

The Northwestern Lutheran

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

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THE PROMISES OF GOD

By Annie Johnson Flint

For all the promises of God in him are yea, and in him Amen
2 Cor. 1:20

God's promises are like the birds of heaven
That fill the hours with music all day long;
Too oft unheard and oftener unheeded
Amid earth's voices of despair and wrong;
Each one a thought of God, a joy, a comfort,
If we but pause to listen to its song.

God's promises are like the rain of heaven
That falls in blessing from the cloudy skies,
The mown grass and the tender herb rejoicing
When all the land is parched and verdure dies,
Replenishing the streams of His refreshing
Till from the dust of death new harvests rise.

God's promises are like the winds of heaven
And each in turn His trumpet-message brings;
Sweeping afar, with breath of sea or forest,
The poison mist that o'er the lowland clings;
Reviving forces that can soothe and strengthen,
Life in their touch and healing in their wings.

God's promises are like the stars of heaven, —
As numberless, as glorious, as bright;
Though endless ages witness to their splendor,
Still do they glow with undiminished light,
Unseen and unremembered in the sunshine
And showing fairest in the darkest night.

God's promises, forever fixed in Heaven,
Though earth and heaven pass, shall still abide;
Yea and Amen they are in Christ the Savior, —
And all our needs in them are satisfied.

THE ONE HUNDRED AND FORTY-THIRD PSALM

(Concluded)

The Fruits of Repentance

Verses 10 — 12

Teach me to do thy will: for thou art my God: thy
Spirit is good; lead me into the land of uprightness.

Quicken me, O Lord, for thy name's sake: for thy
righteousness' sake bring my soul out of trouble.

And of thy mercy cut off mine enemies, and destroy
all them that afflict my soul: for I am thy servant.

The genuineness of true repentance is proved by its
fruits. "Bring forth therefore fruits meet for repent-
ance," exhorts John the Baptist, Matt. 3:8. They that
profess repentance must be and act as becomes peni-

tents. It would indeed be incompatible with the real
nature of repentance not to be mindful of what it truly
requires of the penitent sinner. To repent of sins
without bringing forth adequate fruits would amount
to the same as continuing in sins. Suppose someone
having stolen an amount of money from his neighbor
would on being reprov'd of such evil deed repent of
the same, but refuse to refund the money stolen. It
would be a false repentance on the face of it. True
repentance implying as it does a change of heart and
mind is necessarily followed by fruits or good works.

It is true, the latter are not a constituent part of
repentance. They follow from the same, as the quo-
tation from Article XII of the Augsburg Confession
in our previous meditation calls for: "Then should
follow good works, which are the fruits of repentance."
Let us not consider this as a trifling matter which has
no bearing. To include good works as a constituent ele-
ment in the conception of repentance may lead to dan-
gerous confusion. It would mean that, before a man can
have the peace of God as a penitent sinner, he must
bring forth fruits of repentance, thus rendering the
peace and comfort to which repentance is designated
to lead impossible or at least doubtful. For how can
a troubled conscience be quieted, even though for-
giveness of sins is assured it through the preaching
of the Gospel, if one must think that such forgiveness
is valid only in the case of those penitents who have
fruits to show, in other words, who fulfill the divine
demands of righteousness? The more sincere and
earnest a penitent man is in his efforts to meet these
requirements, the less can his soul find rest, feeling
his shortcomings. No, it is a dangerous doctrine to
make good works an essential part of repentance, as
Romanists and moralists do, a doctrine which must
needs lead to despair, depriving as it does of all con-
solation which the Gospel offers penitent souls by as-
suring them that pardon is given us free and full for
Christ's sake.

What, then, is the True Relation of Good Works to Repentance?

We hear David praying in our Psalm, "Teach me
to do thy will, for thou art my God: thy spirit is
good; lead me into the land of uprightness." This is
a significant petition of the penitent sinner. Trusting
as he does in the loving kindness of God, His grace
and mercy, which had assured him of the forgiveness
of sin, his ardent desire is to know God's will con-
cerning the fruits of repentance. What shall I do?

he asks God; how shall I live to conform to Thy most holy will? "Thou art my God," he pleads, my Oracle, by whom I may expect to be advised; my God who is the sovereign Lawgiver whose laws are unchangeable, and in which He has manifested His holy will for all times, for every rank, class and profession of men, under every condition and circumstance of life; my God who is the God both of grace and sanctification, the God who has redeemed me to be righteous and holy, the God who alone has revealed to sinful men what is "that good, and acceptable, and perfect will" we should do.

God's will we know is our sanctification; we should be holy, because God is holy. This implies, in the first place that as penitent sinners we should renounce the former sinful walks and habits of life. As indicated above, we cannot continue in a life which is a violation of God's holy will without nullifying repentance itself and its blessed effects. The very change of heart and mind from a rebellious state to one of harmony with the divine will effected by repentance involves a total abandonment of our former state of being which was engrossed by the lusts of the flesh by disobedience and refractoriness, unbelief, idolatrous presumption, hatred against God, unrighteousness in every form, and the like. How could it be otherwise? If sin and the will of God are irreconcilable and because sin destroys even the most sacred work of God in man, — faith and renewal of life, therefore repentance demands unconditional severance from sin. Wherever regeneration and renewal of life through faith is spoken of in Holy Writ, especially in the New Testament, there is never found wanting a retrospection into the dark past from which the spiritual state of the penitent believer once for all, is and shall remain separate. It is, as if the apostles once more would recall all the death embedded depths of sin, that the song of praise on the deliverance from darkness might resound so much louder to the glory of Christ, and that the recollection of such separation might never be forgotten. Witness such utterances as these: "Sin shall not have dominion over you; for ye are not under the Law, but under grace," Rom. 6:14; "Ye were sometimes darkness, but now are ye light in the Lord," Eph. 5:8; "Ye were as sheep going astray, but now returned unto the Shepherd and Bishop of your souls," 1 Pet. 2:25; "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son," Col. 1:12-13.

On the other hand, if repentance implies separation from the dominion of sin and its power, it certainly calls for a life of holiness and righteousness, of godliness and the fear of God, in a word, a sanctified life consecrated to the service of the Lord. A sancti-

fied life, a life consecrated to the service of God on earth! Who can fully and adequately describe it! It comprises the largest field of action, it enters into every sphere of man's moral and spiritual activities. It is service in which every power of man, both physical, mental and spiritual, is employed. Do you ask for scriptural passages in support of this? Here are a few from the numerous words of Holy Writ which tells us the truth concerning the sanctification of life or the fruits of repentance. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," Eph. 2:10; "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God!" Col. 1:10; "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," Rom. 12:1; "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," 1 Thess. 5:23; "I will run the way of thy commandments, when thou shalt enlarge my heart," Ps. 119:32.

Words like these define fruits of repentance or good works. Such fruits will follow as the proper utterance of a life of repentance and faith; and while they can do nothing for our salvation, they prove the genuineness of our repentance, and tend to the glory of God and our Savior. They are the answer of the redeemed to God's glorious work of redemption.

Work of the Holy Spirit

To bring forth fruits of repentance, however, is not within our power, not a work of our own. "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, nor come to Him," holds good also concerning the fruits of repentance. Christ says, "without me ye can do nothing." Neither repentance nor its fruits can be accomplished without the aid of the Holy Spirit.

Of this also David the penitent sinner was aware. Hence his plea: "Thy Spirit is good; lead me into the land of uprightness. Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble." David knew that not only effectual enlightenment, but repentance itself together with its fruits was the work of God's Spirit, whom he calls good, not only because He is essentially so, but because all His work on the heart of man is good, and is able to make him good, obedient, serviceable, well-pleasing unto God. He knew, if anything effectual is ever done for his salvation, and if he is to bring forth fruits of repentance to prove its genuineness and to show his gratitude for God's redeeming mercies, all must come from the author of all spiritual enlightenment and life, of repentance and faith, of sanctification

and the fear of God — the Holy Spirit. And therefore the Psalmist prays, "Quicken me, O Lord," that is make me alive, and keep me alive. Quicken the spiritual gifts Thou hast bestowed upon me that they may be active; quicken my spirit that I may do Thy will, lead a holy life, for thy name's sake, that Thou, O God, mayest be glorified.

It is just such prayer we need for bringing forth fruits of repentance. If we are to do the will of God which is sanctification and renewal of life, it is by the aid of the Holy Spirit. We are His workmanship, being created by Him in Christ Jesus unto good works. When the Holy Ghost by means of the Gospel converts man, He also sanctifies him. The moment faith is kindled, new powers are given to the heart, powers with which the redeemed sinner serves God "in everlasting righteousness, innocence, and blessedness." All things within man become new. He is "a new creature." New thoughts, new desires, new hopes are kindled in his heart. The whole attitude to God is changed. The Spirit has given the will a new direction, making it to conform with the divine will in all things, bringing forth fruits which are pleasing unto God. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

At the same time, the life of a penitent sinner under the guidance of the Holy Spirit becomes a mighty battle against sin and the kingdom of darkness. David closes his penitential Psalm with this petition: "Of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant." It is not a matter of private feeling, but because he is engaged in the service of the Lord living a life of holiness and godliness David cries for deliverance from his enemies who threaten to overwhelm his spirit within him. "Cut off mine enemies," he begs of God, that I may no longer be in fear of them. Destroy all of them, whoever they be, who afflict my soul, render them powerless so that I be safe from their deadly attacks.

We know what mighty powers of darkness threaten our Christian life. "We wrestle not against flesh and blood," says Paul, "but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." To wrestle against these enemies of our souls we need the constant aid and guidance of the Holy Spirit who saves and protects us by His powerful Word. It is He who enables us to fight the battle of faith, to overcome sin, the world, flesh and the devil.

"Mighty Spirit of reliance,
Sure Defence in all our need!
When the Foe bids us defiance,
Bid Thy work in us God speed!
Grant us weapons for the strife,
And with victory crown our life.

Guard, O God, our faith forever;
Let not Satan, death or shame
Ever part us from our Savior;
Lord, our refuge is Thy name
Though our flesh would fain say Nay,
By Thy Word to us still Yea."

J. J.

COMMENTS

"Ministerial Brotherly Relations" Basing his remarks on a conference paper read recently, President K. Hoessel of the American Lutheran Church in the Lutheran Standard discusses the subject of "ministerial brotherly relations." What he has to say to the people of his church body will be read with interest and profit also by the pastors and congregations of our Synod. It seems that at the conference in question numerous sad experiences were recounted of pastors who suffered greatly through the inconsiderateness of brethren in the ministry.

The Complaint

"The complaint most frequently heard was that pastors keep up correspondence and visits with former congregations. This affords them an opportunity to advise and counsel individual members. At the meeting of the congregations these things crop out. One pastor related that he could tell that his predecessor had been visiting in the congregation by the motions made and questions asked by some of the members.

"Some pastors feel themselves highly honored and even flattered when members of a former congregation keep them informed and ask their advice. They even brag about it. When they hear that the successor is employing different methods in church work which prove successful they cannot conceal a feeling of jealousy and secretly agitate against the pastor."

The question, "What is wrong in keeping up correspondence?" the writer counters with these queries: "What is back of your desire to keep it up?" "What do you want the information for?" "Isn't your present charge large enough and important enough to demand all your attention, effort and planning?" If the pastor who is so deeply concerned about his former charge would scrutinize his interest in the light of the Word of God, he would, we are sure, in most instances prayerfully put that interest out of his heart and refrain from writing letters to former members. Schaller's "Pastorale" is quoted:

"After a pastor has left a charge, let him guard against any interference with the affairs of his former congregation, cf. 1 Peter 4: 15; Sirach 3: 24. Even friendly correspondence with former parishioners may easily give rise to harmful gossip, even when it is the pastor's wife who does the corresponding."

Friendly Visits in a Former Parish

Schaller's "Pastorale" says: "Friendly visits should be avoided, at least during the first years after the change of pastorate." The writer goes farther: "Avoid them permanently. If your former congrega-

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tion was such a wonderful charge that you feel you must keep up contacts, why in the name of common sense did you leave?" His advice is: "If the congregation invites you, you have a perfect right to accept, but if at all possible you should stay with the pastor and accept invitations into private homes only with the knowledge of the local pastor and with the understanding that he also be invited. If you follow this rule, you will not be receiving invitations very long."

"The average pastor has an abundance of worries and burdens without outsiders causing him grief and sorrow and working a hardship on him. 1 Cor. 13 applies here."

And now the writer addresses himself to the congregations and the individual church members on

Cooperating with the New Pastor

His counsel is, in substance: Hold your former pastor in grateful remembrance and speak well of him. But do not constantly even in the presence of the new minister laud him and tell how he did this or that and by such comparison discredit and discourage the new pastor, or try to force him to adapt himself to the ways of his predecessor. "The thing to do is to forget the past, to get back of your pastor, encourage him, fill him with enthusiasm, brighten his path as much as possible and cooperate with him to the full extent of your ability."

We cannot refrain from re-printing in this connection an article by Rev. E. Kuhlmann from the Standard of June 11, 1927.

"I am looking at an old pair of shoes. They stand just a few feet ahead of my typewriter. They look up at me rather impudently as if to say, 'Write something about us if you can.' I accept the challenge.

"An old pair of shoes — they are mine. I have worn them tramping the streets and the hills, and they have acquired a bit of my own personality. There is a distinctive inward sag to the uppers, with a slight abrasion of the

leather at the ankles, and a characteristic spot of special wear at toe and heel that is all my own. They are my shoes with my impress upon them. By close association with me and the ways I have gone, they have acquired much of my individuality. When I slip them on, they snuggle closely about my feet, feeling that here is where they belong. They would not do that for you, yours would not do it for me. Shoes are personal things, and it is folly, therefore, to try to make one man's shoes fit another man's feet. It is one of the tragedies of life, that in many fields men have been trying to do that.

"A pastor is in charge of a given congregation for a number of years. He organizes the work according to his standards, and his people slip unconsciously into his ways and his mode of thought, and grow to feel quite comfortable in them. Then scenes change. A new pastor arrives. He employs other methods and possibly lays the chief stress of his ministry upon other things. Some members sensibly adjust themselves to the new, others find fault. These continue to bring out his predecessor's shoes from the closet of the past, and expect the new man to step into them. He cannot do it and be master of his own soul. He has his own individuality, he is different from the other, and it is unfair to expect him to follow in the other's ways. The other's shoes do not fit his feet, it pains him to wear them. Therefore, stop saying to your new pastor, "Rev. Herebefore did it in this way," and "Rev. Usedtobe handled this problem after this fashion." It is not fair. Allow your pastor to wear his own shoes, let him be himself. The other's shoes may even be better than his own, but they are not his own and do not fit him. It is folly to expect it. Your shoes and my feet are separate and distinct things.

"Nor would we question the motives of those who are ever ready to bring out the old shoes of days gone by. They mean well, they wish to be helpful, and their expressions should be given courteous and respectful attention, but following the suggestions they advance is another matter. Each man must solve his own problems in his own way. Allow your pastor to do that, and do not seek to put another's shoes on his feet. Encourage him to wear his own as he takes steps forward for the welfare of your church, and even though his steps take you to paths you have not walked before, take him by the hand and try to walk with him. Cooperation is always better than criticism."

J. B.

* * * * *

"The Crime-wave" and Its Cure At a recent meeting of the annual conference on delinquent youth, sponsored by the Big Brothers Association of Illinois, it was claimed by many speakers that "a real permanent offensive against crime would be the utilization of all resources to guide girls and boys along paths of good citizenship and habits instead of letting them drift into questionable byways."

The activities of the Big Brother movement are directed by several educators and sociologists, having as its aim the guidance of juvenile delinquents along moral, recreational, and educational lines. Worthy, and no doubt necessary, as this movement is for the reclaiming of errant youth, yet it labors under a double handicap. In the first place it comes too late. The twig must be bent when still quite young and tender. The youthful criminals with which this movement

concerns itself are in most cases years old in crime. As hardened criminals they are very early a finished product. In the second place, the Big Brother movement lacks, as far as can be seen from here, the very means of reclamation — the gospel of Jesus.

The terrifying growth in criminal tendencies among our very young men and women is due to nothing else than a Christless upbringing. No education that ignores the Christ as the one and only Savior from sin can save our young. Good citizenship is an inevitable by-product of a true Christian training of the youth of the land.

Z.

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The Religious Congress at Chicago was opened by the Hindu monarch, the Maharaja Gaekwar of Baroda, India, as the Chicago Tribune reports. In his address, which opened the world fellowship of faiths convention at the Morrison hotel the Maharaja asked that religion be "debunked and decoded." Some of his striking statements were:

"Man must work for mankind in the world, and not out of it. He must take his place gladly and frankly at the festival of life."

"To do a man's work is to find God."

"God is at work. He is a democratic King, and asks for help."

If that is "debunking and decoding" religion we do not know what the term "debunk" means. The buncombe still seems to be there. It may seem strange that all these faultfinders with the religions of the world and the unifiers of all faiths never have anything new to offer. Moreover they generally begin at the wrong end. To arrive at the so much advertised "Fatherhood of God and Brotherhood of man" one must first supply the necessary knowledge of God and the moral driving force of brotherly love. But what do these "debunkers" do? They calmly and blandly assume that man is born with an innate knowledge of good and evil, also with a natural power to choose rightly between them, and furthermore with an inborn love of his fellow-man. And that is their prime mistake. So when they also conclude that all that man needs to come to God is to use that inborn goodness and strength according to any old moral code laid down by them, the resultant "new religion" is a pitiful and wretched makeshift — an unworkable thing. To ignore sin in man and its power over him, to turn away from Him who through His suffering and death took away the sins of the world, is to set up a botched religion that cannot save the world, but can serve only to drag it deeper into the mire. We exclaim with Jacob: "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united. Gen. 49:6.

Z.

The Church's Labor Sunday Message, 1933 The Church's Labor Sunday Message, 1933, as issued by the Executive Committee of the Federal Council of the Churches of Christ in America, is published in a few of our exchanges. We have lifted this notice from the columns of the Living Church published in Milwaukee.

For the purpose of "lifting high the ideals and principles of their faith upon which a better world must now be built," the following declarations are made.

"The Churches Should Strive for

"Practical application of the Christian principle of social well-being to the acquisition and use of wealth; subordination of speculation and the profit motive to the creative and the co-operative spirit.

"Social planning and control of the credit and monetary systems and the economic processes for the common good.

"Economic justice for the farmer in legislation, financing, transportation, and the price of farm products as compared with the cost of machinery and other commodities which he must buy.

"Justice, opportunity, and equal rights for all; mutual good-will and cooperation among racial, economic, and religious groups.

"Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a cooperative world order."

And so on. We have quoted only a few of the "strivings" of the church to make this a better world. With the exception of the clause about the repudiation of war, the whole thing reads a great deal like the N. R. A. We can agree with the statement: "It is the Church's business to teach, to inspire, to provide the moral and spiritual dynamic for basic change," if by that "basic change" be meant a change of heart through honest conversion to the faith in Christ Jesus, and Him crucified. We cannot believe that it is the Church's business to meddle with distribution of wealth, farm prices, and the waging of war. That's the business of the state. Our business is to preach the Gospel, that, and that only. May we be busy about it.

Z.

When our Lord invites us to come to him for rest he adds, "Take my yoke upon you." If his yoke were ever so grievous, we could not reasonably hesitate to bear it, since the burden of sin and misery, that he has removed from us, is infinitely heavier than any other can be. But "his yoke is easy and his burden is light," and the bearing of it will conduce no less to our present than to our everlasting felicity.

LORD, ABIDE WITH US!

Abide, O dearest Jesus,
Among us with Thy grace,
That Satan may not harm us,
Nor we to sin give place.

Abide, O dear Redeemer,
Among us with Thy Word,
And thus now and hereafter
True peace and joy afford.

Abide with heavenly brightness
Among us, precious Light;
Thy truth direct, and keep up
From error's gloomy night.

Abide with richest blessings
Among us, bounteous Lord;
Let us in grace and wisdom
Grow daily through Thy Word.

Abide with Thy protection
Among us, Lord our strength,
Lest world and Satan fell us,
And overcome at length.

Abide, O faithful Savior,
Among us with Thy love;
Grant steadfastness, and help us
To reach our home above.

How we need to pray this prayer to-day! For ourselves, for the Church! We of Joint Synod have but recently convened for the purpose of considering, discussing, and acting upon the various activities of our common cause. Many words were uttered, many plans proposed, many resolutions adopted. And now that we have returned to our respective places, what shall we do? Rely upon our human efforts and systems? How frail, flimsy, and futile, without Him who is the Head of the Church, even Christ! We profess to be servants of Christ, workers in His Kingdom, laboring to wrest more souls from the devil's grip and restore them to the Captain of their salvation. As warriors of the cross we know full well the consolation and power of the battle-cry: "Watch and pray," without which all human endeavors and labors are in vain. We have long realized the truth of the confession: "With might of ours can naught be done." If our labors are to bear fruit, they must be sustained by our prayers. We must storm the gates of heaven with united supplications, that hell's forces be driven from our gates. We must enter the school of earnest, fervent prayer, wrestle with God as Jacob did, and say: "I will not let Thee go except Thou bless me!" This prayer, then, we raise to Him who "is able to do exceeding abundantly above all that we ask or think":

Lord, Abide With Us!

We are fellow Christians, bound together by ties of blood, the blood of the Savior, shed for our redemption. We are soldiers of the cross, fighting the forces of darkness; the gates of hell and death frown upon

us; we can dispense with everything but prayer. Moses was powerless until the helping hands of Aaron and Hur sustained his failing arms. So are we powerless without the sustaining hands of prayer. It is deplorable when the flow of contributions ebb; but it is appalling when the arms of prayer hang inert at the side. All our gifts are stones instead of bread, if they are untouched by the dew of prayer. And so we pray first: "Abide, O dearest Jesus, among us with Thy grace."

Dear Christian friends, it is grace, pure, undeserved grace, that we are privileged to serve our Lord. And he who has experienced the grace of God in his own heart and life can and will endeavor to make known that grace to others. He knows that it is grace that transforms a sinner into a saint; that transforms the valley of dry bones into a beautiful garden of life; that changes darkness into day, a tomb into a temple, a man dead in trespasses and sins into a man of living faith, a withered stem into a fruitful tree, planted by the rivers of water.

St. Paul was the greatest of the apostles, yet Paul confessed: "By the grace of God I am what I am." Paul had untold success in his endeavors, yet Paul confessed: "I labored more abundantly than they all, yet not I, but the grace of God which was in me." There was an enormous number of souls in Paul's mission fields, saved by his preaching, yet he wrote to them: "By grace are ye saved through faith." In his letter to these various mission congregations he always greeted them with the salutation: "Grace be unto you." And speaking of the work of the Kingdom in general, Paul ascribed its success to the gracious God alone, saying: "So then neither is he that planteth anything, neither he that watereth; but God giveth the increase."

O it is of God's grace alone that we are privileged to work in His Kingdom; it is His grace that crowns our efforts with success; it is His grace that must conquer more lands and win more souls for the fold of heaven! Civilization will never save a soul from hell; it must be saved by grace, the grace of our Lord Jesus Christ. For that reason we bow down before Him, to-day, and humbly cry: "Abide, O dearest Jesus, among us with Thy grace!"

To which we add: "Abide, O dear Redeemer, among us with Thy Word!" God's Word is the channel through which His thoughts of peace flow into the soul. With its height and depth, its length and breadth; with the thunderclaps of the Law and the gentle rains of the Gospel, it is the tie which unites those that learn with those that teach. It bears the name of Jesus at its head, causes war and peace, builds up and tears down, and becomes a savor of life and a savor of death.

Many of us, who possess this Word in such abundance, have grown tired of it, and complain with Israel:

"Our soul loatheth this light bread." O pray for the servants of the Word that God preserve them from the temptation of ever preaching or teaching anything else than this soul-saving Word! You know full well that it is the sin of many professed ministers of the Gospel that they have dragged all manner of worldly wisdom and social issues into the pulpit, and crowded the Gospel out. What a damnable crime! What a crying sin to starve and destroy immortal souls by feeding them with husks and ashes instead of the Bread of Life! From this preserve and deliver us, dear Father in heaven!

Our pastors, missionaries, and teachers faithfully and diligently use God's Word in their labors. This is the only balm that can heal the putrefying wounds of sin, the only power that can remove the mountain of transgression, iniquity, and sin, which shuts off access to God. This Word judges the Pharisee and opens heaven to the Publican. But there are still many vast stretches untouched by the Word. Become bearers of the Word, all of you; and if you cannot carry it yourself, pray earnestly that the Lord of the harvest send laborers into His harvest with the Word of salvation and peace. You have the Word; if you do not pass it along to others, it will finally be taken from you. Therefore, make haste to give the Word to them that have it not: if you cannot bring it to them, send it to them, and speed it on with the prayer: "Abide, O dear Redeemer, among us with Thy Word!"

Our prayer continues: "Abide with heavenly brightness among us, precious Light!" Darkness enshrouds everything until the Lord of light illumines the night. The apostles were in urgent need of light whenever the malice of men impeded their work with dark deeds. But out of the wounds and wonders of their Master a glorious light shone into their hearts; a light so brilliant, that others saw it and inquired after its source.

The world also has lights, but they are will-o'-the-wisps. The prince of darkness has kindled numberless lights for natural man, for he knows the time is short. Light and darkness are engaged in a bitter conflict. What an abysmal darkness in many human hearts! They have not even the faintest conception of the true God. It is a long, painful way over which our pastors and missionaries must lead these benighted souls, from the first verse in Genesis to the last verse in Revelation. How many tearful hours of wearisome labor must be applied, from the time that natural man grasps the truth: "In the beginning God created heaven and earth," until he fervently exclaims with all the saints: "Even so, come, Lord Jesus!" and closes his life as God closes the Bible. How hard it is to explain to these benighted souls that there is a twofold light; one, the destroying light of judgment, the other, the gentle light of redeeming

love. Therefore, let us pray without ceasing: Abide with heavenly brightness among us, precious Light!"

And: Abide with richest blessings among us, bounteous Lord!" Where there is light, there mighty wonders have occurred by the bounteous hand of God. True, the advance is slow; there are many obstacles; with crying, tears, and prayer, one position after another must be won. But with the hand of the Lord to bless our efforts, we shall finally be granted to achieve that time of promise, when there shall be one fold and one Shepherd. Under God's blessing, our efforts have gotten many laborers, churches, and schools. Singly and in hosts the sinners come to Calvary. It is true, many conversions are only hypocrisy. Then, too, there are many dangers for the truly converted, not only from foreign foes, but from false friends. Many go back and walk no more with Christ, to His bitter sorrow, and to their eternal loss.

The blessing of God is manifested particularly by the influence of the Word on the individual. Only then can a minister of Christ work among the unsaved, when they are made to feel the truth of the words: I seek not yours, but you. Else the blessing becomes a curse. We know how many professed Christians went into heathen lands with the New Testament in one hand and the rum bottle in the other; how they nearly destroyed whole tribes with diseases brought from so-called Christian people, and corrupted them under the cover of religion. What an appalling sight, when the debauched and damned souls of heathen people rise up in grim accusation against those who came to bring them religion and civilization. Let the work of the Church be done in accordance with God's command, and with every true Christian breathing the fervent prayer: "Abide with richest blessings among us, bounteous Lord!"

We pray in our next petition: "Abide with Thy protection among us, Lord our strength!" What a needful prayer in our time of infidelity and indifference. Especially from the lips of God's messengers does this prayer ascend to His throne. They face a mighty task and many obstacles in these grave times. There is much to discourage them, much to fill them with fear and trembling. The situation must look hopeless to many timid hearts. They see nothing but shadows. They fail to see beyond the shadows; they fail to see the Light that is on the other side of the shadows. And so they are fainthearted, and cry: "It can't be done!" Perhaps they are also fearful for their own persons, their daily bread, their personal comfort. And in order to insure their own support, they lie down on the job and neglect the support of the common cause and work. They are losing sight of Him who has promised: "I will never leave thee nor forsake thee!" They forget that it is our chief concern to serve others and save others, regardless of

personal discomfort and losses. Be assured, the more we do for Christ's Church, the more He will do for us. For He is ever over us with his Provision and protection. The mighty Lord stands behind His servants, the eternal Highpriest behind His sinful, mortal priests. And He stands behind our work. They who oppose the work of the Church fight against Christ. They, too, must hear the thunderous voice from heaven: "Saul, Saul, why persecutest thou Me?" But they who oppose Him do so in vain. Jesus stands as an immutable Rock in the turbulent sea of enmity and opposition; He gathers His own around His banner in spite of malice and persecution. Who runs against this Rock will be dashed in pieces; he on whom it falls will be crushed. Wiseacres may shake their heads about missions and institutions of the Church; they may talk of wasted efforts, time, and money — but "He holds the field forever!" His presence brings assurance and peace. His heavenly hosts are encamped around us who fear Him. Then let us go forth with courage and fearlessly carry the Word of the cross to the ends of the earth. Looking up to Him, trusting in Him, we can pray: "Abide with Thy protection among us, Lord our strength!"

And now, in conclusion, the last of our petitions: "Abide, O faithful Savior, among us with Thy love, grant steadfastness, and help us to reach our home above!" Our whole prayer is summed up in this final supplication. This is what the Lord seeks in us above all else — faithfulness. From a true and faithful Lord we learn fidelity and faithfulness.

How is it with us now? We may still be stirred and enthused by having assembled together for mutual strengthening and inspiration. Will it last? The heart of man is feeble and fickle; we can pray for nothing more frequently than for faithfulness. Out on a shell torn battlefield lies a soldier with a deadly bullet in his breast, the pallor of death on his face. The field surgeon offers him the canteen. A long, deep draught; the color of life begins to return to his pallid face. The first and only word he speaks is this: "There lies another." That's faithfulness! Out there in the valley of sin and death lies not one, but a numberless host. Let them drink deep of the cup of salvation which has quickened your own soul. There goes the Good Shepherd; the ninety and nine are left in the wilderness while He goes in search of the one that has strayed and fallen. There lies the traveler on the Jericho road, beaten and robbed, wounded and dying, but attended by the Good Samaritan. "Go, and do thou likewise!" If you cannot go yourself, cry, pray, earnestly, fervently, for the aid of a faithful Lord, humbly imploring: "Abide, O faithful Savior, among us with Thy love, grant steadfastness, and help us to reach our home above!"

Thus let us go forth into His vineyard — to work. Let us look up to Him with believing, trusting hearts,

and earnestly pray: "Awake, O north wind, and come, thou south; blow upon our garden, that the spices thereof may flow out!" And then — the far end of all — "Let my Beloved come into His garden and eat His pleasant fruits!"
Karl F. Krauss.

LUTHER AND LIBERTY

Rev. William Dallmann, D. D., Milwaukee, Wis.

Four hundred years great men of all civilized nations and all religions have testified to the great importance of Luther; even Professor Peter Guilday of the Catholic University at Washington wrote, "Every Catholic should acquaint himself with the life-story of the man."

* * * * *

In Romans 1:16, 17 Luther found "the righteousness of God" is not the righteousness God demands of the sinner, but the righteousness God gives to the sinner; he found Justification by Faith.

Columbus discovered a new world, Copernicus discovered a new heaven, Luther discovered a new God, a God gracious for the sake of the work of Christ. This dynamite of God unto salvation gave Luther freedom of conscience, religious liberty. In a thousand years Luther was the first man to understand Paul. That knowledge of the possessive case stamps him an intellectual giant, the greatest exegete of the age.

* * * * *

Pope Leo X through Tetzel sold indulgence. The Catholic professor Dr. Ludwig Freiherr von Pastor in his great History of the Popes, endorsed by Leo XIII, says the indulgence was "degraded into a merely financial transaction. The need of money instead of the good of souls became only too often the end of the indulgence." . . . Neither religious nor secular clergy shrank from the direct sale of spiritual gifts, and gave absolution for money to those who did not even profess to have contrition.

Eck reported that "promissory letters" were given as the actual reward of crime . . . Cardinal Canisio was of opinion that the facilities for absolution encouraged sinners and were inducement to sin. . . . There is no doubt that Tetzel's doctrine was virtually that of the drastic proverb: "As soon as money in the coffer rings, the souls from purgatory's fire springs": — Vol. VII, pp. 338-349.

For the usual Friday debate Luther in the usual way on October 31, 1517, posted his world historic Ninety-Five Theses against the world's greatest racket.

One word led to another, and on June 10, 1520, Pope Leo X, hunting wild hogs, threatened to excommunicate the "wild boar" destroying God's vineyard; unless he recanted within sixty days, the "wild animal" was damned to hell. And he called on his right

bower, the youngling Kaiser Karl V to burn the heretic.

Luther burned the pope's bull and also, mark you, the decretals and the canon law of the Church. That was Luther's *auto da fe* — act of faith.

Luther at Worms declared popes and councils had erred. "My conscience is bound in God's Word. I will not and cannot recant." He defied Kaiser and Reich. Kaiser and Reich banned the "devil in monk's cowl," who taught riot, robbery, war, infidelity, and a lawless, bestial life!!!

* * * * *

What did Luther do when he burned the pope's bull and the canon law, and when he said councils had erred, and defied Kaiser and Reich?

The councils had been the supreme court for a thousand years, and Luther put his conscience and private interpretation above the supreme court. He did what Peter did when he defied the rulers of Jerusalem in the ringing historic declaration, "We must obey God rather than man." It was no longer, "Thus saith the pope"; now it was, "Thus saith the Lord." And I myself personally with my own eyes and understanding find that the Lord saith thus. That was the great scandal of the day to the pope, to the kaiser, to Henry VIII, and all the rest, that one lone monklet should have the ridiculous effrontery to place his private judgment above the judgment of the ages. It had been "Athanasius against the world!" It was now, "Luther against the world!" Athanasius won, Luther won.

Luther secured liberty of conscience, and the Catholic Lord Acton of Cambridge and Gladstone's cabinet wrote: "Liberty of conscience once secured, secures all the rest." Again —

"I have always had a liking for Luther. He supplied the force and energy to the Reformation, and the great idea of Justification."

Again — "Luther broke the chain of authority and tradition at the strongest link. . . . It was an awakening of new life; the world revolved in a different orbit, determined by influences unknown before."

W. S. Lilly of Cambridge, President of the Catholic Union of Great Britain, says, "Luther delivered," Lessing says, "from the yoke of tradition." . . . We may, with Goethe, confess a debt to Luther in respect to that freedom from the fetters of spiritual (mental?) narrowness — "von den Fesseln geistiger Borniertheit" — characteristic of this new age, which is of all liberties the most precious, which is the true foundation of the real safeguard of all."

Damned by priest and banned by prince, Luther conquered priest and prince, secured religious liberty and political liberty, and separated Church and State, as Leo XIII bitterly complains in his "Immortale Dei."

The light from the Star of Bethlehem traveled fifteen hundred years and through Paul enlightened Luther and through him set in motion the Centuries of Progress of the whole modern world. That enabled us to have the light of Arcturus travel forty years and through a telescope light up and start the Century of Progress at Chicago in 1933.

Luther explained Justification by Faith in his commentary on Galatians, and John Bunyan "must let fall before all men, I do prefer this book of Martin Luther upon the Galatians (except the Holy Bible), before all the books that ever I have seen, as most fit for a wounded conscience."

If that is not theology, pray what is theology? And so we "must let fall before all men" we hold Luther the world's greatest theologian next to St. Paul.

(To be continued)

BREAKING CAMP

Some Things a Vacation Cottage Teaches of Life

1. Life is like a summer cottage. It is a delightful place to stay for a time and then we must go home. We are but campers for a period and it is soon over. To get the most out of life we must not forget its temporary character, but make every day count, not only for the accomplishment of the present task, but in relation to what comes after.

This is what we try to do each summer on our vacation. We live out of doors all we can. We walk in the woods, swim in the lake, breathe in the fresh air, soak up the sunshine. Why? Just for the fun of the passing day? Well, we enjoy it, but we are thinking of what comes after vacation and want to make ourselves fit for the long year ahead. Then, too, we must put a real mental and spiritual quality into vacation days if we are to be ready for our tasks September 1. We would not need to do much thinking if that one month were the sum total of existence. But the real life comes after and vacation counts for more because we fill it with thoughts about God, inspired by the rocks that have been there on the shore of the lake for millenniums, the stately trees that are our daily companions and the friendly stars. Then there is the vacation reading with inspirations all its own to be drawn upon after vacation is over. Neither do we forget the inspiration of worshipping in the pew with another man in the pulpit.

The point is right here, that most of these things we are doing during vacation time because we know it is only temporary and soon we shall pass out of it into another life. Otherwise we would bring a van load of goods instead of what we can carry on the running board of our Chevrolet. Then we would take two weeks to settle. We would find the uneven floors, the dingy old wall paper and the dilapidated back

porch of the old farm house we occupy for a cottage unbearable and spend all our time trying to fix up the place. Then we would have no time to enjoy it nor to get ready for the after life. Some folks live that way, spending all their time and even their spiritual capacities getting ready for this world as if they expected to stay forever.

2. Time flies. All good things come to an end, and soon we are getting ready to go home. "We ain't got long to stay here." Groups at the store are talking of packing and routes home. We set our time and plan for it. Not so in life, for we know not the day. At the beginning of the vacation the time seemed long, plenty for all we wanted to do, the hikes, the fishing trips, the books. Now we look back and it seems so short. So in the longest life, boyhood seems but yesterday.

3. There is a kind of sadness at leaving, for we have made friends and the associations are interesting. Groups are leaving before us and others are waiting a little longer. A little fellow of seven said to his aunt who had been very kind in playing with the children, "Auntie, I don't want you to go." How many times in life we have felt that way about departing loved ones. We remember how Dr. Phelps said one Sunday at our vacation church, preaching on "Death." "It is not the thought of death — which is as natural as life — but the cruel thought of separation that makes the churchyard an accumulation of tragedies. Even those of us who are surest of immortality, whose religious faith is most serene, cannot escape the pain of separation." Yet the rest of us remain only a little longer. Soon all will be gone, every village empty. And it is only a question of time until all on the earth now will have passed on.

4. So now we are getting ready to go home. Letters, papers, clothing, must be sorted over, some to be taken, some to be left. Here is an old coat, a torn hat and dirty shoes. They do very nicely for knocking around here but they would be of no use at home. There are many things we shall leave behind when we journey home at last, for they will be of no use in heaven.

5. I spoke of sadness at parting, but there is also a real joy about going home. We sweep out the old house and lock up without crying, for we have a better home fitted for more permanent habitation. This one was alright for a little time, but it isn't fitted for permanent living. "We have here no continuing city, but we seek one to come," Heb. 13:14. We are sure of the home we are going to now that vacation is over, for we have seen it; but Jesus wants us to be just as sure of the other home and assures us, "If it were not so I would have told you."

As we were packing for the next day's journey home, my little nephew, aged seven, came in and announced, "My mamma is packing up, too." His parents are missionaries in South America, home on a

furlough for a year, and the father had already gone to Chicago to find a house. "Why is mamma packing?" we asked, "you aren't leaving yet for awhile." "Oh," said he, "Daddy has gone to Chicago to get a house for us, and mamma says we want to be ready when the message comes, because we are going to be where daddy is."

We know not when the message may come for us to "break camp" and go home, but we know there is One who has gone to prepare a place for us, and where He is we shall be also. — Rev. F. M. Field in The Expositor.

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.**

General Synodical Committee

The General Synodical Committee will meet in St. John's school in Milwaukee, Wis., October 24 to 26, 1933. Opening session Tuesday, 2:00 P. M.

Preliminary Meetings

1. The General Board of Missions, Republican Hotel, Milwaukee, Monday, October 23, until noon, Tuesday. The first session will begin on Monday, at 10:00 A. M.

2. The Representatives of our Educational Institutions, assembly room of Grace Church, Tuesday, 9:00 A. M.

3. Board of Student Support, "Studentenvaeter," office of Grace Church, Tuesday 9:00 A. M.

4. The Conference of Presidents, St. John's school, Tuesday, 9:00 A. M.

5. The Board of Trustees, St. John's school, Monday, 7:00 P. M.

Tentative Order of Business

Tuesday afternoon, Report on Educational Institutions.

Wednesday forenoon, Report on Missions.

Wednesday afternoon, Report of Board of Trustees and Finance Plans.

John Brenner, President.

Special Meeting of West Wisconsin District

The West Wisconsin District will meet in special session in order to review all its actions in the so-called Fort Atkinson and Watertown resolution cases, and to take under advisement the resolution of Joint Synod: "Resolved that it be the sentiment and understanding of this body that the West Wisconsin District of its own free will and accord reconsider the Watertown resolutions and the suspensions in the Fort Atkinson case."

This meeting will begin on Tuesday, October 17, at 10:00 A. M., in St. John's Lutheran Church at Baraboo, Wis. All pastors, professors, and teachers of the district should be in attendance. Congregations of the district should send a delegate, where possible, the same who attended the special meeting at Watertown in November, 1927, or the meeting at La Crosse in 1932. The district will also welcome synodical members from other districts who are interested or have misgivings in these cases.

Lodging will be provided for guests in homes of members of the congregation as far as possible, while meals will be served in the school. Everyone in attendance is to pay for his own lodging and meals.

Wm. Nommensen, President.
A. W. Paap, Secretary.

Associated Lutheran Charities Conference

The Thirty-second annual convention of the Associated Lutheran Charities Conference will take place at Indianapolis, Indiana, September 26 to 29. Convention Headquarters will be at Hotel Lincoln, where all sessions will be held.

All charitable organizations within the Synodical Conference are urgently requested to be represented. This includes all hospitals, child welfare agencies, old folks' homes, orphanages, social service organizations, city mission societies, ladies' auxiliaries engaged in charitable work, and all similarly engaged societies. Let us not permit the expense to keep us from going to this meeting. Member organizations not able to stand the hotel expense of its delegate are requested to get in touch with Rev. H. Scheperle, 3024

Michigan Street, Indianapolis, Indiana, concerning this matter.

Announcement cards will be sent out in the next few days and all members are requested to properly fill them out and send them to the following address: Mr. Paul Seehausen, 742 N. DeQuincy St., Indianapolis, Indiana. Rev. Geo. H. Kase, Sec'y.

Lake Superior Conference

The Lake Superior Conference will meet September 25, 7 P. M. to September 27, noon, at Sault Ste Marie, Mich., Rev. C. J. Henning, pastor.

Sermon: Theo. Thurow (M. Croll).

Confessional Sermon: Wm. Lutz (Paul C. Eggert).

Papers: Th. Thurow, H. Hopp, H. Kahrs, Wm. Lutz, Melvin Croll, Kurt R. Geyer.

N. B. The local pastor requests you to announce at an early date. Paul C. Eggert, Sec'y.

Crow River Valley Pastoral Conference

The Crow River Valley Pastoral Conference will meet October 10 to 11, 1933, at Loretto, Minn. (Pastor W. Haar). Sessions open at 10 A. M.

Papers: The Debts we owe to Gustavus Adolphus, E. H. Bruns; Essentials of a Lutheran Funeral Sermon, Ed. A. Hemepeck; Life Time of Nehemiah, Im. F. Lenz; What should a Pastor Read, M. Wehausen; The Merits of Modern Bible Translation, H. C. Nitz.

Sermon: Pastor Ed. A. Hemepeck, W. E. Nickels.

Confessional address: Pastor Im. F. Lenz, A. Leer- sen.

Please announce in time. K. J. Plocher, Sec'y.

Joint Pastoral Conference of Southwest Minnesota

The Mixed Conference of Southwest Minnesota will meet October 3 to 5 at Willow Creek, Minn., O. Cloeter, pastor.

Opening at 10 A. M.

Papers: Ein Lebensbild Abrahams, Rev. Fritzke; Lutherstunde, Rev. Heinemann; Die Handhabung der Kirchengzucht, Rev. R. Schierenbeck; Church Architecture, Rev. P. Mueller; The Modern Dance, Rev. E. Birkholz.

Services Wednesday evening.

Confessional address: R. Lehman — C. Mack.

Sermon: C. A. Bramscher — J. Buehlow.

Please make reservations with Rev. O. Cloeter, R. 1, Vernon Center, Minn. R. A. Haase, Sec'y.

St. Croix Pastoral Conference

The St. Croix Pastoral Conference meets at Hastings, Minn., Rev. A. Baer, pastor, September 26. The first session at 9 A. M. Service with Holy Communion Tuesday evening.

Papers: The Office of the Keys, Rev. R. Ave Lallemand; Birth Control in the Light of Holy Scripture, Rev. A. E. Frey; The Desirability of Uniformity in the Lutheran Church Services, Rev. O. Klett; The Pastor's Workshop, With Emphasis on the Proper Method of Keeping Records, and Systemized Use of Time, Rev. A. Baer.

Sermon: Rev. J. W. F. Pieper (Rev. A. Saremba).
Confessional: Rev. E. Penk (Rev. M. Michaels).
H. E. Lietzau, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet on October 10 and 11, 1933, at Oakwood, Wis., Rev. M. F. Plass, pastor. The first session begins at 9 A. M. Communion service will be held on Tuesday evening.

Sermon: Rev. W. Essig, Matt. 18:1-14; Rev. O. Heidtke, Mark 12:38-44.

Confessional Address: Rev. E. Sponholz, Rev. J. Toepel.

New Essay: E. W. Hillmer, "An Examination of our Synod's Mission Methods."

Old Essays: Baganz, Diehl, Jedele, Lehmann, and Jaster.

Remarks: Oakwood Church is located south of Milwaukee on Superhighway 41. Please announce to the local pastor at an early date.

Edmund Sponholz, Sec'y.

Dodge-Washington Counties Pastoral Conference

The Dodge-Washington Counties Pastoral Conference will meet October 10 and 11, 1933, at Neosho, Wis., Rev. M. F. Stern. Morning sessions at 10:30 and 9:00.

Papers: Hebr. 11, Ad. v. Rohr; Lord's Prayer, G. Bradtke; Conclusion of the Ten Commandments, A. C. Lengling; 1 Tim. 3, Ph. Martin; Die Goettlichkeit des Berufs, R. Bergfeld; Exegesis of Prov. 11:26, H. C. Klingbiel.

Sermon: C. Lescow (A. C. Lengling).

Confessional Address: G. Redlin (G. Bradtke).

Remarks: Services Tuesday evening. Kindly announce.
Ph. Martin, Sec'y.

Winnebago Delegate and Pastoral Conference

The Winnebago Delegate and Pastoral Conference will convene at Markesan, Wis. (Geo. Kobs, resident pastor), September 26 and 27, 1933. The first session will be held Tuesday, 9 A. M.; the last session will be Wednesday, 5 P. M.

Pastor E. Benj. Schlueter will deliver the sermon, Pastor J. G. Poley substituting.

The Confessional address will be given by Pastor E. Behm, Pastor G. E. Bergemann substituting.

Papers: Psalm 22 by E. Reim; Moses as God's

representative and spokesman and Moses as mediator between God and His people, by J. Schulz; Exegesis of Titus 1:1ff by I. G. Uetzmann; Exegetical and dogmatical treatise on the words of Institution of the Lord's Supper from I Cor. 11:17-34.

Kindly register! F. C. Weyland, Sec'y.

Mississippi River Valley Conference

The Mississippi River Valley Conference meets at Arcadia, Wis., Rud. Mueller, pastor, on September 26 and 27.

Sermon: G. Fischer, P. Froehleke.

Confessional: Theo. Mueller, Wm. Limpert.

Essayists: E. H. Palechek, Exegesis on Heb. 3; J. Gamm, An Isagogical Treatise of St. John's Gospel; G. Fischer, The Second Article, Catechetical; A. Werr, Millennium according to Rev. 20.

A. Werr, Sec'y.

Mississippi Valley Delegate Conference

The Mississippi Valley Delegate Conference will meet September 26, at 10 A. M., at Arcadia, Wis., on the day preceding the Pastoral Conference. Reports of the delegates to Joint Synod will be heard. Kindly inform the local pastor how many delegates will come.

Rud. P. Korn, Sec'y.

West Missouri Delegate Conference

The West Missouri Delegate Conference will meet on Tuesday, September 19, 1933, at Watauga, S. Dak., Rev. H. J. Schaar. Opening Services at 9:45 A. M.

W. R. Krueger, Sec'y.

Southeastern Michigan Delegate Conference

The Southeastern Michigan Delegate Conference will meet at Detroit, Mich., H. Allwardt, pastor, on October 3 and 4, 1933. The first session begins Tuesday morning at 9 o'clock.

Sermon (English): C. Schmelzer (H. Heyn).

Confessional Address (English): O. Peters (K. F. Krauss).

Essays: J. Gauss, "Radio Services"; P. Schulz, "Why Prayer is not a Means of Grace."

Announcements should be in the hands of the local pastor not later than September 20.

K. F. Krauss, Chairman.

Northern Michigan Delegate and Pastoral Conference

The Northern Michigan Delegate and Pastoral Conference will convene at St. Louis, Mich., Rev. C. G. Leyrer, October 17 and 18. First session at 9:00 A. M.

Papers: 1. Report of delegates to Joint Synod; 2. The Chronological Sequence of the N. T. Books, W. Weissgerber; 23. Das Verhalten des Pastors beim Krankenbesuch, C. Binhammer; 4. Outline on Mate-

rial for Adult classes; 5. Exegesis: John 3, G. A. Schmelzer; 6. Work of the Holy Spirit, B. Westendorf; 7. Gottes Offenbarung im Gesetz, Evangelium und Schoepfung, A. Westendorf; Vom Segen der Truebsal, E. Wenk; 9. Was haelt unsere jungen Leute bei der Kirche, respektive bei der eigenen Gemeinde? O. Frey; 10. The name "Christ," A. Kehrberg.

Confessional Address: A. Sauer (E. Rupp). Texts: Isa: 44:22; Jer. 31:25; Jer. 14:7; Dan. 9:18; Ps. 25:18.

Sermon: F. Krauss (L. Meyer). Texts: Mark 9:43-50; Jer. 15:19-21; Matt. 16:13-20; Matt. 5:5.

Remarks: Pastors and delegates, please announce!
W. C. Voss, Sec'y.

Notice

All pastors of the Synodical Conference who have patients in the Northern Hospital for the Insane at Winnebago, or in any of the other public institutions in the Fox River valley and who desire to have me visit their patients are cordially requested to send me the names of these inmates. And if possible the reason for their commitment. This will make my approach easier. And again the pastors who wish information as to their patients should not hesitate to write me.

J. W. Krueger.

Address: 200 Franklin Avenue, Oshkosh, Wis.

Ordination

Authorized by President E. B. Schlueter of the North Wisconsin District, the undersigned ordained Harold Backer into the holy ministry and as teacher and assistant to the pastor in Emanuel Church of New London, Wis., on the 3rd of September, the 12th Sunday after Trinity. May the blessing of God rest upon his labors!

Address: Rev. Harold Becker, 714 Lawrence St., New London, Wis. W. E. Pankow.

Golden Wedding Anniversary

On August 5 Mr. and Mrs. Henry Battermann of Eldorado, Wis., were privileged to celebrate their golden wedding anniversary in an appropriate service in the church. The undersigned based his address on the words Ps. 136:1. — May the Lord continue to fulfill His promise to them: Even to your old age I am He; and even to hoar hairs will I carry you.

W. A. Wojahn.

Acknowledgement and Thanks

On the opening day of our new school year the Rev. Harold Grunwald came to the seminary, bringing his trailer loaded to capacity with vegetables and canned goods collected in his congregations at Louis Corners and Kiel.

On the same day Le Roy and Edwin Scherer, two boys from the local Calvary Church, delivered a bushel each of beets and beans, which they had raised expressly for the seminary.

Mr. A. R. Brueggemann gave us a load of melons. Many thanks to the kind givers.

Receipt of a Hazelton piano, donated to the Theological Seminary by Mrs. A. F. Bues of Milwaukee, is herewith gratefully acknowledged.

Joh. P. Meyer, Bursar.

Memorial Wreaths

In memory of Adam Lauber, who died on June 23, 1933, at Union Grove, Wis., a contribution in the amount of \$3.50 was made for Missions by the Ladies' Aid Society of Salem's Lutheran Church at Lowell, Wis. O. W. Koch.

In memory of Mrs. Anna J. Weinhold, born February 20, 1852, died August 17, 1933, the following daughters donated \$25.00 to the Church Extension Fund: Mrs. Geo. Kettenacker and Mrs. Fred Kettenacker of Rockford, Minn., and Mrs. Edw. Johnson of San Bernardino, Calif. H. C. Nitz.

In memory of Mrs. David Wiesner, Menomonie, Wis., who passed away August 20, 1933, at the age of 72 years, the Ladies' Aid donated \$5.00 for missions. J. Mittelstaedt.

In memory of Mr. Henry Bose, who died July 26, Mr. Rud. Neujahr and family donated fifty cents for Church Extension Fund. Wm. P. Holzhausen.

Change of Address

Rev. C. Strasen, 233 Blunk Ave., Plymouth, Mich.

MISSION FESTIVALS

Onalaska, Wis., St. Paul's Church, Walter A. Paustian, pastor. Speakers: E. G. Hertler, J. H. Paustian, Theo. Mahnke. Offering: \$94.00.

Sixth Sunday after Trinity

Town Beaver, Wis., St. Matthew's Church, W. G. Fuhlbrigge, pastor. Speakers: E. Kolander, H. L. Buesing. Offering: \$58.21.

Seventh Sunday after Trinity

White River, So. Dak., St. Paul's Church, Alwin Degner, pastor. Speaker: C. A. Burkhart. Offering: \$20.74.

Eighth Sunday after Trinity

Wilmot, Wis., Peace Church, S. A. Jedele, pastor. Speakers: Prof. E. A. Wendland, Art. J. A. Schulz, W. K. Pifer. Offering: \$180.55.

Batcheller, Mich., Emanuel Church, E. E. Rupp, pastor. Speaker: A. Hoenecke. Offering: \$53.00.

Coleman, Wis., Trinity Church, W. G. Fuhlbrigge, pastor. Speaker: Th. Hoffmann. Offering: \$84.84.

Ninth Sunday after Trinity

Dale, Wis., St. Paul's Church, W. F. Zink, pastor. Speakers: J. F. Zink, Imm. Boettcher. Offering: \$209.60.

Garrison, Nebr., Zion Church, A. Schumann, pastor. Speakers: H. Spaude, Wm. P. Holzhausen. Offering: \$78.73.

Tenth Sunday after Trinity

Wausau, Wis., Salem Church, Walter Nommensen, pastor. Speakers: G. Marquardt, E. Zaremba, H. Schaller. Offering: \$55.00.

Town Merrimac, St. John's; Caledonia, St. Paul's; Greenfield, Christ; Merrimac, Emanuel, G. Gerth, pastor. Union Service. Speakers: E. Redlin, L. Witte. Offering: \$89.00.

Eleventh Sunday after Trinity

Allenton, Wis., Zion's Church, G. R. Redlin, pastor. Speakers: Alfred Maaske, R. H. Kremer. Offering: \$108.00.

Lomira, Wis., St. Paul's Church, H. Wolter, pastor. Speakers: Prof. Erwin Scharf, C. Witschonke. Offering: \$93.54.

Town Theresa, Wis., St. Petri Church, H. Wolter, pastor. Speakers: C. Witschonke, Prof. Erwin Scharf. Offering: \$36.96.

Hortonville, Wis., Bethlehem Church, G. E. Boettcher, pastor. Speakers: F. Zarling, Walter Gieschen. Offering: \$146.66.

Eldorado, Wis., St. Peter's Church, W. A. Wojahn, pastor. Speakers: E. Pankow, C. J. Lawrenz. Offering: \$63.91.

Grant, Minn., St. Matthew's Church, Wm. Franzmann, pastor. Speakers: G. F. Zimmermann, H. C. Hemmeter. Offering: \$86.50.

Waterloo Township, Mich., St. Jacobi Church, R. Koch, pastor. Speakers: J. Nicolai, G. Luedtke. Offering: \$78.23.

Town Leeds, Columbus Co., Wis., Zion Church, H. Geiger, pastor. Speakers: H. Geiger, Adal. Dornfeld. Offering: \$76.02.

Tomah, Wis., St. Paul's Church, H. A. Pankow, pastor. Speakers: Prof. J. Meyer, Prof. G. Westerhaus. Offering: \$318.44.

Randolph, Wis., Friedens Church, H. R. Zimmermann, pastor. Speakers: Prof. E. E. Kowalke, H. C. Haase. Offering: \$116.61.

Northfield, Mich., St. John's Church, Alf. F. Maas, pastor. Speakers: Alf. F. Maas, Edgar Hoenecke, H. Allwardt. Offering: \$324.31.

Gresham, Nebr., St. Paul's Church, Wm. P. Holzhausen, pastor. Speakers: G. Tiefel, F. W. Bangert, W. Baumann. Offering: \$140.79.

Eales, So. Dak., Grace Church, Theo. Bauer, pastor. Speakers: Prof. K. Sievert, Prof. F. Traub. Offering: \$33.25.

Wonewoc, Wis., St. Paul's Church, M. Glaeser, pastor. Speakers: Prof. H. A. Fleischer, G. Meyr, G. Kobs. Offering: \$406.97.

Twelfth Sunday after Trinity

Brady, Mich., Christ Church, H. Engel, pastor. Speaker: E. E. Rupp. Offering: \$52.80.

Mishicot, Wis., St. Peter's Church, Ed. Zell, pastor. Speakers: Ph. Froehle, G. Struck. Offering: \$37.14.

Rockwood, Wis., Rockwood Lutheran Church, Ed. Zell, pastor. Speaker: Ph. Froehle. Offering: \$15.87.

Town Westfield, Wis., St. Paul's Church, Phil. Lehmann, pastor. Speaker: E. C. Berg. Offering: \$67.42.

Huilsburg, Wis., Trinity Church, T. C. Voges, pastor. Speakers: M. F. Stern, L. M. Voss. Offering: \$88.60.

Town Portland, Wis., C. W. Siegler, pastor. Speakers: Rich. Siegler, Theo. Mueller. Offering: \$29.30.

Fox Lake, Wis., A. Dasler, pastor. Speakers: H. Zimmermann, E. F. Quandt, H. Geiger. Offering: \$62.50.

Roscoe, So. Dak., St. Paul's Church, J. P. Scherf, pastor. Speakers: G. Schmeling, W. Sprengeler. Offering: \$137.00.

Lowell, Wis., Salem Church, O. W. Koch, pastor. Speakers: L. Bernthal, Gerhard Pieper, Prof. G. Chr. Barth. Offering: \$220.00.

Thirteenth Sunday after Trinity

Abrams, Wis., Friedens Church, Paul C. Eggert, pastor. Speakers: F. C. Uetzmann, J. C. Masch. Offering: \$40.26.

Winneconne, Wis., St. Paul's Church, O. T. Hoyer, pastor. Speakers: M. Buenger, C. Doehler. Offering: \$94.13.

Zion, Town Omro, Wis., Zion Church, O. T. Hoyer, pastor. Speakers: M. Buenger, C. Doehler. Offering: \$22.96.

Benton Harbor, Mich., St. Matthew's Church, H. C. Haase, pastor. Speakers: W. Bodamer, J. Toepel, Th. Laesch. Offering: \$500.00.

Neosho, Wis., St. Paul's Church, M. F. Stern, pastor. Speakers: A. Lengling, W. Paustian. Offering: \$85.00.

Peshigo, Wis., Zion Church, Kurt R. F. Geyer, pastor. Speakers: G. E. Boettcher, H. L. Buesing. Offering: \$109.27.

Hoskins, Nebr., Trinity Church, Im. P. Frey, pastor. Speakers: Scheips, Krohn, Klaus. Offering: \$233.46.

BOOK REVIEW

A Short Exposition of the Seventy Weeks Prophecy. By Philip Mauro. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Paper cover. 40 pages. Price: 25 cents.

The author's interest and ability in the study of the prophetic writings of Scripture is well known. In this pamphlet he is concerned with the exposition of Dan. 9:24, which treats of the seventy weeks. Mr. Mauro explains this passage as a prophecy of "The coming of the Christ and the work of redemption He was to accomplish." The weeks are interpreted as a "determined" (i. e., a precisely marked off) period of seventy **sevens** of years (490 years). These weeks are taken to be consecutive. Of these 69 weeks are looked upon as "inconsequential — merely a relatively blank stretch of 483 years that were to elapse, at the end of which the Messiah was to be made manifest to Israel; whereas the **Seventieth Week is everything** to the purpose of fulfilling the seven predictions of this verse."

Thus this Seventieth Week must mean, as we take it, the time of grace obtaining now, and not a millennium. As this prophecy has been explained in many different ways, all of them must remain in the realm of conjecture, especially when one tries to define and limit the time involved. This little booklet is offered as one solution, which may be read with interest, whether one agrees with it or not. Z.

MINNESOTA DISTRICT

August, 1933

Redwood Falls Conference

Rev. R. Heidmann, Arlington, General Administration \$16.00, Student Support \$15.00; total.....	\$ 31.00
Rev. R. Heidmann, Arlington, from Sunday School for Indian Mission.....	5.00
Rev. A. C. Krueger, Cedar Mills, City Mission from Ladies Aid	10.00
Rev. A. W. Blauert, Danube, General Missions.....	7.00
Rev. C. J. Schrader, Echo, Dakota-Montana Academy	13.50
Rev. Carl C. Kuske, Emmet, Theological Seminary	8.47
Rev. Carl C. Kuske, Flora, Theological Seminary....	5.01
Rev. Henry Albrecht, Omro, Dr. Martin Luther College	20.00
Rev. Edw. A. Birkholz, Redwood Falls, Home for Aged	122.15
Rev. G. Schuetze, Seaforth, Home Mission	20.55
Rev. G. Schuetze, Sheridan, Dr. Martin Luther College	11.30
Rev. G. Schuetze, Sheridan, Theological Seminary	8.35
Rev. E. G. Fritz, Wellington, General Institutions \$75.00, Indian Mission \$25.00, Negro Mission \$23.50, Home Mission \$50.00, Church Extension	

Operation, Memorial Wreath for Edward G. Fritz \$24.50; total	198.00
Rev. E. G. Fritz, Wellington, General Institutions \$25.00, Negro Mission \$1.00, Poland Mission \$14.00; total	40.00
Total	\$ 500.33

Mankato Conference

Rev. Benj. Borgschatz, Brgihton, General Support	9.50
Rev. A. Ackermann, Mankato, Lutheran Chlidren's Friend Society, Memorial Wreath for Mrs. Wilhelmine Schultz	2.00
Rev. Ernest C. Birkholz, St. James, General Mission \$12.09, Indian Mission \$15.00, Home Mission \$20.00, Negro Mission \$10.00, Student Support \$20.00; total	77.09
Rev. O. K. Netzke, Smith's Mill, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$40.00, Madison Student Mission \$7.50; total	67.50
Total	\$ 156.09

St. Croix Conference

Rev. Wm. Franzmann, Baytown, Missions.....	18.16
Rev. G. F. Zimmermann, Cady, Indian Mission \$7.47, Church Extension Fund, Memorial Wreath for Gust. Waltz \$23.50; total	30.97
A. F. G. General Support.....	15.00
S M. G. General Support.....	10.00
Rev. A. Langendorff, Nye, Wis., Home Mission.....	4.90
Rev. J. Plocher, St. Paul, Educational Institutions....	55.21
Rev. A. C. Haase, St. Paul, Educational Institutions \$35.00, Mission \$5.00, Home Mission \$35.00, General Support \$11.74; total.....	86.74
Rev. A. W. Saremba, Weston, Home Mission.....	141.00
Total	\$ 358.98

Red Wing Conference

Rev. Theo. Haar, Bear Valley, Synodic Administration \$10.00, Home for Aged \$5.00, Missions \$22.00, Student Support \$5.00, Church Extension Operation \$5.00; total	47.00
Rev. R. Jeske, Caledonia, General Mission \$194.00, General Support \$14.00; total.....	208.00
Rev. R. F. Schroeder, Dexter, Finance.....	9.47
Rev. R. F. Schroeder, Dexter, Finance.....	13.82
Rev. R. F. Schroeder, Dexter, Memorial Wreath for Mrs. August Sukow, Sr., from Ladies' Aid.....	3.00
Rev. F. W. Weindorf, Grace, Goodhue, General Missions	13.55
Rev. F. Weindorf, St. John's, Goodhue, General Missions	137.04
Rev. E. G. Hertler, Hokah, Synodic Administration	1.00
Rev. E. G. Hertler, La Crescent, Synodic Administration \$25.00, Educational Institutions \$25.00, Home for Aged \$13.28, Missions \$60.00, Student Support \$10.00, General Support \$10.00; total	143.28
Rev. Theo. Haar, Mazeppa, Synodic Administration \$5.00, Home for Aged \$5.00, Missions \$16.00, Student Support \$5.00, Church Extension Operation \$5.00; total	36.00
Rev. A. Eickmann, Nodine, Missions.....	54.00
Rev. A. Eickmann, Nodine, General Missions \$138.63, Negro Mission \$35.00; total.....	173.63
Rev. A. Eickmann, Nodine, General Administration \$10.00, General Institutions \$63.37, Student Support \$25.00; total	98.37
Rev. Geo. W. Scheitel, Potsdam, Dr. Martin Luther College \$12.00, General Missions from Wm. G. Meyer \$10.00; total.....	22.00
Rev. R. Jeske, Union, General Missions.....	48.46
Total	\$1,008.62

Crow River Conference

Rev. W. G. Voigt, Acoma, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. Martin Luther College \$18.77, Michigan Lutheran Seminary \$15.00; total	63.77
Rev. M. Schuetze, Ellsworth, General Institutions....	23.00
Rev. W. J. Schulze, Hutchinson, E. M. C. \$10.00,	

Negro Mission \$60.10, Poland Mission \$51.85; total	121.95
Rev. M. J. Wehausen, Johnson, Apache Indian Mission from Mrs. J. Minners \$5.00, Home Mission \$33.05; total	38.05
Rev. W. P. Haar, Loretto, General Administration \$40.00, General Institutions \$33.13; total.....	73.13
Rev. M. J. Wehausen, Malta, Home Mission.....	7.62
Rev. G. C. Haase, Monticello, Indian Mission \$5.00, Home Mission \$15.00, Negro Mission \$5.00; total	25.00
Rev. H. C. Nitz, Rockford, Indian Mission \$100.00, Home Mission \$90.15; total.....	190.15
Rev. H. C. Nitz, Rockford, Indian Mission.....	28.61
Total	\$ 571.28

New Ulm Conference

Rev. J. E. Bade, Balaton, Indian Mission.....	46.65
Rev. J. E. Bade, Balaton, General Administration....	17.85
Rev. J. C. Gehm, Darfur, Home Mission.....	10.50
Rev. J. C. A. Gehm, Darfur, General Institutions....	10.50
Rev. Paul W. Spaude, Lake Benton, Poland Mission	9.30
Rev. Paul W. Spaude, Lake Benton, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$10.00, General Support \$6.73; total	56.73
Rev. Paul W. Spaude, Lake Benton, Twin City Mission	6.00
Rev. Wm. C. Albrecht, Sleepy Eye, General Administration \$30.00, General Institutions \$50.00, Home Mission \$50.00; total.....	130.00
Rev. A. Martens, Tyler, Synodic Administration \$10.00, General Administration \$10.00, Home Mission \$10.00, Negro Mission \$7.80; total.....	37.80
Rev. Paul W. Spaude, Verdi, Negro Mission.....	9.90
Rev. Paul W. Spaude, Verdi, Theological Seminary \$15.00, Dr. Martin Luther College \$15.00, Michigan Lutheran Seminary \$8.70; total.....	38.70
Total	\$ 373.93
Edna Jahnke, Treasurer, Minnesota Distrist Walther League, Apache Indian Mission.....	37.44
Grand Total.....	\$3,006.67

H. R. KURTH, District Treasurer.

NEBRASKA DISTRICT

Rev. Alvin Degner, Paleck School, Synodic Administration	\$ 7.04
Rev. Alvin Degner, White River, Home for Aged....	20.74
Rev. Im. P. Frey, Hoskins, Finance.....	10.22
Rev. H. Hackbarth, Mission, Negroes.....	4.70
Rev. Wm. P. Holzhausen, Gresham, from N. N., for Church Extension Permanent \$100.00, Memorial Wreath for Church Extension Permanent, 50c; total	100.50
Rev. F. Miller, McNeely, General Administration....	1.25
Rev. A. Schumann, Garrison, General Mission.....	90.22
Rev. H. H. Spaude, Surprise, General Missions \$80.00, Indian \$21.81, Negro \$20.00; total.....	121.81
Rev. L. A. Tessmer, Carlock, Poland Mission.....	32.00
Rev. L. A. Tessmer, Burke, Poland Mission.....	1.09
Rev. J. Witt, Norfolk, General Institutions \$25.00, General Mission \$25.00; total.....	50.00
Total	\$ 439.57
Synodic Administration.....	\$ 7.04
General Administration.....	1.25
Finance	10.22
General Institutions.....	25.00
Home for Aged.....	20.74
Indian Mission	21.81
General Missions.....	195.22
Negro Mission.....	24.70
Poland Mission.....	33.09
Church Extension Permanent.....	100.50
Total	\$ 439.57
Rev. J. Witt, Norfolk, E. M. C.....	\$ 30.00

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

COLLECTION ENVELOPES

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

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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
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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.

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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
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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.