

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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WHEN THE MIST SHALL VANISH

(Augustana Hymnal 518. "Songs of the Church Year" 306)

O precious thought! Some day the mist shall vanish;
Some day the web of gloom shall be unspun.
A day shall break whose beams the night shall banish,
For Christ, the Lamb shall shine, the glorious Sun!

O precious thought! No more will faith be anguished
By doubt's uncertainties, by trembling fears.
The pangs that wound the heart shall all be vanquished,
And light shall flood the gloom of bygone years.

Some day each mystery shall find solution, —
Each troublous question an undimmed reply.
The hidden deeps that now seem all confusion
My God will open up and clarify.

O precious thought! With vision all unclouded
The One Whom I believed I shall behold.
Now from my sight His hallowed Form is shrouded.
Then He shall fill my soul with bliss untold.

Some day I'll see my ever-faithful Savior
Who pardoned all my sin in boundless grace.
Here clouds of trial oft obscure His favor.
There I'll behold the brightness of His Face.

O precious thought! All sinless, pure and holy,
By flesh and Satan nevermore oppressed, —
My thoughts and deeds shall glorify Him solely
Who brought my soul unto His perfect rest.

O precious thought! Perfection's height attaining, —
The flawless piety for which I long
Shall be my joy! Through Christ the conquest gaining
I shall be ever free from sin and wrong.

O precious thought! The world shall not oppress me,
No more will friends forsake, and foes deride,
But perfect love and fellowship shall bless me,
Where peace and joy forevermore abide.

O precious thought! In Heaven's realm supernal
With angels' hosts the Lamb of God I'll praise,
And with the ransomed speak of life eternal
And of my earthly sojourn's vanished days.

It cannot be untrue, for God hath spoken:
"They that are Christ's, shall live forevermore."
God cannot lie! His Word cannot be broken,
And He will lead me to that Glory Shore!

The saints of God, all clad in spotless raiment
Before the Lamb shall wave victorious palms.
For bliss eternal Christ has rendered payment.
Earth's tearful strains give way to joyous psalms.

I pray Thee, O my precious Savior, waken
These hallowed thoughts of Paradise in me,
And let them solace me till I am taken
To dwell in Salem evermore with Thee!

Translated by Anna Hoppe.

From the Swedish by Carl Olaf Rosenius.

THE ONE HUNDRED AND FIFTH PSALM

Verses 12-15

The Small Beginnings of Israel Shielded by Divine Protection

When they were but a few men in number; yea,
very few, and strangers in it;

When they went from one nation to another, from
one kingdom to another people;

He suffered no man to do them wrong; yea, he re-
proved kings for their sakes;

Saying, Touch not mine anointed, and do my
prophets no harm.

Small and insignificant were the beginnings of Israel. Never has a nation which has become so prominent in the arena of nations experienced a beginning so humble. Even as to its numerical strength it was the least among all the nations of the world. "When they were but a few men in number; yea, very few," begin the words quoted above from our Psalm. Israel began with "men of a number," as the original has it, that is, men easily counted, few, very few indeed.

Abraham, the great ancestor of Israel, was called by God **alone**, as we learn from Isaiah, chapter 51:2. He had but two sons, but one of them — Ishmael — born after the flesh (Gal. 4:23), he cast out; Isaac, the son born to him in his old age by promise, had but two, and one of them — Jacob — was forced to flee the country for many years before Esau, the other son. Jacob had more sons, it is true, but even in his family, there were at most, including himself, but thirteen males, until he had grandchildren, and when he went down to Egypt all his descendants were but sixty-six, Gen. 46:20; and when he reached Egypt he had but seventy descendants, including those of Joseph's family, Ex. 1:5.

Truly, a small beginning of God's chosen people. As such they were far from being able to take possession of Canaan, the Land of Promise, which was inhabited by a complex of nations peculiarly foreign and hostile to Israel. They were but strangers in the land, mere sojourners, who did not become incorporated with its people, but who were regarded and treated as foreigners.

What a grave situation Israel was confronted by here! A small and weak people over against mighty divers natives in the Land of Promise! To what hos-

—"Praise Christ for everything. He is the foundation of every good thought, desire and affection. It should be our aim to draw all we can from Him by prayer, and return Him all we can by praise."
— Payson.

ilities they were exposed here! No one would recognize them as the sole heirs of Canaan, but rather hate them for the very idea.

Nor was this all. The people of Israel were unsettled. We read in our Psalm, "When they went from one country to another, from one kingdom to another people." They wandered about, as if they had no home and no fixed habitation, passing from one part of that land to another, nay, from one kingdom to another people, from Canaan to Egypt, from Egypt to the land of the Philistines. Certainly their frequent migrations were attended with much peril; their life everywhere hung only by a thread, and the changing of their place of sojourn exposed them to grave dangers and injuries. It requires little imagination on our part to picture to our mind the many risks they had to encounter journeying in a strange country from one place to another, even to the extent of making their temporary abode among nations, countries and kingdoms hitherto unknown to them.

Such were the beginnings of Israel — small in number, strangers and foreigners in the Land of Promise, wandering about from one nation and people to another, even to the extent of the danger of being exterminated by hostile peoples. Who could have foreseen the subsequent greatness and power of this people, considering the hazardous beginnings of its existence? Yet in its very beginnings, small and hazardous as they were, Israel was

Shielded by Divine Providence

"He (God) suffered no one to do them wrong; yea, he reprov'd kings for their sakes; Saying, Touch not mine anointed and do my prophets no harm."

The people of Israel could not help themselves, neither as to their subsistence in a strange land, nor in defence against strong and powerful enemies. Though the whole land of Canaan was theirs by promise, yet they were so far from producing and pleading their grant, that they confessed themselves strangers in it; and, being strangers, many difficulties arose as to their sustenance. Who will provide for them? Hostile neighbors? Foreign people surrounding them? Will these afford them opportunities to till the soil for the production of food, and to obtain goods necessary for living by commercial interchange and trade? No. It is God who provides for them all the necessaries of life. Despite many privations they never were short of what belongs to material subsistence. We never hear them crying for bread. God would not permit them to suffer beyond their endurance, but wonderfully supplied them with His fatherly care.

But more than this. God also protected His people as they wandered from place to place, and as they are exposed to dangers. No one was permitted

to wrong them. Even those that hated them, and would gladly have done them a mischief, had their hands tied, and could not do what they would. Crowned heads, mighty kings were arrayed against Israel and sought to suppress her, as the kings of Egypt, and of the Philistines. But the Lord reprov'd them in dreams and visions, saying, "Touch not mine anointed, and do my prophets no harm." It is at your peril, if you do it, the Lord warns them, it is not within your power to harm them. We know how Pharaoh, king of Egypt, was plagued, and Abimelech, king of Gerar, was sharply rebuked for doing wrong to Abraham; and we are told in Gen. 35 that "the terror of God was upon the cities that were round about them (the people of Israel), and they did not pursue after the sons of Jacob."

Thus God has shielded Israel in her beginnings. Feeble as this His chosen people was, helpless in themselves and exposed to mighty hostile forces threatening to extirpate them from the face of the earth, the Lord mightily protected them, exhorting them to defy all powers to the contrary saying, "Fear not, thou worm Jacob, and ye men of Israel; I will help thee."

Israel's Divine Preservation the Ante-Type of the Christian Church's Preservation

If Israel's small and insignificant beginnings were an object of so much interest to God that He shielded, guided and preserved His people so as to make it the most blessed nation on earth, it was certainly a type of how He dealt with the Christian Church and is still dealing with her. Let us never forget the small beginnings of the Church of Christ on from her origin down through the ages of the Christian era, whenever and wherever the Church has been established, in every phase of her public functions and missionary endeavor. How humble were the beginnings of the Church at the death and resurrection of Christ the foundation and basis upon which she stands! Few, very few in number were the believers in Christ, the Savior of the world, and small was the company of those who formed His discipleship. You remember the commission Christ gave to His apostles before His ascension. Jesus has before Him the little company of His disciples. Some are fishermen, all of obscure condition, all from a nation oppressed and despised by the rulers of the earth. To that feeble band He says, "Go ye into all the world, and preach the Gospel to every creature." How it must have astonished them! How it must have alarmed them, by the responsibility it involved! How impossible it must have seemed, that they should preach the Gospel in all the world, and that thereby they were to raise up a Church which would prove the regeneration of men! Yet how marvellously was this commission of the Lord fulfilled! Before the last of that little company had

finished his course, how literally had their ministry been made the light of the world. What nation was there which their labors had not penetrated? "Yes, verily, their sound went into all the earth, and their words unto the end of the world," says Paul, Rom. 10: 18.

Small beginnings of the Church of God, yet great in her growth and accomplishments, and all this due to divine protection and preservation. That has been her course through the ages down to the present day. Whenever and wherever the Church of Christ is established among nations and peoples, it is God who protects and guides her with His mighty hand. Though surrounded by a hostile world, though assailed by mighty foes, she need not fear. If God protected His chosen people of old, He will not forsake His elect now. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12: 12.

J. J.

COMMENTS

Marriage Laws as they exist today in most civilized countries were attacked recently at a meeting of the Congregational Christian annual convocation, held at Tower Hill, Mich., according to the Chicago Tribune, by Dr. Frederick C. Grant, president of Seabury-Western Theological Seminary, Evanston, Ill. Dr. Grant, the head of an important seminary affiliated with the Episcopalian Church, asked if commandments and prohibitions of religious ethics were at their base anything more than ecstatic utterances of highly emotional men and women rather than evidences of a scientific understanding of the nature of things.

"Nature," said Dr. Grant, "stands above all creeds and dogmas, all codes and regulations. It is science, not religion, that tells us about nature. Of course, nature will triumph in the end. All things, all gods, all human society and institutions will ultimately yield to the program of nature. Much of Christian ethics seems little more than whims and vagaries of Mrs. Grundy. The noble experiment of prohibition or the equally unnatural present-day marriage legislation are both unscientific."

According to this bestial creed human beings will in the future, when the rule of science and nature is complete, mate and cohabit like the beasts of the field, for what is man but a highly cultivated beast? Had this pronouncement come from one of the science-drunk evolutionists, it would excite but small wonder. But that the head of a divinity school, whose business it is to train the coming generation of Episcopalian priests, should so oppose himself to the laws of God and man made for the protection of one of the most sacred relations of life, and the very basis of all society,

the home, this is most surprising. How deeply art thou fallen, O Lucifer, son of the morning! Led by such leaders, what shall become of the herd? These Congregational ministers seem to have listened without protest. Was there none found to protest against this blasphemous flouting of divine law and order?

Z.

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The Downfall of the Churches is further illustrated by the talk given by another teacher, of the Methodist Church this time, Prof. Clarence Tucker Craig of Oberlin Theological Seminary, Oberlin, Ohio, who in his address to the Methodist Youth Council, assembled at Evanston, Ill., is reported to have said that advanced leaders no longer believe that Jesus was the sort of teacher who answered all the issues of life.

We quote from the report of the Rev. John Evans in the Chicago Tribune, "Jesus was not an example of the fourfold development of the ideal human life. His character did not display poise resulting from related religious, mental, physical, and moral developments. He had one great interest, religion. He was not in our modern liberal sense a well-balanced personality. The Sermon on the Mount is not practical. Any one who thinks it can be, does not know either the realities of life in this world or the idealism of Jesus."

And this to youths representing nearly one million members of Methodist young people's societies! Can blasphemy and rank unbelief go further than that? Are there no limits to the violence that is done to the cherished beliefs of old by modern religionists? Apparently not. There is hardly anything coming from the religious leaders of the sects today in the way of denial of divine truth that need surprise us. The ominous thing is that the rank and file of the sectarian clergy follow these blind leaders like sheep.

The steps by which these men arrived at their present agnostic views are easily seen. Given a disbelief in the Bible as the inspired Word of God, the next step is the raising of reason upon the throne of God. And as human reason, unenlightened by the Word of God, cannot but err in its blindness, the results of its labors in the religious field are lamentable indeed. The Bible is then not the only source of saving truth any more, the saving truths as revealed in the Bible are denied and attacked, the very person of God and Christ is not spared by these foolish men.

These are the wreckers of the church. Nothing but a hollow shell remains of the once stately edifice, that was so staunch and true, a place of refuge for the oppressed and a haven of rest for the weary on earth. It is that no more for the followers of these preachers of unbelief. It is but a workshop for the preaching of human prestige, power, and greatness.

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Voliva of Zion, Ill., is momentarily expecting the end of the world. So are we, although we do not foolishly set the date as this false prophet has done. The reason why we expect the Lord's coming soon, is because the signs of the times that are to come before the end are being rapidly fulfilled. One of them is the steady growth of unbelief and blasphemous, ungodly teaching. St. Paul writes to Timothy: Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith. 1 Tim. 4:1. Z.

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What's in a Name? At the coming General Convention of the Protestant Episcopal Church there is to be discussed a memorial asking that the word "Protestant" be dropped from the church's official name. Protestant Episcopal Church in the United States of America is the official name now. As the *Living Church* reports, there are many objections to the word "Protestant" as misleading. The word "Catholic" has been proposed by some. But not yet all of the Episcopalian persuasion are ready to accept that, because they are not yet ready to follow Cardinal Newman body and soul into the Romish sect. The editor of the *Living Church* suggests the name "The American Episcopal Church" as the official title.

The trouble is that this church is split into two factions. The high church faction, so-called, influenced by the Oxford Movement of Keble, Pusey, Newman, inaugurated a century ago, wants to be Catholic in the church rites and beliefs, except possibly the primacy of the pope. These object to the name "Protestant." The other faction, the so-called low church party, would not stand for the name "Catholic." It might be well to compose these differences within the church body before a change of name and official title is undertaken. For finally it is the doctrine and belief held by a church that determine its character and name.

Z.

Buchmanism is very much to the fore again, especially in the current magazines and church papers. The Atlantic in the July and August numbers has an appreciation of this new religious venture, begun by a former Lutheran clergyman, and now styled the Oxford Group. In our *Northwestern Lutheran* this new form of an old enthusiasm has been extensively treated in last year's issue beginning in the March numbers.

"Sharing" and "Guiding" are two principles used to win converts. The missionary work is done in house parties held at palatial hotels and the homes of the well-to-do. The wealthy, the learned and the prominent people of this world are the converts most eagerly sought. The steps of conversion are the five C's — Confidence, Confession, Conviction, Conversion, and Continuance. Another prominent feature is "Guidance." In retirement and prayer the convert is to quietly await the guidance of God transmitted to him directly from God to the convert's heart. This self-surrender to the direct leading of God is proclaimed as the source of deep happiness, as the sinner confessing his sins to another sinner is to empty his heart from sin.

It can be easily seen that this new movement is without warrant of Scripture, nay sets Scripture aside, and belittles, if it does not ignore, the way of salvation as revealed by the Bible. It is but another way to err from the faith, against which we are to be warned.

Z.

CONGREGATIONAL SINGING

The Lutheran Church is often called the singing church. In fact, we Lutherans take a great deal of pride in laying claim to that title. That the Lutheran Church **should** be a singing church, is beyond question. What pains did not Luther take to make it that! Overburdened as he was with other work: preaching, lecturing, writing tracts and books, translating the Bible, etc. (mastering such an amount of work that one who looks at the many volumes produced by his pen can not help but marvel how one man could do it all), he took time out to write a number of notable hymns, which take first rank in the hymnology of the church. He wanted all the Christians to have an active part in divine worship. Through the efforts of the great Reformer and others after him the Gospel has literally been sung into the hearts of many.

But when one attends some of our churches, one is often inclined to doubt that our church merits the title of the singing church. It has not come to that pass that congregational singing has vanished altogether, though here and there choirs, quartets, and soloists furnish the only singing at funerals and marriages. The choir has its proper place in the church service. There is Old Testament precedent for that,

for choirs with their accompaniment had an important part in the temple service. Musical talents also belong to the gifts of God which should be placed into the service of Christ and His church. Choirs, of course, should not serve as a bait, as a sort of competition for the entertainments which the world has to offer. They are not to serve as the feature of the service any more than the personal magnetism and eloquence of the preacher. The choir music should be an integral part of the service and breathe the same spirit of worship and devotion as the rest of the service. The choir director who has a good taste for church music and directs the singing in such a way that it is not intended to "show off" or "make a hit" but that it promotes devotion and edifies the hearers is a real servant of the Lord. He promotes the same aims, though in a lesser degree, as the preacher who stands in the pulpit as the ambassador of God.

What are we to think of the hired singers which are used as the attraction in many of the larger sectarian churches and possibly also in some Lutheran churches? If these singers are engaged purely on the basis of their musical ability and their consequent power to attract and to entertain, regardless of whether they are Christian believers or not, it can only be condemned. Has the Christian church degenerated to such an extent that it must hire unbelievers to do its work and promote its cause? Psalm 50, 16, 17 we read: "But unto the wicked God saith, What hast thou to do, to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee."

But no group of singers, even when recruited from the membership of the congregation and manifesting a spirit of truly Christian devotion, should be permitted to supplant the singing of the assembled congregation. As stated above, the church choir has its place in the church service, but the members of the choir can never serve as proxies for the other Christians assembled for the worship of God. The finest of trained choirs can not furnish music as sweet in the ears of God as heart-felt congregational singing. Unfortunately some congregational singing is seemingly half-hearted, cold and listless. It sounds more like the performance of a burdensome duty than the outpouring of free spirits. As one looks over the congregation, he finds many taking no part in the song service. They sit there with open eyes and, perhaps, with open ears but with tightly clenched lips. How are we to account for that? It is but natural that one who has been out late the night before pursuing some pleasure and who has risen so late from his Sunday morning bed that only by the exercise of feverish haste he manages to get to church in time, is in no mood to sing praises unto the Lord. Likewise it is

but natural that one with whom church-going is only a matter of empty form and habit will feel no urge to praise his Maker and glorify his Redeemer. But, on the other hand, it is difficult to understand how one who rejoices in God his Savior and whose heart echoes the Christian sentiments which form the contents of our hymns can sit silently by and take no part in the congregational singing. Even one who is incapacitated as a result of a cold or some other physical handicap would at least join in the hymns in spirit, if not with his voice, if the spirit of praise dwelt within him.

The Apostle Paul writes Eph. 5:18-20: "Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Yes, to make melody in the heart unto the Lord, ought to come natural to the Christian. How can one who appreciates how God has guarded him and provided for him sit silently by while the congregation joins in the rousing hymn of praise, "Praise to the Lord, the Almighty, the King of creation!"? How can one who knows what Christ did for him on the cross be indifferent to the Lenten hymns? In short, if the Christian hymns leave our hearts cold, and to join with our fellow-Christians in singing them seems to us at best a chore, which we perform only half-heartedly from a sense of duty, then let us inquire whether our Christianity has not grown cold and we are not in danger of losing our joyous faith. In its best days the Christian Church has never found it difficult to respond with willing hearts and ringing voices to the call of the 100th Psalm: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. . . . Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name. For the Lord is good, his mercy is everlasting, and his truth endureth to all generations." May the melody spirit be revived in our church!

I. P. F.

THE WORK OF OUR SYNOD IN POLAND

2. The History of Our Work in Poland

Missions in Poland are first mentioned in the report of Joint Synod of 1923. On page 59 of the report we read under the heading "Missions in Poland": "During the past two years different petitions reached your commission from Poland. We were asked by these petitions to help those people by the preaching of the pure Gospel. More than once your commission has had these petitions under consideration. At one of our meetings we called the district presidents in to give us their advice in this important matter. At the same meeting we also had members of our theological

faculty present. We came to the conclusion that the best thing to do would be to send a man over to Poland and have him examine into the conditions of the state church and give us a true report thereon. The commission called Rev. O. Engel for this work."

After giving a short account of Rev. Engel's work and what he reported on the conditions, the commission states: "Your commission simply could not lay aside and shelve these cries of distress (Notschreie) which had come to us from brethren in the Lutheran faith." When we read this report, what is said there? Why did those people, those "brethren in the Lutheran faith" send calls for help to our Synod? What did they want of Synod? What were their "cries of distress" about? They called on Synod for help, for spiritual help. They asked Synod to bring them, to help them to the preaching of the true and pure Gospel, to bring them the one thing needful. Would they have called if they had had it? If it would have been preached to them? They would not. So this call for help, these cries of distress showed clearly what was missing then in the Evangelical Augsburgian Church in Poland. And an examination into the state of affairs proved that these people did have all kinds of causes to call for spiritual help. That's why we started work in Poland and why we are still working there, to bring those people the true and pure Gospel. The commission talks of calls of distress it received. What was the need or the distress which prompted those people to send these cries of distress way across the water to the Wisconsin Synod? Again the same thing. They did not get the preaching of the saving Gospel from their ministers. They were spiritually starved. They were in grave danger of losing their faith. They wanted to be saved, and they wanted their children to be brought up in the fear and admonition of the Lord. They were anxious to have the true and only way to salvation preached to them.

Now, what did Synod do, when it was told of these petitions and cries of distress? Synod after deliberating on the matter resolved "that the General Mission Board should take up mission work in Poland most energetically." Synod was moved by these cries for help. And it decided to help. And this help is as necessary today as it was then. Conditions in the state church have not improved since, and can not improve under the prevailing conditions. If anything, they are worse.

Being encouraged by the above-mentioned resolution of Joint Synod, the General Mission Board sent Rev. O. Engel again over to Poland, to start the work. But when he came over, the work had been started. Missionary G. Maliszewski from Lodz had gone to Zehlendorf to finish his theological studies there. He could not stay with the state church for his conscience's sake. After he had finished his studies,

he returned to Lodz in July, 1923, and began to work for a Lutheran free church, where the pure Lutheran doctrine should prevail and the Word of God be preached in its truth and purity. He started preaching in the dwellings of those that were in accordance with him and so prepared for the organization of a truly Lutheran congregation, which should stand squarely on the doctrinal basis of the Synodical Conference.

On the 11th of May, 1924, St. Paul's Congregation of the Evangelical Lutheran Free Church in Poland was organized at Lodz and immediately the congregation called Rev. Maliszewski for its pastor. Pastor Maliszewski at once deposited the statutes or constitution of the newly organized congregation with the ministry for religious cults and asked or petitioned for the recognition of the Free Church by the government. Why so? Because in Poland we do not have separation of church and states as we do in the United States. Here in the United States a pastor can go and preach anywhere. That's nobody else's business. Over in Poland he has to have permission of the authorities before he can announce services anywhere. And when he preaches for the first time at a place, he will find the police in the meeting to see to it that he does not abuse his privilege by talking against the government. In the United States anybody can build a church anywhere as long as the building conforms to the building ordinances for such kind of buildings. And if anybody has the money and wants to build a church for himself that's nobody's business but his own. But over in Poland you first have to ask the authorities whether they will allow that a church be built. The first question is: Is your church a recognized church? You answer No, and your petition is denied forthwith. Religious bodies that are not recognized or legalized by the state can not build churches or chapels nor acquire or hold property. But even those that belong to a legalized church have not easy sailing when they want permission to build a church. They first have to prove that the church or chapel is necessary, that it should be located just at this place, that it ought to have these dimensions, that the money for building is at hand or is provided for. They have to hand in the plans for the building and the specifications. And it's a sure bet that they will have to be altered or are rejected. In the United States a congregation holds its congregational meetings, elects its officers, transacts its business and it's nobody else's business. But in Poland the authorities have to be notified of such meetings so they can have observers there, if they want to; then a report of the meeting has to be sent in to the state authorities, telling what business has been transacted, who has been elected to office, what they are and where they live, and for how long a time they are elected. And so on.

The recognition Rev. Maliszewski asked for was not given then nor up to the present time, but tacitly he was allowed to go on with his work. His work was tolerated and still is. So the Evangelical Lutheran Free Church in Poland is a religious body that is only tolerated. Sure, the constitution of the Republic of Poland explicitly grants absolute freedom of religion. But it does not guarantee the free exercise of religion. To acquaint the reader more freely with what the constitution of the Republic of Poland says about religious freedom, we will give these paragraphs verbatim. § 111: "Freedom of conscience and creed is guaranteed to every citizen. No citizen may because of his creed or religious convictions be denied or be restricted in the privileges and rights which the other citizens enjoy. Every inhabitant of Poland has the same rights to the free confession of his faith as well as to the free exercises of the precepts of his religion or creed, as long as such religion is not contrary to the public order or the public morals." § 112: "It is not permissible to use the freedom of creed in any wise against the laws. Nobody can absolve himself from the fulfilment of his public (military) duties because of his religious convictions. Nobody can be compelled or forced to take part in religious exercises or rites except he is under parental or a guardian's power." § 113: "Every religious society which is recognized by the state has the power or right to arrange for divine services in public, to conduct its internal business without interference; it can own and acquire movable and immovable property, administer the same and dispose of it; the society remains in the possession and the use of the endowments and funds as well as of the institutions for learning, confessional and charitable uses. But no religious society can exist in opposition to the laws of the state." § 116: "The legalizing or recognition of a new or up to now not legally recognized creed shall not be denied to those religious societies whose regulations, teachings and constitution are not against public order or public morals." We see there are some ifs to the religious freedom. And these ifs can be stretched quite far.

So when Rev. Engel again arrived in Poland he found one organized congregation of the Evangelical Lutheran Free Church in Poland. And this congregation had not organized on account of the question of language, or for nationalistic reasons, but solely for conscience's sake, because those people wanted the preaching of the true and pure Gospel. In its constitution the congregation places itself squarely upon the Bible as the verbally inspired Word of God and the only source of all Christian doctrines and morals as well as upon the Lutheran confessions as the genuine expression of the teaching of the Word of God. Rev. Maliszewski and his congregation applied for membership with Synod.

When in 1924 J. P. Koehler made the trip to Europe to gather material for the writings of history of the Wisconsin Synod, which Synod had commissioned him to write, the General Mission Board asked him to extend his trip to Poland, so as to be able to study the conditions obtaining in the state church "and everything else that is of importance to us in regards to our work in Poland," and to report on his findings after his return to the United States. Prof. Koehler visited Poland, studied the church conditions and assisted in the ordination of the first pastor of the Evangelical Lutheran Free Church in Poland, Rev. G. Maliszewski. After his return he reported to the mission board "that Poland offers a good mission field, which is ripe for harvesting and that the field should be worked by a Lutheran body."

Aside from Lodz Rev. Maliszewski started work in different places in the neighborhood of Lodz, where he was called to, as for instance in Andrespol where on August 17, 1924, Trinity Congregation of the Evangelical Lutheran Free Church in Poland was organized. In Konstantynow the work was started the same year. And so the General Mission Board in its reports to the Joint Synod in 1925 could state "that by our work the Evangelical Lutheran Free Church in Poland was established." And Joint Synod, after deliberating on the report, "encouraged and directed the General Mission Board to keep on in the work in Poland."

W. B.

MISSION FESTIVALS

From a Layman's Viewpoint

Mission Festivals are now in full swing again throughout the Synod. Why Mission Festivals? In these festive services we let the activities of our Synod, the church at large, pass panorama like before our spiritual eyes. The work of the Synod includes all our synodic institutions, our schools, seminaries, colleges and benevolent institutions, and last but not least, our mission activities in the actual mission fields. Naturally as a lay member of our Mission Board, I am vitally and intensely interested in this part of our synodical work.

Dear Brethren, this is yours and my work according to the command of our blessed Savior. "Go ye therefore and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matt: 28: 19,20. These were the blessed Master's last words on earth before He ascended in glory to His Father's throne above. Perhaps we do not quite understand or have not given it a thought, what these words mean when He says, "Lo, I am with you always, even unto the end of the world." I believe Luther gives us the right definition

in his explanation of the First Article when he says: "And that he still preserves me; therefor richly and daily providing clothing and shoes, meat and drink, house and home, wife and children, land, cattle, and all my goods, and all that I need to keep my body and life; defending me against all danger, and guarding and protecting me from all evil; and this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all of which it is my duty to thank and praise, and to serve and obey Him. This is most certainly true." In other words, he expects us to support this work of preaching the Gospel to all nations with our earthly possessions and money. Because we cannot all go out personally to preach, so we have to train men in our schools and colleges to do it for us, and how gladly and cheerfully they perform this important work.

I cannot begin to tell you how they do this in such an unselfish manner that we who send them into the fields should feel a bit ashamed because we are always short with our temporal gifts and money which are so necessary to carry on their work. I wish you could go personally through the different fields so you could see with your own eyes under what difficulties these men have to work. Especially if they tell you they have not been paid for the last two months and that some fear eviction from their homes because the rent has not been paid.

Brethren, these things cut into your heart, and, yes, we can afford many luxuries, we buy a car, and spend hundreds of dollars to buy gas with which to tour the country and admire the wonders and grandeurs of His universe and when we stop to think and ponder over His gracious benevolence that He still treats and deals with us like a lavish father with his dear children, then can one in all honesty and decency give Him the cold shoulder when He asks us to go into the harvest fields to help gather in the sheaves? Do we begrudge a 5 or 10 or 100 or even more dollars for the mission work if He has long before already given us the means in money and temporal possessions?

Brethren, this is stewardship over our temporal possessions for which the Lord will demand an accounting when we are called before Him for our final judgment. He will want to know in what manner we have made use of the talents He gave us for the furtherance of His cause, the preaching of His Gospel and the upbuilding of His Kingdom here on earth. Surely we do not want to stand before Him like the unprofitable servant did and say, "Lord, I knew thee that thou art an hard man, reaping where Thou hast not sowed." Matt. 25: 24. But let us be like Aaron and Hur who upheld the hands of the Prophet Moses in the wilderness until the Children of Israel had gained a great victory over the Amalekites. Ex. 17: 12.

So we too must uphold the hands of his prophets, his messengers today with our prayers and our money and temporal gifts. Let me tell you how a very dear friend of mine has solved his problems of giving. For many years he puts into every pink envelope a \$5.00 bill or a check for that amount. If it so happens his checking account is out, he writes a check and attaches a little note to it with these words, "Please hold until a certain date when this check will be honored." I said, every one of the pink envelopes. Now this man is not rich or wealthy. He is a common lay man working for a daily wage, and I know too that many more are giving in this proportion, but a good many more could do the same or even better.

About three weeks ago I attended our Synodical Conference meeting at Milwaukee as a delegate of our district. We have heard and experienced much to make a true Christian's heart glad. For instance, a call had come to the Synodical Conference from Africa to send missionaries over there, to teach them the pure Gospel of our dear Lord and Savior. Our colored mission Christians have gathered for that purpose \$7,000 to send a mission delegation over there to begin the work. Another fact that causes us much joy is that much commendable progress has been made in the grace of Christian giving towards the support of their churches according to their respective abilities. The average contributions in the Eastern field was \$10.00 per communicant member. Another example of contributions towards the Lord's treasury, for synodic work, in the Alabama field, for the year of 1933 is as follows. The figures in parentheses give the number of communicants. Montrose (20) \$9.75; Joffre (21) \$6.83; Birmingham (63) \$6.67; Ingomar (9) \$6.64; Selma (66) \$5.92; Pensacola (17) \$5.50; Atmore (30) \$5.42; East Salem (24) \$5.34; Vineland (41) \$4.69; etc. "There are many of the rural members who because of adverse circumstances seldom get any cash into their hands. For many there is just no way to have a cash income. As a result it may safely be said that some never see more than \$10 to \$25 in a whole year. On the other hand it is probably safe to say that the more favored ones do not get hold of more than \$5 to \$10 a month. In spite of this, as the preceding figures show, these people on the whole contribute remarkably well." Several of the larger congregations have become self-supporting this last year. Surely we do not want our colored brethren to put us to shame because of our stinginess, nor do we want to discourage them in their good work, because they still labor under the divine inspirations of their first love for this gracious Savior who called them out of darkness into his marvelous light. God bless our missions.

Rudolph Schwarz,
Escanaba, Mich.

THE SHIP'S CREW

It has been remarked in newspaper accounts of the Morro Castle calamity that nearly all the dead were from among the passenger list, while nearly all the ship's crew escaped. It has been implied that the members of the crew thought only of saving their own lives and neglected the rescue work. Whether there is any just cause for blaming the crew, it is not our province to say. This much, however, is true that the members of the crew, under the command of the captain, have not only a special duty with respect to the safety of the passengers but are also best equipped to carry on the rescue work. They are familiar with the passageways of the ship. They know where the life-preservers are. They know how to lower the life-boats. Just so we Christians constitute the crew of the bark of Christ. We are equipped with the means of saving our fellow-men from the fire of judgment day. We have the message of salvation, the Gospel of Jesus Christ. It is our duty and privilege to shout a warning to the perishing, to knock at their doors and arouse them to the danger which threatens. We can take them by the hand and lead them away from the fires of eternal destruction already licking at them. We can place them in the life-boats and man the oars. We can call out to them in the words of the prophet, "Why will ye die?" We can direct the perishing to Him who is the Way, the Truth, and the Life. We can point them to the Savior who says, "Look unto me, and be ye saved, all the ends of the earth." Are we living up to this our high calling, or are we deserting the ship and leaving our perishing fellow-men to their eternal fate? What the Lord said to the Prophet Ezekiel applies in a sense to the whole Church: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." 3:17, 18.

I. P. F.

THE MORRO CASTLE HORROR

On September 8 the luxury liner Morro Castle, returning from a pleasure cruise to Havana, suddenly burst into flame in the early morning hours, the flames and the water taking a toll of 133 lives, with a number of passengers still unaccounted for at this writing. Many were trapped by the fire in their staterooms, unable to flee as the red flames leaped toward them. What thoughts must have passed through the minds of the victims as their eyes, still heavy with sleep, saw this horrible death pouncing upon them! Were they ready and prepared to meet their God? With many that was not the case. The newspapers tell us that

there were scenes of wild carousals on board before the fire broke out. According to a copyrighted article by Universal Service Inc., the acting captain testified at the inquiry: "I was informed there were several drinking parties in the boat the night before. I understand several girls had to be carried to their cabins. Some of the passengers had six or seven girls in the rooms who were drunk." What an awakening for the participants in this orgy!

What occurred on that palatial pleasure ship will be repeated on a larger scale at Christ's second coming. To many this world, this life is only a pleasure trip, with no more thought of the impending holocaust than the passengers on the Morro Castle when they sailed out of the Havana harbor. The scenes of horror, the agonies of terror, the wild screams will be re-enacted a thousandfold when Jesus lets loose the fires of judgment: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?" 2 Pet. 3. Do you want to awake to find yourself trapped by these fires? Do you want that day to come upon you unawares? Do you want it to descend upon you while your eyes are heavy with the sleep of worldliness and carnal security? Would you want to come face to face with the flames of judgment while whirling on the dance-floor, while participating in a drinking bout or obscene carousals, while scheming to cheat and defraud your fellow-man, or devoted to some other ungodly pursuit? Would you not rather have it find you "in all holy conversation and godliness, looking for and hasting unto the coming of the day of God"? "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:3. "Watch therefore, for ye know not what hour your Lord doth come." Matt. 24:42.

I. P. F.

NORTHWESTERN COLLEGE

Northwestern College opened its doors to new students on the 4th of September; on the following day the opening exercises were held, and on the sixth regular recitations began. There was one important change from what since 1915 has been the routine of the opening of school in the fall. Beginning this fall the inspectorship in the dormitory will be in the hands of a permanent inspector who will have as his assistant one tutor. Professor Roland Kremer was called by

the College Board last spring to be permanent inspector at the college and was duly installed into his office at the opening exercises. Professor Kremer served as tutor at Northwestern for two years in 1924 and 1925, after which term he entered the ministry from which he was forced to retire for a time because of ill health; after his recovery he served at the college once more as tutor for a period of one and one-half years during 1933 and 1934. For the coming year Mr. Oscar Naumann, who finished his course at our theological seminary last spring will serve as the inspector's assistant. May the Lord of the Church, who has called these men into this work, support and strengthen them and crown their labors with his blessings.

The enrolment of new students was a great deal more encouraging than it was a year ago. During all of last year 45 new students enrolled; this year 89 new students enrolled during the first week, bringing the total enrolment to 219 as compared to 198 for the past school-year. Of the 198 students listed in last year's catalog, 68 did not return this fall. These 68 students include 23 who were graduated from the college department, 8 who had finished the high-school and the commercial course, 5 who dropped out of school in the course of the school-year, 3 who discontinued their studies, and 29 who transferred to other colleges to take up specialized studies after having completed a year or two years of college work here. The 89 new students added to the 130 who are continuing their work make the total of 219.

Of the new students, 24 are enrolled in the first-year class of the high school (Sexta); 4 in the second-year class (Quinta); 1 in the third-year class (Quarta); 3 in the fourth-year class (Tertia). The freshman class in the college department has 46 new members, the sophomore class 1; and 10 are taking a special business course. Of the 46 new freshman, 20 are taking the regular classical course with the intention of preparing for the ministry. Three of these came to us from Michigan Lutheran Seminary at Saginaw, 7 from Dr. Martin Luther College at New Ulm, 2 from Winnebago Lutheran Academy at Fond du Lac, 1 from Northwestern Academy at Mobridge, 1 from Concordia, 5 from public high schools, and one who had been taking a general college course here for two years decided to study for the ministry and entered the freshman class to make up what he lacked in the language.

It is particularly gratifying that the Sexta, the first-year high-school class shows such a fine increase over last year — 24 as compared with 10 last year. Every one of those ten, however, returned to school this fall, and through the addition of four new students that class now has the more respectable total of 14.

It was brought forcibly to our attention this fall

that there seems to be a growing tendency on the part of students intending to prepare for the ministry to take part or all of their high-school work in public high schools. Some did not decide until at the end of the high-school years to prepare for the ministry, some perhaps delayed entering our schools for reasons of economy, but whatever the reasons were, it is deplorable that they did not get all of their education in our church schools. Besides the difference in spirit in the education of the public high school and of our Christian schools there is also a wide difference in the courses, and such students have to spend a great deal of time making up deficiencies, particularly in German and Latin. That puts the student under an unnecessary handicap, lays an extra burden on the teaching force, necessitates the formation of special classes, and tends in the long run to lower the standard of the classes in German and Latin. It cannot be urged too strongly upon parents who intend to have their sons prepare for the ministry that it is of the greatest importance that they send them to our own synodical institutions, both for the sake of the Christian spirit that should pervade their whole education and for the sake of getting the necessary preparation in the language and history.

E. E. Kowalke.

MICHIGAN LUTHERAN SEMINARY

The new school year, the twenty-fifth, at Michigan Lutheran Seminary was opened September 4. As usual, the new year was begun with a divine service. At this service Rev. Otto Eckert, Jr., associate pastor of St. Paul's, Saginaw, addressed the assembly, and at the same time candidate Erwin Froelich assumed his duties as tutor. Tutor Froelich will also act as athletic coach.

The enrolment this fall shows a slight increase in comparison to that of last year. This is very encouraging; for it seems to indicate that the years of decreasing enrolments in our institutions have finally passed by. Although the class that graduated last year numbered 20, yet we have two more scholars than the total enrolled in 1933-1934, 58 in all. There are 21 scholars in the Sexta (ninth grade), one new scholar in the 11th grade, and one special student. There are less girls attending our school today than formerly, but the number of boys in the dormitory has increased.

The interior of all our buildings presented a fine appearance for the opening of the twenty-fifth school year. The buildings were not only cleaned, as usual, but, wherever necessary, were redecorated, and that at a comparatively low cost for the Joint Synod's treasury. The work was done, with very little extra help, in a very economic way by our regular staff.

The Michigan District at its meeting at Lansing resolved to celebrate the twenty-fifth anniversary of the reopening of the Seminary in June, 1935. The

pastoral conference of the district will meet in Saginow during those days of the celebration. The arrangements for the celebration are in the hands of a committee, selected by the Michigan District.

May the Lord, who has been with us in the past, abide with us and bless our labors to His own eternal glory.
Otto J. R. Hoenecke.

DR. MARTIN LUTHER COLLEGE

The school year at Dr. Martin Luther College, New Ulm, Minn., began on September 5. Thirty-four new students enrolled on that day. At present we have a registration of 130. Very likely the total for the year will not be much larger than that, although a few may yet appear within the next few days. Last year our highest mark was 129. Having had especially adverse conditions to contend with in the form of the unusual drought, and the like, we are truly grateful for the number we have with us now, and we pray that God will enable us to do full justice to the splendid opportunity He has given us.

In other respects our beginning was not so auspicious. The hand of the Lord rests upon us very heavily, but we humbly submit to His will and wisdom. Since August 12, Director Bliefernicht has been seriously ill. He will doubtless be confined to his bed for some time to come, but we are glad to report that within the last few weeks he appears to have made very decided progress toward recovery. May God hasten the day when our director can again be with us in his usual strength and vigor. That is our prayer, and yours too, without a doubt.

We had hoped that Professor Bliefernicht would be able to care of at least some of his work when school began. His absence made it necessary for us to distribute his subjects among the rest of us, as well as we could. Since he instructed chiefly the upper classes, the very nature of his courses was such that the unexpected taking over of them requires a great deal of very intensive preparation on our part, in addition to the class room activity involved. As a faculty we were ready to go ahead, but after the College Board viewed the situation, it decided to ask the Board of Trustees for permission to employ a tutor temporarily, especially because this would not involve a great expenditure of money and would not necessitate our exceeding the budget that had been fixed for the year. This permission was given. We now have with us Mr. John Dahlke, Chaska, Minn., a recent graduate of our Seminary at Thiensville.

Our graduating class in June numbered 17; we also had 5 left on our list from last year. All of these have now been taken care of with the exception of two, or possibly three. We are not certain about one of them. If rumors are to be relied on, he has already been placed. It also appears possible that at least one more will be called in the near future. Within

the last few days we have had several inquiries for lady teachers, but our supply is exhausted. All things considered, we feel that God has prospered this part of our work most remarkably. Ought not that inspire us with even greater zeal for the work He is permitting us to do?
S.

TWENTY-FIFTH ANNIVERSARY

On Sunday evening, July 29, St. John's Ev. Luth. Church in Lewiston, Minn., sprang a real surprise on its pastor, the Rev. Rud. Korn, by succeeding at this time to carry out its secret plans for a congregational celebration in commemoration of Pastor Korn's twenty-fifth anniversary in the holy ministry.

Before an audience estimated at 500 people, among whom, besides the members of St. John's, were friends from neighboring congregations and a number of brethren of the Mississippi Valley Conference, the Rev. Theo. Albrecht of Lake City, Minn., a classmate of Pastor Korn, preached a well-received sermon on Ps. 116:12-14, and the choir sang appropriate songs under the leadership of Teacher W. Pape.

After the church services the whole congregation gathered outside of the church on the spacious lawn between the church and the parsonage, beautifully lighted by colored electric bulbs to enjoy a congenial evening, the Rev. Aug. Vollbrecht of Fountain City, Wis., acting as master of ceremonies.

Mr. Frank Dorn addressed a few well-chosen words to the audience and his pastor and then presented him with a gift from the congregation. Pastor Korn in his response stressed the fact of God's grace in Christ Jesus as it had so abundantly manifested itself in his life and encouraged his members to pray for a continuance of this grace to the end that his ministry among them be blessed by the Lord. Pastor Vollbrecht spoke on behalf of the Mississippi Valley Conference, extending its greetings and congratulations, also reading congratulatory messages from all four former parishes, which the celebrant had served as pastor, and then made a presentation of a gift from the conference brethren. A letter from the Rev. F. H. K. Soll of Yakima, Wash., who twenty-five years ago had ordained Pastor Korn, was read.

The rest of the program, a happy mixture of serious thought and delightful humor, consisted of musical numbers by the St. John's Christian day school children, recitations by several members, and addresses by the visiting pastors.

By the time all had partaken of the cafeteria lunch prepared by the ladies of the congregation, the midnight hour was fast approaching, and soon all were on their way home, convinced that this celebration would be recorded in the history of St. John's as an event occasioning pleasant memories for both pastor and congregation.
Paul Froehlke.

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.

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.

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.

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.

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.

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.

THE MIXED CONFERENCE OF
SOUTHWEST MINNESOTA

The Mixed Pastoral Conference of Southwest Minnesota will meet from October 9 (10 A. M.) to October 11, in St. Paul's Church, Truman, Minnesota (Pastor H. Heinemann). Papers: C. Albrecht, E. Birkholz, R. Schierenbeck, P. Mueller, G. Fritzke.

The communion will take place on Wednesday evening. Confessional address: W. Heidorn (M. Hauser).

Pastoral sermon: A. Ackermann (J. C. Bast).

Announce or excuse to Rev. H. Heinemann before October 7.
Herbert F. Bohlmann, Sec'y.

EASTERN PASTORAL CONFERENCE OF THE
DAKOTA-MONTANA DISTRICT

The pastors of the Eastern Conference of the Dakota-Montana District will meet October 16 to 18, noon to noon, in the Havana Church, 4 miles south of Bemis, South Dakota.

Papers: Was erfordert die bruederliche Liebe von uns Pastoren in bezug auf unser Verhalten zu unserm Vorgaenger und Nachfolger? Pastor W. Sprengeler; Sermon on John 4, 32-42 for criticism, Pastor H. C. Sprenger; The Church of Smyrna (Rev. 2, 8), Pastor G. Schmeling.

Sermon: H. Rutz (G. Reuter).

Confessional address: G. Schmeling (D. F. Rossin).

Kindly let Pastor L. Lehmann know whether or not you are coming for dinner on Tuesday. R. J. Palmer, Sec'y.

WESTERN PASTORAL CONFERENCE OF THE
DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Western Dakota-Montana District will meet October 9 to 11 at Akaska, South Dakota, Rev. T. Bauer.

Old papers: Judge Rutherford's interpretation of the Battle of Armageddon compared with the scriptural teachings, F. Traub; What attitude should we pastors take toward P. T. A., J. Wendland; Under what conditions is it permissible for a pastor to do side work for a living? P. Kuske.

New papers: Forgiveness of sins in Holy Communion, H. Wackerfuss; A comparison between the Jesuitical and Masonical religious philosophies, K. Sievert; Our polemics against doctrinal indifference, T. Bauer; Exegesis of 1 Tim. 5, F. Wittfaut.

Sermon: G. Martin, H. Mutterer.

Confessional: S. Baer, P. Albrecht.

Opening session at 9:00 A. M., October 9. Please make early announcements to Pastor Bauer.

P. R. Kuske, Sec'y.

SOUTHEASTERN CONFERENCE OF
MICHIGAN DISTRICT

Pastors and delegates of the Southeastern Conference of Michigan District will convene October 2 and 3 in St. John's Church, Ann Arbor, Mich., A. Maas, pastor.

Papers: The right practice of releasing church members, Geo. Ruetke; The proper preparation for adult confirmation, K. Krauss; Exegesis on James IX, R. Koch.

Confession: Edgar Hoenecke, H. Allwardt.

Sermon: F. Stern, H. Zapf.

Please announce in time to local pastor.

C. H. Schmelzer, Sec'y.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

The Dodge-Washington Counties Pastoral Conference convenes, D. v., on October 16 and 17 at Lomira, Wis. (Pastor R. Pietz). First meeting on Tuesday at 10 A. M.

Sermon: F. Marohn, M. Stern.

Confessional: H. Cares, H. Klingbiel.

Papers to be read by the Pastors G. Bradtke, Ph. Martin, R. Bergfeld, H. Klingbiel. Herm. C. Klingbiel, Sec'y.

ST CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference meets at Town Weston, Wis., October 23. This is a one-day conference beginning at 9:00 A. M. Please register with Rev. A. Saremba, Spring Valley, Wis. H. E. Lietzau, Sec'y.

THE GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet in the week of October 21, in St. John's School, Milwaukee, Wisconsin. The sessions of the committee will open on Tuesday, October 23, at 2 o'clock in the afternoon.

Preliminary Meetings

The Joint Board of Missions, Monday forenoon, at 10 o'clock, in the Republican House.

The Board of Trustees, Monday evening, at 7:30, in St. John's School.

The Representatives of our Educational Institutions, Tuesday forenoon, at 9 o'clock, in Grace Church.

The Conference of Presidents, on Tuesday forenoon, at 9 o'clock, in St. John's School.

Tentative Program

Tuesday afternoon: Institutions.

Wednesday forenoon: Missions.

Wednesday afternoon and, if necessary, Thursday, reports of committees and unfinished business.

John Brenner.

NOTICE

Due to illness, the Rev. C. F. Kock resigned from the pastorate at Belle Plaine, Minn. Until further notice all communications in re Home for the Aged at Belle Plaine are to be sent to the Secretary of the Board, the Rev. L. F. Brandes, Jordan, Minn.

A. Ackermann,
Chairman of the Board for the Home
of the Aged at Belle Plaine, Minn.

ANNOUNCEMENT

To fill the vacancy created by the death of Mr. L. Serahn, I have appointed Rev. Solomon Jedele of Wilnot, Wisconsin, a member of the Board of our Thiensville Seminary. John Brenner.

INSTALLATIONS

Authorized by the Rev. J. Gauss, President of the Michigan District, the undersigned installed the Rev. Wm. Steih as pastor of Zion English Lutheran Congregation, Lansing, Mich., on the 9th Sunday after Trinity, July 29. Pastor F. M. Krauss assisted.

Address: Rev. Wm. Steih, 1928 Forest Ave., Lansing, Mich. Karl F. Krauss.

Authorized thereto by the Rev. Wm. Nommensen, President of the West Wisconsin District, the undersigned installed the Rev. Frank Singer as pastor of St. John's Ev. Luth. Church at Arcadia, Wis., on the 14th Sunday after Trinity. May God bless new shepherd and flock.

Address: Rev. F. H. Singer, 110 So. 2nd St., Arcadia, Wis. R. W. Mueller.

ORDINATION

Authorized by President Paul Bergmann, I ordained Candidate Rudolf Otto, called into the Arizona Indian Missions, on Sunday, August 26. The Pastors Wm. F. Pankow and H. Wojahn assisted.

Address: Rev. Rudolf Otto, Whiteriver, Ariz.

C. A. Otto.

A REQUEST

Any congregation having a set of candelabra for an altar, or carpeting for altar steps and aisle, and willing to donate same to a mission congregation, please contact: Rev. A. H. Schroeder, Route 5, Box 162, West Allis, Wis.

CHANGE OF ADDRESS

Rev. C. Aeppler, 284 S. Main St., Fond du Lac, Wis.

MISSION FESTIVALS

Nasewaupee Township, Door Co., Wis., Salem Church, V. G. Siegler, pastor. Speakers: Th. Brenner, R. F. W. Pautz. Offering: \$89.29.

Ninth Sunday after Trinity

South Ridge, Monroe Co., Wis., St. Matthew's Church, P. Monhardt, pastor. Speakers: Alvin Berg, G. Gerth, H. Schaller. Offering: \$170.00.

White River, So. Dak., St. Paul's Church, Alwin Degner, pastor. Speakers: Walter Bunkowske, Hugo Fritze. Offering: \$29.00.

Twelfth Sunday after Trinity

Graceville, Minn., I. F. Lenz, pastor. Speakers: M. J. Wehausen, Ihno Janssen. Offering: \$66.26; Ladies' Aid, \$20.00; Sunday School, \$13.74; total: \$100.00.

Thirteenth Sunday after Trinity

Wonewoc, Wis., M. Glaeser, pastor. Speakers: H. Paus-tian, Gust. Fischer, Art. Berg. Offering: \$301.81.

Omak, Wash., Trinity Church, Walter P. Amacher, pastor. Speakers: H. E. Schulze, Roland Hoenecke. Offering: \$31.50.

Hettinger, No. Dak., St. John's Church, W. R. Krueger, pastor. Speaker: P. R. Kuske. Offering: \$19.51.

Pardeeville, Wis., St. John's Church, A. J. Engel, pastor. Speakers: Prof. H. Schmeling, M. Taras, G. W. Fischer. Offering: \$100.31; Ladies' Aid, \$5.00; Young People's Society, \$5.00; Sunday School, \$4.00; total, \$114.31.

Wausau, Wis., Salem Church, Walter O. Nommensen, pastor. Speakers: O. B. Nommensen, Arnold Dornfeld. Offering: \$43.00.

Fourteenth Sunday after Trinity

Collins, Wis., St. Peter's Church, Gerh. A. Schaefer, pastor. Speakers: Prof. E. Wendland, Wm. Schink. Offering: \$153.00.

Henry, So. Dak., St. Paul's Church, G. Schmeling, pastor. Speakers: H. Rutz, Prof. V. Voecks. Offering: \$68.00.

Fox Lake, Wis., St. John's Church, A. Dasler, pastor. Speakers: C. W. Siegler, Theo. Kliefoth, W. M. Czamanske. Offering: \$71.50.

Grafton, Nebr., Trinity Church, W. A. Krenke, pastor. Speakers: F. Falkenroth, S. Thies. Offering: \$52.41.

Manistique, Mich., St. Peter's Church, E. C. Rupp, pastor. Speaker: E. L. Burfeind. Offering: \$8.75.

Germfask, Mich., Grace Church, E. C. Rupp, pastor. Speaker: E. L. Burfeind. Offering: \$4.15.

Town Freedom, Wis., St. Peter's Church, Th. Brenner, pastor. Speakers: J. Schulz, R. Lederer. Offering: \$153.47.

Brady Township, Mich., Christ Church, H. L. Engel, pastor. Speakers: J. Zink, H. Eckert. Offering: \$72.77.

Kingston, Wis., Zion Church, T. W. Redlin, pastor. Speakers: F. Reier, M. Hensel. Offering: \$65.00.

Township Herman, Dodge Co., Wis., Emanuel Church, H. W. Cares, pastor. Speakers: Ad. v. Rohr, F. Zarling, C. Lawrenz. Offering: \$101.73.

Township Theresa, Dodge Co., Wis., Zion Church, H. W. Cares, pastor. Speakers: F. Zarling, Ad. v. Rohr. Offering: \$65.02.

Fifteenth Sunday after Trinity

Lowell, Wis., Salem Church, O. W. Koch, pastor. Speakers: W. A. Eggert, N. Paustian, K. Timmel. Offering: \$216.05.

Reeder, No. Dak., Zion Church, W. R. Krueger, pastor. Speakers: K. Sievert, J. Martin. Offering: \$45.07.

Slades Corners, Wis., St. John's Church, Edmund Sponholz, pastor. Speakers: Gilbert Thiele, Alfred Maaske, E. Ph. Dornfeld. Offering: \$271.10.

Kewaskum, Wis., St. Lucas Church, Gerhard Kaniess, pastor. Speakers: H. A. Kuether, Wm. Wojahn, H. Kleinhans. Offering: \$234.07.

Florence, So. Dak., St. Peter's Church, G. Schmeling, pastor. Speaker: L. Lehrmann. Offering: \$42.61.

Abrams, Wis., Friedens Church, Paul C. Eggert, pastor. Speakers: H. Gieschen, C. Aaron. Offering: \$52.30.

Hoskins, Nebr., Trinity Church, Im. P. Frey, pastor. Speakers: H. Hackbarth, H. Hopmann. Offering: \$246.13.

Hustler, Wis., St. Paul's Church, H. A. Pankow, pastor. Speakers: E. E. Stenzlow, J. F. Henning, C. C. Gutenkunst. Offering: \$100.40.

De Pere, Wis., R. 3, Emanuel Church, A. W. Voigt, pastor. Speakers: Fr. H. Moecker, M. Braun. Offering: \$83.00.

Beaver Dam, Wis., St. Stephen's Church, L. C. Kirst, pastor. Speakers: Walter Zank, O. C. Boettcher. Offering: \$467.10.

Sixteenth Sunday after Trinity

Princeton, Wis., St. John's Church, A. G. Hoyer, pastor. Speaker: C. Witschonke. Offering: \$103.55.

Neosha, Wis., St. Paul's Church, M. F. Stern, pastor. Speakers: F. Zarling, P. Lorenz. Offering: \$110.00.

Onalaska, Wis., St. Paul's Church, Walter A. Paustian, pastor. Speakers: C. Bast, F. Ehlert, A. Winter. Offering: \$127.09.

BOOK REVIEW

Our Priceless Heritage. A Study of Christian Doctrine in Contrast with Romanism. By Henry M. Woods, D. D., LL. D. Marshall, Morgan & Scott, Ltd., London and Edinburgh. Obtainable from Zondervan Publishing House, Grand Rapids, Mich. Price: \$1.50.

The book is dedicated "To Protestant Students Everywhere, The Future Leaders of the Church of God." Our Lutheran students had best be firmly grounded in their doctrine before studying what is here set before them as correct in contradistinction from what is Romish. Luther is often mentioned and great credit given him; but what took place between Luther and Zwingli at Marburg, especially the spirit in which they parted, is quietly ignored by the writer.

So we read on page 22: Do the differences of belief among Protestant bodies concern essentials, or non-essential doctrines?

The differences of belief of Protestant denominations concern non-essentials only. Regarding the vital doctrines of the Christian faith, the Protestant or Reformed Church is ONE. Denominational distinctions are like the differences observable in the various branches of service in the army; infantry, cavalry, artillery, air service, each has its own uniform, badge and equipment, yet all are truly one. What examples of the true spiritual unity of the Protestant Church may be seen in the homeland?

Many examples of this true unity might be cited. Some are, an increasing cordiality and sympathy between pastors and congregations of different denominations; the transfer of members from one denomination to another; a brotherly exchange of pulpits; joint evangelistic services; joint communion of the Lord's Supper; etc.

We will quote a few instances to bear out our contention that the doctrine set forth is not Lutheran but Reformed.

On page 99. "What is Baptism? . . . It is a sign or symbol of the cleansing of the soul by the Holy Spirit, through faith in Christ as the Savior. It is also a sign and seal of the dedication of the baptized person to God and His service." Take with this the declaration on page 100: "The Scriptures nowhere teach that baptism is regeneration, or the means of regeneration: regeneration is always the work of the Holy Spirit, who cleanses the soul from sin; the means of regeneration is, as stated, above, 'the Word'; and is to this that water baptism points." Naturally the position is

the same regarding the Lord's Supper. Christ is speaking figuratively, not literally when He says, This is my body, (page 102); the Lord's bodily ascension to heaven proves that His body is not literally present in the Sacrament (page 106).

On page 201 we have, regarding the Office of the Keys, the statement: "Any human being who claims to forgive sins or grant absolution is guilty of falsehood, and usurps the honor which belongs to God alone." Page 203: "No Confessional but the Throne of God; Absolution, not by man, but by God alone."

To the student who is well grounded in his Lutheran faith the book is distinctly valuable for its simple presentation of the Romish tenets. G.

Aspirations. Ideals for the Christian Life. By Martin Hegland. Augsburg Publishing House, Minneapolis, Minn. Price: 25 cents.

A neat little book, tastily gotten up, and, what is better, commendable for its contents. It is well suited to serve as gift-book for the newly-confirmed. G.

Devotions for Lutheran Schools. By Wm. A. Kramer. Concordia Publishing House, St. Louis, Mo. Price: 80 cents.

The book presents hymns and prayers for morning devotion. The first section is based on the Bible Story — Old and New Testament. The second section bases the devotion on Schwan's Exposition of Luther's Small Catechism. Appended are prayers for special days and morning prayers for teachers.

We recommend the book and think it might well serve in the home as well as the school. G.

The Individual and Society. By Alfred T. Jorgensen, D. Th. Translation and Introduction by O. H. Pannkoke, D. D. 31 pages, paper cover. The Lutheran Book Concern, Columbus, Ohio. Price: 25 cents.

A lecture on a subject that deserves our attention particularly in these days of shifting opinions and changing standards. The author properly stresses the importance of the family. Fundamentally he presents the right conception of the place God has assigned the Church and state, but we cannot follow him in all his deductions and applications. However, he sets the reader athinking. J. B.

The Romance of the Luther Bible. A Pageant of Reformation Days. By J. H. Kuhlmann. Paper cover. 31 pages. The Lutheran Book Concern, Columbus, Ohio. Price: single copy, 25 cents; dozen, \$2.40. J. B.

Bearers of Heavenly Gifts. By Edward Kuhlmann. 64 pages, stiff cover. The Lutheran Book Concern, Columbus, Ohio. Price: 30 cents.

In attempting to "make Baptism and the Lord's Supper plain to junior children" (ages 9-12) the author undertakes a difficult task. Some of the stories may prove helpful, others are not so happily chosen. It would carry us too far to take up each story individually, but here are a few things we feel should be mentioned. Page 36, Lutheran confirmation is compared to the "decision day" of other denominations. Page 47, "What mattered to the father was that the boy (the prodigal son) still loved him and that he had come home. All the rest could be forgiven." Page 53, the contest between the "Reds" and the "Blues" to see which side does the most to increase the enrollment of the Sunday School. Page 37, the minister appears as a member of the Rotary Club. To us Stephen seems a far better example of a Christ-like spirit of forgiveness than Edith Cavell, p. 62. J. B.

Luther's German Bible. By Dr. M. Reu. A historical presentation together with a collection of sources. 226 pages and fourteen plates. The Lutheran Book Concern, Columbus, Ohio. Price: \$4.00 net.

The author hopes that this book will "contribute something towards a true appreciation of Luther's life work and his German translation of the Bible, whose four hundredth anniversary we celebrate this year." Though we have not yet finished the first reading of this volume, we are convinced that it is a most valuable contribution towards a true and deeper appreciation of Luther's German Bible and hasten to bring it to the attention of our readers without

delay. Interesting and comprehensible even to the untrained reader, it offers the student material and references for exhaustive study. It corrects wrong impressions concerning the relation of Luther's translation to the translations before his day and sets forth the true excellency of the work of the Great Reformer.
J. B.

ITEMS OF INTEREST

COPIES OF 1534 LUTHER BIBLE RARE

From Wittenberg, Germany, where a special exhibit of Luther Bibles is being shown in the Luther Hall including a copy of the original 1534 edition, it is reported that only twenty-nine copies of the first edition are known to be in existence. With the exception of four of them which are to be found in libraries in New York, Basel, Strassburg and Vienna, all known copies are in German libraries. Of the well-known September Bible which contains the New Testament only and which appeared in 1522 there are thirty-nine copies known to exist.

Martin Luther began the work of translating in 1521 completing the New Testament in a short time. It appeared in an edition of 5,000 copies in September, 1522, which accounts for the name, September Bible. Inspired by the success of this first venture Martin Luther labored on for thirteen years more assisted by such famous scholars as Melancthon, Bugenhagen, Cruciger, Jonas and others to complete the translation of the entire Bible. The first complete copy left the press of Hans Lufft at Wittenberg, August 7, 1534, the day after permission to print it had been granted by the Elector of Saxony. This famous printer is said to have printed more than 100,000 Bibles from 1534 to 1584.

Today the Bible is printed in almost 1,000 languages and dialects and distributed to the uttermost parts of the earth by Bible societies and church organizations. The American Bible Society states that more than half of the world lives in homes where there is no Bible. It is a great challenge and opportunity to the Christian forces to supply the Word of God.

Don Pedro Diax, a colporteur of the American Bible Society in Peru, recently crossed the Andes at an altitude of 14,000 feet to distribute the Bible in many places which had never been visited by a colporteur or missionary and others which had not seen a colporteur for thirty years. It was a difficult journey, the exposure being so great that his hands and face were frozen and his lips swollen so that he could scarcely open his mouth.

K F U O

Our programs are published in "The Gospel Voice," the monthly bulletin of our station; the subscription price is 50c. per year.

Total daily time on the air:

Sundays	6 hr. 30 min.
Mondays to Fridays	3 hr. 25 min.
Saturdays	2 hr. 30 min.

Weekly Grand Total 26 hr. 5 min.

During 1933 we were on the air 1,170 hours, 48 minutes. Our expenses were \$10,246.81; approximate cost of one hour's broadcasting was \$8.50. During the present radio season KF U O has broadcast the Gospel in the following languages: English, German, Polish, Norwegian, Spanish, French, and Ilocano (one of the dialects used on the Philippine Islands). We cannot commend too highly the self-sacrificing spirit of service on the part of the hundreds of persons who cheerfully serve on our programs, namely, professors, pastors, teachers, musicians, singers, students, children, etc.

Do many people tune in on KF U O? Yes, indeed! During our fifth annual Letter Week, March 25 to April 1, approximately 2,500 persons wrote in to our station and received a Letter Week souvenir, namely, a beautiful small bronze cross. This represents only a small fraction of the number of listeners-in; some broadcasting stations estimate that only one out of every 500 persons writes in. 2,500 multiplied by 500 equals 1,250,000. Shall we not thank God for having given us so many open doors into which we can enter with the preaching of the saving Word? The Letter Week

fan mail came from seventeen states, namely, Missouri, Illinois, Indiana, Nebraska, Kentucky, Connecticut, Arkansas, Alabama, Minnesota, Kansas, Oklahoma, Texas, North Dakota, New Jersey, Maryland, Wisconsin, and Iowa. Many of the distant listeners stated that our programs frequently come through as clear as a bell.

MICHIGAN DISTRICT

July and August, 1934

Rev. G. Luetke, Toledo, O.	\$ 22.50
Revs. F. and K. Krauss, Lansing	150.00
Rev. G. Schmelzer, Sebawaing	25.00
Rev. C. Kionka, Swan Creek	20.00
Rev. A. Hoenecke, Muskegon	32.44
Rev. C. Schmelzer, Riga	45.52
Rev. J. Gauss, Jenera, O.	62.10
Thanks offering from N. N.	5.00
Memorial Wreath from Luther Verein, Memorial of W. Nessler	2.00
Rev. H. Zapf, Monroe	48.50
Rev. G. Wacker, Pigeon	204.24
Rev. F. Stern, Detroit	5.00
Rev. O. Frey, Saginaw	29.60
Rev. A. Maas, Northfield	14.98
Rev. D. Metzger, Remus	4.20
Rev. D. Metzger, Broomfield	4.20
Rev. H. C. Haase, Benton Harbor	150.00
Rev. M. Schroeder, Bay City	39.65
Rev. H. Zink, Tittabawassee	23.10
Rev. E. Lochner, Hopkins	123.14
Rev. E. Lochner, Dorr	10.00
Rev. O. Peters, Wayne	103.38
Rev. O. Peters, Livonia	6.95
Rev. A. Lederer, Saline	43.46
Rev. J. Zink, Bay City	50.00
Rev. E. Hoenecke, Plymouth	11.90
Rev. H. Engel, Brady	5.40
Rev. E. Kasischke, Greenwood	18.28
Rev. E. Kasischke, Mayville	3.25
Rev. E. Kasischke, Silverwood	6.00
Rev. H. Hoenecke, Sturgis	20.65
Rev. J. Nicolai, Adrian	29.50
Rev. H. Engel, Chesaning	7.50
Rev. E. Leyrer, Waterloo, Silver Wedding A. Han-	
nenwald	5.00
Rev. C. Leyrer, St. Louis	19.55
Revs. F. and K. Krauss, Lansing	113.50
Rev. B. Westendorf, Flint	71.33
Revs. O. and O. J. Eckert, Saginaw	82.12
Rev. E. Rupp, Batcheller	54.50
Walther League, North Illinois	6.00
Rev. G. Schmelzer, Sebawaing	174.48
Rev. P. Schulz S,cio	60.85
Rev. H. Eckert, Saginaw	8.80
Rev. R. Koch, Zilwaukee	10.38
Rev. J. Roekle, Allegan	16.67
Rev. A. Maas, Northfield	251.33
Rev. C. Schmelzer, Riga	191.96
Rev. E. Leyrer, Waterloo	30.15
Rev. G. F. Albrecht, Kawkawlin	18.50
Rev. G. Luetke, Toledo	80.00
Rev. O. Frey, Saginaw	20.25
Rev. W. Steih, Lansing	7.31
Rev. Aug. Kehrberg, Frankenmuth	6.95
Rev. R. Timmel, Toledo	50.00
Revs. O. and O. J. Eckert	129.77
Rev. E. Kasischke, Greenwood	40.00
Rev. E. Rupp, Manistee	56.93
Rev. W. Westendorf, Dowagiac	10.60
Rev. H. Engel, Brady	6.20
Rev. E. Lochner, Hopkins	20.34
Rev. E. Lochner, Dorr	13.83
Rev. E. Hoenecke, Plymouth	8.12
Rev. O. Peters, Livonia	16.70
Rev. O. Peters, Wayne	43.24
Rev. J. Zink, Bay City	20.20
	\$2,973.00

Budgetary	\$2,967.25
Non-Budgetary	5.75
Total	\$2,973.00

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 NORTHWESTERN40		
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.