

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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I HAVE LAID HELP UPON ONE THAT IS MIGHTY

Psalm 89, 19

My faith has laid help on the One Who is mighty,
Christ Jesus, the Son of the Infinite God.
All power is His on the earth and in heaven,
Who purchased my soul with the price of His blood.

The prince of this world with his mighty battalions
Has ceased not to fight for domains he has lost;
The world and the flesh with a thousand allurements
Still strive to belittle the Calvary cost.

I cannot withstand all the enemies' arrows
Without the sure armor of His Holy Word,
Who promised to bide with me now and forever,
The risen Redeemer, my Savior and Lord.

When burdens oppress, when sore trials bewilder,
When under the load of deep sorrow I pine,
The Word of my Brother brings sweet consolation,
Assuring my heart that His Father is mine.

Though dark be the pathway that leads through the valley,
My Spirit-born faith can lay hold of His Arm!
How oft has He proven the mighty Deliv'rer —
The Shepherd Who guardeth His sheep from all harm!

Though billows may roll and the tempest be roaring,
My Captain will pilot me safe to the Shore.
O how dare I doubt when His Cov'nant assures me
I'll dwell in the Homeland with Him evermore!

How sweet is the balm of His perfect forgiveness
Whose blood washed me whiter, yea whiter than snow!
In garbs of salvation His mercy has clothed me (Isaiah
61:10),
A foretaste of heaven e'en her I can know!

My faith has laid help on the One Who is mighty —
Christ Jesus, my Brother, the Firstborn of God (Psalm
89:27),

And when all the sons have been brought into glory (Hebr.
2:10)

The Home of His Father shall be my abode!

Anna Hoppe.

THE SIXTH PSALM

(Continued)

(Note: In our previous meditation on this Psalm on page one in the third paragraph of the second column the following correction is to be made. Instead of the words: "as well as an actual matter of paramount importance in the life of a Christian, in fact, of every man — the subject of repentance," it should read: "as well as an actual turning from sin unto God by His grace or conversion. It is indeed a matter of paramount importance in the life of a Christian, in fact, of every man — the subject of repentance.")

Verses 3—7

The Longing of a Penitent Soul

The soul of David was greatly distressed, so much so that time seemed long. "O Lord, how long?" he cries. How long wilt Thou leave me to suffer? How long wilt Thou continue to hide Thy face, to chasten my body, to afflict my spirit, to deny me the refreshing tokens of Thy love, to shut Thine eyes against my complaints, to leave me the victim of grief, and the subject of painful sickness? How long, O Lord, shall this be so? Wilt Thou not look upon me with favor, and forgive all my sins?

These have been the cries of many a sufferer. It was so not only with David, but with pious men like Jeremiah, who cries, "Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt thou be altogether unto me as a liar, and as waters that fail?" (Jer. 15:18), or like Habakuk, who complains, "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence and thou wilt not save! Why dost thou show me iniquity, and cause me to behold grievance? For spoiling and violence are before me: and there are that raise up strife and contention" (Hab. 1:2, 3), or like Job, Asaph, and many others.

In troubles of this kind, especially when caused by a sense of sin, delay of comfort and help is the most severe and insupportable pain. At such a time what a privilege is prayer! What a mercy to be allowed to pour out our tears and complaints to God, and to cry,

"Return, O Lord, deliver my soul: Oh save me for thy mercies' sake."

Was David troubled when God had hidden His face, was the absence of God the most grievous affliction to him, he now regards His return as the greatest of mercies. If the Lord returns, and comes, He will surely bring comfort, relief, deliverance, yea, life and salvation, and so David cries, deliver my soul. He not only prays for his life, but for his soul. If that is lost, all is lost. If that is safe, all is safe and taken care of.

That God would return and bring deliverance and salvation to the troubled soul, is the most ardent longing of every penitent soul. When man in his sorrow for past sins feels conscious of the divine withdrawal, nothing will satisfy him but a sense of God's returning smile. Oh how he covets the Lord's return that once more His face would shine upon him in

grace and mercy! For the penitent sinner is conscious of the one great fact, that God alone can deliver his soul from the first and most powerful, the most destructive of enemies. These are his own sins, his individual sins, both original and actual. They are his constant tempters, his never ceasing tormentors. They have brought unutterable misery upon his soul. Nor is he ever capable of delivering his soul from these enemies of himself. Human or earthly power is of no avail here. It is a truth the penitent never can shut his eyes to expressed in the forty-ninth Psalm vv. 7 and 8: "None of them can by any means redeem his brother, nor give to God a ransom for him: for the redemption of their soul is precious, and it ceaseth for ever."

No, to deliver the penitent sinner from the enemies of his soul is the work of God alone. And it is His sovereign work, one in which He not only takes the greatest of pain, but one which He is actuated to neither by any merit or cause in the sinner not even his misery, but solely by motives of His own. If moved to it, it can never be by anything seen in the creature. In bestowing any favor on man God is self-moved. It is on these grounds David here pleads with God recognizing His sovereign work, "O save me for thy mercies' sake."

Beyond all question we here have a confession that hope of deliverance for a sinner in any distress is found in the unmerited compassions of God alone. "Not for mine own services or worthiness on my part," as Luther puts it, "which indeed are nothing, as is sufficiently proved by this terror at Thy anger, and my trembling bones, and the sadness of my heart and soul. Therefore help me for Thy mercies' sake, that Thine honor and the glory of Thy compassion may be forever connected with my deliverance. For though I am not worthy of being saved and delivered, yet Thou art truly worthy of everlasting glory and honor and adoration." It is a truth which God takes great pains to inform His people of in all ages, that all their hope is in the sovereign favor and rich grace, and that it is not the merit or misery of mortals, that moves Him to show them compassion, or extend deliverance. Aside from the many passages we find in the Psalms to this effect we need only add one or two others in proof of God's sovereign grace. In Ezekiel 36: 22, we read, "Therefore say unto the house of Israel, Thus saith the Lord God; I do not do this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." And there are the divine words we are more familiar with, spoken by Paul the apostle, Eph. 2: 4ff, "God, which is rich in mercy, for his great love where-with he loved us, even when we were dead in sin, hath quickened us together with Christ; — that in the ages to come, he might shew the exceeding riches of his grace in kindness toward us through Christ Jesus. For by grace are ye saved through faith; and

not of yourselves: it is the gift of God: not of works, lest any man should boast."

Thus it is a truth firmly established in Scriptures that God's mercy is the only motive power for the penitent sinner's deliverance from sin, while it is equally true that the greatest favor such mercy extends to sinners in their utmost misery, the more honor and glory does it receive. Penitent sinners by the grace of God recognize this in the truest sense, and therefore plead with David, "Oh save me for thy mercies' sake."

The Psalmist urges further arguments for the pleading of a penitent which are far different in character from the foregoing.

Arguments of a Portentous Nature for the Pleading of a Penitent Sinner

"For in death there is no remembrance of thee, in the grave who shall give thee thanks? I am weary with my groaning; all the night make I my bed to swim: I water my couch with my tears. Mine eye is consumed because of grief; it waxeth old because of all my enemies."

David, as has been indicated above, was languishing under sickness, pain and suffering, both bodily and mentally; and here he is describing such languishing more explicitly. His sorrows are so deep, and his groaning is so constant, that his strength fails. He begins to faint under the weight of his sorrows. So depressing is his mental condition that he weeps and causes his couch to overflow with his tears, and his eyes grows dim, like that of an old man, on account of his troubles. In fact, pain and spiritual distress have made their mark on his whole countenance that he feels like a man of premature old age whose death would soon follow. And in all this David feels the sting of sin as the real cause of all his troubles, and therefore, pleads for mercy.

What if mercy and pardon should not be granted? What if David should die without the assurance of these? Would not his whole life have been in vain? Would there be any hope, any prospects whatsoever of remembering God's mercies, and of thanking Him for these in the life to come? Yea, would there be any light beyond the darkness of the grave? It is for this reason David pours out his soul in his plea for mercy in such remarkable words as these: "For in death there is no remembrance of thee; in the grave who shall give thee thanks?"

Is not this an argument of a portentous nature for a penitent sinner to plead with God? It has been urged more than once by the Psalmist and by other saints. A sentiment similar to this occurs in Psalm 30: 9: "What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? Shall it declare thy truth?" Furthermore, Psalm 18: 11: "Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction?" Again, in Isaiah

38: 18, in the language of Hezekiah, "The grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." A similar sentiment also is expressed by Job (10: 21, 22): "Let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and the light is as darkness."

Death and the grave — how mysterious, how portentous these be to the living! What sad, painful and gloomy thoughts they do produce, and how dark is their beyond to the natural human mind! They are the termination of consummation of all earthly life and action. Once death has crossed the threshold of man's life; once the grave has become his last resting place, all his activities, be they physical or spiritual, have terminated and ceased. There is no room for further service neither to God or man. Man is cut short of all opportunity of serving God and man in this life.

We can easily imagine David here praying in sickness and in the face of death that God would spare his life, and restore him to health, that he might praise and serve him in the land of the living. But is this the only sense in which we may suppose him to have prayed? May we not rather believe that this penitent man who had a fearful discovery of his sin and misery, and who felt that if God pursued him in wrath he must soon drop into eternal death, being utterly consumed by divine terrors, bereft of hope, and left among those miserable outcasts, who on earth forget God, and who in the future world have no pleasure of ever remembering Him — that for this very reason he pleaded God's mercy?

We hold that such pleading on the part of a penitent sinner, especially in the face of death, is fully consistent with true repentance. Feeling as he does the terrors of God's wrath and of what he has deserved in all eternity, the penitent may well appeal to God's mercy imploring Him not to let him drop into death, neither temporal nor eternal death, where there is no more opportunity of obtaining forgiveness of sin, nor of praising or serving His God, but to save his soul while he is yet in the land of the living. On the other hand, it is surely a desire which is becoming to the penitent to spend the remainder of his life in the service of the Lord, in promoting the interests of His Kingdom among men, by opposing the powers of darkness, and bringing divine truth through the testimony of his fellowmen to know God, and to devote themselves to Him. This is the charge Christ once gave to Peter before committing his grave sin of denial, saying, "When thou art converted, strengthen thy brethren," that is, when thou art brought to repentance by divine grace, and hast found mercy with God Himself, encourage others to hope that they also shall find mercy.

(To be concluded)

J. J.

COMMENTS

We Are Growing Old, in fact older and older. We refer to the age of the world as computed by our scientists. J. J. Sederholm of Helsingfors, Finland, told his fellow-scientists at a meeting of the American Association for the Advancement of science at the University of Chicago: "A century is a very short epoch compared with the aeons with which geologists reckon in their chronology. Concerning our notions of the length of time, the general belief of a hundred years ago was that the history of the earth comprised less than 6,000 years or 60 centuries, (Bishop Usher's Bible). Now the lowest estimates of geologists for the time since the beginning of the Cambrian period is 60 million years, 600,000 centuries, while most geologists reckon with several hundred million years for these eras."

Thus our scientist, as we read in the Chicago Tribune. Verily science has grown, or at least its claims, since the days of good old Bishop Usher. The figures trying to represent the age of this earth have grown into such immensity, that no human brain can quite comprehend them. The initial figure seems to be all right, but half a dozen or more of naughts must be added. Each succeeding scientist adds at least one if not two. Hence these huge totals. How these are arrived at we do not know, not being scientists. Nor can we accept them as final until the last returns are in and the figures of all scientists agree, at least within a million years or so.

Why then trouble the readers of the church paper with them? Because, my dear reader, Mr. Sederholm, in common with all the modern scientists does not believe in the creation of the world by the word of the living God, or if in a god or final cause, at least not in the God of the Bible, who is the creator and personal Savior of men. All this lengthening of the years that this old earth has endured, is merely for the purpose of dwarfing and belittling, depreciating as it were, mere man, who is derived finally from the beasts and condemned to live and die as a beast. By a strange quirk of reasoning in the modernistic science, man is at once raised to the power and dignity of a god and degraded to the existence of a mere animal. We resent this degradation as we reject his deification. We also, by the grace of God, still cling to the best and most authentic history of the origin of the world and of man, as so simply told in the first chapters of Genesis, and repeated throughout the Bible. To us the Bible is still the very word of God. Hence we warn our Christians against the vagaries and unfounded vaporings of modern science.

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Z.

"The Laymen's Report In Practice" The Laymen's Report in Practice," The Christian Herald calls the action of Mrs. Harper Sibley, an Episcopalian, who, with

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others, at a pagan temple received of the sacred Hindu food.

The Episcopal Church, as we all know, is very inclusive, which means, rather tolerant in matters of doctrine, but it holds very sacred the sacrament of Holy Communion, which, according to its confessions, can be administered only by an episcopally ordained priest. On these grounds Episcopalians seriously took exception to Mrs. Sibley's act.

The Herald tells the story:

Mrs. Sibley, according to The Living Church (High Church weekly), went on a missionary picnic with four hundred women near Madras, India, while on her tour with the Laymen's Missionary Inquiry. Many of these women were Hindus, and some were Untouchables. There was a mountain Hindu temple near by, so as a gesture against "untouchability" all the picnickers entered the temple together. The Hindu priest were feeding some white "eagles" (hawks) that are supposed to bathe daily in the sacred waters of the river Ganges. Said the priests to the crowd, "Will all orthodox Hindus come forward and receive the sacred food?" Now let Mrs. Sibley finish the story in her own words: "I had not realized that they had a ceremony so much like our own sacrament and there was a moment of terrific suspense, and then a woman from the back of the group said, 'There are no distinctions here. We are all one, and either we all come forward or no one will come forward.' . . . And so in a few minutes, after a consultation of those Hindu priests on the altar rock, the priests came down among us and offered to us their sacred Hindu food — to Hindu, to orthodox, to outcaste, to Mohammedan and to Christian they offered the Hindu food."

The Living Church "heartily deplored" Mrs. Sibley's statement and action, and asserted that she was "guilty of an indiscretion that has gravely embarrassed the cause of Christianity in the Far East." This dignified journal then proceeded to quote the apostle Paul on the case: "Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons" (1 Cor. 10:21). "For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren,

and wounding their conscience when it is weak, ye sin against Christ (1 Cor. 8:10-12).

Poor Mrs. Sibley was simply trying to practice the theory of the Laymen's Report. Her logical and conscientious act may do more than argument to show the Christian world that the Christianity of Christ and the apostles is directly in opposition to the Christianity of the Report.

We agree with The Christian Herald that Mrs. Sibley's conduct was entirely consistent with the Laymen's Report; and we are entirely in accord with the reproof The Living Church administers to her.

But, why restrict this reproof to participation in the religious ceremonies of a pagan cult in a foreign country?

What is it that makes a temple and its altar pagan? John tells us in his second epistle: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. . . . Whosoever transgresseth, and abideth not in the doctrine of Christ, **hath not God.**"

How about the Masonic temples? We take the following quotations from the Christian Cynosure:

The Knights of Kadosh (30th degree) recognize no particular religion, and for that reason we demand of you nothing more than to worship God. And whatever may be the religious forms imposed upon you by superstition at a period of your life when you were incapable of discerning truth from falsehood, we do not even require you to re-linguish them. Time and study alone can enlighten you. But remember that **you will never be a true Mason unless you repudiate forever** all superstition and prejudices. (From the lecture by the Grand Pontiff.)

The truth is that Masonry is undoubtedly a religious institution — its religion being of that universal kind in which all men agree, and which is handed down through a long succession of ages, from that ancient priesthood who first taught it, embraces the great tenets of the existence of God, the immortality of the soul. . . . Beyond this for its religious faith, we must not and cannot go. (From Mackey's Masonic Jurisprudence, page 95.)

The Jews, the Chinese, the Turks, each reject either the New Testament, or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact: Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else. (From Chase's Digest of Masonic Laws, page 207.)

The reproof The Living Church administers to Mrs. Sibley clearly falls on all those too who worship in the temples and at the altars of Masonry. J. B.

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Church and State On this always timely topic the editorial writer in a recent issue of the Chicago Tribune airs his views. Of course the occasion for his pronouncements is the struggle between the church and state in Germany. Out of the welter of news dispatches that have come over to us across the seas one can at least discern a sharp contest between these two forces under Hitler.

The editorial says in part: "The situation is difficult for Americans to grasp, but it is perhaps an inevitable result of the mixture of politics and religious

organizations. If there is to be a state church and if parties are formed on sectarian lines, any government determined to intrench itself in power must deal with religious dissentients as with political opponents. Church and state are not separate but intermingled and one or the other must prevail."

The writer also reads a good lesson to the churches in America when he says: "The struggle between church and state, between politics and religion, is an old one and perhaps inevitable. It is not absent from our own affairs though in a very moderate form. But the churches of the United States of all faiths would do well to observe the course of events in Germany and to inquire whether the manifestations in recent years of political clericalism in our own country are conducive to the welfare of the churches, to the preservation of religious freedom, or to the political and social harmony that all loyal Americans would jealously guard. We have lately had pronouncements by sectarian organs which were indistinguishable from a political party platform, touching legislation and policies both foreign and domestic, which under the American principle of the separation of church and state have been always assigned to the political agencies of the nation and to the province of political government. No sophistry, however plausible, can conceal the issue involved in these activities and both the church constituencies and the clergy themselves should foresee that the pursuit of political power by representatives of religious or sectarian agencies will in the end disparage the proper influence of religion in the United States, not advance it."

This is a timely reminder for those who raise hands of holy horror at the drastic reforms inaugurated in Germany, the holier than thou people, and for those who believe themselves safe from the entanglements of church and state. We can easily surmise just what church bodies are meant by the editorial, as we have long suffered from a strange and harsh church domination over the affairs of state right here in America, the land of freedom. We have always believed that the Lutherans of our land were not guilty in this regard. But we need not blink the fact, that within our own circles there has been shown a disposition, if not to dictate to the government, at least to beg for its recognition. Let us be warned in time. Let us hold as one of our most cherished possessions of our home land the religious liberty that we enjoy, and jealously guard against its infringement by others and by ourselves.

Z.

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Better Off While we share with other church bodies the difficulties caused by the obtaining financial condition of the world, we are in other respects far better off than many of them.

We have in mind, for instance, the recent meeting of the Northern Presbyterians, to which some refer-

ence has already been made in our columns. That convention was confronted with the question whether a modernist or a conservative was to head the body as moderator during the next year. A "middle-of-the-road" man was elected.

When our synod meets early in August, it will not be confronted with a struggle of this kind. It will not have to scrutinize the list of candidates for the various offices with the fear that among them one or the other may be found who leans towards liberalism.

Our voters will simply have to select from the candidates who as far as the human eye can see are all one with us in their confessional stand the men who are best qualified for the office that is to be filled: men of clear vision, sound judgment and executive ability, who are in a position to devote sufficient time to the duties of their office.

Not an institution among us, and not a mission, that is in any way under a cloud of suspicion as to the spirit by which it is moved and the spirit which it fosters. Every one of them adheres faithfully to the Holy Scriptures, and, therefore, to the Confessions of the church, and deserves the full confidence and the joyous support of every member of our synod.

For this blessed unity in the spirit we cannot claim the credit. It is the free gift of God's grace to us who are not a whit more deserving than others.

Experience shows that men usually do not appreciate the gifts of God when they are bestowed in great abundance; and it is to be feared that we do not always realize how richly God has blessed us in this respect and are not always as thankful as we should be.

Sad-eyed worrying about our finances is nothing less than belittling the spiritual blessings we are enjoying, blessings that our gracious Lord has in these days of financial cuts not curtailed in the least.

Let us turn our eyes from our books to The Book and, having contemplated again the blessings of God's grace, take our seat in the convention in the spirit of the one hundredth Psalm:

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good: his mercy is everlasting; and his truth endureth to all generations.

J. B.

NEBRASKA DISTRICT SESSION

The Nebraska District of Synod convened as delegate conference in the St. Paul's Church at Plymouth, Nebraska (Pastor W. Baumann), June 15 to 19, 1933.

The opening service was held Thursday morning at 10:30. Pastor E. C. Monhardt conducted the service, preaching a German sermon on Revelations 3:11: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Other services were held as follows: Friday evening: German sermon on Christian Education, Pastor George Tiefel; Sunday morning: German, Pastor J. Witt; Sunday afternoon: German, Pastor R. Bittorf, English, Pastor Lee Sabrowsky; Sunday evening: English, Pastor Im. Frey; Monday evening: English sermon, Pastor M. Braun, German Confessional Address, Pastor H. Hackbarth.

Six sessions were held, three morning sessions being devoted to the reading and discussion of the essay, three afternoon sessions to the discussion and transaction of business affairs. The sessions were opened with a devotional service by the chaplain, Pastor H. Hackbarth. Twenty-four pastors, five teachers, and eighteen lay delegates were present. A number of brethren from our sister synod also were in attendance.

Pastor Im. Frey of Hoskins, Nebraska, read an essay on the timely subject, "The Local Congregation a Missionary Institution." The essayist pointed out that the church has only one commission, namely, the administering of the means of grace for the saving of souls. In former times the missionary endeavors of the Lutheran Church in this country were limited almost entirely to those who spoke, or at least were able to understand the German language. No one who knows and understands will belittle the efforts of our older missionaries during this time. But times have changed, and to confine ourselves to such limited missionary activities to-day is to be unfaithful to our trust. A spirit of clannishness or satisfaction with our congregation as it is — with no desire to evangelize others that speak a different language or that have belonged to a false church — often manifests itself. This spirit often hinders us in our commission to carry on missionary work.

The methods and ways in which the local congregation as a missionary institution should carry on the work of spreading the gospel are varied and manifold. The first and foremost, of course, is the affiliation of the congregation with sister congregations in the synod. But the individual congregation should be self-extending in its own community. Instead of having as its aim a large and imposing congregation, the ideal would be that larger congregations establish daughter congregations. Again the local congregation may manifest itself as a missionary institution in its use of the regular services. Those who are outside the church should be invited and made to feel welcome at services. The individual members should be courteous to strangers and should not depend entirely upon the pastor to do the inviting and urging of people to join the congregation. In the second part of his paper

the essayist pointed out that the Christian Day School and Sunday School may be used to carry on missionary work among the children of the locality. He called attention to adult Bible study and adult catechumen class as a means of reaching the unchurched adults of the community. In concluding his paper Pastor Frey emphasized that the pastor and the individual members of the congregation should work together to make the local congregation a missionary institution. This paper brought forth an interesting and lively discussion of the merits of the Christian Day School, of the Sunday School, and of the adult instruction class as a means of reaching people outside of the congregation.

On Thursday afternoon the report by the president, Pastor J. Witt, was read. He warned against the half-heartedness which is threatening in our church and admonished all present to be strong in the spirit. This strength arises alone out of the gospel. To carry on a strong spiritual fight it is necessary that we employ the gifts that have been given to us. Then the president gave a report of the happenings of the district in the past year: Fritz Miller, Colome, South Dakota; Herbert Witt, Mullen, Nebraska; Albert Eberhart, Martin, South Dakota, were ordained and installed in their respective parishes. Pastor Venus Winter removed from Martin, South Dakota, to Broken Bow, Nebraska. Pastor R. Horlamus was honorably released to the North Wisconsin District. Zion Congregation of Clatonia, Nebraska, celebrated the fiftieth anniversary of its founding. Pastor A. Degner was appointed to the finance committee for the Northern Conference. The report of the Mission Board was given by the chairman, Pastor George Tiefel. The home mission field of the district now comprises thirteen parishes, served by thirteen missionaries. There are fourteen organized congregations with 219 voting members, twenty-four preaching stations with 1,781 souls, 782 communicant members, and three day schools with an enrollment of seventy-two pupils in this field. No appreciable increase in membership was realized in our mission field during the past year because of hard times, and more money was expended than flowed into the synod treasury from our district. May God increase our spiritual life and our devotion to the cause of our home missions!

Synodical affairs were referred to various committees. The reports of these committees were thoroughly discussed. Some of the reports were sent to Joint Synod, convening in August, as memorials. It will not be necessary to give the reports of these committees, but a few words about our institutions and missions will suffice to express the sentiment of synod.

In regard to our institutions, various economies were noted and others were advised. It was strongly urged that the enrollment at Moberly be increased. Since there are quite a number of graduates of our

Seminary at Thiensville and our Teachers' College at New Ulm who are without calls, the question was raised, "Should any of our institutions be closed?" The committees advised and synod heartily supported the report of the committees that none be closed. The saving would be insignificant and in some cases it would mean a financial loss. For example, the closing of New Ulm would mean a loss of about nine thousand dollars, of Mobridge, several hundred. The effect of closing our schools would be demoralizing both for the faculty and the students together with the parents of the students. The committee also suggested and synod endorsed the recommendation of the committee that synod set aside the sum of \$6,300 for one year to place graduates of our institutions as missionaries and teachers where it may be deemed advisable. These are to be put to work for not more than twenty-five dollars a month and room and board. Our Lord said, "The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." These words of our Lord were true in His day, they are true to-day, and will be true in the future. The fields were white unto the harvest; we prayed the Lord of the harvest for laborers and He has heard our prayer. He gave us young men who entered our institutions and prepared themselves for work in His harvest. Shall we now allow these willing laborers to stand idly by in the market place?

The various missions reported increases in the number of souls. Of these the mission in Poland reported an increase of 836 souls, 500 communicant members, 200 voting members and 700 average church attendance. God is giving us an abundant harvest in this, our only foreign, mission. Let us pray for it and support it in its need with our gifts.

The Indian Mission conducted among the Apache Indians of Arizona is carrying on in the good and worthwhile work of bringing souls to the knowledge of their Savior. The committee recommended and synod concurred that only the needed repairs be done at this time. Hope was expressed that the needed assistance might be given through putting a number of graduates in this field. May God grant that the needed money be available to start a high school in the near future at East Fork, Arizona. The attention of synod was called to the needs of the Negro Mission. This mission needs our support. This support may be rendered through gifts or through subscriptions to the "Missionstaube" and the "Lutheran Pioneer." The reading of these periodicals arouses interest in this mission field and would result in greatly furthering its welfare.

The District Committee on Christian Education made a general survey of our district during the past year. The survey showed in part that in thirty-three congregations of the district there are 983 children

of school age. There are eight Christian Day Schools taught by six teachers and three lady teachers with 286 children attending in the district. In these congregations there are also twenty-two Sunday Schools and ten summer schools. This report was gratefully received.

Finally, the committee on our church periodicals urged that the rates of the "Gemeindeblatt" and the "Northwestern Lutheran" be reduced or that they be sent gratis to all members of our congregations. It is to be regretted that at present these periodicals are to be found in so few Lutheran homes. It was further urged that the periodicals seek more contributions to create greater variety and interest in the papers.

Sessions closed on Monday evening. The time spent discussing and deliberating upon the work carried on by our church gave all those present a new insight into the task given us by our Lord and new zeal and interest in the Lord's work.

"O mighty Rock, O Source of life,
Let Thy dear Word, 'mid doubt and strife
Be so within us burning,
That we be faithful unto death,
In Thy pure love and holy faith,
From Thee true wisdom learning!
Thy Grace and peace
On us shower; By Thy power
Christ confessing,
Let us win our Savior's blessing."

A. G. Eberhart.

SLOVAK SYNOD CONVENTION

The 25th convention of the Slovak Evangelical Lutheran Synod of the United States of America was held in Cleveland, Ohio, from June 28 to July 3. Trinity Church, the Rev. L. A. Jarosi, pastor, was host to the convention. The general pastoral conference met June 28. The evening of the same day, the opening service was held, at which the Rev. Geo. Gona delivered a sermon based on 2 Cor. 6:11-13, "Be ye also enlarged."

The president of Synod, the Rev. J. S. Bradac, formally opened the convention Thursday, June 29, at 9 A. M. The committee on credentials reported that 33 pastors, 4 teachers, 5 synodical officials, and 15 delegates were present.

All morning sessions were devoted to the reading and discussion of the Rev. J. J. Pelikan's essay on "Sanctification Must Follow Justification." The essayist showed that sanctification must follow justification, that sanctification is the renewal of God's image in us through the means of grace, that in sanctification the old man with all sins and evil lusts is put off and the new man is put on, and that this image of God is renewed here in time only partially, in heaven completely.

Afternoon sessions were devoted to business matters. Three candidates, who completed their theo-

logical studies at Concordia Theological Seminary, St. Louis, Mo., this June, were received as members. The missions conducted by Synod in Canada and Czechoslovakia came in for much discussion. With regard to the mission work in Canada, it was resolved to immediately fill the vacancy caused by the removal of the former missionary, the Rev. J. Horarik, to Newark, N. J. The need of continuing the mission work in Czechoslovakia, where our missionary serves three congregations, was acknowledged by all. In view of prevailing conditions, however, it was resolved to send 25% of the receipts for this mission for the support of the missionary and to apply the remaining 75% on the debt of that mission here in America. The official organ of Synod, the "Svedok," (Witness) is to appear monthly hereafter, until conditions warrant a return to the present status. The editor of the Slovak section is to be responsible for the entire Svedok, also for the English section.

The main convention service was held Sunday morning, July 2. At this service the Rev. Stephen Tuhy, Sr., preached on Matt. 18:18-20: "The Last Words of Jesus to His Disciples On Earth." The sacrament of Holy Communion was administered to pastors, teachers, and delegates during this service. The communicants were prepared for worthy participation by the local pastor, the Rev. Jarosi, on the basis of 1 Tim. 1:15. In the afternoon a musical program, "The Life of Christ," was presented by the choir and school children of Trinity Church under the direction of Teacher J. P. Dinda. An English service was held Sunday evening at which the Rev. Geo. Dolak preached on Neh. 2:17-20: "The Call to Action: Let Us Arise and Build!" The Rev. J. A. Dinda preached at the closing service on Monday evening on "Contending for the Faith Once Delivered to the Saints," Jude 3.

The following officers were elected: President: J. S. Bradac; Vice-President, Jos. Kucharik; Secretary, Paul Rafaj; English Secretary, Jno. Dvorovy; Treasurer, John Chovan; Financial Secretary, F. Cicmanec; Editor of the Svedok, J. J. Pelikan; Editor of the Mlady Luteran, Geo. Marcek.

The next convention is to be held in 1935 in Garfield, N. J. G. Dolak.

GENERAL TEACHERS CONFERENCE

River Forest, July 5 to 8

The conference was opened with a short address of welcome by Rev. Alex Ullrich, President of the Northern Illinois District of the Missouri Synod. The chairman, Mr. C. W. Linsenmann, opened the first session with a paper in which he called attention to the condition in our schools, which have also felt the changes which our present turbulent period has wrought.

The first paper was presented by Professor K. Hauser of the Milwaukee Lutheran High School on "what should

be taught in civics, and how should it be taught." It is his contention that during the first six years the subject should be that of training pupils to order, punctuality, regard for the property of other pupils and of all their rights, that will be demanded of them during later life in the community. The proper grades are to have regular instruction in the subject.

The second paper was by Professor Theo. Kuehnert of Concordia College at River Forest on "Objectives in the Social Studies for the Lutheran School." The subjects of geography, history, and civics are included in the social studies. The main object according to the professor is inculcating a Christian view of life (Christliche Weltanschauung).

Mr. A. R. Roschke of Chicago spoke on "Organization and Management of a Lutheran Sunday School." A very full discussion of the subject was given according to an outline presented in mimeograph form. One of the most difficult matters is finding adequately qualified teachers, and also training them to do the work properly. The speaker has long experience as an organizer and superintendent of a Lutheran Sunday School, and from his report I take it that there are many unsolved questions in the Sunday School of our Church. One point is worth stating, no one should be allowed to teach the Catechism unless he be specially qualified.

Professor C. W. G. Eifrig of Teachers College spoke on "Erosion." This is at present a highly important subject, even President Franklin Roosevelt has called attention to it in his message to Congress. We are permitting wind and especially rain to take away the good surface soil to the oceans and to the Gulf of Mexico. Proper plowing, not up and down a hill or ridge, but crosswise, and especially re-forestation were pointed out as the proper means of preventing the dangers from erosion.

The writer of this report read a short paper on phonetics. He claimed that there is a neglect of clear and careful enunciation of the language, and he demanded a careful study of the phonetics contained in Webster's International Dictionary. English is fast becoming the language of the world. At the time of Shakespeare English was spoken by 6 millions, to-day 220 millions speak that language. German has risen from 10 to 100 millions during the three centuries.

Professor Paul Gieschen of the Milwaukee Lutheran High School read a paper on Junior High Schools. He gave a history of the movement and stated what the supporters claim as the purpose of this new type, also giving voice to the opponents. One point needs special mention. Of late these schools are called upon to give character training. Superintendent Milton Potter of the Milwaukee Public Schools says that the training of character, which was formerly given by the family and the church, is now to be turned over, among other subjects, to this new type of school; and this school is fast becoming the universal parent.

Mr. V. Schulz of Grand Rapids, Mich., presented a report on "Professional Courses for our Teachers." In a very convincing way the speaker showed the necessity for continued study by teachers (Fortbildung); he claimed that there are dangers if young teachers too soon after graduation attend other institutions, and he demanded that Concordia Teachers College offer summer courses for teachers who feel the desire for continued study.

In the discussion of this paper the fact was stated that no professor of Concordia College has had a degree on entering his work, but that at the present time no professor is without a degree. The teachers of the Synod seem to strive for degrees quite noticeably.

Two papers were read in German. "Was wissen wir vom ewigen Leben im Himmel," was the first one, read by M. W. H. Bueche of Beecher, Ill. A very full view of what we know from Scripture, and also the views of Luther and Walther were given. A difference of opinion was found as to the exact meaning of the passage Daniel 12:3, which reads in Luther's translation, "Die Lehrer werden leuchten wie des Himmels Glanz." This does not refer to "Lehrer" in the present meaning of that term. The King James Version has the rendering for "Lehrer" — they that be wise — which translation is closer to the original text.

Also 1 Cor. 2:9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" does not refer in the first instance to the condition of the saved-ones in eternal life.

The other paper in German was delivered by Professor A. Schaller of Martin Luther College at New Ulm. "Ein Bild des Heilandes aus dem Alten Testament." From the passages concerning the promised Savior in the Old Testament, beginning with Gen. 3:15 to the prophecies given in the psalms, the speaker presented a picture of the coming Savior. The paper is to be printed in the School Journal.

If there be a better way of examining the latest books or other means of instruction than is given here, I do not know of it. About seventeen firms, books firms and others, had exhibits, and there was much opportunity given to leisurely examine them before and after the sessions. I know of no better opportunity to keep up with the times in the profession than to meet experienced schoolmen, 240 teachers from all parts of our country. There were many guests during the four days. We enjoyed what was termed for lack of a good English rendering, "einen gemuetlichen Abend," and we had so many guests that the very spacious dining hall of the college was crowded to its full capacity.

Seven teachers, graduates of old Addison, who had completed 50 years of service, were given the special diploma of the College.

The sessions were opened with hymns, accompanied by the organ. The organ was also played during the recesses

in the morning and in the afternoon. One of the organists, Mr. C. Rupprecht of Chicago, showed that fifty years of service does much in making one master of the chief instrument of music, the organ.

The guests were housed and taken care of in the college, an arrangement which gives participants a fine opportunity for heart-to-heart talks before and after the sessions. Late at night one could see groups of teachers sitting in the spacious grounds in front of the big building, listening to what some of the older colleagues had to relate.

John Eiselmeier.

RETRACTION OF DECLARATION OF SEPARATION

In order that all men may know the exact wording of certain resolutions adopted at the biennial sessions of the North Wisconsin District of the Evangelical Lutheran Joint Synod of Wisconsin and Other States, convened at Green Bay, Wisconsin, June 21-24, 1932, in a matter concerning the suspension of the Reverend Paul Hensel of Liberty, Wisconsin, said resolutions are herewith published in full:—

"1. We find after careful consideration of all written documents and oral statements presented to us that our officials acted in good faith.

"2. However, we find that Synod erred in that it did not try Pastor Paul Hensel on the basis of the new charge as found in the declaration of separation revised from the wording in the Gemeindeblatt of May 5, 1929, Page 143: 'Indem Pastor Paul Hensel, trotz aller Ermahnung, die Lehrstellung unserer Synode nicht mehr festhaelt, sondern dieselbe in Wort und Schrift bekaempft, so hat sich derselbe von unserer Synode getrennt' to the following wording as found in the Synodalbericht of North Wisconsin District of the year 1930 reading as follows: 'Indem Pastor Paul Hensel, trotz aller Ermahnung, die Stellung unserer Synode in Sachen der Beitz' Schrift: "The Just Shall Live By Faith" nicht mehr festhaelt, sondern in Wort und Schrift, in verlaeuenderischer, liebloser Weise bekaempft, so hat sich derselbe von uns getrennt.'

"3. We also find that Pastor Hensel stands charged by Synod as set forth in the second declaration of separation, but we fail to find any evidence that Pastor Hensel since the synod at Algoma made any effort to appeal from the finding of synod.

"Your committee now, therefore, recommends that District Synod rectify its error and make amends by retracting the declaration of separation.

"We further recommend that although Pastor Paul Hensel did not make use of the right of appeal, the officials and the committee submitting the report be asked to deal with him immediately on the basis of the preferred charges."

Committee.

Above committee report was accepted by Synod in session at Green Bay, Wis., June 21-24, 1932.

G. E. Boettcher, Sec'y.

Those submitting memorials asking for a rehearing of the case of the Reverend Paul Hensel were the following pastors: The Reverend L. Koeninger, the Reverend E. Kionka, the Reverend Paul Kionka, the Reverend Theophil Uetzmann, and the Reverend Arnold Sitz.

The committee to which these memorials were referred for consideration and which submitted the above findings and recommendations to synod consisted of the following members: The Reverend Kurt Timmel, the Reverend Wm. F. Lutz, the Reverend A. H. Werner, Mr. Emil D. Rolloff, Mr. A. W. Icks and Mr. H. J. Mueller.

In compliance with the above resolutions the Declaration of Separation of the Reverend Paul Hensel is herewith retracted.

E. Benj. Schlueter, President,
North Wisconsin District.

Oshkosh, Wis., July 5, 1933.

NORTHWESTERN COLLEGE

The New School Year

The new school-year at Northwestern College begins on September 5. On that day, at nine o'clock in the morning, all new students, with the exception of graduates from our institutions at New Ulm, Saginaw, and Mobridge, assemble in the recitation building for examination of their reports and to be assigned to their classes. Graduates from the above-mentioned synodical institutions should arrange to have a transcript of their credits sent in during the summer. On receipt of these credits the student will be enrolled as a freshman. Students from other schools should either bring their report or credits with them or send them to the undersigned before the opening of college.

The charge for board and room in the college dormitory is \$120 for the year (\$60 for each semester), payable preferably at the beginning of each semester. Should parents find it impossible to pay the full amount at the beginning of the semester, at least 20% of the amount should be paid at the beginning of the semester and the rest in installments as the parents find it convenient. The one requirement is that semester bills must be paid in full by the end of the semester.

Tuition charges are \$50 for the year in the preparatory department and \$100 for the year in the college department. Students preparing for the ministry or for teaching in our parochial schools, however, pay no tuition.

Certain fees are payable in advance, on the day of the opening of school. They are the matriculation fee (new students only), \$2; athletic fee, \$5 (girls, \$3); dormitory fees, \$2.50; reading room, \$1; mattress, about \$5.

Parents are earnestly requested to announce the coming of new students within the next few weeks.

Enrollment

The total enrollment for the past year was 209, as compared with 271 in 1928. During the past five years

there has been a slow constant decrease in the enrollment. Reasons for such a decrease during these years will occur to everyone, and it is not necessary to discuss them. It is generally believed that it is only a matter of time when some of the causes for decreased enrollment in such schools as ours will disappear. A small enrollment is not alarming so long as parents have the real desire to give their children a Christian education but find it impossible to meet the cost of sending them away to school. Many parents during the past few years have wanted to send their children to one of our Christian colleges but simply could not do so because of actual poverty. So long, however, as parents feel, with Simon Peter, that neither they nor their children can "live" without Christ and in answer to Christ's question, "Will ye also go away?" say with Peter, "Lord, to whom shall we go? thou hast the words of eternal life," we need not fear for our parochial schools and our Christian institutions. That loyalty to Christ and His Word is the one power on earth that keeps our schools alive, and it is sufficient to keep them alive in the face of much indifference and disloyalty, and certainly in the face of mere poverty.

Notes on the Past Year

On June 15 there were 17 seniors graduated with the B. A. degree. There was a large gathering at the commencement exercises in the morning, many of whom remained for the noon luncheon and for a pleasant afternoon with friends on the campus.

In spite of the hardness of the times nearly all the college bills were promptly paid. In view of the synod's difficulties, parents made a special effort to pay the college bills and thus to avoid adding to the synod's debts and difficulties.

During the months of September and October neighboring congregations again made liberal contributions of potatoes and other foodstuffs to the college, thus materially reducing the cost of maintenance.

The health of students and professors was uniformly good throughout the year.

The close of the school-year was saddened by the death by drowning of Walter Dobberstein, a member of the third-year preparatory class. With four schoolmates he had gone swimming at the municipal beach on one of the last days of school, and within sight of his companions and of the life-guard he suddenly sank without a cry or struggle and did not again reappear until brought to the surface twenty minutes later. Efforts to revive him were kept up without interruption for over two hours. He was buried at Hortonville on the last Sunday of the school-year. Students and faculty sincerely mourn the loss of a pleasant companion and faithful student — a youth of fine Christian character.

For the coming school-year we ask all our readers for their active support and for their prayers that the Lord may bless the work of Christian education among us.

Announcements of new students and requests for application blanks or information may be made to the undersigned.

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

DELEGATES TO THE JOINT SYNOD

WEST WISCONSIN DISTRICT

Chippewa Valley Conference:

Rev. J. Mittelstaedt (Rev. R. Hillemann).
Congregation at Prairie Farm (Eau Galle).

Wisconsin River Valley Conference:

Rev. G. Neumann (Rev. G. Marquardt).
Rev. G. Krause (Rev. Irwin Habeck).
Congregation at Hurley.
Congregation at Marshfield.

Central Conference:

Rev. G. Thurow (Rev. M. Nommensen).
Rev. O. Kuhlow (Rev. J. Klingmann).
Rev. F. Loeper (Rev. L. Kirst).
Rev. J. Bernthal (Rev. R. Wolff).
Congregation at Fort Atkinson.
Congregation at Watertown (Trinity).
Congregation at Sun Prairie.

Southwest Conference:

Rev. J. Glaeser (Rev. M. Glaeser).
Rev. Th. Mahnke (Rev. H. Pankow).
Congregation at Baraboo (Barre Mills).

Mississippi River Valley Conference:

Rev. A. Sauer (Rev. P. Groehlke).
Rev. E. Palechek (Rev. P. Korn).
Congregation at Norton.

Teachers' Conference:

J. Gawrisch (Paul Kolander).
O. Jungkuntz (Walter Albrecht).
H. Kuehn (H. Gurgel).

Northwestern College:

Prof. W. Schumann (Prof. A. Sitz).
A. W. Paap.

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SOUTHEAST WISCONSIN DISTRICT

Milwaukee City Conference:

Pastors:
H. Gieschen (F. Graeber).
R. Buerger (W. Schaefer).
P. Burkholz (A. Mittelstaedt).
A. Halboth (V. Brohm).

Teachers:
W. Kirschke (C. F. Heine).

Delegates:
Saron: Otto Eggebrecht (Karl Rahn).
Messiah: Erwin Gauger (John Brandt).
Divine Charity: E. F. Weiss.

Eastern Conference:

Pastors:
A. Koeplin (Th. Monhardt).
A. Maaske (C. Otto).
H. Monhardt (A. Petermann).

Teachers:
M. Roehler (A. Meyer).

Delegates:
W. Parlow, North Milwaukee (W. Guenther, West Allis).
A. Rosenthal, West Allis (P. Reschenberg, Sta. D, Milwaukee).
K. Raasch, T. Granville (G. Coutts, Waukesha).

Southern Conference:

Pastors:
A. C. Bartz (M. Buenger).
E. Jaster (W. Lehmann).

Teachers:
W. Krueger.

Delegates:
Town Raymond: Wm. Klepel.
Epiphany, Racine: Louis Bandelin (Edward Kleist).

Dodge-Washington County Conference:

Pastors:
F. Marohn (Ph. Martin).
R. Pietz (F. Zarling).

Teachers:
H. Zautner (A. Willbrecht).

Delegates:
Kekoskee: Albert Roll (Herman Metke).
(Lomira).
Kohlsville: W. Faber (Chas. Jansen).
(West Bend.)

Arizona Conference:

Pastors:
E. A. Sitz (R. Deffner).
A. M. Uplegger (E. Sprengeler).
W. Keibel, Sec'y.

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NORTH WISCONSIN DISTRICT

Fox River Valley Conference:

Rev. F. C. Uetzmann (Rev. W. Zink).
Rev. W. Kuether (Rev. O. Henning).
Rev. Walt. Gieschen (Rev. Theoph. Brenner).
Laydelegate and Alternate from the
Immanuel's Congregation of Black Creek, Wis.
First Lutheran Congregation of Green Bay, Wis.
Zion's Congregation of Jacksonport, Wis.

Manitowoc Conference:

Rev. Harold Grunwald (Rev. Ed. Kionka).
Rev. L. Koeninger (Rev. W. Haase).
Laydelegate and Alternate from the
St. John's Congregation of Two Rivers, Wis.
St. John's Congregation of T. Newton, Wis.

Rhineland Conference:

Rev. P. G. Bergmann (Rev. H. Lemke).
Laydelegate from the
Zion's Congregation of Enterprise, Wis.

Lake Superior Conference:

Rev. W. Roepke (Rev. W. W. Gieschen).
Rev. A. Gentz (Rev. W. Lutz).
Laydelegate from the
Holy Cross Congregation of Daggett, Mich.
Peace Congregation of Abrams, Wis.

Alternate from the
Grace Congregation of Powers, Mich.
Zion's Congregation of Peshtigo, Wis.

Winnebago Conference:

Rev. W. Wojahn (Rev. J. Schulz).
Rev. Ad. Hoyer (Rev. Otto Hoyer).
Rev. Max Hensel (Rev. F. Schroeder).
Laydelegate and Alternate from the
Trinity Congregation of Dundee, Wis.
Grace Congregation of Pickett, Wis.
St. Paul's Congregation of North Fond du Lac, Wis.

Teachers' Conference:

Mr. Kurt Oswald (Mr. E. R. Schneider).
Mr. Emil Leitzke (Mr. M. Hoffmann).
Mr. W. Hellermann (Mr. L. Serrahn).
G. E. Boettcher, Sec'y.

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MINNESOTA DISTRICT**Crow River District:**

Rev. H. C. Nitz (Rev. M. Wehausen).
Congregation at Hancock (Litchfield).

St. Croix District:

Rev. A. C. Haase (Rev. C. P. Kock).
Rev. O. Medenwald (Rev. A. W. Koehler).
St. John's Congregation at St. Paul.
Emanuel Congregation at St. Paul.
Congregations elect own substitutes.

Redwood Falls District:

Rev. C. Schmidt (Rev. C. W. Kuehner).
Congregation at Renville (Town Omro).

New Ulm District:

Rev. J. Bade (Rev. R. Schierenberck).
Congregation at Morgan (St. Peter, New Ulm).

Mankato-District:

Rev. C. F. Kock (Rev. O. K. Netzke).
Congregation: St. James (Alma City).

Red Wing District:

Rev. R. Jesks (Rev. Carl Hinz).
Congregation at La Crescent (St. John's, Goodhue).

Teachers:

Paul Denninger (H. J. Karth).
Prof. R. M. Albrecht (F. Redeker).

Delegates at Large:

Rev. A. W. Blauert (Prof. G. I. Burk).
Prof. E. Sauer (Rev. C. Kuske)

Congregations at Large:

Lake Benton (Redwood Falls).
Wood Lake (Nicollet).
Richard J. Janke, English Secretary.

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DAKOTA-MONTANA DISTRICT**Pastors:**

W. F. Sprengeler (M. D. Keturakat).
J. B. Erhart (G. Schmeling).
G. Schlegel (R. F. Gamm).
M. Cowalsky (W. Schmidt).

Congregations:

South Shore, So. Dak. (Aurora, So. Dak.).
Argo (White), So. Dak. (Gary, So. Dak.).

Hendricks, Minn. (Tappen, No. Dak.).
Athboy, So. Dak. (Eales, So. Dak.).
Tolstoy, So. Dak. (Hazelton, No. Dak.).

Herbert Lau, Sec'y.

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PACIFIC NORTHWEST DISTRICT

Pastor: W. Lueckel.

Delegate: Grace Church, Yakima, Wash.
William Lueckel, Sec'y.

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MICHIGAN DISTRICT**Pastors:**

Dir. O. Hoenecke (O. Eckert).
J. Roeckle (H. C. Haase).
M. Schroeder (D. Rohda).
Karl F. Krause (H. C. Richter).
H. Engel (C. Kionka).
Edgar Hoenecke (H. Zapf).

Teachers:

C. Mueller (W. Woltmann).
L. Sievert (A. Jantz).

Laymen:

Emanuel, Lansing: Chas. Tonn.
Emanuel, Flint: Herman Brohn.
St. Peter, Plymouth: Wm. Petz.
Zion, Monroe: Edw. Althaver.
Bethel, Bay City: Chr. Laetz.
St. Matthew, Benton Harbor: Emil Schwandtke.
Karl F. Krauss, Sec'y.

NEBRASKA DISTRICT**Pastors:**

Roy Vollmers (Walter Siffring).
Leo. Gruendemann (A. Degner).
Gerhardt Press (Im. P. Frey).

Teachers:

F. W. Eggers (A. Pauschke).

Congregations:

St. John's, Brewster, Nebr. (Trinity, Grafton, Nebr.).
Trinity, Winner, S. D. (St. John's, Herrick, S. D.).
St. Paul's, Nebr.

Im. P. Frey, Sec'y.

FROM OUR CHURCH CIRCLES**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,
 935-947 North Fourth Street,
 Milwaukee, Wisconsin.

Evangelical Lutheran Joint Synod of Wisconsin and Other States

The Evangelical Lutheran Joint Synod of Wisconsin and Other States convenes from August 2 to 8 in the Evangelical Lutheran St. Matthew's Church, Milwaukee, Wis. (Rev. Arthur Halboth, pastor, 2221 No. 10th St.). Opening session at 10 A. M. Quarters and breakfast will be given free; dinner and supper, served by the congregation, at a nominal price. All memorials should be in the hands of President Bergemann by June 10. A translation, marked "copy," should accompany the memorial. Delegates desiring quarters should announce to Pastor A. Halboth by July 15.

W. A. Eggert, Sec'y.

Attention Delegates to the Meeting of Joint Synod

The Lay Delegates to Joint Synod are requested to file their certificate of election with the undersigned not later than one hour before the opening of Synod on August 2. I also wish to call attention to synod's resolution regarding traveling expenses: "To recommend to the conference that every Delegate Conference pay the expenses of its representatives to Synod." Report for 1931, page 81.

Rev. W. A. Eggert, Secretary,
 610 Madison St.,
 Watertown, Wisconsin.

Manitowoc County Delegate Conference

The Delegate Conference of Manitowoc County will meet Monday, July 24, at Manitowoc, at the First German Lutheran Church.

Sessions: 1 P. M. to 5 P. M.

Discussion: Memorials to Joint Synod.

E. H. Kionka, Sec'y.

Lutheran High School of Milwaukee, Wis.

God willing, the thirty-first school-year of our Milwaukee Lutheran High School will begin on Wednesday, September 6. In the last school-year 303 students enjoyed the blessings of a truly Christian training in this institution. To such boys and girls as have been graduated from the eighth grade thorough four-year academic

and commercial courses are offered. For further information address the director,

E. H. Buerger,
 Lutheran High School,
 1859 N. 13th St., Milwaukee, Wis.

Laying of Cornerstone

On the first Sunday after Trinity, June 18, 1933, Grace Congregation of Oshkosh, Wisconsin, laid the cornerstone of its new church. Appropriate addresses were given by the Reverend William Nommensen of Columbus, Wisconsin, and the Reverend John Kleinhans of Staunton, Illinois. An offering of \$1,200.00 was added to the Building Fund of the congregation. E. B. S.

Church Dedication

Sunday, May 21, 1933, the members of St. John's Ev. Luth. Congregation of Bay City, Wis., gathered together to dedicate their new church to the service of the Lord. Their former church was destroyed by fire in February, 1932. Sorely stricken but not discouraged the little flock decided to build up again. Plans were soon adopted for a structure 28x58 with a 10x10 tower, the top of battlement shape, a niche 12x13, vestry room and council room, and a front hall. The basement room is 10 feet high and serves as a meeting place for special doings in the congregation. A neat little church home for the children of God at Bay City, Wis.

The undersigned read the dedicatory service. Pastor Paul Horn, E. R. Baumann and J. W. F. Pieper, preached the sermons for the occasion.

The merciful God has granted his blessing in the construction and completion of his place of worship, so may his favor abide that his home may be a refuge for many a troubled soul.

J. R. Baumann.

Memorial Wreaths

In memory of Mrs. Auguste Jaeckel, who died June 11, 1933, at the age of 67 years the sum of \$5.00 was donated for Mission by the Ladies' Aid of St. Paul Congregation of Manistee, Michigan. E. E. Rupp.

In memory of Mr. Enoch F. Tollefson, Hendricks, Minn., who died May 26, 1933, at the age of 53 years, a number of relatives and friends of the deceased donated \$16.50 for Home Mission, and \$1.00 for our Mission in Poland. A. H. Birner.

In memory of Mrs. Caroline Lentz of Town Dallas, Wisconsin, Mrs. and Mrs. Herman Nitz donated \$1.00 for Missions. John Henning, Jr.

In memory of Mrs. John Hans deceased June 17, 1933, age 43 years, 5 months, 11 days, Mr. Henry Hans and family donated \$5.00 for Fremont's Orphans Home; for Indian Mission, Mr. John Hans and family, 50c; Mr. H. J. Hans and family, 50c; Mr. and Mrs. Ernest Winkleman \$1.00. Harry H. Spaude.

Memorial Wreath from Mr. Fred and Mrs. and Mother Schlueter in memory of Walter Dobberstein, died June 8, 1933, for the Indian Mission.

G. E. Boettcher.

In loving memory of a mother's birthday a memorial wreath of \$2.00 is given by E. W. of Manchester, Wis.

Wm. Wadzinski.

In memory of Rev. John Glaeser, deceased, the Sunday School of Zion Lutheran Church, Monroe, Mich., donated \$2.50 for Home Mission. Henry F. Zapf.

MISSION FESTIVALS

Town Maine, Wis., Grace Church, E. Zaremba, pastor. Speakers: F. Kammholz, Gerhard Marquardt. Offering: \$87.78.

First Sunday after Trinity

Lewiston, Minn., St. John's Church, Rud. P. Korn, pastor. Speakers: M. Schuetze, E. Sprengler, R. W. Mueller. Offering: \$280.24.

Second Sunday after Trinity

East Farmington, Polk Co., Wis., Zion Church, Louis W. Meyer, pastor. Speakers: Karl Kuske, O. P. Medenwald. Offering: \$146.30.

Burlington, Wis., St. John's Church, L. Baganz, pastor. Speakers: E. Pankow, M. Plass, F. Selle. Offering: \$148.20.

Third Sunday after Trinity

Witten, So. Dak., St. John's Church, L. Gruendeman, pastor. Speakers: F. Miller, L. Tessmer.

Fourth Sunday after Trinity

Zumbrota, Minn., Christ Church, P. E. Horn, pastor. Speakers: Jul. Lenz, G. Fischer. Offering: \$207.58.

Grover, So. Dak., Emanuel Church, W. F. Sprengeler, pastor. Speakers: Pres. J. P. Scherf, Ralph Gamm. Offering: \$200.00.

BOOK REVIEW

The Glory Road. By N. W. Ylvisaker. Published by Augsburg Publishing House, Minneapolis. Price: \$1.00.

Contents: **The Glory Road** — and the Individual — in the Existential Moment; **The Glory Road** — and a Cross; **The Glory Road** — and Christ. The Place of the Forgiven Sins — The Place of the Promised Salvation — The Place of Divine Love — The Place of Deepest Humiliation — The Place of the Greatest Suffering — The Place of the Completed Task — The Place of the Crowned Victory; **The Glory Road** — and a Grave; **The Glory Road** — and Beyond.

Even a casual glance at the Table of Contents will reveal to the reader that the traveler of the Glory Road is none other than, first and foremost, the Christ of God, who knew no sin, yet was made to be sin for us; that we might be made the righteousness of God in Him. The Traveler is He "Who was delivered for our offences, and raised again for our justification." The existential moment for the individual is strikingly pictured in the meeting of the publican in the temple with his God and his throwing himself utterly on God's mercy. This is set forth in the first chapter. In what follows the sinner is led to follow the Christ on His Glory Road and to appreciate the wonderful mystery of the Savior of man, the Son of God, attaining to His Glory End by becoming the Atonement of the lost. Faith and Love grow

into a mighty bond binding the sinner to His Savior and willingly, gladly, he follows in the Master's steps through the trials, the hardships and tribulations of the road — to the Glory End. The book is a beautiful song of praise to the Lamb of God who was slain and has redeemed us to God by His blood. May it bring comfort to many sin-sick souls.

G.

SOUTH EAST WISCONSIN DISTRICT

Rev. L. W. Baganz, St. John's Congregation, Burlington, Collection for General Fund \$100.00, General Institutions \$100.00, General Support \$22.33; total	\$ 222.33
Rev. A. C. Bartz, Immanuel Congregation, Waukegan, Collection during June for General Mission	14.66
Rev. Carl Bast, St. John's Congregation, Good Hope, Pentecost Offering for Theological Seminary	19.00
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during June for General Institutions	62.05
Rev. E. R. Blakewell, Salem's Congregation, Milwaukee, Ascension Day Offering for Lutheran City Mission	14.38
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Tp. Herman, Ascension and Pentecost Offering for General Fund \$21.21, Northwestern College \$28.40; total	49.61
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during June for General Fund \$861.64, Lutheran High School \$12.50, Lutheran Children's Home \$7.00; total	881.14
Rev. Carl H. Buenger, Friedens Congregation, Kenosha, Collection during April, May and June for General Fund	150.00
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Collection during June for General Fund \$99.03, Lutheran City Mission \$4.77; total	103.80
Rev. Herman W. Cares, Emanuel Congregation, Tp. Herman, Pentecost Offering for General Fund	26.00
Rev. E. Ph. Dornfeld, St. Marcus Congregation, Milwaukee, Collection for General Fund \$167.27, Lutheran City Mission \$3.86; total	171.13
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection during May for General Mission \$70.16, Lutheran City Mission \$4.13; total	74.29
Rev. F. Graeber, Apostle's Congregation, Milwaukee, Collection for Lutheran High School	17.12
Rev. F. G. Gundlach, Salem's Congregation, W. Granville, Pentecost Offering for General Fund	12.75
Rev. A. F. Halboth, St. Matthew's Congregation, Milwaukee, Collection for General Fund \$20.00, Theological Seminary \$10.00, Northwestern College \$10.00, Indian Mission \$10.00, Home Mission \$20.00, Poland Mission \$10.00, Theological Seminary (Building) \$10.00, Northwestern College (Building) \$10.00; Pentecost Offering for General Fund \$30.00, Theological Seminary \$10.00, Northwestern College \$10.00, Home for Aged, Belle Plaine, \$20.00, Negro Mission \$11.20, Student Support \$10.00, General Support \$30.00; Collection by Sunday School for Lutheran City Mission \$25.00; total	246.20
Rev. Ph. H. Hartwig, Christ Congregation, Pewaukee, Pentecost Offering for General Mission....	3.75
Rev. Walter A. Hoenecke, Bethel Congregation, Milwaukee, Pentecost Offering for General Institution \$30.00, General Mission \$32.45; total	62.45
Rev. Raym. W. Huth, Messiah Congregation, Milwaukee, Collection for General Mission \$72.05, Lutheran High School \$15.00; total	87.05
Rev. S. A. Jedele, Peace Congregation, Wilmot, Collection for General Fund \$10.00, General Institutions \$15.00, General Mission \$15.00; total	40.00

Rev. Walter Keibel, Nain Congregation, West Allis, Pentecost Offering for General Mission	33.53	Rev. Gust. E. Schmidt, St. Paul's Congregation East Troy, Pentecost Offering for General Fund ...	33.44
Rev. Herm. C. Klingbiel, St. John's Congregation, West Bend, Pentecost Offering for General Institutions \$150.00, General Support \$22.41; Collection from children of first and second grades for Home Mission 96c; total	173.37	Rev. Arnold Schultz, Trinity Congregation, North Milwaukee, Collection for General Fund \$70.00; Gift from Rob. Boecher for Indian Mission \$5.00, Negro Mission \$5.00; total	80.00
Rev. Ph. H. Koehler, St. Lucas Congregation, Milwaukee, Collection for General Fund \$111.84, Lutheran High School \$12.42; total	124.26	Rev. Ed. Sponholz, St. John's Congregation, Slades Corners, Pentecost Offering for General Mission	11.90
Rev. Henry Lange, Nathanael Congregation, Milwaukee, Pentecost Offering for General Fund	12.15	Rev. M. F. Stern, St. Paul's Congregation, Neosho, Collection during June for General Fund	12.07
Rev. W. H. Lehmann, St. John's Congregation, Libertyville, belated remittance — bank reopened — for General Fund	114.65	Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Pentecost Offering for General Fund \$61.35, \$25.00; total	86.35
Rev. Kurt A. Lescow, St. John's Congregation, Thiensville, Pentecost Offering for General Institutions \$22.50, General Mission \$20.00; total	42.50	Rev. Theo. Volkert, First Ev. Luth. Congregation, Racine, Easter Offering for Theological Seminary \$23.47, Student Support \$23.47, Church Extension Fund \$23.47; from Sunday School Mission Board for China Mission \$76.74; Pentecost Offering for Synodical Reports \$10.00, Finance \$18.80, General Support \$28.80; total....	204.75
Rev. Wm. C. Mahnke, St. John's Congregation, Root Creek, Collection during April, May and June for General Fund	56.66	Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Collection during May and June for Home Mission	64.37
Rev. Ph. Martin, St. Luke's Congregation, Knowles, Pentecost Offering for General Mission \$7.56; St. Paul's Congregation, Brownsville, Pentecost Offering for General Institutions \$55.51; Gift from Y. P. S. for General Mission \$50.00; total	113.07	Rev. L. M. Voss, Good Shepherd Congregation, Tp. Wauwatosa, Easter Offering for General Mission \$33.96; Collection for Home Mission \$7.52; total	41.48
Rev. H. Monhardt, St. Paul's Congregation, Tp. Franklin, Pentecost Offering for Finance	25.00	Rev. S. Westendorf, Calvary Congregation, Thiensville, Collection during June for General Fund	17.03
Rev. O. B. Nommensen, Zion's Congregation, South Milwaukee, Collection during May for General Fund \$11.34; Collection during June for General Fund \$13.87; total	25.21	Rev. H. Wolter, St. Paul's Congregation, Tp. Lomira, Pentecost Offering for Budget \$38.02, \$14.00; St. Petri Congregation, Tp. Theresa, Pentecost Offering for Budget \$12.60; total	64.62
Rev. Wm. F. Pankow, Ephrata Congregation, Milwaukee, Collection for General Fund	37.49	Rev. F. Zarling, St. Matthew's Congregation, Iron Ridge, Collection for Student Support	10.00
Rev. A. Petermann, St. John's Congregation, Newburg, Pentecost Offering for Home Mission	70.05	N. N., Wauwatosa, Wis., Gift for General Fund	25.00
Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection from Sunday School Children for Indian Mission \$20.00; Collection during May and June for General Fund \$547.12, Lutheran High School \$46.35, Lutheran City Mission \$13.53, W. T. M. J. \$5.00; total	632.00	Summary	
Rev. M. F. Plass, St. John's Congregation, Oakwood, Fund \$72.37, Collection for General Fund \$6.35; total	78.72	Budgetary	\$6,013.28
Rev. Gerhard Redlin, St. Peter's Congregation, Allenton, Collection from January to July for General Fund \$107.00; Zion Congregation, Allenton, Pentecost Offering for General Fund \$45.00; total	152.00	Every-Member Canvass	28.00
Rev. W. Reinemann, Friedens Congregation, Elkhorn, Pentecost Offering for General Fund \$14.75, General Institutions \$14.00; total	28.75	Seminary Building Fund	10.00
Rev. M. F. Rische, Davids Stern Congregation, Kirchhayn, Collection during May for Northwestern College	35.35	Northwestern College Building Fund	10.00
Rev. J. G. Ruege, Jordan Congregation, West Allis, Collection for General Fund	71.30	Non-Budgetary	257.80
Rev. Wm. F. Sauer, Grace Congregation, Milwaukee, Gift from Ladies' Mission Society for Student Support \$25.00; Reformation Offering for General Support \$71.14; Mission Festival Offering for Indian Mission \$150.00, Negro Mission \$75.00, Home Mission \$225.00, Poland Mission \$28.99, Madison Student Mission \$30.00; Christmas Offering for General Fund \$144.47, Home for Aged, Belle Plaine, \$25.00, Student Support \$50.00, Church Extension Fund \$50.00; Easter Offering for General Fund \$55.81, Theological Seminary \$200.00, Northwestern College \$150.00, Martin Luther College \$50.00, Michigan Seminary \$25.00, Dakota Montana Academy \$25.00, General Mission \$150.00; total	1,530.41	Total	\$6,319.08
Rev. J. E. Schaefer, Trinity Congregation, Thiensville, Pentecost Offering for General Fund	25.90	Dated, Milwaukee, July 10, 1933.	
Rev. W. J. Schaefer, Church of the Atonement, Milwaukee, Collection for E. M. C.	28.00	CHAS. E. WERNER, District Treasurer.	
		PACIFIC NORTHWEST DISTRICT	
		January 1 to June 30, 1933	
		Rev. Walter Amacher, Trinity, Omak (incl. \$46.02 repayment of Loan to private parties)	70.13
		Rev. Ewald F. Kirst, St. John's, Clarkston (incl. \$3.00 interest on Loan Church Extension Fund)	24.56
		Rev. Louis F. Krug, St. Paul's, White Bluffs	45.34
		Rev. Arnold Makdanz, St. Paul's, Palouse (incl. \$60.47 repayment on principal and interest of Loan Church Extension Fund)	87.97
		Rev. Arthor Matzke, Faith, Tacoma (incl. \$11.88 repayment on principal and interest of loan Church Extension Fund)	23.99
		Rev. F. H. K. Soll, Grace, Yakima	74.00
		Rev. Arthur Sydow, St. Paul's, Tacoma	92.25
		Rev. H. H. Wiechman, Good Hope, Ellensburg (incl. \$52.12 on principal and interest of loan Church Extension Fund)	61.37
		Rev. Elmer Zimmermann, St. Paul's, Leavenworth	23.04
		Rev. Elmer Zimmermann, Lutheran, Withrow	10.00
			\$ 512.65
		Budgetary	\$ 336.01
		Non-Budgetary	176.64
		Total	\$ 512.65
		JOHN C. JAECH, District Treasurer.	
		Tacoma, Wash. June 30, 1933.	

COLLECTION ENVELOPES

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

108

JAN. 1, 1934

My Weekly Offering for the Support of
St. Paul's Ev. Lutheran Church
 RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you, the next time you attend service.

PRICES FOR ENVELOPES

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

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

Cartons 1c each.

Minimum charge \$2.75.

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

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

Above prices include Printing, Numbering, Dating and Collating. Printing in German or English.

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

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, also if printing should be in German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

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

Specially printed single envelopes added to weekly or monthly sets.

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

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1935.** Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN.....	\$1.25	GEMEINDEBLATT	\$1.25
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		

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

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

If the label on the copy of the publication you are receiving is not dated January 1934 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 1934.

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