

The Northwestern Lutheran

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

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THE ONE HUNDRED AND FIFTH PSALM

Verses 1-11

An Historical Psalm

O give thanks unto the Lord; call upon his name; make known his deeds among the people.

Sing unto him, sing psalms unto him; talk ye of all his wondrous works.

Glory ye in his holy name; let the heart of them rejoice that seek the Lord.

Seek the Lord, and his strength; seek his face evermore.

Remember his marvellous works that he hath done; his wonders, and the judgment of his mouth;

O ye seed of Abraham his servant, ye children of Jacob his chosen.

He is the Lord our God; his judgments are in all the earth.

He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

Which covenant he made with Abraham, and his oath unto Isaac;

And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant;

Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

There are three or four historical Psalms, that is, Psalms which have for their theme the early history of Israel, or allusions to it. These are Psalms 78, 105, 106 and, if we accept it as such, Psalm 114. The one before us differs from the other three. The 78th Psalm recalls the history of the past, as conveying instruction and warning for the present; its object is to teach a lesson. The 106th Psalm relates the history of Israel as the history of its sin, and calls for repentance on the part of this people, while the 114th Psalm contains historical allusions to the exodus of Israel from Egypt. Our Psalm, on the other hand, relates the wonders which God has wrought on behalf of the Hebrew nation. The mighty acts of the Lord for His people from the first dawn of their national existence are recounted here as a fitting subject for thankfulness, and as a ground for future confidence and obedience.

Significance and Value of the Early History of Israel

History always is fraught with absorbing interest and productive of wholesome instruction. What is

history? Many answers have been given to this question. It is not for us to enlarge on them here. Generally speaking, history is defined a systematic record of past events in which man has taken part. It may be called a chronicle when it is simply a record of successive times, and it is called a narrative when it is only a story of events.

Yet history means more. Not only does it take account of the causes of events, their mutual relations and the consequences to which they led, but it traces the events and great movements in the world to the overruling providence of God. History shows God's hand behind all human events; it sees God's hand directing and governing all things which make for the history of the world. God has never withdrawn from the rulership of this world; the very sending of His Son into this world is the key to its history, the pierced hand of Jesus Christ guiding all its events, great and small, for the salvation of man and the glory of God.

If this is true of all history, even secular history, it is certainly true of the history of Israel, the chosen people of God. While in secular history we often see God's hand only in a dim light, in sacred history as that of Israel God's rulings stand forth in full light. And while other histories, the past history of nations, often presents difficulties as to their truthfulness, that of Israel is truthful beyond a doubt, not only because it has been written by inspiration, but because in it God is seen as the great Mover of all events of which His people are a part. The Jewish people were under the direct tuition of God, and so had a great part to play in disseminating His truth and in illustrating His divine purpose. No one can read the history of Israel without being profoundly impressed with its truthfulness as well as with its purpose under God's ruling and government.

It is therefore significant and of inestimable value that we give diligent study to the history of God's people as recorded by Moses and other holy writers, by the prophets and in Psalms. If we look for a superscription for this sacred history, it is the one written by Paul in the New Testament, "Whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope." Rom. 15:4. Luther, on one occasion remarks, "the stories in the holy Bible surpass the histories of all other people, for they are sacred and useful for the reason that God speaks and

acts through them." Again, "the sacred stories are of extraordinary significance, to increase and strengthen our faith."

It is in this spirit we approach the discussion of the One hundred and fifth Psalm which records

The Deeds of God in Israel

The first five verses of this Psalm are remarkably expressive of thanksgiving, of prayers, of exulting joy and praise, of exhortations to remember God's wondrous works, His tokens and the judgments of His mouth, to make known His deeds among the people, to seek the Lord, and to glory in His holy name forever.

What is the occasion for all this? It is the greatness of God's love, as manifested to His people in their history, that calls for such praise and thanksgiving and for the fullest acknowledgment on the part of Israel. The Psalmist would have Israel sound forth His praises among all nations. They are not to sit down in idle satisfaction with their own privileges, but to act as messengers of God through whom His wonderful deeds and blessings are to become the heritage of the world.

The history of Israel begins with Abraham, and it is here the sacred poet sets in with the record of God's deeds among His people. This at once becomes obvious from the fact that he addresses his words of exhortation to the descendants of Abraham. "Remember his marvelous works that he hath done; his wonders, and the judgments of his mouth, O ye seed of Abraham." The holy writer would have Israel particularly to understand that its history begins with Abraham, their great ancestor.

Abraham! What wonderful memories are recalled by the mention of that name! It must have been the height of honor and joy for Israel to be reminded of that illustrious name and to be recognized as his seed, his descendants. Who among mortal men ever meant so much for the people of God from its early dawn down to the present day as this man did? It is a significance without a parallel in history this man of God has, not only for Israel, but for all the children of God throughout the ages. Why? It is because of the covenant God has made with him, a covenant which bestows his blessings upon all generations. Says the Psalmist speaking of the wondrous deeds of the Lord God, vv. 8 and 9: "He hath remembered his covenant for ever, the word which he commanded to a thousand generations: which covenant he made with Abraham."

We know that covenant. It is recorded and described in the 15th and 17th chapter of Genesis. When Abraham was sojourning in Canaan as a stranger, God not only promised him the possession of Canaan as an inheritance for him and his posterity, but He made this covenant with him in his old age: "I am

the Almighty God: walk before me, and be thou perfect. — Behold, my covenant is with thee, and thou shalt be a father of many nations; I will make thee exceeding fruitful, and I will make many nations of thee, and kings shall come out of thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

This is the covenant the Psalmist speaks of. It is the covenant which was realized in the One seed promised to Abraham in whom all the nations of the earth shall be blessed (Gen. 12: 3) — Jesus Christ, the Son of God and the Savior of mankind. This covenant embraces not only all the wonderful things done by God to Abraham and in the history of His people, but all spiritual and temporal blessings bestowed upon the world, and it extends "to a thousand generations," as the holy writer infers. There were but forty-two generations from Abraham to Christ, Matt. 1: 17, and yet this covenant is to run "a thousand generations," that is, to the end of the world.

Well may Israel, the people of God, look to Abraham as their great ancestor, for the things promised to Abraham in this covenant were perpetuated to his son Isaac, and established unto Jacob, the immediate father of this people, as the Psalmist indicates, proceeding, "and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance."

And justly may we, the spiritual children of Abraham, look to him as the father of all believers in Christ. It is a fact established for all times that this most remarkable man in sacred history believed in the promises of God. There were difficulties to human judgment insuperable. His faith had been put on trial as no man's faith has ever been tried. But Abraham "staggered not at the promise of God through unbelief." He believed with all his heart that it would be so as God had said. This was Abraham's faith — "a strong faith," as Paul puts it, "giving glory to God." "And therefore it was imputed to him for righteousness. Now, as Paul proceeds, it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised Jesus from the dead." Rom. 4: 22-24. J. J.

COMMENTS

The Barmen Free Synod held in Germany in protest against the rule of the reichsbishop Mueller set up a declaration of evangelical principles, which we reprint as taken from the *Christian Century*.

1. Jesus Christ, as he is revealed to us in the holy Gospel, is the only Word of God, which we hear, which we have to trust and obey in life and death. The

heresy is refuted that the church can and must recognize, in addition to this one Word, other events and powers, figures, and truths as the revelation of God.

2. God, through Jesus Christ, claims our whole life. The heresy is refuted that there can be spheres of life in which we do not belong to him, but to other masters.

3. The Christian church is a community of brethren and belongs solely to Christ. The heresy is refuted that the church can do with its mission and its organization as it likes and surrender it to the vagaries of temporary prevailing philosophical and political convictions.

4. The offices of the church are not there to give one man dominion over another, but for the exercise of the administration entrusted to and required of the whole community. The heresy is refuted that the church can and should, apart from this ministration, give itself, or allow itself to be given, leaders endowed with ruling powers.

5. The Gospel tells us that the state has the divine task of looking after law and order in a world not yet delivered, a world in which the church also stands. The church recognizes in gratitude and reverence to God the benefits of this commandment. The heresy is refuted that the state, over and above its special task, should and can become the single and total regulator of human life and thus also fulfil the vocation of the church. The heresy is also refuted that the church, above and beyond its own special task, should assume state characteristics, state tasks, and state dignities and thereby itself become an organ of the state.

6. The mission of the church, in which its freedom is rooted, consists in the preaching to all people, in Christ's stead and therefore in the service of His Word, the message of the mercy of God. The heresy is refuted that the church can place the Word and works of the Lord at the service of any arbitrarily chosen wishes, aims and plans.

The clear distinction between church and state are here more indicated than sharply drawn. That the church has been founded by its Master to preach the Gospel unto salvation of all men, and knows no other king or ruler than Christ, that the state bears the sword from God to punish the unruly and reward the obedient citizens, that neither of these institutions must try to undertake the duties and privileges of the other, but that both are to be kept rigidly apart — these clear statements of our Lord are in the mind of these objectors at the synod of Barmen. The trouble of course is, that as long as the church draws its material support from the state and its tax levies, as is the case in Germany generally, the church is always in danger of intermeddling by the state. The idea of a complete and clean severance of church and state has not been popular, either in Germany or in the rest of

Europe. Here in America this idea, clearly stated by our forefathers, is always in danger of being wiped out, mainly by the aims and purposes of the Reformed and Romish sects to dominate the state through the church. Thus we are constantly in danger of losing our liberty of conscience, and must needs be on guard at all times to preserve it. Once lost, it will be hard to regain, and as turn about is fair play, the state here also may attempt to dictate the policies and services of the church. That this is no idle threat all of us must know who have lived through the upsetting times of the late war. Z.

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It's just the Same Temperamentally the Occidental is generally supposed to differ from the Oriental. Recent happenings in China seem to show, however, that at least emotionally the Chinaman is taken in just as easily as the American. The unbalanced enthusiast is abroad there as here and, at least temporarily, he is gaining victims. A report from over there relates the following:

A great awakening, evangelical for the most part, has swept through the Central and East China sections of our Church, bringing heart-searchings and confession of sin as never before witnessed in this pagan country, but also release and assurance of God's inestimable grace. The Assembly took exception to the extremes that appear in places, and a lengthy statement was drawn up for the guidance of the Lutheran pastors in dealing with the phenomena that will attend revivals and with persons under these conditions. The attitude of Lutheran pastors toward free lance revivalists was one of extreme caution, and in the case of revivalists of other denominations, it was suggested that the permission of the synodical council be gained before inviting or accepting their services. Several Pentecostal sects are operating in the wake of these awakenings and they are sometimes entirely Chinese self-supporting churches: "The Jesus-Family Church," and the "True Christian Church," etc. They work much as the Adventists in U. S. A., generally occupying a building next door to the original church, or across the street. Or they meet only in the homes — "church edifices are unscriptural." — News Bulletin.

When we note how many so-called Lutherans in our own land are ensnared by these roving "salvationists" — lack of true Bible knowledge and a truly childish credulity over against fair promises working together — we again have proof that human nature is the same the world over. G.

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Rattlesnakes and the Gospel The evangelist in the South who allowed himself to be bitten by a rattlesnake in proof of his faith in the literal fulfilment of the Lord's promises, Mark 16: 18, and who lived to tell the tale, after having been at the door of death, is a fair example of the enthusiast in our American religious life. As a proof of foolhardiness this man's action is complete. As a proof of God's placing the sign of His approval upon this preacher it fails to convince. It is stated that only one out of eight, bitten by rattlesnakes, dies. Much more applicable to this act is the answer of our Lord to the tempter, Matt. 5:7: "Thou shalt not tempt the

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Lord thy God." The times are not now, when to prove the truth of our preaching we can demand of God such miracles as the Lord wrought through His apostles at the beginnings of the New Testament church. We sadly fear that this preacher's daring of death was no more than an advertising stunt, such as the Lord by His own example forbade. See Matt. 12:15-21. Z.

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The Drought Throughout a large part of our land great heat and drought have burned up the crops. Many are the farmers that are in great distress in consequence. As political discussions are not the concern of a church paper, we shall not enter into a debate on the rightness or sinfulness of plowing under wheat and cotton. We all remember that in times past, when the yield was prolific, peaches were thrown into the sea, and potatoes left to rot in the ground, to keep up the price.

The aspect of this calamity of crop failure that we wish to consider is this: all increase of the land comes from God. The pride of man has been swelling inordinately throughout the world, and more especially in our land. The huge successes of the human intellect and ingenuity in inventing new machines and appliances to make use of the forces of nature have so swelled the hearts of the unbelievers, that they believed themselves capable of solving all riddles, of mastering all secrets and ruling all powers of the universe. The stars of heaven were called upon to light the beacons over the triumphs of the human race as exhibited at the World's Fair. It was the madness of the tower of Babel all over again.

But the Lord God is still the Ruler of His world. To remind us of this fact, and out of great love and mercy for the human race, unworthy though it be, it is He that withholds His rain, shuts up the heavens, dries up the earth. Thus He would impress upon puny man the fact that men may labor in their plowing and

planting, but cannot produce a single blade of grass. He would thus in His grace draw men to know Him as the only God, that they might seek Him and learn to know Him from His revealed Word, as the Lord God of all salvation. His thoughts and plans for mankind are always for their salvation.

Upon the mass of unbelieving mankind this visitation will not succeed in bringing them to a knowledge of the true God. But upon us this lesson should not be lost. From the great sin of pride in our own prowess we, too, are not altogether free. We, too, have trusted in ourselves. In the times of great plenty we have often niggardly withheld the gifts of God from His temple. It is now, as always, a time of humiliation and prayer for us. The heavens of brass and the earth of iron can easily be made to serve us again for our sustenance by the gracious power of our Lord. And when that time comes let us not forget to thank Him not only with our lips but with the gifts of our hands. Z.

THE FRUIT OF THE SPIRIT

IV

Galatians 5:22, 23: "The fruit of the Spirit is . . . meekness, temperance."

The chief ingredient in the first sin ever committed was pride. Our first parents, aspiring to be gods, fell into crime, degradation, and misery. Pride is one of the most universally prevalent sins of humanity. All persons are in danger of its deadly influence; and few persons are entirely free from it. There is no remedy for it but the grace of God. And to deliver the soul from it is about the last thing that divine grace effects. Yet, it must be eradicated entirely, before we can be fit to die, or fit for heaven. There is nothing more offensive to God, or more injurious to the soul, than pride. The Word of God is full and expressive on this subject. With the lowly God will dwell, and to such He will look. "Whosoever exalteth Himself shall be abased: and he that humbleth himself shall be exalted." As the elect of God put on humbleness of mind, for there is nothing more precious in His sight than meekness; as Peter testifies: "Let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Every virtue has its counterfeit, so that we must examine closely to distinguish between that which is real and that which is not. There is often displayed an affected meekness — a pretended self-humiliation, merely designed to obtain the good opinions of men, which is, in fact, the worst kind of pride. Meekness consists in low and abased views of ourselves and our attainments. The meek man will feel the native unworthiness of his own state and character. He will feel the imperfections of all his attainments. He

will be conscious of his moral weakness and defects; and he will lament and confess him. He will entirely depend upon divine grace, and give all honor and glory to God.

Meekness, however, must be manifest. We are to be covered with it as with a garment. Whatever we may be, we shall have great need of this garment. If we are better than we once were, it is all owing to God's grace. If there is much to look upon with pleasure, yet, what defects, what unworthiness, what barrenness!

And when we draw near to God in any religious duty, we must do it with great meekness of soul. When we come to hear God's Word, let us call to mind the advice of James: "**Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word.**" It must clothe all our duties and labors in the cause of God. We cannot fill any office acceptably without meekness. Pride, like the plague spot, will taint everything, and render everything loathsome to God. The garment of meekness must cover us all over. The creature must be concealed, and Christ revealed. "**Not I, but the grace of God that is in me.**" Our life must be hid with Christ in God.

Meekness is a priceless virtue, and includes a glorious promise: "**Blessed are the meek: for they shall inherit the earth.**" "**Blessed,**" Jesus calls them. Why shouldn't they be blessed, supremely happy? The proud man is not happy; he has no time for happiness, because he sees too much to envy in others. But the soul that feels its poverty and is filled with lament will not act proud, mean, arrogant, vengeful toward others. Filled with its own utter unworthiness, that soul will be humble, suffer wrong patiently and without resentment, like Jesus who reviled not when He was reviled, nor threatened when He suffered, but committed Himself to God. The meek shall inherit the earth, there can be no question about that; it is God's own promise, that when His children seek first His Kingdom and righteousness, He will add unto them all other things — the Bread of heaven will have beside it the bread of earth. Luther rightly observes: "**The cause of the meek ends in peace with honor even upon earth.**" And so when all is said and done, when our persons and performances, our accomplishments and attainments, have been appraised, let us bow down and confess: "**We are unprofitable servants: we have done that which was our duty to do.**" For the fruit of the Spirit is meekness.

Temperance is a word much heard in our day — likewise much misunderstood and misapplied. Certain people speak much of temperance, but always limit it to the use of liquor. And then they misuse it. As a fruit of the Spirit, however, temperance goes in all directions and covers all things. We are to be

temperate, that is, strictly speaking, exercise self-control. We are to do this over the lusts of the flesh, over the spirit, over the tongue, over the appetites, over the whole life.

Paul admonishes the Romans, saying: "**Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.**" There are in every one of us Christians opposing elements, there live within us an Adam and a Christ; the angel has us by the hand, or the serpent by the heart. We cannot claim to be God's children while yet we habitually do the works of the devil; we cannot be in a state of sin and yet claim to be in a state of grace. Our passions are like the waves of the sea, and without the aid of Him who made the human breast, we cannot say to its tide: "Thus far shalt thou go, and no farther." As the lusts of the flesh well up in us and clamor for gratification, as our evil passions cry for satisfaction, let us invoke the aid of God to control them. It is not possible by our own unaided strength, but Christ died that it might be more possible to all that trust in Him. They that are Christ's have crucified the flesh with the affections and lusts. In them the old Adam is conquered indeed, the body of sin is destroyed, so that they are no longer slaves of sin. They walk in newness of life. Such are they who, when the lusts of the flesh entice them, can say with Joseph: "**How can I do this great wickedness, and sin against God?**"

Solomon said in one of his proverbs: "**He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.**" It is a very hard thing to live through the day without being unkind or angry. Calm and sweet tempers are rare, and it should not be so. O yes, there is such a thing as righteous indignation and wrath, but most of that which we exhibit is decidedly unrighteous. But if we let the spirit of our Lord govern us, if we become more likeminded with Him, we shall be able to control that fiery temper, we shall be slow to anger, and more able to rule over a tempestuous spirit. If we occupy our thoughts more with Christ, we shall not fall victims to wrath and unkindness, by which we hurt ourselves and others, and peril our immortal souls. Remember, "**a soft answer turneth away wrath.**"

St. James writes in his Epistle: "**If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.**" An unbridled tongue renders us liable to a large class of sins. One of the commonest employments of the human tongue is that of lying, and liars are among those to whom is specially reserved the outer darkness forever; in fact, it is the devil's own primeval sin. So in the case of blasphemy and profane swearing. These are also sins of the tongue which in their coarser and most revolting forms are driven

out of decent company; and yet there may be so-called milder forms of the same kind of sin, which are more easily committed, and thought little of, but for that reason need to be watched with greater caution. Slander and malicious gossip are other sins of the tongue which need to be avoided because, like lying and profanity and obscenity, it is so common and so lightly held. An unruly tongue, an envious tongue, a lying tongue, an impure tongue, are all evidences of something being rotten in the heart of a man's religious system. And until he has put a bridle upon his tongue and brought it into subjection to the will of Christ, there can be no hope of that man's religion being such as God can approve. And so the true Christian resolves with the Psalmist, saying: "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me."

St. Paul writes to the Romans: "Let us walk honestly, as in the day; not in rioting and drunkenness, not in strife and envying." While we are to let no one judge us in meat or in drink, we are also not to let liberty become license. This intemperance of appetite is perhaps more prevalent with respect to drinking, but it is not as uncommon as we might think with regard to eating, and other things. Temperance extends to all things in which there is danger of excess. Overindulgence not only ruins the body, but also may destroy the soul. The prodigal son and the rich man in hell are glaring evidence of this sad truth. Let us then be moderate, sober, temperate, and whether we eat or drink, or what we may do, let us do it all to the glory of God. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."

"The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, temperance." This is Paul's beautiful portrait of a Christian life. This is true sanctification, the true life of faith which is pleasing God. It is solely and exclusively the work of the Holy Ghost. And the Holy Spirit always clusters His work; one Christian virtue always raises up another; there is no such thing as sanctification in a single point. As one berry in a cluster of grapes cannot ripen but that the others ripen too, so it is with the Christian.

But in the world of nature, all the changes of the seasons and the turn of the weather contribute to the final harvest. And so in the Kingdom of God, the spiritual husbandry, where such fruits as we have described have to be produced, there must be sometimes the bracing cold of stern adversity, alternating with the warmer rays of summer hours. We are trees in the Garden of Life in whom the sap of the Holy Spirit

must be set free to flow by the winds that blow upon us, and we shall be cleansed by many a storm which is sent, for this very reason, to sweep over us. The prayer of the Christian must be that the soul might be subject to these changes of atmosphere: "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."

K. F. K.

THE WORK OF OUR SYNOD IN POLAND

1. Poland — The Country, the Peoples, and the Religious Conditions

The Republic of Poland came into being after the end of the World War, 1918. Poland today consists of three parts, which in regard to culture, laws, and peoples are quite different.

First there is the part of the country which formerly belonged to the Russian Empire. This part is again divided into Congress Poland or the former kingdom of Poland, then Wolhynia and Wilna. The population of Congress Poland is almost exclusively Polish with the exception of the German immigrants in the cities and in the country. In Wolhynia the population is mixed: partly Polish, partly Russian, and again German immigrants. Wilna and its territory again has a mixed population: partly Lithuanians, partly Russians, partly Polish. In Congress Poland the Code Napoleon is the law, while in Wolhynia and Wilna the Russian law is still in force.

Secondly. There is that part of Poland which formerly belonged to the Austrian Empire, consisting of Galicia and Austrian Upper Silesia. The main city of the first is Lemberg, of the second, Cracow. Austrian Upper Silesia is populated almost exclusively by Polish, while in Galicia the population consists of Ruthenians, also called Ukrainians, or Little Russians. The law in force here is the Austrian law.

Thirdly. There is that part of Poland which formerly belonged to the German Empire. This part comprises the former Prussian provinces of West Prussia, Posen, and Upper Silesia. The population in this part is composed of Germans, Polish, Masurians, and Kasubians. The main city of this part is Posen. The German laws still are in force here.

So we see that four different sets of laws are in force in the different parts of Poland. And these laws differ very much in many respects as for instance in regard to marriage and divorce. On account of these different laws it may happen that a marriage performed in Posen is not recognized in Congress Poland. In the former Russian part of Poland divorce is not the business of the courts but of the churches, while in the former German part it is the business of the

courts. The same difference we see in the keeping of the civil records, as births, marriages, and deaths. In the Russian part this is done by the church, in the former German part by the government. And in many other respects the laws differ very much in the different parts of Poland.

As was shown above, there is also a mixture of different peoples in the population of Poland. The latest census gives Poland a population of over thirty-two million inhabitants. About twenty million are Polish, seven million Ruthenians (Little Russians), White Russians (in Wolhynia and Wilna) and Lithuanians, two and one-half million are Jews, one and a quarter million are Germans, and the rest are members of different slavic peoples. The capital city is Warsaw, situated nearly in the center of the country on the banks of the river Vistula. Warsaw was the residence of the Polish kings from 1550 up to the partition of Poland in 1775. Before 1550 Cracow was the residence and capital city.

Inquiring into the religious conditions in the Republic of Poland we find that Poland is strongly Roman Catholic. About two-thirds of the population belong to this church. And they are fanatics in their religious beliefs. They are considered today the most loyal subjects of the pope. The Roman Catholic church is the **State church**. About seven millions, the Russians of Galicia, Wolhynia, and Wilna, belong to the Greek Orthodox church. The Jews are divided into liberals and orthodox. The latter can easily be distinguished by their cap of special form and their long coats. There are about a million and one-half of Protestants in Poland. But they belong to different confessions and sects. There are Lutherans, Reformed, Moravians, Baptists, Methodists, and adherents of many other sects. In the former German part they belong mostly to the United (Unierte) church, with headquarters in Posen. In Galicia they are divided into Lutherans and Reformed, with headquarters at Lemberg and Stanislau. In Congress Poland, Wolhynia, Austrian Upper Silesia the Evangelical population mostly belongs to the Evangelical Augsburgian church, a kind of Evangelical state church. This church calls itself Lutheran, but is very far from being truly Lutheran. In the first place, there is no uniformity in teaching in this church. Lutherans, Moravians, Gemeinschaft (a Reformed church movement), they are all united in this church, but have their own pastors, churches, services, and doctrines. Modern liberal theology has as much right as the Lutheran doctrine. In the second place, there is no church discipline, neither as regards the teaching nor the morals. Everybody believes, preaches, teaches, and lives, as he wants to. As long as the layman pays his church dues and the pastor obeys the orders of the consistory, they are all right. In the third place, there

is pulpit fellowship practised with the United church, the Reformed, the Baptists, Methodists, even the Polish national church. And nobody says anything about it. Nobody is disciplined for it. A couple of years ago there appeared in the newspapers of Poland a picture showing the General Superintendent of the Evangelical Augsburgian church in Poland and the General Superintendent of the Reformed church practising fellowship at the laying of the cornerstone for a new church at Gdynia. Another glaring instance of altar fellowship may here be mentioned. Before me is the "Zwiastun Evangeliczny," a church paper in the Polish language of the Evangelical Augsburgian church, dated April 24, 1932. On page 133 I find an account of the dedication of the chapel of the Catholic National church at Warsaw, also a picture of the three ministers taking part in the dedication services. From left to right they are Priest Naumiuk of the Polish National church, then Pastor Z. Michelis of the Evangelical Augsburgian church, and last the Rev. Dr. Price, of the Methodist church. The first two are in their gowns. Of the services we read in this "Lutheran" church paper: "It was such an uplifting moment, a moment so incredible, to see three ministers of different confessions at one altar, taking part in one service, that it is hard for me to describe it. Sermons were delivered by the Reverends Z. Michelis, Naumiuk, and Dr. Price. Rev. Michelis spoke on the theme, 'We are all one in Christ Jesus.' Gal. 3:28. In deeply felt words the speaker stressed the importance of Christian unity and working together. After him spoke Priest Naumiuk and then the Rev. Dr. Price. Then all the ministers together with the whole congregation knelt down and offered prayers to God the Father of mercies and asked for His blessings."

In the fourth place, the faculty at the University of Warsaw, where the ministers for the Evangelical Augsburgian church are educated or trained, is very pronounced in its liberalism and sees its task in introducing the students into science, not into the Scriptures. It is not even nominally Lutheran, but trains ministers for the Reformed churches as well as for the Augsburgian churches. The Evangelical Augsburgian church is ruled by a consistory having its seat at Warsaw, and is headed by the General Superintendent. There is also a Reformed state church, which has its seat at Wilna, a Reformed free church. The Baptists have been working in Poland fifty years and have gathered a big harvest. The Methodists are also here, as well as the Seventh Day Adventists, the Pentecostals, the Sinless, the Vettler people, the Russellites, and the Christian Scientists. The latter have taken away from the Evangelical Augsburgian church many of their rich as well as their intellectual members. In the former German part there exists a small

Lutheran free church, the congregations and pastors of which before the war were members of the Breslau Synod, but all the six ministers lean more or less to the modern theology. The work of our Synod is carried on in Congress Poland. The center is the city of Lodz. Nine congregations numbering about 2,000 souls have joined us. Seven pastors are taking care of the work.

W. B.

I HAVE REMEMBERED THY NAME, O LORD, IN THE NIGHT

Ps. 119: 55

The following item, taken from the Mason City, Iowa, Globe-Gazette of June 30, 1934, was sent to us by its author with the comment that it might be of interest to our readers. We are of the same opinion, and so here it is:

I am indebted to Otis Moore, former M. E. pastor at St. Ansgar (now occupying a pulpit in Cedar county) for an effective substitute for the old practice of "counting sheep" when sleeplessness lays its heavy hand on you. It consists of learning by heart and repeating Bible verses running through the alphabet. As a suggestion he compiled for "The Christian Advocate" the following:

Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.

Behold what manner of love the Father has bestowed upon us that we should be called the children of God.

Commit thy way unto the Lord, trust also in Him and He shall bring it to pass.

Depart from evil and do good, seek peace and pursue it.

Enter into His gates with thanksgiving and into His courts with praise.

For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life.

Greater love hath no man than this, that a man lay down his life for his friends.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat.

In all thy ways acknowledge Him and He shall direct thy paths.

Judge not that ye be not judged.

Keep thy heart with all diligence for out of it are the issues of life.

Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.

Many are the afflictions of the righteous, but the Lord delivereth him out of them all.

Nation shall not lift up sword against nation, neither shall they learn war any more.

Overcome evil with good.

Pray without ceasing.

Quench not the spirit.

Rejoice evermore.

Study to show thyself approved unto God, a workman that needeth not to be ashamed.

This is the victory that overcometh the world, even your faith.

Unto Him that is able to do exceeding abundantly above all that we ask or think.

Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life.

What shall it profit a man if he gain the whole world and lose his own soul.

EXcept ye be converted and become as little children, ye cannot enter into the kingdom of heaven.

Ye are my friends if ye do whatsoever I command you.

Zaccheus stood and said unto the Lord: Behold, Lord, the half of my goods I give to the poor and if I have taken anything from any man by false accusation I restore him fourfold.

"The idea," Mr. Moore explains, "is not to make yourself a slave to this system. If in going through the alphabet in this way, your memory lapses, wait a minute perhaps to try to recall the verse, but if it does not come easily, go on. But here is the real value of the matter, meditate upon such of the verses as especially fit your mood or your need. Your mind will be profitably engaged, perhaps notably so. Perhaps you would prefer sometimes to use the same system with the first lines of hymns, even singing over a stanza to yourself, for example:

"'A charge to keep I have,'

"Or you may follow through the alphabet, letting your mind dwell on Bible characters or secular heroes of history. But do not follow the system slavishly. Be free to move on if you encounter a lapse of memory.

"Rest of body and spirit, as well as of mind may come to you, and your subconscious mind will build up wholesome and valuable content.

"Does all this seem to you childish? It is not one-tenth as childish as many of the stunts that psychologists set much store by. 'And every day in every way, you'll be getting better and better.'"

While we are reluctant to apply the maxim of the little Frenchman, Emile Coue, quite so generally as to say, "in every way," yet it is obvious that devoutly meditating on the Scriptures and fixing them in your mind cannot fail to enrich us spiritually in heart and in mind. "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

G.

CONVENTION OF THE ASSOCIATED LUTHERAN CHARITIES

The thirty-third annual convention of The Associated Lutheran Charities was held at the Morrison Hotel, Chicago, Ill., from July 10 to 13.

The Rev. A. Burgdorf of Arlington Heights spoke the invocation and gave an inspirational address based on John 15:16. He was followed by the president, the Rev. E. A. Duemling, who spoke on "Duty," basing his remarks on 1 Cor. 15:28. The convention lost

no time in getting to serious work with its many missionary, social, and charitable problems that confront the workers in their daily pursuits.

The Rev. H. B. Kohlmeier, superintendent of the Lutheran Deaconess Association, reported 36 deaconesses in active service; 10 newly graduated with nurses' training; 4 taking special courses; 4 on furloughs.

Rev. M. Ilse, statistician of the Association, read his interesting report, which showed the following: 19 hospitals with 27,000 patients; 8 Orphans' Homes with 593 inmates; 11 Home Finding Societies with 310 children; 3 educational institutions with 320 enrolled; 10 Old People's Homes with 620 inmates; 27 City Missions; 3 Deaconess' Schools with 33 enrolled; 17 Women's Auxiliaries; 624,381 people ministered to; \$1,734,308.00 expended; \$12,734,946.00 total valuation.

A new feature was the three institutes which were conducted on two consecutive afternoons. They were: 1. Institute on Social Pathology, by Dr. F. Kroenecke of Valparaiso University. 2. Institute on Principles of Social Case Work, Miss Emma V. Jansen, of St. Paul. 3. Institute on Training Course for Volunteers in Church Work, by Rev. A. Frenz, St. Paul, Minn.

On Tuesday evening divine services were held at St. Luke's Church, Rev. W. H. Medler preaching.

A paper by Rev. H. F. Wind on the subject, "Practical Christianity at Work in the Social Order" busied the Convention on Wednesday morning. This was followed by the Auditor's report (showing a cash balance of \$715.20), the Business Manager's report (showing a balance of \$810.62, and an impounded balance of \$558.25).

The Association unanimously accepted the Lutheran Children's Friend Women's Auxiliary of St. Louis into its membership.

Rev. E. B. Schlueter read an interesting paper entitled "Problems of the Modern Family," to the Convention on Thursday morning.

The following officers were elected: president, Rev. Enno Duemling; first vice-president, Rev. H. Wind; second vice-president, Rev. E. B. Glabe; secretary, Rev. Virtus Gloe; treasurer, Mr. Oscar Beumer; statistician, Rev. M. Ilse. Additional members of the Board, Mr. W. Hoppe and Mr. Martin Daib.

After Mr. H. F. Nicklesberg had spoken on behalf of the American Lutheran Publicity Bureau, Rev. A. Frey reported on behalf of the Survey Committee on Institutional Missions, and showed tremendous opportunities for our Lutheran Church in the field of Inner Missions.

Rev. A. Ullrich addressed the Convention on important lessons for charity workers — 1. On fundamental attitude to men, as sheep without a shepherd. 2. What our feeling should be to such. 3. The action to which this feeling should move us.

The report of the Credential Committee showed that a total of 103 had registered. Of these 70 were delegates and 33 visitors.

The Convention adopted fifteen resolutions: Regarding Movies, Regarding The Walther League, etc.

After the usual formalities and a short devotional service, the Convention closed on July 13.

H. W. Holls.

Note: Copies of the Official Proceedings, including the essays, reports, etc., in full, may be purchased from Rev. J. Witte, 304 Tuscola Road, Bay City, Mich., for a comparatively small sum.

FIFTIETH ANNIVERSARY

July 6, 1934, marked the fiftieth anniversary of St. Paul's Ev. Luth. Congregation at Brookside, Oconto Co., Wis. This event was commemorated on July 15, with hymns of praise and thanksgiving for the great things that the Lord our God has done for us.

Following pastors served the congregation: Anton Pieper from Town Grover, Marinette Co., to 1885; G. Keller from Oconto to May, 1886; Anton Pieper served again after the death of G. Keller, until 1888; J. Voss from Grover 1891; E. Haese from Peshtigo to 1892. From 1892 St. Paul's had resident pastors. They are as follows: G. A. Dettmann, 1892-1894; C. Hermstaedt, 1895-1899; E. Fredrich, 1900-1903; W. Heidtke, 1903-1906; W. Ulrich, 1907-1911; K. R. Geyer, 1912-1915; Paul C. Eggert from August 1915 to the present time.

Following pastors preached on the occasion: E. Fredrich, Wm. Dallmann, D. D., G. E. Boettcher. In the sermons St. Paul's attention was called to the fact that she had reasons to thank God, that she was founded on the Bible in which Christ is found, that the Lord has done great things for her.

Not unto us, O Lord, not unto us, but unto thy name give glory.
Paul C. Eggert.

DIAMOND JUBILEE

The diamond jubilee of Immanuel Congregation at Johnson Creek, Wis., was observed August 12. The speakers of the day delivered sermons on the following texts: Theo. Klieforth, 1 Sam. 7: 12; Wm. Keturakat, 1 Chron. 29: 5; G. M. Thurow, Is. 49: 20. 21. Prof. Otto J. R. Hoenecke also addressed the congregation his father had once served. To all that had been confirmed here the congregation had extended a cordial invitation. More than two thousand attended.

Eleven pastors have served at this parish. They are: K. Kienow, four years; A. Hoenecke, three years; G. Bachmann, one year; Sir von Scheliha, three years; A. Opitz, five years; A. Denninger, twelve years; C. Ide, three years; F. Lanzer, fourteen years; E. Hanne-mann, four years; Theo. Kliefoth, nine years; A. W. Paap, seventeen years.

In all services offerings were taken for Missions of our Wisconsin Synod. Total: \$265.00.

Our dear Immanuel Congregation confesses: "By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain. I will sing of mercy and judgment: unto thee, O Lord, will I sing" (1 Cor. 26:10; Ps. 101:1). May God keep for us and our children His holy Word and Sacraments to the soul's salvation of many sinners. The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. Immanuel: God with us.

A. W. Paap.

THIRTIETH ANNIVERSARY

On Sunday, June 24, St. John's Congregation at Hancock, Minn., celebrated the thirtieth anniversary of its organization. Rev. H. A. Hopp of Daggett, Mich., who served the congregation for almost eight years, spoke in the German language, using as his text Psalm 115:1. Rev. F. W. Sprengeler of Grover, So. Dak., who served the congregation for almost five years, and was Rev. Hopp's successor, delivered the English sermon, choosing as his text Psalm 118:24, 25. An offering of \$139.89 was realized for missions. May the faithful Lord continue to be with His Zion and graciously keep it in the truth of His holy Word. All glory and honor is His.

E. A. Hempeck.

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,
935-937 North Fourth Street,
Milwaukee, Wisconsin.

NEBRASKA CENTRAL DELEGATE CONFERENCE

The Nebraska Central Delegate Conference will meet in Pastor George Tiefel's Congregation at Hadar, Nebr., September 27 and 28.

Papers: The Third Commandment — George Tiefel; Ausfuehrung der Kirchenzucht — E. A. Klaus, substitute, J. Witt.

Speaker: D. Press, substitute, R. H. Roth.

G. L. Press, Sec'y.

NEBRASKA SOUTHERN DELEGATE CONFERENCE

The above named conference will meet September 18 and 19, 1934, beginning 9 A. M., in Gresham, Nebraska, Rev. Wm. Holzhausen.

Preachers: Confessional: W. Wietzke. — R. Vollmers. Sermon: H. Lehmann. — W. Krenke.

Work: 1. The second article of the Augustana — H. Spaude. 2. God's restrictions upon the pastor's vocation to promulgate the Gospel — Wm. Holzhausen. 3. An isagogical exposition of the book of James — W. Krenke.

Kindly announce yourself and your delegate.

W. A. Krenke, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet September 25 and 26 at Kingston, Wis., Rev. Traug. Redlin. First session opens 9 A. M., last session closes 5 P. M.

Papers: 1. Exegesis on Ps. 22, cont., by E. Reim; 2. Moses, a representative or mouthpiece of God, and Moses as mediator between God and His people, by J. Schultz; 3. Exegesis on Tit. 1:1 ff., by I. G. Uetzmann; 4. Exegetical and dogmatical treatise on I Cor. 11:17-34, by G. Kobs; 5. Exegesis on Epistle to the Galatians by Dr. M. Luther — all participating. (N. B.—The first two hours of Conference will be set aside for this); 6. The English Reformation, by Prof. Bierwagen.

English Preacher: I. G. Uetzmann (Subst. O. Hoyer).

F. C. Weyland, Sec'y.

WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

The Wisconsin-Chippewa River Valley Pastoral Conference will meet September 18 and 19, 1934, beginning 10:00 A. M., in McMillan near Marshfield, Wis., Rev. W. Gutzke.

Essays: Baumann, Hillemann, Prenzlöw, Henning, Jr., Habeck, Senger.

German confessional address: J. F. Henning, Jr. (R. Hillemann).

German sermon: E. Walther (W. Weissgerber).

Please announce early.

E. E. Prenzlöw, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference meets with the undersigned at Town Eden, Brown Co., Minn., on Wednesday, September 26, beginning at 9:00 A. M.

H. A. Scherf, Sec'y.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet at Coleman, Wis., Pastor W. G. Fuhlbrigge, on October 2 and 3. Essays: Pastors Thurow, Hopp, Kahres, Croll, Hoffmann, Lutz, Geyer.

Sermon: Gieschen, Fuhlbrigge.

Confessional: Gentz, Geyer.

W. W. Gieschen, Sec'y.

ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference will meet October 9 and 10 at Batesland, So. Dak., Rev. A. Eberhard. The first session is to begin at 10 A. M. M. T. (11 A. M. C. S. T.)

Papers: II Article (a continuation), Rev. L. Gruendemann; The Pastor in the Sickroom, Rev. E. Hahn; Errors of Judge Rutherford in Regard to Hell Punishment, Rev. H. Hackbarth; III Article, Rev. R. Bittorf.

Sermon: H. Fritze, L. Gruendemann.

L. Sabrowsky, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet October 23 and 24 at Appleton, Wis., R. 3, St. Peter's Church, Rev. Th. Brenner.

Confessional sermon in German by Rev. W. Pankow — J. Siegler.

Papers: Gift of the Holy Ghost, R. Gose; Evolution, V. Siegler; Sins and Signs of the Times, O. Henning; Ex. Hom. work on Rom. 4:1-8, J. Masch; What does Scripture

teach of the Soul, A. Habermann; Was verstehen wir unter geschichtliche Anschauungsweise in bezug auf Schriftlehre, J. Siegler.

Please announce your presence or absence.

F. A. Reier, Sec'y.

CROW RIVER VALLEY PASTORAL CONFERENCE

The Crow River Valley Pastoral Conference meets at Montrose, Minnesota, Pastor A. Leersen, October 9 and 10. First session at 10 A. M.

Essays: M. Schuetze, Exegese ueber Offb. 20; J. Weiss, Die Entstehung und Bedeutung der Konkordienformel; G. C. Haase, A Sermon Study; H. C. Nitz, The Personal Element in the Gospel Ministry; A. Leersen, Infant Baptism; M. Wehausen, What a Pastor Should Read.

Preacher: W. J. Schulze — W. Voigt.

K. J. Plocher, Sec'y.

PACIFIC NORTHWEST CONFERENCE

The Pacific Northwest Conference convenes October 9 at 2 P. M. in Leavenworth, Wash., St. Paul's Church, the Rev. Elmer Zimmermann in charge, and will continue until October 11, 11 A. M. At the public worship the Rev. Arnold Mackdanz will deliver the sermon. Alternate the Rev. Louis Krug. A review of the sermon will be given by the Rev. Arthur F. Matzke. A book review will be led by the Rev. Walter Amacher. The Rev. C. Bernard will address the conference on the subject of Speaking in Tongues. An exegetical paper on 2 Cor. 5:1-10 will be read by President Frederic C. K. Soll. The Rev. Elmer Zimmermann will lead the discussion on Rom. 11:25. Arthur Sydow, Sec'y.

DAKOTA-MONTANA, WEST MISSOURI DELEGATE CONFERENCE

The Dakota-Montana, West Missouri, One Day Conference will meet on September 10 at Elgin, No. Dak. Those having papers to be read, come prepared. The morning session will begin at 9:30.

Sermon: F. E. Blume.

Please announce approximate number of delegates and visitors that plan to attend to local pastor. Dinner will be served to guests for a free-will contribution.

P. R. Kuske, Sec'y.

REDWOOD FALLS CONFERENCE

The regular fall meeting of the Redwood Falls Conference will be held at Olivia, A. W. Blauert, pastor, September 18 and 19; first session at 2 P. M.

Paper: Aug. Sauer.

Sermon: Kuehner — Kuske.

Confessional: Boettcher — Bast.

Please announce! A. W. Blauert, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on October 9 and 10, 1934, at South Milwaukee, Wisconsin (Rev. O. B. Nommensen, 904 Michigan Avenue). The first session will begin at 9 o'clock. Communion service on Tuesday evening.

Sermon: E. Jaster, Matt. 21:33-46; S. A. Jedele (Mark 2:13-17).

Confessional Address: J. Toepel; Th. Volkert.

Essays: Diehl, Lehmann; Jaster; Hillmer; Bartz; and Plass.

Please make early announcement with the local pastor. Edmund Sponholz, Sec'y.

INSTALLATIONS

Authorized by Rev. E. R. Gamm, President, the undersigned installed Rev. G. Schlegel August 26th as pastor of the St. John's Congregation, Rauville Township, So. Dak. Address: Rev. G. Schlegel, Watertown, So. Dak., R. F. D. 1. W. T. Meier.

* * * * *

Erich Sievert in charge of grades 1-4 in 1932 and grades 5-8 in 1933 was installed as principal and first teacher of St. John's Ev. Luth. School, Neillsville, Wis., on Sunday, August 26, 1934. May the "unfeigned faith" of the educators in 2 Tim 1 be the principal qualification in him, and then all instruction will be God-blessed. Enrolment 80.

Wm. A. Baumann.

ORDINATION

Authorized by President E. R. Gamm of the Dakota-Montana District, the undersigned, assisted by Prof. A. Schaller and Prof. Hilton C. Oswald, ordained Candidate Edw. H. Krueger as a minister of The Gospel of Christ on the ninth Sunday after Trinity, July 29. May the Lord of the Church abundantly bless the labors of His servant.

Wm. C. Albrecht.

CHANGE OF ADDRESS

Rev. F. H. Senger, 110 S. Second St., Arcadia, Wis.

MISSION FESTIVALS

First Sunday after Trinity

Flora Township, Renville Co., Minn., St. Matthew's Church, Carl C. Kuske, pastor. Speaker: Louis Meyer. Offering: \$50.79.

Fourth Sunday after Trinity

Hancock, Minn., St. John's Church, E. A. Hempeck, pastor. Speakers: H. A. Hopp, F. W. Sprengeler. Offering: \$139.89.

Fifth Sunday after Trinity

Emmett Township, Renville Co., Minn., Bethany Church, Carl C. Kuske, pastor. Speaker: Carl G. Schmidt. Offering: \$97.23.

Seventh Sunday after Trinity

Gary, So. Dak., First Ev. Luth. Church, H. Rutz, pastor. Speakers: Wm. Lindloff, F. G. Reuter. Offering: \$42.34.

Louis Corners, Wis., Zion Church, Harold Grunwald, pastor. Speakers: G. Marquardt, Ed. Kionka. Offering: \$92.36.

Rice Lake, Wis., Trinity Church, F. H. Senger, pastor. Speakers: Wm. Saremba, Louis Meyer. Offering: \$50.16.

Eighth Sunday after Trinity

Dempster, So. Dak., St. John's Church, L. G. Lehmann, pastor. Speakers: Prof. K. Sievert, A. Birner. Offering: \$56.17.

Mercer, Wis., Zion Church, Arthur H. Dobberstein, pastor. Speaker: E. M. Kuerschner. Offering: \$17.07.

Mercer, Wis., Zion Church, A. H. Dobberstein, pastor. Speaker: E. M. Kuerschner. Offering: \$17.07.

St. James, Minn., St. Paul's Church, Ernst C. Birkholz, pastor. Speakers: R. Polzin, C. Kuehner. Offering: \$55.19.

Ninth Sunday after Trinity

Elkhorn, Wis., First Lutheran Church, W. Reinemann, pastor. Speakers: Prof. E. Wendland, Ph. Koehler, W. K. Pifer. Offering: \$83.74.

Medford, Wis., Immanuel Church, Irwin J. Habeck, pastor. Speakers: Paul Burkholz, Sr., Paul Burkholz, Jr., John Brandt. Offering: \$181.22.

Menomonie, Wis., St. Paul's Church, J. Mittelstaedt, pastor. Speakers: H. Geiger, W. R. Krueger, R. Hillemann. Offering: \$279.60.

Rockford, Minn., Cross Church, H. C. Nitz, pastor. Speakers: A. H. Leersen, W. D. Kanning, L. S. Imm. Offering: (including \$50.00 from L. A. S.), \$292.20.

Sebewaing, Mich., New Salem Church, G. A. Schmelzer, pastor. Speakers: C. Eckert, A. W. Trinklein. Offering: \$168.73.

Tenth Sunday after Trinity

Ableman, Wis., St. John's Church, Ph. Lehmann, pastor. Speakers: Carl Siegler, Herbert Schaller, Albert Winter. Offering: \$230.89.

Allenton, Wis., St. Peter's Church, Gerh. Redlin, pastor. Speakers: Philip Froehle, W. Pless. Offering: \$96.00.

Batcheller, Mich., Immanuel Church, Edward E. Rupp, pastor. Speaker: H. Engel. Offering: \$54.50.

Eales, So. Dak., Grace Church, Theo. Bauer, pastor. Speakers: S. Baer, W. J. Schmidt. Offering: \$39.65.

Goodrich, Wis., St. Andrew's Church, L. Vater, pastor. Speakers: Gustav Vater, Irvin Habeck. Offering: \$30.75.

Mishicott, Wis., Ed. Zell, pastor. Speakers: K. Vallesky, K. Vertz. Offering: \$29.00.

Ridgeville, Wis., St. John's Church, C. E. Berg, pastor. Speakers: H. Schaller, A. Loock, P. Monhardt. Offering: \$102.75.

Salemville, Wis., St. John's Church, T. W. Redlin, pastor. Speakers: J. Schulz, C. Lawrenz, Wm. Wojahn. Offering: \$51.00.

Shennington, Wis., St. John's Church, A. W. Loock, pastor. Speakers: H. Schaller, A. Loock, P. Monharót. Offering: \$102.75.

Shennington, Wis., St. John's Church, A. W. Loock, pastor. Speakers: G. Vater, A. Berg. Offering: \$39.35.

St. Charles, Minn., St. Matthew's Church, H. Kuckhahn, pastor. Speakers: C. Affeldt, E. Sprengeler. Offering: \$92.65.

Wilmot, Wis., Peace Church, S. A. Jedele, pastor. Speakers: Prof. E. Kowalke, G. Thiele, Rich. Buerger. Offering: \$184.38.

Eleventh Sunday after Trinity

Eldorado, Wis., St. Peter's Church, W. A. Wojahn, pastor. Speaker: Louis Karrer. Offering: \$76.11.

Kiel, Wis., Trinity Church, Harold Grunwald, pastor. Speakers: J. Boerger, M. Braun. Offering: \$104.21.

Minocqua, Wis., Trinity Church, and Woodruff, Wis., First Ev. Luth. Church, W. Weissgerber, pastor. Speakers: G. O. Krause, J. Krubsack. Offering: \$79.27.

Neillsville, Wis., St. John's Church, Wm. A. Baumann, pastor. Speakers: E. Walther, F. Froehlke. Offering: \$270.00.

Riga, Mich., St. John's Church, C. H. Schmelzer, pastor. Speakers: G. Peters, A. Maas, G. Luetke. Offering: \$197.23.

Town Beaver, Wis., St. Matthew's Church, W. G. Fuhlbrigg, pastor. Speaker: Herman Gieschen. Offering: \$71.13.

Weyauwega, Wis., St. Peter's Church, M. Hensel, pastor. Speakers: Theophil Uetzmann, Traugott Redlin. Offering: \$290.87.

Whitehall, Wis., St. Paul's Church, F. Gilbert, pastor. Speakers: C. F. Kurzweg, Theo. Mahnke. Offering: \$48.30.

Wood, So. Dak., St. Peter's Church, L. Grundemann, pastor. Speakers: R. Bittorf, L. Sabrowsky. Offering: \$31.67.

Twelfth Sunday after Trinity

Auburn-Brush Prairie Parish, Auburn (Bloomer), Wis., J. F. Henning, pastor. Speakers: H. A. Pankow, O. C. Henning. Offering: \$45.00.

Caledonia, Minn., St. John's Church, and Union, Minn., St. Peter's Church, R. Jeske, pastor. Speakers: F. W. Weindorf, J. B. Unseth. Offering: \$245.00.

Cleveland, Wis., St. John-St. Peter Church, M. A. Braun, pastor. Speakers: W. Schink, G. Pieper. Offering: \$168.00.

Libertyville, Ill., St. John's Church, W. H. Lehmann, pastor. Speaker: R. O. Buerger. Offering: \$176.85.

Garrison, Nebr., Zion Church, A. Schumann, pastor. Speakers: C. F. Schrein, H. W. Robbert. Offering: \$94.13.

Bruce, So. Dak., Zion Church, H. Lau, pastor. Speakers: P. Spaude, H. Rutz. Offering: \$24.75.

Gladstone, Mich., St. Paul's Church, Theophil Hoffmann, pastor. Speaker: William Roepke. Offering: \$21.75.

Mishicot, Wis., St. Peter's Church, Ed Zell, pastor. Speakers: O. Kreie, K. Vertz. Offering: \$21.20.

Gale, So. Dak., Peace Church, E. Schaller, pastor. Speaker: Theo. Bauer. Offering: \$50.38.

Nodine, Minn., St. John's Church, A. Eickmann, pastor. Speakers: Theo. Schoewe, E. Palechek. Offering: \$188.57.

Northfield, Mich., St. John's Church, Alf. F. Maas, pastor. Speakers: Alf. F. Maas, Carl Schmelzer, Gerhard Peters. Offering: \$254.33.

Litchfield, Minn., St. Paul's Church, Karl J. Plocher, pastor. Speakers: E. A. Hemptek, A. Leersen. Offering: \$146.00.

Dale, Wis., St. Paul's Church, W. F. Zink, pastor. Speakers: A. Werner, C. Lawrenz. Offering: \$234.83.

Thirteenth Sunday after Trinity

Gresham, Nebr., St. Paul's Church, Wm. P. Holzhausen, pastor. Speakers: A. Schumann, P. F. Hafemeister, F. Evers. Offering: \$175.81.

Winneconne, Wis., St. Paul's Church, O. Hoyer, pastor. Speakers: F. Weyland, L. Bleichwehl. Offering: \$78.39.

Town Omro, Wis., Zion Church, O. Hoyer, pastor. Speakers: L. Bleichwehl, F. Weyland. Offering: \$32.18.

Merna, Nebr., V. H. Winter, pastor. Speaker: R. H. Roth. Offering: \$32.00.

Vesta, Minn., St. John's Church, Karl Brickmann, pastor. Speakers: Prof. K. Schweppe, Aug. Sauer. Offering: \$108.87.

Mound City, So. Dak., St. Paul's Church, E. Schaller, pastor. Speakers: W. J. Schmidt, Chr. Albrecht. Offering: \$112.89.

Grant, Minn., St. Matthew's Church, Wm. Franzmann, pastor. Speakers: Theo. Haar, Wm. Schweppe. Offering: \$110.30.

Manistee, Mich., St. Paul's Church, E. E. Rupp, pastor. Speaker: A. Kehrberg. Offering: \$48.40.

Hendricks, Minn., Trinity Church, A. H. Birner, pastor. Speakers: A. H. Birner, Alb. Lippert. Offering: \$77.24.

Arco, Minn., St. John's Church, A. H. Birner, pastor. Speaker: Alb. Lippert. Offering: \$16.63.

Dalton, Wis., Aug. Paetz, pastor. Speaker: John Dowdat. Offering: \$31.00.

Coleman, Wis., Trinity Church, W. G. Fuhlbrigg, pastor. Speaker: Ph. Froehlke. Offering: \$78.80.

Town Lomira, Wis., St. Paul's Church, H. Wolter, pastor. Speakers: Prof. Aug. Zich, Cand. F. Zarling. Offering: \$111.00.

Town Theresa, Wis., St. Petri Church, H. Wolter, pastor. Speakers: Cand. F. Zarling, Prof. Aug. Zich. Offering: \$33.82.

Fourteenth Sunday after Trinity

Renville, Minn., August Sauer, pastor. Speakers: O. K. Netzke, E. H. Spaude. Offering: \$103.08.

Indian Creek, Wis., St. Peter's Church, H. A. Pankow, pastor. Speakers: A. Loock, Alvin Berg, A. Engel. Offering: \$100.00.

Watertown, So. Dak., St. Martin's Church, W. T. Meier, pastor. Speakers: Prof. V. Voecks, H. Rutz. Offering not recorded.

Zealand, No. Dak., Zion Church, S. Baer, pastor. Speakers: Prof. K. G. Sievert, W. Herrmann. Offering: \$128.00.

BOOK REVIEW

Love Is As Strong As Death. Messages from the Lives of Bible Characters, by H. Lindemann, Ph. D. Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00.

A book on a lofty beautiful theme and written at a time when the world is in dire need of being reminded that there is something sublimely pure and holy — the Love of God, reflected in the hearts and lives of His true children to a greater or less degree. Some of the characters are Rachel, Ruth, David and Jonathan and so on. Of the need of the hour the writer says: "None of us — frankly — has wholly escaped the influences of the cheap, so-called love-story of our magazines and the highly sexualized problem films of the motion picture screen. Both have brutalized the emotion of love and have killed the spiritual meaning, foundation and purpose of it. And it is just because the true meaning of this divinest of all emotions is already more or less weakened or entirely destroyed in us, that we do not feel at once the wonderful beauty and surpassing power of the biblical love-stories."

On page 11 we find a sentence which, we think, does not exactly express the writer's intended meaning: "When God wanted to reveal Himself to man in His very essence, it was necessary for Him to create a universe and to bring an eternal sacrifice in the Cross of His eternal Son." God's love would surely have found a way of revealing itself to man, even if man had not fallen from grace and the Cross become necessary to his restoration.

On page 41, 42: "The judge gives the order to cut the children in two and divide them between the two claimants." 1 Kings 3: 25 says: "And the king said, Divide the living child in two, and give half to the one, and half to the other."

We do not think that H. G. Wells is worthy of being quoted at the head of Chapter 8.

Our readers would profit by reading this book. G.

Report of the Seventeenth Regular Convention of the Norwegian Synod of the American Evangelical Lutheran Church. Held in Bethany Evangelical Lutheran Congregation, Dr. S. C. Ylvisaker, pastor, Bethany Lutheran College, Mankato, Minn., June 6 to 12, 1934. This report sells for 30c and may be obtained at the Lutheran Synod Book Co., Bethany College, Mankato, Minn.

Memorial Collection of Organ Preludes. Composed by G. C. Albert Kaepfel. Concordia Publishing House, St. Louis, Mo. Price, \$1.00.

The Motion Picture Menace, by Prof. Theodore Graebner, D. D. Concordia Publishing House, St. Louis, Mo. Price, 6c.

This little tract presents in a connected form a number of articles which originally appeared in the Lutheran Wit-

ness. Nothing could be more timely than the warning contained in these few pages. We hope they will be most widely read.

Isaiah's Vision in the Temple (Jesaia, dem Propheten das geschah). For Mixed Voices. By Walter Sassmannshausen, 5220 Pensacola Ave., Chicago, Ill. Price, 15c.

The first part is arranged for four-part Women's Chorus or it may also be sung by a Junior or Children's Chorus in unison. The cry, "Holy is God, the Lord of Sabaoth," is sung by a Mixed Chorus with a descant by the Junior or Children's Chorus. The last part is again sung by the Women's Chorus.

MEMORIAL WREATHS

In memory of Mrs. Aug. Giese a recently departed member of St. Paul's Church at Green Bay, Wis., a friend donated \$2.00 for Negro Missions. W. A. Gieschen.

In memory of the late Aug. Holzhueter the family of the deceased donated \$2.50 for Missions. J. Mittelstaedt.

In memory of Mrs. H. E. Schwartz the Women's Society of Trinity Lutheran Church, Marquette, Mich., donated \$3.00 to the Home for the Aged. W. Roepke.

In memory of Martha Vania née Tietz, the Carl Tietz family donated \$10.00 for Bethesda Home. Karl F. Toepel.

In memory of Carl Groth, who died July 24, 1934, at the age of 74 years relatives and friends donated \$10.00 for Home Missions. H. E. Bentrup.

In memory of Mr. Adam Raddatz who passed away July 15 St. John's Congregation of Rice Lake, Wis., donated \$2.50 and the Ladies' Aid of the same congregation donated \$1.50 for Home Mission. Paul Dejung.

In memory of H. J. Meiners of Caledonia, Minn., who died August 7, 1934, at the age of 38 years, the following contributions were donated for Home Mission: Herman J. Meiners, his son Glenn, his sister and his brother \$1.50; Wm. Poppe \$5.00; Emma Poppe \$1.00; nephews and nieces: Harold, Vincent, Norma Poppe each \$1.00; Erma Poppe 50c; cousins: E. H. Poppe, Fairmont, Minn., and L. H. Poppe, Good Thunder, Minn., each \$1.00; neighbors \$4.00. Total: \$17.00. R. Jeske.

In memory of Alfred Meier, who died August 16, 1934, at the age of 51 years a number of friends donated \$3.50 for missions. C. W. Siegler.

In memory of Mrs. Frank Hoepfner, née Harder, Town Trenton, Dodge Co., Wis., who died August 27, 1934, at the age of 52 years, Mr. and Mrs. Frank Witt and children, Mrs. Otto Schleif and Mrs. Reinhart Macheel donated \$10.00 for Home Missions. Leonhard C. Bernthal.

MINNESOTA DISTRICT

July, 1934

Red Wing Conference:

Rev. Theo. Haar, Bear Valley	24.00
Rev. Karl A. Nolting, Frontenac	145.98
Rev. T. E. Kock, Goodhue	15.00
Rev. F. W. Weindorf, Grace, Goodhue	81.05
Rev. F. W. Weindorf, St. John's, Goodhue	28.73
Rev. E. G. Hertler, Hokah	37.00
Rev. E. G. Hertler, La Crescent	16.70
Rev. Theo. Haar, Mazeppa	54.00
Rev. T. E. Kock, Minneola	105.08
Rev. A. Eickmann, Nodine	65.00
Rev. A. Eickmann, Nodine	70.00
Rev. M. C. Kunde, Oronoco	38.80
Rev. Geo. W. Scheitel, Potsdam	142.00
Rev. Karl A. Nolting, West Florence	10.00
Rev. Karl A. Nolting, West Florence	174.45
Rev. P. E. Horn, Zumbrota	320.56
Total	\$1,328.35

Mankato Conference:

Rev. R. Polzin, Alma City	95.06
Rev. A. Ackermann, Mankato	44.83

Rev. R. A. Haase, North Mankato	40.00
Rev. Ernst C. Birkholz, St. James	25.00
Total	\$ 204.89

St. Croix Valley Conference:

Rev. Paul T. Bast, Minneapolis	\$ 9.22
S. M. G. and A. F. G., Minneapolis	20.00
Rev. R. C. Ave Lallemand, North St. Paul	20.00
Rev. Carl F. Bolle, St. Paul	1.00
Rev. A. W. Saremba, Weston	26.50
Total	\$ 76.72

Redwood Falls Conference:

Rev. R. Heidmann, Arlington	\$ 40.00
Rev. C. J. Schrader, Echo	90.11
Rev. Carl C. Kuske, Emmet	97.83
Rev. Im. F. Albrecht, Fairfax	37.00
Rev. Hy. Boettcher, Gibbon	19.84
Rev. Edw. A. Birkholz, Redwood Falls	32.40
Rev. Edw. A. Birkholz, Redwood Falls	114.65
Rev. G. R. Schuetze, Sheridan	87.60
Rev. Henry Albrecht, Taunton	5.00
Rev. E. G. Fritz, Wellington	250.00
Total	\$ 774.43

Crow River Valley Conference:

Rev. W. G. Voigt, Acoma	\$ 40.15
Rev. W. P. Sauer, Buffalo	20.10
Rev. E. H. Bruns, Delano	151.10
Rev. M. Schuetze, Ellsworth	117.00
Rev. W. J. Schulze, Hutchinson	56.29
Rev. M. J. Wehausen, Johnson	44.15
Rev. Karl J. Plocher, Litchfield	35.78
Rev. W. P. Haar, Loretta	12.25
Rev. M. J. Wehausen, Malta	9.45
Rev. Alvin Leerssen, Montrose	10.60
Rev. Alvin Leerssen, Montrose	37.92
Rev. W. C. Nickels, Pelican Lake	30.70
Rev. H. C. Nitz, Rockford	64.83
Total	\$ 630.32

New Ulm Conference:

Rev. J. E. Bade, Balaton	\$ 94.70
Rev. J. C. A. Gehm, Darfur	48.00
Rev. P. Geddicke, Essig	56.50
Rev. A. Martens, Island Lake	41.00
Rev. Paul W. Spaude, Lake Benton	7.70
Rev. W. Frank, Morgan	96.45
Rev. G. Hinnenthal, New Ulm	12.50
Rev. F. Koehler, Nicollet	293.63
Rev. G. Theo. Albrecht, St. Peter	50.00
Rev. Wm. C. Albrecht, Sleepy Eye	51.25

Total	\$ 751.73
Harry R. Palmbach, Sec'y Dr. Martin Luther College	295.00
Total	\$4,061.44

Summary

General Fund	\$ 209.76
General Institutions	435.13
Theological Seminary	10.00
Northwestern College	66.29
Dr. Martin Luther College, Building Fund	295.00
Michigan Lutheran Seminary	103.73
Home for Aged	22.00
General Mission	872.04
Indian Mission	306.88
Home Mission	763.57
Negro Mission	488.63
Poland Mission	79.00
Madison Student Mission	29.15
Student Support	10.00
General Support	161.71
Church Extension Fund	124.85
Lutheran Children's Friend Society	33.86
Twin City Mission	30.00
Rev. E. Sprengeler, Bylas, Ariz.	19.84
Total	\$4,061.44

H. R. KURTH, District Treasurer.

SOUTHEAST WISCONSIN DISTRICT

Rev. L. W. Baganz, St. John's Congregation, Burlington, Collection for General Missions.....\$	151.85	Institutions \$20.00, General Missions \$16.90; total	51.90
Rev. A. C. Bartz, Immanuel's Congregation, Waukegan, Collection in June for Indian Mission....	6.00	Rev. Walter Keibel, Nain Congregation, West Allis, Collection during June for General Missions....	36.87
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during June for General Missions \$50.00, General Support \$30.61; total.....	80.61	Rev. Herm. C. Klingbiel, St. John's Congregation, West Bend, Pentecost Offering for General Fund \$42.02, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, General Missions \$25.00, Indian Mission \$15.00, Negro Mission \$15.00, Home Mission \$45.00, General Support \$20.00; total	192.02
Rev. E. R. Blakewell, Salem's Congregation, Milwaukee, Collection during June for General Institutions \$25.00, Home Mission \$39.50; total....	64.50	Rev. P. W. Kneiske, St. John's Congregation, Lannon, Pentecost Offering for General Fund.....	22.50
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during June for General Fund \$312.52, Synodical Reports \$150.75, Finance \$228.25, Lutheran High School \$1.50, Kinderheim \$7.20; total.....	700.22	Rev. H. Knuth and V. Brohm, Bethesda Congregation, Milwaukee, Collection for General Support	12.10
Rev. Carl H. Buenger, Friedens Congregation, Kenosha, Collection during April, May and June for General Missions.....	450.00	Rev. Ph. Koehler, St. Lucas Congregation, Milwaukee, Collection for General Fund \$61.97, Lutheran High School \$27.93; from Mr. and Mrs. F. Hoppe for Kinderheim \$1.00, for General Missions \$1.00; total.....	91.90
Rev. R. O. Buerger, Gethsemane Congregation, Milwaukee, Monthly and Lenten Collection for General Institutions \$50.00, General Missions \$138.37; Every-Member Canvass (released from bank) \$17.68; gifts from Sunday School for Indian Mission \$25.00, Home Mission \$25.00, Negro Mission \$25.00; from Sunday School during Lent for Lutheran City Mission \$25.00; total	306.05	Rev. A. Koelpin, Fairview Congregation, Milwaukee, Collection for General Missions.....	10.00
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Collection during June for General Institutions \$111.27, Lutheran City Mission \$8.04; total	119.31	Rev. A. F. Krueger, Resurrection Congregation, Milwaukee, Collection during June for General Fund	25.30
Rev. Rich. Deffner, Zion Congregation, Phoenix, Ariz., Easter and Pentecost Offering for General Fund \$25.55, General Institutions \$14.10; total	39.65	Rev. Kurt Lescow, St. John's Congregation, Thiensville, Pentecost Offering for General Fund \$20.25, Theological Seminary \$18.50, Dr. Martin Luther College \$18.50; total.....	57.25
Rev. H. J. Diehl, First Ev. Luth. Congregation, Lake Geneva, Collection for Theological Seminary \$25.00, Northwestern College \$25.00, Indian Mission \$15.00, Home Mission \$35.00; total	100.00	Rev. A. H. Maaske, St. John's Congregation, Mukwonago, Pentecost Offering for General Fund	17.68
Rev. E. Ph. Dornfeld, St. Marcus Congregation, Milwaukee, Collection for General Fund \$838.29, Lutheran City Mission \$23.94; total.....	862.23	Rev. Wm. C. Mahnke, St. John's Congregation, Root Creek, Collection during May for General Fund \$40.05, Lutheran High School 75c; total	40.80
Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Collection in April for Home Mission	8.80	Rev. Ph. Martin, St. Paul's Congregation, Brownsville, Gifts at 50th Wedding Anniversary (W. Wollenburg) for General Missions \$6.00; Memorial Wreath for Rev. Adolph Werr for Home Mission \$12.00; total.....	18.00
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection during May for General Missions \$86.64, Lutheran City Mission \$5.73; Collection during June for General Missions \$114.42, Lutheran City Mission \$7.15; total.....	213.90	Rev. A. Mittelstaedt, Trinity Congregation, So. Mequon, Collection for General Fund.....	22.34
Rev. Fred Graeber, Apostles' Congregation, Milwaukee, Collection for General Fund \$94.40, Lutheran City Mission \$25.00; Collection for General Fund \$81.85, Lutheran High School \$9.41; total.....	210.66	Rev. Paul G. Naumann, St. Jacobi Congregation, Milwaukee, Collection for General Institutions \$300.00, Lutheran High School \$40.00; total.....	340.00
Rev. A. Halboth, St. Matthew's Congregation, Milwaukee, Collection by Sunday School for Northwestern College \$7.00; General Missions \$10.00, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$10.00; Collection for Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$7.00, Dakota-Montana Academy \$10.00, Indian Mission \$20.00, Negro Mission \$20.00, Home Mission \$20.00, Poland Mission \$10.00; Collection for Radio Services (WTMJ) \$95.51; total.....	259.51	Rev. O. B. Nommensen, Zion Congregation, South Milwaukee, Collection during June for General Fund	19.69
Rev. Gerald Hoenecke, St. Paul's Congregation, Cudahy, Collection during May for Poland Mission \$24.45; Collection during June for Michigan Seminary \$30.16; total.....	54.61	Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection during June for General Fund \$321.29, Lutheran High School \$90.90; Lutheran City Mission \$7.40, Radio Services (WTMJ) \$10.00; total.....	429.59
Rev. Walter Hoenecke, Bethel Congregation, Milwaukee, Pentecost Offering for General Institutions \$75.83; gifts from school children for Negro Mission \$22.55; total.....	98.38	Rev. Rud. F. W. Pietz, St. John's Congregation, Lomira, Collection for General Missions.....	14.11
Rev. O. Hohenstein, Grace Congregation, Glendale, Ariz., Collection for Home Mission \$11.57 and \$7.80; total	19.37	Rev. W. K. Pifer, Bethany Congregation, Kenosha, Collection for General Missions.....	5.00
Rev. Edwin Jaster, Epiphany Congregation, Racine, Collection during June for Finance.....	8.56	Rev. M. F. Plass, St. John's Congregation, Oakwood, Collection for General Fund.....	26.01
Rev. S. A. Jedele, Peace Congregation, Wilmot, Collection for General Fund \$15.00, General		Rev. Gerhard Redlin, St. Peter's Congregation, Allenton, Collection from January to July for General Fund \$160.50; Collection for Kinderheim \$24.00; Zion Congregation, Allenton, Collection for Kinderheim \$46.00; total.....	230.50
		Rev. W. Reinemann, Friedens Congregation, Elkhorn, Pentecost Offering for General Missions	40.15
		Rev. M. F. Rische, Davids Stern Congregation, Kirchhain, Collection during May for Theological Seminary \$31.80; Collection during June for Northwestern College \$45.15; total.....	76.95
		Rev. J. G. Ruege, Jordan Congregation, West Allis, Collection during June for General Fund \$35.99, General Missions \$16.54; total.....	52.53
		Rev. Wm. F. Sauer, Grace Congregation, Milwaukee, Collection during April and May for General Fund	495.61
		Rev. J. E. Schaefer, Trinity Congregation, W. Mequon, Pentecost Offering for General Fund.....	32.45
		Rev. Arnold H. Schroeder, St. Paul's Mission, Milwaukee, Collection during June for Michigan Lutheran Seminary.....	3.76
		Rev. Arnold Schultz, Trinity Congregation, North Milwaukee, Collection for General Fund.....	18.75

Rev. Edmund Sponholz, St. John's Congregation, Slades Corners, Pentecost Offering for General Fund \$8.06, Poland Mission \$11.29; total.....	19.35
Rev. M. F. Stern, St. Paul's Congregation, Neosho, Pentecost Offering for General Fund.....	36.44
Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Collection during June for General Fund	124.75
Rev. G. Thiele, Zion Congregation, Bristol, Pentecost Offering for General Fund \$5.00; Collection for General Fund \$30.00; total.....	35.00
Rev. Theo. Volkert, First Ev. Luth. Congregation, Racine, Pentecost Offering for Synodical Reports \$10.00, Finance \$19.00, General Support \$29.00; Collection (additional) for Pentecost for Finance \$4.40, General Support \$4.40; total	66.80
Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Memorial Wreaths for Mrs. Paula Voss from St. James Ladies' Aid for Lutheran Children's Home \$5.00, from relatives in Michigan, Minnesota and Milwaukee for Lutheran High School \$10.00, from Dr. and Mrs. N. Dettmann, Mr. and Mrs. Straudt, Mr. G. Kampe and Family and Friends in Fort Wayne, Ind., for Lutheran City Mission \$15.00; Collection during May and June for General Fund \$86.45; Memorial Wreaths for Mrs. Louise Heine for Indian Mission \$1.00, Negro Mission \$5.00, Lutheran High School \$6.00, Lutheran City Mission \$2.00; total.....	130.45
Rev. L. M. Voss, Good Shepherd Congregation, Tp. Wauwatosa, Collection during April and May for General Missions.....	11.33
Rev. S. Westendorf, Calvary Congregation, Thiensville, Collection during June for General Missions	17.01
Rev. H. Wolter, St. Paul's Congregation, Tp. Lomira, Collection for Budget.....	43.30
Rev. F. Zarling, St. Matthew's Congregation, Iron Ridge, Collection during May for Michigan Lutheran Seminary \$29.00, Poland Mission \$11.80; total.....	40.80
Budgetary	\$6,151.10
Every-Member Canvass	17.68
Non-Budgetary	494.16
Total	\$6,662.94

CHAS. E. WERNER,
Milwaukee, Wis., July 23, 1934. Treasurer.

Rev. W. A. Kuether, Kewaunee	76.68
Rev. H. A. Kuether, Krok	14.10
Rev. Carl Lawrenz, North Fond du Lac	108.11
Rev. Wm. F. Lutz, Escanaba, Mich.	60.30
Rev. Reuben Marti, Stambough, Mich.	10.00
Rev. John Masch, Black Creek	24.00
Rev. Louis E. Mielke, Shiocton	63.09
Rev. Louis E. Mielke, Deer Creek	25.30
Rev. Paul Th. Oehlert, Kaukauna	89.02
Rev. E. P. Pankow, Green Lake	140.00
Rev. W. E. Pankow, New London	147.58
Rev. Gerhard Pieper, Fond du Lac	550.08
Rev. J. G. Pohley, Menasha	113.96
Rev. Henry E. Pussehl, Monico	1.83
Rev. Henry E. Pussehl, Enterprise	15.52
Rev. Emil Redlin, Ellington	89.90
Rev. Emil Redlin, Stephenville	26.35
Rev. T. W. Redlin, Kingston, Zions	13.60
Rev. T. W. Redlin, Kingston, St. John's Cong.	8.90
Rev. F. Reier, Waupaca	13.00
Rev. J. Reuschel, Dundas	22.00
Rev. Wm. Roepke, Marquette, Mich.	3.00
Rev. M. F. Sauer, Brillion	162.95
Revs. T. J. Sauer and M. F. Brandt, Appleton	70.00
Rev. Gerh. A. Schaefer, Collins	63.46
Rev. W. F. Schink, Haven, St. Peter's	60.85
Rev. N. Schlavenski, Eaton	9.60
Rev. N. Schlavenski, Fontenoy	53.25
Rev. E. B. Schlueter, Oshkosh	144.77
Rev. A. E. Schneider, Fremont	36.77
Rev. Fred A. Schroeder, Berlin	22.85
Rev. Fr. Schumann, Sawyer	38.35
Rev. V. J. Siegler, Nasewaupee	28.90
Rev. W. L. Strohschein, Dundee	34.07
Rev. Theo. Thurow, Menominee, Mich.	76.66
Rev. I. G. Uetzmann, Oshkosh	20.00
Rev. Theo. Uetzmann, Manitowoc	27.00
Rev. A. W. Voigt, Pine Grove	51.65
Rev. Wm. Wadzinski, Manchester	19.03
Rev. Wm. Wadzinski, Marquette, Wis.	5.00
Rev. A. H. J. Werner, Center	36.42
Rev. W. A. Wojahn, Eldorado, St. Paul's	135.77
Rev. W. A. Wojahn, St. Peter's	18.37
Rev. Ed. Zell, Mishicot	12.43
Rev. R. E. Ziesemer, Appleton	107.72
Rev. W. F. Zink, Dale	53.23

Budget

Non-Budget

\$5,285.51

86.92

\$5,372.43

ALBERT VOECKS, Treasurer,
Appleton, Wis.

NORTH WISCONSIN DISTRICT
June and July, 1934

Rev. G. E. Boettcher, Hortonville	\$ 37.51
Rev. Th. Brenner, Freedom	179.34
Rev. J. Dowidat, Oakfield	28.00
Rev. Paul C. Eggert, Brookside	53.30
Rev. M. A. Fleischer, Red Granite	1.65
Rev. A. Froehлке, Neenah	191.80
Rev. Phil. Froehлке, Appleton	100.00
Rev. W. G. Fuhlbrigge, Coleman	32.37
Rev. W. G. Fuhlbrigge, Beaver	11.40
Rev. A. A. Gentz, Marinette	129.14
Rev. Walter A. Gieschen, Green Bay	147.46
Rev. Br. Gladosch, Greenleaf	92.72
Rev. Roy B. Gose, Jacksonport	151.18
Rev. Otto Gruendemann, Gibson	156.73
Rev. Harold O. Grunwald, Louis Corners	177.82
Rev. W. G. Haase, Two Rivers	69.03
Rev. Carl J. Henning, Sault Ste. Marie, Mich.	8.85
Rev. Otto C. Henning, Sevastopol	74.92
Rev. Paul Hensel, Liberty	20.00
Rev. O. T. Hoyer, Winneconne	25.02
Rev. O. T. Hoyer, Zion	5.40
Rev. Gerhard Kaniess, Kewaskum	29.00
Rev. L. Kaspar, Greenville	80.55
Rev. L. Kaspar, Clayton	20.15
Rev. E. H. Kionka, Newton, St. John's Cong.	292.90
Rev. E. H. Kionka, Newton, St. Paul's Cong.	28.32
Rev. Harold O. Kleinbans, Oshkosh	25.00
Rev. H. Koch, Reedsville	28.78
Rev. L. H. Koeninger, Manitowoc	200.00
Rev. H. A. Kuether, Sheboygan Falls	69.67

DAKOTA-MONTANA DISTRICT
August, 1934

Rev. Theo. Bauer, Eales, So. Dak.	\$ 42.25
Rev. A. H. Birner, Hendricks, Minn.	77.24
Rev. A. H. Birner, Arco, Minn.	16.63
Rev. F. E. Blume, White Butte, So. Dak.	7.50
Rev. F. E. Blume, Lemmon, So. Dak.	12.50
Rev. R. Kettenacker, Wolf Point, Mont.	3.68
Rev. E. Kuehl, Circle, Mont.	2.60
Rev. M. D. Keturakat, Mazeppa, So. Dak.	89.00
Rev. Herbert Lau, Bruce, So. Dak.	24.75
Rev. Herbert Lau, Bruce, So. Dak.	1.89
Rev. W. T. Meier, Watertown, So. Dak.	68.20
Rev. H. A. Mutterer, Flasher, No. Dak.	38.00
Rev. H. Rutz, Gary, So. Dak.	46.14
Rev. H. C. Sprenger, Marshall, Minn.	38.75
Rev. W. F. Sprengeler, Grover, So. Dak.	53.00
Rev. G. J. Schlegel, Hazelton, No. Dak.	9.90
Rev. G. J. Schlegel, Hazelton, No. Dak.	8.20
Rev. E. Schaller, Gale, So. Dak.	48.15
Rev. E. Schaller, Mound City, So. Dak.	103.00
Rev. J. P. Scherf, Roscoe, So. Dak.	17.21
Rev. W. J. Schmidt, Faulkton, So. Dak.	32.65
Rev. F. Wittfaut, Watkins, Mont.	3.88
Rev. F. Wittfaut, Timber Creek, Mont.97

Total

\$ 764.09

S. E. JOHNSON, District Treasurer,
Watertown, South Dakota.

COLLECTION ENVELOPES

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

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JAN. 1, 1935

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

Cartons 1c each.

Minimum charge \$3.50.

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

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

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

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

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

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

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

Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500	\$2.50	\$2.75	\$3.00
1,000	4.00	4.50	4.75
Every additional 1,000	3.00	3.50	3.75

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, 1936. 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 1935 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 1935.

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