess that faith.

### Proceedings at the Marburg Colloquy

It will be remembered that a separate reform movement against the pope had been started in Switzerland



under the leadership of Huldreich Zwingli of Zurich (1484-1531). He was a contemporary of Luther, but while Luther, in his work of the Reformation, stood on the basis of the Word of God alone, Zwingli employed aside from Scriptures more or less human reason to attain his end. Long before his wrong attitude toward the Scriptures had become evident, namely, that the Scriptures must be interpreted in the light of human reason. And this attitude found its climax in the Marburg controversy.

For reasons mainly political, to wit: unification of all non-Catholics in a strong federation, Landgrave Philip of Hessen invited the principal opponents among the Protestant leaders to a colloquy at Marburg. While Zwingli assented at once, seeing visions of his own, Luther was doubtful about the benefit of such a conference. He knew or at least suspected that the whole scheme was little more than a political move and would hardly further the true cause of the Reformation. Yet he yielded for the sake of peace, "even though," as he wrote to the Landgrave, "it will come to nothing, as I fear, and will perhaps prove more dangerous for us."

The colloquy took place October 1st to 4th, 1529, at Marburg. On Luther's side there were Melancthon, Cruciger, Myconius, Brenz, Osiander and others; on Zwingli's side were Oecolampad, Bucer, Hedio, Sturm. The discussion was carried on in the presence of Philip of Hessen and other nobles lasting four days. It was Luther's wish to discuss the whole body of Christian doctrine, in order to get at the root of the differences, but the Swiss theologians claiming that there were really no differences in the fundamental doctrines succeeded in limiting the discussion to the doctrine of the Lord's Supper.

And what was the contention on the side of the Zwinglians regarding this doctrine? In keeping with their conception of a sacrament Zwingli and his followers considered the Lord's Supper merely as a memorial celebration reminding us of our redemption through the death of Christ and as a feast of confession and thanksgiving. They interpreted the words of the institution: "This is my body" as equivalent to "this 'means,' 'signifies' or 'symbolizes' my body." Bread and wine in the Sacrament signify the body and blood of Christ. To fortify his position Zwingli adduced the words of Christ in John 6:63: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." "The flesh profiteth nothing," these words the Swiss Reformer used as an argument against the real presence of Christ's body and blood in the Sacrament. In his mind there is only a spiritual eating of the body and blood of Christ, by faith, but not an eating of the real body and blood of Christ by mouth. To believe that the Savior gives us His body to eat and

His blood to drink is to him unreasonable and impossible. The real body of Christ being in heaven cannot be in a number of different places on earth at the same time where the Sacrament is being administered.

It is on this ground Zwingli and his colleagues argued that, if we are to believe the words of the institution, "this is my body," "this is my blood," we must put an interpretation upon them that would make it possible for our minds to accept them as true. Thus reason is to decide here, according to Zwingli's view, what is meant by the body and blood of Christ, and not the plain words of the institution; and reason finds it impossible for the body and blood of Christ to be present in the bread and wine, it denies the real presence of the body and blood in the Sacrament. What, therefore, is communicated in the Lord's Supper is not His body and blood, but only bread and wine. This was Zwingli's contention at Marburg.

What, on the other hand, was Luther's stand? Before entering the discussion of this sacred matter Luther took a piece of chalk and wrote upon the table, "This is my body," and from these words he would not waver one iota. He took the Lord at His Word and believed what they say, and nothing else. In answer to Zwingli's argument, "the flesh profiteth nothing", Luther quickly showed that Christ does not say, "My flesh profiteth nothing." and that it amounted to blasphemy to refer these words to the flesh of Jesus; for the context plainly shows that man's flesh is meant, which profits nothing in spiritual matters.

Luther made it very plain that there was no connection, much less a contradiction, between John 6:63 and the words of the Sacrament. And pointing to the words of the Lord, "this is my body," "this is my blood," Luther explained: "Leave it to the almighty God-man Christ how He effects His presence with the sacramental bread and wine at so many places and at the same time. What He promises He can and will do, for He is truthful." Zwingli's appeal to the writings of the fathers and to human reason Luther swept aside with the statement that also the doctrine of the Lord's Supper must be established by the plain words of God. "We must abide by the Word of Christ," he says, "and not make ourselves His masters." Here stands His Word: "Take; eat; this is My body; drink ye all of it; this is the New Testament in My blood," etc. Here we abide, and would like to see those who will constitute themselves His masters, and make it different from what He has spoken. It is true, indeed, that if you take away the Word or regard it without the words, you have nothing but mere bread and wine. But if the words remain with them, as they shall and must, then, in virtue of the same, it is truly the body and blood of Christ. For as the lips



of Christ say and speak, so it is, as He can never lie or deceive."

It was along these lines Luther argued at Marburg, fighting for and upholding the truth of the Holy Supper as Christ the Lord has declared it. He would allow no human interpretation nor would he concede any private interpretation in this or any other matter of doctrine, but stand on the words of God alone. Clinging to that with child-like simplicity he flung aside all the objections which reason would raise.

Such a stand on the part of Luther was surely not due to his mental vigor or moral courage, but solely to his fear of God and His Word. What the Psalmist says at the conclusion of our Psalm: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever," certainly became true with Luther. Since the time of Paul no one has experienced and learned the fear of the Lord as did he. Witness the tremendous conflicts Luther had to pass through, feeling the load of guilt resting upon his soul, sensing the utter inability of man to relieve himself of much guilt, and finally appreciating salvation from sin through Christ the God-man's sacrifice so gratefully.

Such experience of the soul had taught Luther the fear of God, which is the beginning of wisdom. And it was this fear of God which not only gave him "a good understanding" of Scripture, an understanding which no man was possessed of since the days of the Apostles, but which also made him firm and steadfast in the Word and its truth. It is as if the sacred writer had a premonition of the misconception and errors that would arise concerning the Holy Supper in times to come, that he writes in our Psalm in connection therewith: "The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." To Luther all the commandments of the Lord were sure. The words of Christ, His statutes, His institutions, stand for all times, and are unchangeable. The Lord has instituted His Supper in truth and uprightness, that is, not only based upon the saving truth of the Gospel, but also in a manner which was best to be done.

#### The Result of the Marburg Colloquy

As a whole the discussion between the contesting parties was conducted with the utmost courtesy and urbanity, but no agreement was reached on the point in question. Though the so-called fifteen Marburg articles were drawn up by Luther at the request of the conference — a confession of faith — covering the chief points of Christian doctrine, and though the Swiss theologians agreed to every doctrine, they would not admit the real presence of Christ's body and blood

in the Lord's Supper. All hopes of agreement having vanished, Zwingli asked with tears that they should nevertheless be accepted as brethren in the faith. It was then that Luther refused the proffered hand of fellowship, supporting his action by the sentence, now famous: "Yours is a different spirit from ours."

Luther was "obstinate." Such is the judgment of the world and particularly of all the Reformed Protestant Churches passed upon Luther's action at Marburg. But call it obstinacy or whatever you please, it was his loyalty and faithfulness to the Word of God that moved him to act as he did. All Protestants outside of the Lutheran Church see in this action of Luther a gloomy tragedy. If Luther had not refused the hand of fellowship to Zwingli at Marburg, they say, all differences in doctrine would have been buried, and all Protestantism would now present a union of the Church.

But would there really be a union of the Church, if Luther had yielded? Far from it. If Luther would have yielded to Zwingli and his adherents at Marburg, the Evangelical Lutheran Church or the Church of the Reformation would, as a prominent American Lutheran leader says in one of his Reformation sermons, even then have disappeared from the face of the earth and would have become a sect, ever seeking but never finding the truth, ever learning, but never coming to a definite knowledge of the truth. (Walther.) There would be no church "endeavoring to keep the unity of the Spirit in the bond of peace." By his firmness at Marburg, however, Luther preserved the true unity in the one faith of the Christian Church, in upholding the authority of God's Word against the authority of man's reason, and in preserving the Lord's Supper in its integrity as an effective means of grace for the blessings of all those who seek consolation and strengthening of faith in the same. J. J.

#### COMMENTS

"The Scottish Kirk" "October 2, 1929," says The Presbyterian Advance, "once more finds the Scottish Kirk in the lime light. Bells are ringing the glad tidings of peace. Doors are wide open for the throng of home-coming sons and daughters. Long-separated 'fathers and brethren' stand together in the pulpit, their ancient war-cries swept away in the swell of their common psalms of praise. It is the re-union of the main streams of Presbyterianism in Scotland and the new-birth of the National Kirk."

From the time of the Reformation in 1560, the life of the church in Scotland was one of frequent and bitter controversy. For one hundred and thirty years the Kirk was in conflict with the Realm until Presbyterianism was under William of Orange recognized as the National Church of Scotland.



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The last and greatest cleavage was the result of a conflict between people of the same religious household. It took place in 1843 and is called the "Disruption." The Advance describes it thus:

Eighty-six years ago saw the Kirk split at the door, when 193 Commissioners to the General Assembly took their hats and marched through crowded streets to a large warehouse, seated as a hall, and constituted a Free Assembly of the Church of Scotland. Their first psalm of praise was, "O Send Thy Light Forth and Thy Truth," and then followed the signing of the Deed of Demission, whereby they surrendered their emoluments and position. The total number of ministers who seceded was 451, leaving 752 in the Established Church. The Presbytery of Tongue, Sutherlandshire, had not a minister remaining, and 101 of the total of those who left were preachers who used the Gaelic language. It is admitted also that it was the flower of the clergy and eldership who forsook the Mother Kirk.

It was not really a difference in doctrine that brought about the "Disruption." All concerned were Presbyterian, Calvinistic, and remained that, though those who left represented a more evangelical tendency. The secession was chiefly a protest against interference on the part of the state in purely spiritual matters. The party that remained continued in its relation to the state as the Church of Scotland, while those who left readily sacrificed the support the state offered the church in order to enjoy full religious freedom.

In 1847 several sections of the seceders were united in the so-called "United Presbyterian Church. In 1876 the "Reformed Presbyterians" joined the "Free Church." In 1900 the "United Presbyterian Church" and the "Free Church" combined under the name "United Free Church." A small minority refused to enter into this union and claimed all the property of the Free Church. This claim was rejected by the Scottish Courts but allowed in 1904 by the Supreme Court; the House of Lords.

By an Act of Parliament this wrong done the "Free Church" was righted, the property being divided between the contending parties, but the unexpected result of this "Act" was that the Church of Scotland found itself the only Christian body in the country legally entitled to be

regarded as a church, and as such legally unable to recognize other churches as churches.

Considerable legislation relative to the freedom of the church and also to the endowments was necessary to enable the two churches to consummate the union for which they had begun to strive especially after the year 1900.

A writer in *The Living Church* defines the situation which was finally, after the interruption during the late war, brought about as follows:

"With this final difficulty removed, both Churches at last found themselves in one and the same position — entirely free from all State control, alike in spiritual things and in things material. The relationship between the Church and the State consisted now only of the public recognition by the State of the Church as still maintaining its identity and continuity with the historic Scottish Church of the Reformation. By this public recognition the State pays homage to the Church as a divine institution possessing inherent rights of self-government, conferred, not by any civil authority, but by the Lord Jesus Christ, the Church's one and only Head."

The way having thus been cleared, the negotiations between the two churches were continued and brought to a successful end, October second being the day of the final consummation.

There remains a small group in the "United Free Church" that objects to Article I of the Church of Scotland Articles because it is declared to be unchangeable and which is also opposed to accepting from Parliament the ancient endowments as private property. J. B.

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**Church Paper Week** The editors within the National Lutheran Council have appointed the week October 27th to November 2nd as "Church Paper Week." We do not belong to the National Lutheran Council, but we are in full accord with the purpose of the "Church Paper Week," which is to make a concerted effort to introduce a church paper into every Lutheran home.

Dr. L. G. Abrahamson rightly says in the *Lutheran Standard*:

The importance of the religious press for the work of the Church cannot be overrated. The church paper should be, and we believe it is, a great power for propagating, unifying, and upbuilding the Church. Without it the Church would be unable to carry on its work. The future of the Church lies with those of its members who are informed about its history, its doctrines, and its mission in the world. Its objectives are many, and they are constantly growing more urgent. We stress the importance of the Word of God as preached from our pulpits, but the many promises relating thereto apply equally to the proclaiming of the sacred Word in writing. The church paper has been called "the pastor's assistant," and we believe this title of honor is well deserved.

There can be no doubt that it is more than only desirable that every Lutheran read the paper issued by his church body. But the deplorable fact remains that there



are also in our synod very many homes our papers do not reach. What can be done about this?

Dr. Abraham says:

We ask you, dear pastors, not to stop with a perfunctory announcement that "Mr. So-and-So will be pleased to receive your subscription," but to take active part in the work and, if necessary, to direct and supervise the canvass. Where vigorous work is done, success is assured. We have any number of evidences to prove that the church papers make gains in direct ratio to the efforts put forth by the pastors to extend their sphere of influence. There is nothing mercenary or unworthy in the endeavor to sow broadcast the Word of God and to scatter religious information all over your field of labor by putting the church paper into many more homes.

We would make the same strong appeal to members of the church boards, deacons and trustees, to give whole-hearted support to increasing the circulation of the official mouthpieces of their Church. It goes without saying that they read the paper themselves, the better to do their duty to the church, and that they sense the need of other members to do the same. No member of the church, be he an officer or not, can keep too well informed on questions that are vital to the Church at large and to the synod to which he belongs. Without a thorough acquaintance with church problems in general, no man can do his full duty to his local church. It is a well-known fact that the informed members are the first to respond to any appeal in behalf of any branch of the work of the Church. They need not be argued with; they know, and they act on that knowledge. The well-informed membership is the backbone of every local congregation.

It is therefore a work of vital importance that is to be done during Church Paper Week. We plead with all those who realize the value of the church press to pray and work for the success of this campaign, moved by the love they bear to the Lord and His kingdom.

Let every one among us make it his business to help increase the circulation of our synodical papers. J. B.

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**Universal Peace** Fatigued by the exertions of a world war, horrified at the ensuing misery and still laboring under the stupendous expense in money and men, which were the cost of this war, as we are, it is not surprising to hear many voices against the folly and havoc of armies fighting their battles for a supremacy in world affairs, that goes up in smoke as soon as attained. It can be surely hailed as a good sign, this worldweariness of war. Although we cannot see in it a certainty of no more wars on this battlescarred earth, yet we hope with the most hopeful for peace that shall long endure. Knowing human nature, however, and its greed, we do not look for all wars to cease. For that would be a vain hope in the disappearance of sin from the hearts of men, of sin, which is the very source and ever present cause of strife between men. Since Cain slew his innocent brother Abel, this shedding of the brother's blood has been going on, and, we fear, shall go on until the end of recorded time.

The cry for universal peace among men in religious affairs is also becoming louder and louder. It is said that there can be no earthly reason why brother should oppose brother because of a disagreement in faith, that we should

all dwell together in peace and unity, worshipping one common God and confessing one common creed. Many men in their mistaken zeal have sought for a common ground on which all creeds and beliefs can stand, the Mohammedan and the Christian, the fire worshipping Parsee and the fetish idolator of Africa, the Buddhist and the Indian snake worshipper. A little detail of what to do with the agnostic, who believes in no higher being at all, does not trouble these religious fixers overmuch. The nearly countless sects within Christendom itself give them most trouble. These are deplored greatly. It has puzzled them to find a common ground for the Catholic and the Protestant, the Lutheran and the Christ denying lodge, the Christian Scientist and the Salvation Army. Worse still, within these church bodies there are divisions, that will not amalgamate, but fight bitterly, one against the other. What to do? We must have universal peace by all means, fair or foul. The overzealous ones advocate force, while the gentler minded ones would try persuasion and diplomatic treaties.

Again we say, as long as sinful human nature is what it is, we are not hopeful of universal peace between such discordant beliefs. We certainly cannot advocate but must warn against using fire and sword in establishing Christian unity. These are the carnal weapons that Christ would not have us use. The day of religious wars should be over.

But is universal peace desirable at all costs among the diverging religious convictions of men? Is the graveyard of intellectual peace desirable? And if not in the realm of the mind, why must it be so strenuously sought after and prayed for in the more important field of the soul and its welfare? We fear that this disinclination to fight for your soul's faith is due, probably, not so much to cowardice and war weariness as to a lack of interest in the faith by which we must be saved. It is this lack of interest in spiritual truth that lies at the bottom of most religious pacificism. We do not greatly care any more what we believe, so long as we believe something. When a lifelong Lutheran can, for the sake of a man or a woman taken in wedlock, change his faith overnight, so to speak, and become a Catholic, it is but a symptom of this careless attitude of heart and mind toward the truths of salvation revealed by God himself. If we can tolerate new trends or religious thought amongst ourselves with a smile of careless ease, if we are afraid of losing men's favor or a number of followers by fighting for what we know to be the old truths of God as revealed in his word, does not all this argue that we have lost the courage of our convictions and stand ready to betray the very altars of our God? When we consider that the word from heaven is not ours to change or to remit, but that we are merely the stewards of our gracious Savior, who granted us this word to proclaim it and to maintain it with all the weapons of the spirit so richly given to us, must not this make men of us, give us strength and courage to fight for



what is not ours but God's? Our most precious possession is our faith. When we lose that, misprize that, betray that to the enemy of truth, we have lost all except a day of heavy reckoning to come from the Lord. Our forefathers were of a better stamina. They fought for the right and we today are enjoying the fruits of their victories. God give us men who will stand up for the faith of our fathers and our fathers' God. Z.

### SHALL WE GO IN FOR PLAYING CARDS?

Our Church Board was approached by one of the organizations of our congregation for permission to play cards in our hall. The matter was taken under advisement and given careful consideration. In the course of the discussion all other activities of our various congregational organizations for the purpose of raising money for building and maintaining the Kingdom of God at home and abroad were subjected to a close scrutiny, and while we are agreed that raising funds for the church by means of bazaars, cake sales, apron sales, suppers, choir plays, etc. need not be sinful, we should like to stress very strongly the ideal of raising all moneys for our purposes *by direct gifts*, feeling that such giving for the maintenance of the Kingdom is what is meant when the Apostle Paul urges the Christians to be liberal with their gifts, and when we are told that God loveth a *cheerful* giver.

We do not want to be understood as though we were belittling the efforts of our organizations, nor as though we were not appreciating the good intentions, especially of our women organizations. There is no question in our minds that they are prompted by the best intentions nor do we purpose to convey the idea that from now on all activities as aforementioned had to be stopped. Far be it from us to resort to such a legalistic measure. If the various organizations feel the urge to give vent to their pent-up enthusiasm in one of the above-mentioned ways and all is done decently and in order, without violation of any Christian principle, we shall raise no objection. But at the same time we feel that it would be wholesome for our congregation if we would make way more and more for the Scriptural ideal of direct giving for church and charitable purposes. And as we grow in knowledge and understanding, this ideal will be realized more and more, and we shall have advanced so much further in our Christian man- and womanhood.

In regard to *card playing* in our hall for purpose of making money, we might say that it took the Board only a few moments time to dispose of the matter by expressing its disapproval thereof, as was to be expected. It is self-evident, that we cannot permit any games of chance or gambling or winning of prizes at the expense of any member, even though all were agreed thereon; aside from the fact, that some of these things are prohibited by law. If this hits "Bunco," well and good, away with it!

The real question which took up much time and brought on a lengthy discussion, was the matter of play-

ing a *social game of cards* at any get-to-gether of our societies at our hall or outside, when in session as a society of St. Peter's Congregation. The outcome of our labors is this: We know that it is not sinful to play a social game of cards. It is not even sinful in itself, to play cards in our church hall. Another question is the *advisability* of doing this *publicly as a church organization*. We believe that we should ask the organization of our congregation to desist from playing cards on account of the *impropriety* thereof and on account of the possibility, yea, probability, of *giving offence* thereby. We should like to carry out these two points to some extent.

We believe that public playing of cards by a church organization is *not proper*. There still is a stigma attached to playing cards, because this game is used by the children of this world almost exclusively for sinful purposes. We know they make no difference between social card games and gambling, and if they see churches playing cards they take it as an endorsement of their sinful practice. We must not be guilty of that. And since that is the situation we hold it to be improper to play cards as church organizations. There are certain things which may be quite proper in your own home but which would be considered highly improper if done in public. We will not object to your running in stocking feet at home when you are through with your day's labors, but we would resent it as the height of impropriety if you came to our congregational meetings in that get-up. It would not be sinful for your pastor to step on the pulpit to preach to you in shirt-sleeves, yet you would be shocked at the impropriety thereof. We say, certain things under certain conditions become improper. Card playing by church organizations in our hall or in other places is such an improper thing. A person who signed himself "Reader" wrote to the Milwaukee Journal: "I believe card parties in church parlors are as degrading and wicked as tramps, gamblers, and gangsters. It is no wonder that our young people have no respect for law and order when their mothers will entertain each other, raise funds by games of cards and that in sacred places as church parlors." This person's *resentment* of card playing by church organizations is shared by us.

The other reason why we would plead with our church organizations to refrain from playing cards as church organizations, is the *possibility of giving offence* thereby. And of two, this is the weightier reason. By playing cards here we would be fortifying the children of the world in their ungodliness. We know, furthermore, that some of our members would be highly offended if we were to sanction card playing. The mere fact that someone in our midst would think it "terrible" or "awful" if we were to play cards as a church organization, should cause all earnest Christians to stop and think. What an uncharitable thing it would be, if by using our Christian liberty we would give an occasion for a brother or a sister to fall! Giving offence is as wicked a sin as can be named. Of



anyone causing a child to sin by giving it an offence, Jesus says: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." And he goes on: "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." In Romans 14, the Apostle Paul warns the Christian against putting a stumblingblock or an occasion to fall in his brother's way. In his first Epistle to the Corinthians this inspired man of God says: "All things are lawful for me, but *all things are not expedient.*" Again: "If meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend." Accordingly, it is a thousand times more charitable for a Christian for the sake of his weak brother to curtail his liberty than to insist on his right as a liberated child of God. It is a glorious victory over the flesh if out of regard for the brethren a Christian abstains from this or that liberty.

In view of these considerations, namely the impropriety of card-playing by church organizations and the possibility and probability of giving offence thereby, the Church Board, solicitous of the congregation's welfare, pleads with all organizations of our congregation to refrain from playing cards in our hall or as church organizations anywhere else.

The foregoing is the sum and substance of a report of the pastor on the submitted question to the congregational meeting on June 5th, 1929. We are happy to say that the whole assembly unanimously expressed itself in harmony with the stand taken by the Church Board. It was suggested at the same time that this position of our congregation be made known to all its members through the medium of our "Messenger."

— St. Peter's (Milwaukee) Lutheran Messenger.

### COLLOQUY AT MARBURG

October 1 — 3, 1529

"As unknown, and yet well known; as dying, and behold, we live; as chastened and not killed." 2 Cor. 6:9.

Somehow our Evangelical Lutheran Church does not seem to fit into the world as it is; it is considered an irritating element both by the sectarian churches and by the State wherever dominated by them. It is well for us to stop and ponder why; for we shall make the astonishing and yet welcome discovery that we are hateful to our neighbors, not because we harbor some private principles on faith and religion and are just another sect, but rather because we are nothing but plain Church of Jesus Christ, and because we offer it to the world in the only divinely authorized way, by preaching God's Word in its purity and by administering the Sacraments according to Christ's institution.

We have only one enemy, S-I-N, but this enemy appears in many disguises; "Satan himself is transformed into an angel of light." Therefore it is no great thing if his ministers also be transformed as the "ministers of righteousness" 2 Cor. 11:14ff. The false church is not to be regarded as a kind of church, but rather as not-church, a heresy, which knowingly or unknowingly is working to destroy the one true church. Holiness supreme and absolute is the boast of the adversaries throughout all the centuries, and of late healing of all bodily ailments is offered as a special inducement. They are determined to bring about the union of all separate church bodies, which would mean the corruption and destruction of the one true church by false doctrine as at King Ahab's time Baal's prophets were quite willing to admit Elijah into their ministerial association; in a personal interview His Majesty, King Ahab, expressed his royal displeasure that Elijah by his preaching kept Israel from becoming a national and religious unit; the outcome, however, of the meeting between the lone prophet Elijah and the 450 prophets of Baal was rather painful and destructive for the latter, Elijah coming out a victor, by the grace and strength of the Lord. Even so Christ won when he stayed with the Father, even against all Israel; and in the strength that he gives Father Luther stood firm in those memorable days, October 1 to 3, 1529, when he and his helpers met the heads of the Swiss Reformed Church in debate at Marburg, with the aim to bring about an organic union of all Protestant churches if such were possible. The arguments of the opponents were based on reason, so much so that Holy Scriptures had to give way before reason. Especially the divinity of Jesus Christ, as manifested in the Holy Supper, was under debate; but against the tempting arguments of the opponents Father Luther wrote on the table before him "This is my body" as the word of God which no one may explain away. No agreement could be reached. Zwingli declared that notwithstanding he was ready for brotherly fellowship, but this Luther and his party unanimously refused. Luther said, "You are of another spirit than we." Since then the situation has not changed. The Swiss or Reformed Church has put up the reason of man as the final authority in matters of faith, and the Evangelical Lutheran Church stays with the word of God; the Zwinglians or Calvinists emphasize holiness and land at self-righteousness, the Evangelical Lutheran seeks the righteousness of God by the gospel; our opponents try to mobilize the state power against sin and against the gospel, we are satisfied to win our victories by presenting the straight gospel truth, and with Jesus and Luther we refuse the aid of the sword in winning spiritual victories. Thus for four hundred years our church has ever made the same experience that we are bested on the political field where we do not compete,



and where we are bound to lose when we compete, "for though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" 2 Cor. 10: 4-6. Thus we do well never to lose sight of first principles in our constant fight against false brethren without and within and against the tempting peacemakers who would sacrifice the truth for a man-made peace. "The love of Christ constraineth us"; and a true Lutheran says with St. Paul, "Of those who seemed to be somewhat, whatsoever they were, it maketh no matter: God accepteth no man's person" Gal. 2: 6. Being faithful in our personal life, in our home and home church, let us show a firm united front to all of whom we must say, "You are of another spirit than we!" A clean separation is better than a foul compromise at any time, in 1929 as well as in 1529.

—F. Soll in The Evangelist.

#### ARE WE ASKING TOO MUCH?

Our Lutheran congregations are expected to raise an average of five cents per day for church purposes from every communicant; one cent for missionary activities and four cents for the expenses of the home congregation. In the past years we have not succeeded in reaching the desired amount. The question naturally arises, are we asking too much from our members? In order to answer this question intelligently we must make a survey of the amounts raised by other denominations. The Literary Digest of April 20th prints a report on the amounts contributed by the various denominations, and we find that our Synodical Conference congregations rank seventeenth in the average per capita gift for church purposes. The average in the twenty-five denominations reporting was \$23.30 per year, of this amount \$4.50 was for synodical purposes and the balance for the home congregations. Last week the Adventists released their annual report which showed that this denomination gave \$75.00 per member in the year 1928. Considering that the average income of the various church members in the different denominations is about the same it cannot be said that the Lutheran church is asking too much of its members. Let us bear in mind that we have in our possession the true Gospel and the correct administration of the sacraments and that we should show the same amount of love for our church as the members of other denominations who are willing to do more for their church than the average Lutheran. Let us remember that those who have been blessed with a larger amount of this world's goods are before God responsible for bringing up the average of those who for poverty's sake are unable to give even the average. Bear ye one another's burdens and ye shall fulfill the Law of Christ.

—Trinity Tidings.

#### UNITED STEWARDSHIP COUNCIL STATISTICS, 1928

Communion	Per Capita Gifts for All Purposes	Total Gifts for All Purposes	Membership in U. S. and Canada	
1. Presbyterian, U. S. (S)	\$35.58	\$ 15,826,473.00	444,657	
2. Baptist Conventon of Ontario and Quebec ...	37.89	2,462,708.00	65,102	
3. United Presbyterian ...	35.55	6,224,733.00	175,075	
4. Reformed in America..	38.52	6,011,833.00	156,089	
5. Presbyterian, U. S. A..	39.11	75,054,538.00	1,918,974	
6. United Church of Can.	27.68	17,654,901.00	637,750	
7. United Lutheran .....	23.98	22,368,113.00	932,678	
8. Lutheran, Other Synods	18.69	18,561,081.00	993,305	
9. Luth. Synodical Conf..	20.26	17,022,778.00	840,395	
10. United Brethren in Christ (Old Const.) ...	19.04	335,658.45	17,624	
11. Evangelical Church ...	30.44	6,634,343.83	221,123	
12. Baptist, North .....	23.76	33,566,316.85	1,412,879	
13. Protestant Episcopal ..	38.69	46,088,274.32	1,190,938	
14. Methodist Episcopal ..	24.81	98,758,030.00	3,980,931	
15. Congregational .....	30.95	28,736,212.00	928,558	
16. Methodist Episcopal, S.	16.70	42,837,697.00	2,575,999	
17. Brethren .....	23.47	3,090,372.00	131,648	
18. United Breth. in Christ	17.51	6,930,435.00	395,854	
19. Disciples in Christ ....	13.97	22,046,263.33	1,538,692	
20. Reformed, United States	20.11	7,161,521.00	356,093	
21. Christian .....	16.11	1,539,298.00	95,528	
22. Evangelical Synod ....	27.07	6,702,967.53	247,575	
23. Moravian, North .....	72.53	1,332,206.27	18,367	
24. Ev. Luth., Augustana Synod of N. A. ....	23.90	5,383,702.22	226,932	
25. Baptist, South .....	10.62	40,038,259.00	3,765,001	
		\$23.30	\$532,368,714.80	23,267,767

Y. W. C. A.

Y. M. C. A.

Foreign .....	\$ 372,648.00	Foreign .....	\$1,867,500.00
Home .....	2,152,460.00	Home .....	1,129,200.00

#### GOOD ADVICE

By Wm. Schoeler

John Wesley somewhere says: "Beware how you invite rich men into your churches until you are sure they are Christians. Beware how you manage your churches in such a way that rich men will become a necessity to you. If your church buildings are so luxurious that you need an enormous income, wealthy men will be a necessity to you, and they will rule you, and then you must soon bid farewell to Methodist discipline, and, perhaps, to Methodist doctrine."

Better advice was never given. There are congregations who ask, when they learn of possible prospects, not "Are they soundly Christian?" but "How much are they worth? What is their social standing? Are they likely to replenish our treasury?"

Under the voluntary system, as we find it in these United States, we must have money and need rich men; but if rich men, in the church of God, begin to stand on their money-bags, and ask to be measured not according to their Christian character, but according



to their bank account, it is time to cast abroad God's truths as scythes and mow down all these unnatural growths!

On the floor of God's house he is tallest who is nearest to the Throne!

This is not an attack upon rich men as a class. There have been wealthy men aplenty who led exemplary Christian lives — who realized that they were but stewards. Yet now and again it becomes necessary to say that men must be measured by character, and not by their purses or social pedestals.

This afternoon I read of a church in New York City which lost a large part of its membership by people emigrating up the island; and, finally, the population around it became so bad that, according to the pastor's own statement, the church itself emigrated. There were no longer any people in its neighborhood with which the smug members of that church cared to associate! Yet the Master tells us He came to save the lost!

A congregation that is not ready to receive members from any quarter or population is no longer a church, but a social preserve. It does not deserve the name Christian.

The worst two evils within the domain of Christendom in our time are probably luxurious living among church members and loose thinking among religious teachers. When the two clasp hands, we get a religious club instead of a church according to the Apostolic pattern.

What is the real business of the church? To save souls to bring men to God; to stand between the living and the dead. The church that forgets these cardinal truths will soon be nothing more than a platform.

"My brethren," warns St. James, "hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." — Lutheran Standard.

### LIFE A RIVER

Every life is the source of a stream. Every life exerts power by the energy that flows from it. "No man liveth unto himself." Every man influences those round about him in some way or other. One can try to seclude himself, hide himself, hide his emotions or thoughts but he cannot hide his influence. One may limit his acquaintances and fellowships, he may not say much and be a silent on-looker, but his influence will be felt just the same. Every life is a river.

By no means can anyone confine that river. Your life is a bearer of either vitality and benediction or devastation and death. You cannot stop your influence. You may not be an orator and yet your very silence will affect people that see you. You have at some time or other come in contact with people whose very presence has silenced you, or vice versa. Though

they had as yet not said a word, they had exerted perhaps unconsciously, an influence over you. Their life is a river, every life is.

Neither you nor I can choose whether our life is to be a river, but we can do much toward making it the kind of river that we want it to be. The Lord tells us in John 7:38: "He that believeth on me as the Scripture hath said, from within him shall flow rivers of living waters," such whose influence not only affects this present life but bears real life.

To really appreciate the picture of our Lord we must realize the power of streams and rivers in some dry country. Take a trip along the great Columbia River. As we go along we notice the barren plains and hills and see how the stream waters some of the land about and changes the barrenness into beauty. The river is a vitalizing power irrigating parched and barren ground. Your life and mine are to be "rivers of living waters." Our lives are to influence the lives of others, bring life to them. In other words, our lights should shine to light the darkness. "Let your light so shine before men that they may see your good works and glorify your Father in heaven."

There are lives whose influence is refreshing and who like a river which quickens everything it touches, awake life in others. The faint are strengthened and the weary refreshed. Occasionally we have met people whose very presence arouses a spirit of cheerfulness and friendliness. Those who have a rather hard lot in life find a mysterious power in contact with such lives. Such lives are "rivers of living waters," and whatever they do or say, the river flows on, always serving.

These lives are the result of communion with Jesus Christ. The Lord says: "He that believeth on me." By faith we are in contact, communion or direct connection with Him the spring and source of living water. Strengthen that connection by daily devotion, regular attendance at services and at the communion table.

Now with the summer days approaching we are thinking of various trips or of our vacation. We will meet people that we have never met before. What will our influence be?—A. E. M. in *The Evangelist*, organ of the Pacific Northwest Conference.

### POLITICAL PARSONS

In a speech at Kansas City the other day, Ex-Senator James A. Reed said:

"The preacher who makes a political tirade from the pulpit desecrates the pulpit and his profession. Such men are the intellectual dregs of their trade."

The statement ought to be blazoned upon every pulpit in this land. The larger a minister's influence is in politics the less it is in spirituality. The converse is equally



true. The lethargy of the people of to-day towards the church and its work is caused in a great measure by the spectacle of political parsons running up and down the land trying to legislate morality into people through the passage of laws. Their activities along these lines are unwarranted and downright wrong. The place for the parson is in the pulpit and not on the soap box. He loses his dignity, prestige and influence the minute he begins fraternizing with the politicians. By all means let him stay where he belongs — in the pulpit and in the church, not gum-shoeing about in legislature and political circles.

—The Charleston (W. Va.) Gazette.

#### † STUDENT ROBERT P. WOLFF †

On October 3rd Student Robert P. Wolff, son of the Rev. and Mrs. Robert F. F. Wolff of Cambridge, Wisconsin, fell asleep in the Lord at the Concordia Seminary, at St. Louis, Mo., after a very brief illness.

Student Wolff was born in Slades Corners, Wisconsin, on July 26, 1906. On Palm Sunday, March 20, 1921, he was confirmed in the congregation at Slades Corners by his father. After completing his course at the Concordia College at Milwaukee, he entered the Concordia Theological Seminary at St. Louis, Mo., in the fall of 1928. Here he took sick on October 2nd and was called home on the very next day. His early death is mourned by his grieved parents, four brothers, one sister, and a host of relatives and friends.

The mortal remains were brought to Cambridge where the first funeral service was held on October 6th in the morning at the St. James Church, with Pastor P. Jahnke and Prof. V. Bartling officiating. Then the funeral cortege came to Slades Corners, where a second funeral service was held at the St. John's Church, with the undersigned officiating. The Professors A. Jehn of Concordia College, Milwaukee, and J. Fritz of the Concordia Seminary, St. Louis, and Student W. Hillmer brought to both mourning congregations the sympathy of their respective institutions.

At the grave on the St. John's Cemetery at Slades Corners the undersigned also officiated. Here the body will now rest, awaiting the resurrection morning. May God comfort those that mourn his early departure.

Edmund Sponholz.

#### FROM OUR CHURCH CIRCLES

##### Eastern Pastoral Conference

The Eastern Pastoral Conference will meet November 5th and 6th at Wauwatosa, Wis. (C. Otto, pastor). First session on Tuesday at 10 A. M.

English services with Holy Communion on Tuesday evening.

Sermon: H. Shiley.

Confessional Address: H. Herwig (J. Karrer).

Papers: Exegesis of Col. 2: 13 ff. (P. Kneiske); and

of 2 Tim. 2: 20 ff. (H. Wojahn), Singleness of Purpose is Needed in Our Work, Not Busy-Bodyism (J. Ruege). The Mutual Relation of Justification and Sanctification (A. Petermann).

Please announce!

E. W. Tacke, Sec'y.

##### Mankato Pastoral Conference

The Mankato Pastoral Conference will meet at Belle Plaine, Minn. (Pastor C. F. Koch) on November 5th and 6th.

Essays: Pastor L. F. Brandes, E. Birkholz, W. P. Haar. The most timely subject to be considered by the conference will be a report on the resolution of the General Synod. Pastor Brandes, the delegate from our conference, will deliver this report.

Sermon: F. Greve (H. E. Kelm).

Confessional Address: G. E. Fritzke (W. P. Haar).

Please register with Rev. C. F. Kock, Belle Plaine, Minn.

W. P. Haar, Sec'y.

##### Central Conference

The Central Conference will meet on Tuesday and Wednesday, November 12th and 13th, in the congregation of the undersigned at Sun Prairie, Wis.

Opening session on Tuesday morning at 9 o'clock.

Services on Tuesday evening.

Sermon: O. W. Koch (E. Reim).

Confessional Address: E. Pankow (P. Janke).

Papers: J. B. Bernthal, C. Sauer, P. Janke, L. Kirst.

You are kindly requested to make announcements early.

Theodore Thurow, Sec'y.

##### Michigan State Teachers' Conference

Place: Tawas City (Rev. Eggert).

Time: November 6th to November 8th.

Work:

1. The Prodigal Son.....H. W. Schultz
2. I Believe in the Forgiveness of Sin.....Rev. W. C. Voss
3. Fourth Commandment.....F. Bartels
4. Cause of the War of 1812.....J. Gehm
5. Physiology, The Skull.....A. Wandersee
6. Primary Lesson in Reading.....E. Buchholz
7. Geography, Lower Grades.....F. Mueller
8. Child Life in China.....E. Winter
9. Adverbial Modifier.....Wm. Rudow
10. Beginning of Fractions.....C. Mueller
11. How to Achieve and Keep Attention.....W. C. Boelte
12. Parent-Teachers' Associations.....A. Zimmer
13. Faith and Love of Christians During the Apostles Times...  
.....Rev. A. Lederer
14. Psychology "The Will Power" or "Feeling and Emotion"  
.....Prof. from Saginaw Seminary
15. Sermon.....Rev. Paul Schultz

Remarks: Cars will leave from Saginaw Lutheran Seminary at 4 P. M. preceding the date of conference. Be there if you wish to go along.

Arvin Jantz, Sec'y.



**Official Announcement**

The Board of Trustees of Northwestern College herewith issues a call to all members of the Joint Synod to nominate candidates for a vacated professorship at Northwestern College. The vacated chair, caused by the untimely death of Dr. C. Abbetmeyer, is being temporarily supplied, but a regular professor must be called for the coming school year.

The candidates should especially be qualified to teach the Greek language. The nomination must be forwarded to the secretary of the Board not later than December 1, 1929.  
F. E. Stern, Sec'y.

**Golden Anniversary of Congregation**

Trinity Church in Rockford Town, Wright Co., Minn., held jubilee on the 13th of October in commemoration of the fifty years of blessed existence which the God of all grace had vouchsafed unto it.

Certainly the pure gold qualities of the grace and goodness of our God by which this congregation had been guided during the past fifty years again revealed itself by appointing an auspicious day of golden sunshine to visit us after four dreary, rainy autumn days had well nigh dampened our jubilee ardor. Inspiring words of the festival speakers added greatly to the success of this memorable day: The Rev. E. H. Bruns of Delano recounted the half century of the blessings of God's Word and fervently exhorted, "Hold that fast which thou hast"; the Rev. Im. F. Albrecht, whose father had founded the congregation, held forth the joyous comfort found in the words spoken by Peter at Christ's Transfiguration, "It is good to be here." Many friends of the congregation from far and near rejoiced with us; during the noon hour all were served a sumptuous dinner the proceeds of which will be given to the mission cause.

1879—1929 "Soli Deo Gloria." W. P. Sauer.

**Installations**

By request of President J. Gauss Rev. Martin Schroeder was installed as pastor of Bethel Congregation, Bay City, Mich., October 13 (20th Sunday after Trinity). Rev. John Zink assisted. — God bless the pastor and his flock.

Address: The Rev. Martin Schroeder, 620 Madison St., Bay City, Mich. O. J. R. Hoenecke.

\* \* \* \* \*

Authorized by J. G. Glaeser, president of West Wisconsin District, Rev. H. Kuckhahn was by me duly installed as pastor of St. Matthew's Lutheran Church, St. Charles, Minn., Sunday, September 29th. May the Lord of His church crown the labors of our brother with success.

Address: Rev. H. Kuckhahn, St. Charles, Minn.  
Rud. P. Korn.

**Notice**

E. A. Friebe, Pastor of St. Paul's Congregation of Hopkins, Mich., and St. Peter's Congregation of Dorr, Mich., has resigned his pastorate of these congregations. He is not eligible to be called.

J. Gauss, President of Mich. Dist.

**Northwestern Lutheran Academy**

Rev. F. E. Traub, Morgan, Minn., was called as second professor for our institution at Mobridge, So. Dak., He has accepted the call and will enter upon his duties there in the near future.  
S. Baer.

**Announcement**

A. L. Mennicke of Reeseville, Wis., a graduate of the Theological Seminary of the Ev. Luth. Augustana Synod of Rock Island, Ill., June 3rd, 1929, has applied for membership into the Ev. Luth. Synod of Wisconsin.

J. G. Glaeser, Pres.

**Correction**

Members of the West-Wisconsin District, please, correct error in previous announcement pertaining to Chairman of Auditing Committee. The gentleman's name was given and printed: H. L. Seidler, Columbus, Wis., It should be: *H. L. Zeidler, Columbus, Wis.*

J. G. Glaeser, Pres.

**Acknowledgment and Thanks**

The late George Geiger, Milwaukee, Wisconsin, bequeathed the sum of \$100.00 to Dr. Martin Luther College, New Ulm, Minnesota, receipt of which amount is herewith acknowledged in behalf of our institution by

E. R. Bliefernicht.

\* \* \* \* \*

The Young People's Society of Menomonie, Wisconsin, donated the sum of \$14.66 toward the organ fund of Dr. Martin Luther College, New Ulm, Minnesota. To the kind donors we express our cordial thanks.

E. R. Bliefernicht.

**PROGRAM**

**Wisconsin State Teachers' Conference**

Ft. Atkinson, Wis., November 7th and 8th, 1929

**Thursday A. M.**

- 9:00 Opening Exercises and Address by Chairman.
- Sectional Meeting—Lower Grades—Group I**
- 9:30 Childhood of Samuel (Hannah's Prayer).  
.....Ruth Nommenson  
Substitute: Birth of Christ (Grade 3)....Frieda Bartz
- 10:00 Use of Homonyms—No, know; there, their; or to, too,  
two .....Miss Fenske  
Substitute: Spelling (Grade 4).....Miss Buending
- 10:30 Teaching Children to Tell Time (2nd Grade).  
.....Lydia Zempel  
Substitute: Prepare Busy Work with 1st and 2nd  
Grades .....Emma Gieschen



## Upper Grades—Group II

- 9:30 Noah's Zeit—ein Bild der letzten Zeit (7th).  
 Substitute: Luther, the Reformer (7th and 8th Grades).  
 O. Boerneke  
 S. Bergemann
- 10:15 General Geography—Southern States (Eastern Section) (5th and 6th Grades).  
 Substitute: Analysis of Problems—7th Grade.  
 Otis Stelljes  
 Jungkuntz

## Joint Meeting—Thursday P. M.

- 1:45 How Can We Interest Our Christian in Christian Education?  
 Dir. Bliefenicht  
 Substitute: Bible History, the Foundation of Religious Instruction  
 J. Harmening
- 3:00 Value of Mental Tests in Our Schools.  
 G. Schulz  
 Substitute: Music in Our Schools.  
 Prof. E. Backer

## Joint Meeting—Friday A. M.

- 9:00 Opening Exercises.
- 9:15 Ancient Babylon (7th and 8th Grades).  
 V. Albrecht  
 Substitute: Preparing a Composition (6th).  
 Wm. Kirschke
- 10:00 A Lesson in Grammar—Adverbs of Manner.  
 W. Johnson  
 Substitute: A Practical Lesson in Music.  
 Prof. E. Backer

## Joint Meeting—Friday P. M.

- 1:45 Abraham's Life of Faith.  
 Rev. Aug. Zich  
 Substitute: The Life of St. Paul (Ger.).  
 Rev. G. Dettmann
- 3:00 The Spirit of the Boy Scout Movement.  
 Rev. Paul Pieper  
 Substitute: Drill a) Where should it be applied? b) How shall it be done? c) How can it be varied?  
 C. Kelpe

Anyone desiring quarters during the time of conference sessions please notify St. Paul's Lutheran School, Fort Atkinson, Wis.

## ITEMS OF INTEREST

## Small But Influential

It is pointed out that 1/2 of 1% of the population of Japan is Christian, the number being 300,000 Catholics and Protestants. In view of this small proportion the following comment of the Tokyo, Japan, *Advertiser*, an English daily, is significant.

"The influence of Christianity in Japan cannot be measured, but none can live in the country without being conscious of it. It is doing more than anything else to raise the status of women from an Oriental to a modern level. It has put new life into the religious consciousness of the nation and has taught the Japanese the dignity of service to the weak. Innumerable Japanese who have never embraced Christianity have absorbed its influence. The missionaries' great achievement is not the conversion of a certain number of Japanese, but the establishment of vigorous native churches, which are developing in their own lines and are likely eventually to evoke a Japanese form of Christianity in which the fifty different sects now conducting missions in Japan will be merged."

## Oppression Won't Suppress

It seems as if the present rulers of Russia are getting ready for a new attack on a grand scale against the bulwark of religion which up to the present time have successfully withstood all such attacks, says *Evangelisches Deutschland*. The destruction of the Chapel of the Iberian Madonna in Moscow, one of the most adored relics of the Russian Orthodox Church, is considered a symbol of the new assault. Fearing the wrath of the people the authorities destroyed the chapel without any warning and transferred the ikon of the Madonna to a church located far from Moscow.

According to late reports the "Union of the Godless" has increased its anti-religious activities by producing new films and establishing new museums serving their purposes, all being directed from Moscow. During the last three weeks in August 54 churches and synagogues were closed in the Government of Tver and 32 clergymen were suspended and exiled. Among these were 3 Protestant churches. Protests from members of the congregations have been dismissed as unfounded. In the Government of Toulou mob violence against Protestant work has been reported and two Protestant clergymen have been exiled. In Moscow also attacks were reported against Protestant churches.

Relating the evidence of the new crusade against religion, *Christian Herald* says:

"It is a central plank in the Communistic creed that all religion — save that of Communism — shall be destroyed. The Soviets, when they came to power, moved speedily to effect that destruction in Russia. They launched laws, set up bans, posted their secret police in all places of worship. But Russia — the 130,000,000 who are not Communists — continued to patronize the churches.

"So a next step was proposed. To end the power of the Greek Orthodox Church, many of the bans against the other churches — notably the Baptists and Evangelicals — were partially lifted. As a result these churches have grown at mass-movement speed. The Soviets are alarmed. They have now announced new laws. Social work is prohibited among church groups. Individual churches are forbidden to establish national connections. With the churches thus made merely centers for Sunday worship and isolated from all other congregations, the Communists hope to strangle the nation's religious life.

"Among other things, the Soviets need to read some Christian history. The surest way to foster real Christianity is to oppress the Christians. Religion won't down — in Russia or elsewhere."

## MISSION FESTIVALS

**Menominee, Mich., St. Paul's Church,** Wm. Keturakat,, pastor. Speakers: C. H. Auerswald, Jul. Bergholz. Offering: \$279.80; for Indian Mission, \$58.00.

**Appleton, Wis., St. Matthew Church,** Philip Froehlke, pastor. Speakers: F. Reier, E. Schoenicke, Im. Uetzmann. Offering: \$172.00.

**Watertown, Wis., St. Mark's Church,** J. Klingmann, W. Eggert, pastors. Speakers: F. Marohn, H. Kirchner. Offering: \$900.83.

## Eighth Sunday after Trinity

**Green Lake, Wis., Friedens Church,** E. P. Pankow, pastor. Speakers: H. A. Pankow, W. E. Pankow, I. G. Uetzmann. Offering: \$109.85.

## Thirteenth Sunday after Trinity

**Pickett, Wis., Grace Church,** I. G. Uetzmann, pastor. Speakers: F. C. Uetzmann, Phil. Froehlke. Offering: \$100.05.

**Town Argo, So. Dak., St. Paul's Church,** H. C. Sprenger, pastor. Speakers: M. Buenger, K. Timmel. Offering: \$65.00.

## Fourteenth Sunday after Trinity

**Sioux City, Iowa,** G. L. Press, pastor. Speakers: W. J. Schaefer, F. Brenner. Offering: \$32.00.

## Fifteenth Sunday after Trinity

**Town Herman, Dodge Co., Wis., Emanuel's Church,** H. Cares, pastor. Speakers: M. Buenger, T. Voges, Ph. Koehler. Offering: \$135.25.

**Town Theresa, Dodge Co., Wis., Zion's Church,** H. Cares, pastor. Speakers: M. Buenger, K. Timmel.



Hurley, Wis., St. Paul's Church, G. C. Marquardt, pastor. Speakers: E. E. Telchow, Wm. Brokopp. Offering: \$86.23.

Juneau, Wis., St. John's Church, M. J. Nommensen, pastor. Speakers: W. T. Naumann, J. F. M. Henning, Ed. Zell. Offering: \$300.00.

Beaver Dam, Wis., St. Stephen's Church, L. C. Kirst, pastor. Speakers: P. Gieschen, G. Pieper. Offering: \$536.70.

#### Sixteenth Sunday after Trinity

Amery, Wis., Redeemer Church, O. P. Medenwald, pastor. Speakers: P. Bast, G. Zimmermann. Offering: \$179.70; Ladies' Aid, \$118.00; total, \$297.70.

Lakemills, Wis., St. Paul's Church, J. Martin Raasch, pastor. Speakers: Theo. Thurow, Chr. Sauer, M. F. Plass. Offering: \$331.21.

White River, So. Dak., St. Paul's Church, Alwin Degner, pastor. Speakers: Reinhard Bittdorf, Leo. Gruendeman. Offering: \$30.00.

Hillsboro, Wis., St. Paul's Church, J. Mittelstaedt, pastor. Speakers: R. Siegler, G. Vater. Offering: \$137.00.

Burlington, Wis., St. John's Church, L. Baganz, pastor. Speakers: O. W. Koch, O. Heidtke, W. Pifer. Offering: \$224.14.

#### Seventeenth Sunday after Trinity

Jefferson, Wis., St. John's Church, O. Kuhlow, pastor. Speakers: M. Nommensen, Gerhard Pieper. Offering: \$1,010.

Marathon, Wis., St. Matthew's Church, E. Kolander, pastor. Speakers: S. Radtke, Jr., Geo. Kobs. Offering: \$119.75.

Bruce, Wis., Bethany Church, F. H. Senger, pastor. Speakers: M. Stern, L. Gallmann. Offering: \$30.66.

Sun Prairie, Wis., Friedens Church, Theo. Thurow, pastor. Speakers: Theo. Gieschen, J. M. Raasch. Offering: \$143.00.

Brewster, Nebr., St. John's Church, W. H. Siffring, pastor. Speaker: Wm. Holtzhausen. Offering: \$64.35.

Fountain City, Wis., St. Michael's Church, Aug. Vollbrecht, pastor. Speakers: A. Hanke, R. Mueller. Offering: \$311.00.

East Troy, Wis., Gust. E. Schmidt, pastor. Speakers: L. Baganz (English), H. Herwig (German), Enno Duemling (English). Offering: \$157.83.

Kaukauna, Wis., Trinity Church, Paul Th. Oehlert, pastor. Speaker: Julius Bergholz. Offering: \$243.14.

McMillan, Wis., St. Peter's Church, W. Gutzke, pastor. Speakers: John Henning, A. C. Dornfeld. Offering: \$150.00; Ladies' Aid, \$25.00; total, \$175.00.

#### Eighteenth Sunday after Trinity

Akaska, So. Dak., Zion's Church, Theodore Bauer, pastor. Speakers: G. Schlegel, G. Schmeling. Offering: \$158.58.

Bowdle, So. Dak., St. John's Church, Paul G. Albrecht, pastor. Speakers: M. Schuetze, Hugo Schnitker, G. Schuetze. Offering: \$272.00.

Zealand, No. Dak., Zion's Church, S. Baer, pastor. Speakers: H. Lau, L. Lehmann. Offering: \$284.23.

The Parish Montello—Mecan, Wis., (St. John's and Immanuel's), Wm. J. Hartwig, pastor. Speakers: A. Paetz, E. Pankow, M. Huebner. Offering: St. John's, \$228.38; Immanuel's, \$140.04; total, \$368.42.

Escanaba, Mich., Salem Church, Chr. A. F. Doehler, pastor. Speaker: Wm. F. Sauer. Offering: \$181.05.

Glenham, So. Dak., St. James Church, E. R. Gamm, pastor. Speakers: L. Schmeling, G. Schlegel. Offering: \$200.00.

Rhineland, Wis., Zion's Church, P. J. Bergmann, pastor. Speakers: W. Baumann (English and German), W. Jaeger (English). Offering: \$1,250.00.

Saline, Mich., Trinity Church, A. Lederer, pastor. Speakers: D. Metzger, P. Schulz, C. Schmelzer (English). Offering: \$539.68; Ladies' Aid, \$50.00; total, \$589.68.

Marshall, Minn., St. John's Church, Edw. A. Birkholz, pastor. Speakers: Traub, Brickmann. Offering: \$71.00.

Helenville, Wis., St. Peter's Church, Edw. C. Fredrich, pastor. Speakers: Prof. Aug. Pieper, O. Kuhlow, Wedel. Offering: \$360.20.

Town Greenville, Wis., L. Kaspar, pastor. Speakers: Th. Brenner, A. Werner. Offering: \$135.30.

March, Wis., Immanuel's Church, W. Gutzke, pastor. Speakers: G. Krause, O. Kuehl. Offering: \$50.00.

#### Nineteenth Sunday after Trinity

Jenera, Ohio, J. Gauss, pastor. Speakers: O. R. Sonnemann, Adalb. Westendorf. Offering: \$450.14.

Gale, So. Dak., Peace Church, E. Schaller, pastor. Speaker: A. W. Fuerstenau. Offering: \$63.68.

Florence, So. Dak., St. Peter's Church, J. B. Erhart, pastor. Speakers: W. Sprengeler, R. Palmer. Offering: \$48.98.

Slinger, Wis., St. Paul's Church, A. C. Lengling, pastor. Speakers: G. Stern, R. Buerger, W. Hoenecke. Offering: \$121.50.

Wausau, Wis., Grace Church, Gustav Fischer, pastor. Speaker: O. Krehl. Offering: \$76.50.

Northfield, Mich., St. John's Church, Alf. F. Maas, pastor. Speakers: A. Maas, E. Hoenecke, B. Westendorf. Offering: \$505.00.

Little Falls, Wis., Friedens Church, Theo. H. Mahnke, pastor. Speakers: F. Ehlert, J. Schwartz. Offering: \$65.80.

#### Fourteenth and Twentieth Sundays after Trinity

Chaseburg and Township Hamburg, Wis., E. H. Palechek, pastor. Speakers: P. Froehlike, E. Zarembo. Offering: \$450.

### BOOK REVIEW

**The Pope and Temporal Power.** By Theodore Graebner. Northwestern Publishing House, Milwaukee, Wis., Price: \$1.00.

In the introduction to his book the writer, pointing to the Treaty and Concordat just recently signed by representatives of Italy and the Pope, says: "Pope Pius XI now rules over the Citta di Vaticano. The significance of this restoration of the Pope's temporal power can be fully understood only in the light of events still in the future. Possibly even this statement should be modified. Whatever the political consequences, no man can understand the meaning of the Roman Pontiff's desire for temporal power, unless he takes into consideration the policy of aggression which has actuated the popes and their advisors within the memory of living men. It is only as part of a world-embracing scheme, that the Pope's decision to step out of his retirement as Prisoner of the Vatican can be understood."

As to the purpose of his book the author goes on to say: "In the present volume I have gathered evidence, sufficient, I believe, to convince all but a blind partisan, of the Pope's hunger for domination over the property, the bodies, and the very souls of every living human being. I have traced this desire for dominion to the principles announced in official utterances of the popes and to the testimony of his authorized interpreters in many lands, including our own. But even such evidence will not convey to every reader, even to fair-minded readers in every instance, a true comprehension of the papal machinations. These can be understood only, ONLY, I say, by an evangelical Christian."

Our Christians should read this book. The last presidential campaign with its muddle of issues and its misleading, fair-sounding declarations has made it necessary for every Protestant again to realize what Rome stands for. This book will tell him.



**Immanuel Hymnal.** The Macmillan Company, Publishers, New York. Price: \$1.75.

The collection comprises five hundred and eighty hymns and appended are Scripture Responses for use by ministers and people in public worship. Besides, the book is furnished forth with an alphabetical index of tunes, an index of meters met, an index of subjects, and an index of first lines. The collection is presented in a worthy and pleasing form.

As to the origin of the book we are told that Immanuel Hymnal is "the work of a small group of theologians and musicians who have felt that hymn-book making has fallen into stereotyped ruts and that there is need of fresh and interesting material, both text and music. In order to obtain such material extensive research was made." We descendants of the German Lutherans, familiar from our very childhood days with the treasures which God has confided to us in the German chorals, are hard to satisfy with anything new in this particular field. Naturally we are pleased to find here included such numbers as, A safe stronghold our God is still (Carlyle's translation), Wake, oh wake, for night is flying, Christ the Life of all the living, etc. To the student of hymn texts this collection will be very welcome, presenting as it does the results of a very wide search. Some of the translations offered meet our eye for the first time and give us the impression that the collectors strove to show wisdom in their selections. Of course, such a large collection will present, too, what is of questionable value. So we find Newman's insipid, Lead, kindly Light — while on the opposite page we find Anne Cousin's positive

"Oh, I am my Beloved's  
And my Beloved's mine!  
He brings a poor vile sinner  
Into His 'House of wine':  
I stand upon His merit,  
I know no other stand,  
Not e'en where glory dwelleth  
In Emmanuel's land."

We do not hesitate to say that we have found much in this collection which pleased us and so call attention to its appearance. G.

**The Relation of a Congregation to Synod.** By E. H. Pahr. Price: 15 cents. Concordia Publishing House, St. Louis.

**Russellism.** By Karl Linsenmann. Price: 10 cents; dozen, 96 cents. Concordia Publishing House, St. Louis, Mo.

**First Things First.** Talks on the Catechism. By Louis Birk. Price: 40 cents. Concordia Publishing House, St. Louis.

These are good wholesome talks on Luther's Small Catechism which may be read with profit by young and old. Sunday School teachers will find good material in these talks for illustrations. J. J.

#### Tracts

**The Fundamental Differences between The Lutheran and the Reformed Churches** as set forth in the **Visitation Articles of 1592.** With notes and comments by John Theodore Mueller. Price: 10 cents. Concordia Publishing House, St. Louis, Mo.

**The Christian Home.** By John H. C. Fritz. Price: 5 cents. Concordia Publishing House, St. Louis, Mo.

**Hurdling Life's Barriers.** Radio Address by Walter A. Maier. Concordia Publishing House, St. Louis, Mo.

**Wanted: Better Homes.** Radio Address by Walter A. Maier. Concordia Publishing House, St. Louis, Mo.

**Dangerous Tendencies in Modern Marriages.** Radio Address by Walter A. Maier. Concordia Publishing House, St. Louis, Mo.

**Thou Shalt Not Kill with the Tongue.** Radio Address by Walter A. Maier. Concordia Publishing House, St. Louis.

**Something Better Than Advice — Power!** By Martin S. Sommer. Concordia Publishing House, St. Louis, Mo.

**The Greatest Need of Our Country.** Situation, Causes and Remedy. By John H. C. Fritz. Concordia Publishing House, St. Louis, Mo.

**Must the Church Surrender to Unbelief?** By W. H. T. Dau. Concordia Publishing House, St. Louis, Mo.

**Winning Souls for Jesus through Personal Missionary Work.** By John Theodore Mueller. Concordia Publishing House, St. Louis, Mo.

**Sacred Solos.** Savior I follow on. Low. Herm. M. Holm. Price: 50 cents. Concordia Publishing House, St. Louis.

**Sacred Solos.** From Heaven Above. Low. Herm. M. Hahn. Price: 50 cents. Also German. Concordia Publishing House, St. Louis, Mo.

**Sacred Solos.** A Hymn of Praise. High. Ros Vors. Price: 50 cents. Concordia Publishing House, St. Louis, Mo.

**Sacred Solos.** Be Thou My Stay. German and English. Price: 50 cents. Concordia Publishing House, St. Louis.

**Sacred Solos.** Fear not, for I am with Thee! German and English. Price: 50 cents. Concordia Publishing House, St. Louis, Mo.

**The Seminary Edition of Choruses and Quartets.** Classical and Modern for Male Voices. By Walter Wismar. Price: 10 cents. Concordia Publishing House, St. Louis, Mo.

**Leiden Jesus Christi.** German and English.

**When Hence I Must Betake Me.** German and English.

**Silent Night, Holy Night.** German and English.

**Concordia Collection of Sacred Chorus and Anthems** for Ambitious Choral Organizations. Sing, O Ye Heavens. German and English. J. H. F. Hoelter. Cantata Mixed Chorus. Price: 75 cents. Concordia Publishing House, St. Louis, Mo.

**The Glorious Dawn.** A Christian Cantata. By E. H. Brunn. Price: 90 cents; in dozen lots, 72 cents. Concordia Publishing House, St. Louis, Mo.

**Holy Night.** Christmas Liturgy. Price: 5 cents; dozen, 50 cents; 100, \$3.50. Concordia Publishing House, St. Louis.

**Light in the Dark Belt.** The Story of Rosa Young as Told by Herself. Price: 80 cents. Concordia Publishing House, St. Louis, Mo.

Here is a unique book. Rosa Young who was the teacher through whom God called our Colored Lutheran Missions to the Black Belt of Alabama tells the story of her life in a fascinating way. The book gives a true pen-picture of conditions among the Negroes of the South, both as to their education and their "religion." The book will be read with much interest both by children and older people. J. J.

**Luther's Large Catechism** with Special Paragraph Heads and Notes. A Jubilee Offering 1529-1929. By John Theodore Mueller, Ph.D. Price: \$1.35. The Lutheran Literary Board, Burlington, Iowa.

In presenting Luther's Large Catechism in English the author, Prof. J. T. Mueller, has rendered a lasting service to our American Lutheran Church. Nothing can be more instructive and beneficial to our rising generation than the reading and study of Luther's works, and here is one of his works



which is a confessional standard of the Lutheran Church, containing "full and extensive exposition of the chief parts of Christian doctrine." Place this book into the hands of our young people, and they will surely increase in the knowledge of Christian truth and become steadfast in faith. J. J.

WEST WISCONSIN DISTRICT

August, 1929

Rev. C. H. Auerswald, Prairie Farm	\$ 180.88
Rev. A. Berg, Sparta	90.10
Rev. C. E. Berg, Ridgeville	226.26
Rev. J. W. Bergholz, Onalaska	11.00
Rev. Aug. Bergmann, Wausau, R. 2	156.00
Rev. J. B. Bernthal, Ixonia	5.00
Rev. K. Brickmann, St. Charles	70.00
Rev. A. C. Dornfeldt, Marshfield	96.48
Rev. Wm. Fischer, Merrill, R. 1	200.00
Rev. Hy. Geiger, Randolph	22.38
Rev. J. G. Glaeser, Tomah	597.10
Rev. M. Glaeser, Little Black	55.00
Rev. M. Glaeser, Stetsonville	199.04
Rev. I. J. Habeck, Minocqua	62.29
Rev. I. J. Habeck, Woodruff	54.13
Rev. J. F. Henning, Bloomer	280.77
Rev. M. J. Hillemann, Marshall	103.16
Rev. O. E. Hoffmann, Beyer Settlement	161.60
Rev. J. Klingmann, Watertown	88.10
Rev. Geo. Kobs, Kendall	209.10
Rev. G. O. Krause, T. Spirit	28.11
Rev. G. O. Krause, Prentice	27.55
Rev. C. F. Kurzweg, T. Norton	21.15
Rev. W. C. Limpert, Altura	137.75
Rev. G. C. Marquardt, Hurley	10.50
Rev. G. C. Marquardt, Mercer	8.00
Rev. J. Mittelstaedt, Wonewoc	98.25
Rev. P. Monhardt, South Ridge	2.00
Rev. Wm. Nommensen, Columbus	235.20
Rev. A. W. Paap, Johnson Creek	306.00
Rev. H. A. Pankow, Indian Creek	138.08
Rev. H. A. Pankow, Hustler	105.72
Rev. H. A. Pankow, Hustler	20.55
Rev. F. P. Popp, Ableman	157.35
Rev. H. W. Reimer, Tuckertown	163.78
Rev. H. W. Reimer, Lime Ridge	109.16
Rev. H. Schaller, Medford	190.45
Rev. H. Schaller, Goodrich	32.63
Rev. H. C. Schumacher, Brodhead	15.32
Rev. H. C. Schumacher, Milton	48.25
Rev. C. W. Siegler, Bangor	100.00
Rev. G. Vater, North Freedom	134.29
Rev. F. Weerts, Cambria	15.00
Rev. W. E. Zank, Newville	187.50
Rev. E. Zaremba, Norwalk	106.00
Rev. H. R. Zimmermann, Cochrane	100.00
Rev. H. R. Zimmermann, T. Lincoln	186.40
Budgetary	\$5,539.38
Non-Budgetary	14.00
Total for August	\$5,553.38

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September, 1929

Rev. Wm. Baumann, Neillsville	\$ 40.11
Rev. Wm. Baumann, Neillsville	361.50
Rev. A. Berg, Sparta	299.55
Rev. J. W. Bergholz, Onalaska	145.81
Rev. J. B. Bernthal, Ixonia	348.81
Rev. E. Dux, Shennington	38.70
Rev. H. Geiger, Randolph	169.55
Rev. A. Hanke, Whitehall	120.22
Rev. Wm. Keturakat, Menomomie	277.30
Rev. L. C. Kirst, Beaver Dam	166.95
Rev. Theo. Kliefoth, Oak Grove	106.18
Rev. J. Klingmann, Watertown	72.25
Rev. Geo. Kobs, Dorset Ridge	83.30
Rev. Otto Kuehl, Green Valley	21.17
Rev. Otto Kuehl, Rozellville	60.00
Rev. O. Kuhlowl, Jefferson	1,020.00

Rev. J. Mittelstaedt, Wonewoc	380.00
Rev. T. J. Mueller, La Crosse	150.77
Rev. Wm. Nommensen, Columbus	1,161.83
Rev. Aug. Paetz, Dalton	59.26
Rev. Aug. Paetz, Dalton	13.60
Rev. J. M. Raasch, Lake Mills	331.21
Rev. S. Rathke, Cameron	96.58
Rev. S. Rathke, Sumner	8.00
Rev. S. Rathke, Barron	80.00
Rev. M. C. Schroeder, Pardeeville	133.76
Rev. J. H. Schwartz, West Salem	332.18
Rev. F. H. Senger, Rice Lake	37.06
Rev. R. Siegler, Personal	10.00
Rev. C. W. Siegler, Portland	58.15
Rev. C. W. Siegler, Bangor	425.00

Budgetary	\$6,558.69
Non-Budgetary	50.11

Total for September \$6,608.80

H. J. KOCH, Treasurer.

NEBRASKA DISTRICT

Rev. R. F. Bittorf, McNeely, Indian \$24.68, Home \$24.68	\$ 49.36
Rev. R. F. Bittorf, Carlock, Indian \$25.13, Home \$25.13, Negro \$25.13	75.39
Rev. A. T. Degner, White River, General Mission	30.00
Rev. E. J. Hahn, Naper, General Institutions \$75.00, General Missions \$50.58	125.58
Rev. E. A. Klaus, Stanton, General Mission	478.60
Rev. A. B. Korn, Gresham, Thiensville \$30.00, Watertown \$20.00, New Ulm \$20.00, Saginaw \$14.00, Moberg \$10.00, Indian \$25.00, Home \$50.00, Negro \$10.00, Poland \$10.00, Madison Student Mission \$5.00	194.00
Rev. M. Lehninger, Plymouth, Indian \$75.00, Home \$200.00, Negro \$25.00, Poland \$20.00	320.00
Rev. E. C. Monhardt, Clatonia, General Mission \$50.00, Indian \$125.00, Home \$125.00, Negro \$60.00, Poland \$75.00, Indian Building \$23.50	458.50
Rev. E. E. Prenzlow, St. Paul's, Stanton, General Administration \$15.00, General Institution \$20.00, Indian \$10.00, Home \$10.00, Negro \$10.00, Poland \$5.00, Madison Student Mission \$5.63	75.63
Rev. E. E. Prenzlow, Bethlehem, Stanton, Gener. Admin. \$15.00, General Institutions \$20.00, Indian \$10.00, Home \$10.00, Negro \$10.00, Poland \$5.00, Madison Student Mission \$5.64	75.64
Rev. W. J. Schaefer, Colome, General Administration \$12.22, General Institutions \$50.00, Indian \$10.00, Home \$30.00, Negro \$10.00	112.22
Rev. W. H. Siffring, Brewster, General Administration \$20.00, General Institutions \$20.00, General Missions \$20.00, Indian \$2.00, Negro \$2.35	64.35
Rev. W. F. Wietzke, Shickley, Synodic Administration \$19.83, General Institutions \$80.00, Indian \$20.00, Home \$100.00, Poland \$18.31, Debts \$14.62, Church Extension \$12.30	265.06
	\$2,324.33

Synodic Administration	\$ 19.83
General Administration	62.22
Debts	14.62
General Institutions	265.00
Thiensville	30.00
Watertown	20.00
New Ulm	20.00
Saginaw	14.00
Moberg	10.00
Indian	326.81
Indian Building	23.50
Home Mission	574.81
General Mission	629.18
Church Extension	12.30
Negro	152.48
Madison Student Mission	16.27
Poland	133.31
	\$2,324.33

DR. W. H. SAEGER, Norfolk, Nebr.



# COLLECTION ENVELOPES

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

108

JAN. 1, 1930

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.

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When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

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Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

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