

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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CHRIST ALONE

If earthly works of ours
Can bring us peace with God;
Or if we merit Grace
By passing 'neath the rod,
O Savior, this I ask,
"Why did'st Thou have to die;
"Was not the price Thou'st paid
"Enough to satisfy?"

And if we must needs buy
Indulgences of Grace,
Then where, I wonder where
Does Scripture find its place,
Where God doth plainly tell
To him that still believes:
That faith alone through Grace
The pain of sin relieves.

And if we, after death,
A purging have to bear,
Then why, O Christ, did'st Thou
Cry out in deep despair
When God our every sin
Did cast alone on Thee
And Thou did'st suffer all
Up there on Calvary?

The deeds of penance ne'er
Can heart and soul relieve;
My Savior only says
The simple word: "Believe!"
And who am I that I
Could ever merit Grace
By filthy works of mine,
And God's great Love deface?

O Spirit from on high
Remain Thou in my heart,
And evermore God's truth
Unto my soul impart.
Then shall my weak attempts
Be fruits of faith and love;
But, Christ alone the way
To lead to God above.

And may the Devil tempt
Or prophets false deceive
And tribulation come,
In Christ I shall believe.
God strengthens through the cross,
That clearer we may see
That Christ alone can save:
This is enough for me.

Adeline Weinholz.

THE ONE HUNDRED AND FIFTH PSALM

Verses 16-24

God's Wonderful Provision for Israel,
His Chosen People

Moreover he called for a famine upon the land; he broke the whole staff of bread.

He sent a man before them, even Joseph, who was sold for a servant;

Whose feet they hurt with fetters; he was laid in iron:

Until the time that his word came; the word of the Lord tried him.

The king sent and loosed him: even the ruler of the people, and let him go free.

He made him lord of his house, and ruler over all his substance,

To bind his princes at his pleasure; and teach his senators wisdom.

Israel also came into Egypt; and Jacob sojourned in the land of Ham.

And he increased his people greatly; and made them stronger than their enemies.

In the opening words of the Psalm quoted above we are told of a famine which had befallen Canaan. That famine was no chance occurrence. It was not an event which happened without any assigned cause, as it would have, had it been mere chance. Nor was the famine due to mere operation of physical laws, resulting, as it were, from drought, from scarcity of rain or withering and burning of field crops during a continuous scorching season. Though such operations of nature were mediate causes, they were by no means the sole and true cause of the famine. No, our Psalm expressly states, "He called for a famine: he broke the whole staff of bread.

It was God who ordered the famine. There was also a famine in the land of Canaan at the time of Abraham, which caused him to go down into Egypt for a season. (Gen. 12:10); but the one mentioned here refers to the famine in that period of Israel's history which pertained to their residence in Egypt. It was a grievous famine which prevailed not only in Canaan but in all surrounding countries bordering on the Mediterranean Sea, and the misery it produced among the people was indeed great for they were at the point of starving.

But see God's wonderful ways of dealing with His chosen people. It was by means of this famine God had removed Jacob and his family for a long period of time from the land of promise to a foreign land, namely Egypt. And for what purpose?

When God told Israel to go down into Egypt, He said: "For I will there make of thee a great nation." Conditions of life in Canaan and the characters manifested by the sons of Jacob gave no promise of developing them a people in the fear and training of God which was mandatory for their calling of becom-

ing the bearers of the blessed promise made to Abraham their ancestor. Had the descendants of Jacob remained in Canaan uninterruptedly, they would have been apt to intermingle through marriage with the heathen Canaanites — the Amorites, Jebusites, Gergasites, Hivites, etc., thus disintegrating the chosen people of God with elements foreign to its nature and very purpose. So God severed the ties with the Canaanites and placed the elect family among a people with whom they could not mingle, but from whom they were at once separated by their social standing, and by the exclusive attitude of that people toward them. He took them to Egypt at just the time when they could not only be admitted, but would be welcomed and given territory that would secure their prosperity. Under these conditions He would unify them and make a nation.

And how did God provide for all this? We hear in our Psalm, "He sent a man before them, even Joseph, who was sold for a servant."

Joseph's Story in Egypt as Told in the Words of the Psalm

You are familiar with the beautiful story of Joseph from the days of childhood. We cannot enlarge on it here; we shall only refer to what our Psalm relates, and point out how wonderfully God supervises and directs the designs and acts of men to accomplish His purpose.

God sent a man before them. That is, He so ordered it by His providence that a man — Joseph — was sent before the family of Jacob into Egypt, that he might make arrangement for their reception and preservation in that land. This would make it appear as if the sending of Joseph into Egypt had occurred in an ordinary way. Yet we are told here, "who was sold for a servant." His coming to Egypt was brought about as the result of a series of acts of the most wicked character.

You recall the story of Joseph's brothers how they envied and hated him for being their father's favorite son. Joseph, moreover, had told them two dreams of his which indicated that he was to be a ruler and they were to bow down before him. For this they would not stand. So when opportunity came for them to get rid of "the dreamer," they proposed to dispose of him by throwing him into a pit where he was to starve to death, so that they might be troubled with him no more, and their father might never hear of him again. Yet Judah, actuated by greed and pity, saved his brother from death in the pit, and he was sold as a slave and taken to Egypt.

God did not cause these acts! He did not command them; He did not approve of them. And yet, since they did occur, and since Joseph's brethren were so wicked, God made use of these things to accomplish His benevolent purposes, and to carry out His

great designs for preserving and rearing His chosen people.

We, then, hear what happened to Joseph in Egypt. "Whose feet they hurt with fetters; he was laid in iron." Having been unjustly charged with a crime no less heinous than a rape upon his mistress, Potiphar an officer of the king put Joseph into prison, where he was held prisoner for two years, which naturally caused him unutterable grief and pain of heart, inasmuch as he was innocent of the grave charges made against him. Yet greatly humiliated as he was, all this served for his preferment and exaltation. Nor did his humiliation and grief continue longer than God had designed.

"Until the time that his word came; the word of the Lord tried him."

There can be no doubt that the word mentioned in the first clause is the word or communication from God which enabled Joseph to interpret the dreams of the king's officers in the prison as well as the dreams of the king, while the word spoken of in the second clause is plainly the word of the Lord as stated.

As to the interpretation of the king's dream, you remember that Pharaoh's dream, which none of his magicians or wise men could interpret, were the occasion of opening the prison doors to Joseph. Instead of repining over the injustice of his imprisonment and giving himself to despair, he had spent his time profitably in trusting in God and waiting patiently for the hour of his liberation. How firm was his faith in God; and how admirable his bearing in the presence of Pharaoh and his court! When asked to interpret the dreams, Joseph answered Pharaoh, saying, "it is not in me: God shall give Pharaoh an answer of peace." Genesis 41:16. He disclaimed any credit for himself; but he did not hesitate to claim everything for God. Joseph interpreted the dreams as foretelling seven years of plenty, to be followed by seven years of grievous famine throughout all the land of Egypt. His interpretation and the course he advised to meet the situation were so convincing that Pharaoh and his counsellors recognized that the Spirit of God was in him, and therefore, he was not only released from prison, but was exalted to the office of chancellorship in Egypt. The entire administration of the state affairs of the Egyptian nation was virtually committed to him. Hence the Psalmist narrates, vv. 20-22: "The king sent and loosened him; even the ruler of the people, and let him go free. He made him lord of the house, and ruler of all his substance; to bind his princes at his pleasure, and teach his senators wisdom."

What a transformation! From deepest humiliation Joseph was exalted to a position in Egypt next to Pharaoh the supreme ruler of the people. Truly, the word of the Lord tried him. It not only tested his skill in interpreting dreams, and his power to disclose

the future, but it proved him above all by testing his faith in the word of the Lord, the word which revealed to him in dreams his own future exaltation during the years of suffering and imprisonment which intervened between the promise and fulfillment.

For seven years Joseph had been ruling over Egypt with great farsightedness, forming commercial relations with other nations, bringing revenue from other lands during the years of prosperity, thus providing for the lives of the people during the long famine following throughout all countries. And it was at this juncture that Joseph under divine providence became the agent of bringing Israel into Egypt for their preservation.

Israel the Chosen People of God Come into Egypt

"Israel also came into Egypt, and Jacob sojourned in the land of Ham. And he increased his people greatly, and made them stronger than their enemies."

The famine had reached Canaan, and Jacob sent his sons to Egypt to buy corn. What an opportunity for Joseph to get even with his brothers for all that he had suffered at their hands! But there was no spirit of revenge in his heart. True, Joseph had not forgotten their evil deeds and wickedness in selling him into slavery, and he knew that their future welfare depended on true repentance and forgiveness of their sins, and therefore he planned all with that object in view. The wisdom of his course is seen in the results. Hear their testimony: "They said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore this distress come upon us." Gen. 42:21. Thus memory recalled their crime, and their conscience condemned them and declared that their punishment was deserved.

Joseph, however, in his compassion, spoke to his guilty brothers: "Be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God." Gen. 45:5. 7. 8.

With the consent of Pharaoh, Joseph sent for his father and his family to come and dwell in Egypt. It was hard for Israel to leave the land promised to him and his posterity by God, and live in a land where heathenism was so highly developed. Yet God had spoken to him: "I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will surely bring thee up again; and Joseph shall put his hand upon thine eyes." Gen. 46:3. 4. And so in the wagons sent by Pharaoh, Israel and his descendents journeyed to Egypt, where Pharaoh gave the Israelites the land of Goshen.

Jacob lived in Egypt only seventeen years, when he died. Yet his family consisting of seventy souls had grown there to a great and mighty nation; in the course of four hundred years Israel numbered over half a million of people.

How wonderful are God's rulings! From small and insignificant beginning God's chosen people rose to a mighty nation. And how admirably did God provide for the establishment and maintenance of the people who were to be His own throughout the ages and in whom the promises of the Savior were to be fulfilled! Thus even the New Testament Church has a place provided for in the wilderness of the world by God's gracious and all powerful ruling. J. J.

COMMENTS

Dr. Machen and Presbyterianism The dying Presbyterian Advance, an unofficial Presbyterian church paper, published at Nashville, Tenn., contained an article by the editor of the Advance attacking Dr. Machen. The editor reports that Dr. Machen at a Christian Reformed church in Grand Rapids, Mich., had "related the tragic story of the departure of the great Presbyterian Church from the pure Gospel and its capitulation to unbelief." "Modernism," said Dr. Machen, "has won a sweeping victory in the councils of the Presbyterian Church. Modernism has triumphed over the largest denominations in our country." He made this plain in telling of the first Assembly he ever attended — that of 1920. There was presented a plan for the union of twenty-five denominations, and this was proposed on the implication "that the creeds of all these churches differed only in non-essentials." Such a plan, he says, "attacked the heritage of faith at its very roots." He further declared that "there is a mighty conflict today between completely opposite systems of thought: Christianity and Modernism."

These statements by Dr. Machen roused the ire of the Advance editor. He takes Dr. Machen roundly to task "in the name of the great Protestant principle of religious liberty — of the liberty of each Christian to read and interpret God's Word for himself." He asks, "Who made Dr. Machen the accuser, prosecutor, judge and jury entitled to pronounce 2,000,000 Presbyterians to be heretics?" (Which, by the way, Dr. Machen did not do.) Dr. Clarke, the editor, asserts that "all through the ages many have seen what has now come to be the dominant belief of intelligent Christians. It is that 'Christianity' is essentially not a belief, a creed, a 'system of thought,' but a quality of life."

We are sorry for Dr. Machen. He is distinctly in the wrong pew. Where a church has forsaken all standards of creed and doctrine and allows only a religion which is a quality of life, men like Dr. Machen

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had better sever their connection with it, for their testimony within such a church will be but a cry in the wilderness, going unheeded or at best derided by the leaders of the church. Incidentally the tirade of Dr. Clarke against Dr. Machen proves that the latter was right in his observations on the modern denominations of today.

* * * * *

Z.

The Church Paper and Its Congregation In taking leave of his editorial duties on the now defunct Presbyterian Advance, Jas. E. Clarke has some words of rather pointed advice to the new editor of the newly-born Presbyterian Tribune, and to its readers. From his "creed" for editors may we be pardoned if we lift a few articles.

"I believe that God calls even editors, and I am ready to obey His call.

"I believe that, without divine assistance, subscribers will keep me both humble and poor, and I am ready to say, "Here am I: stone me."

"I believe an editor may be spoiled as well as stoned, and I shall ever resist the wiles of the devil, particularly the imp called Flattery."

"I believe that an editor should be a missionary and, by the grace of God I will be true to my mission."

In turning to the readers, the editor's congregation, Dr. Clarke has also some very salutary words of wisdom. "Few church members will read church papers? Yes, it is well known. But frankly, pastors, you should not permit such a condition to exist. You simply cannot build one organization which shall be a unit of that greater organization, the Presbyterian Church in the U. S. A., unless by some means your people realize themselves to be parts of the greater whole — 'partners of the concern.' You can, if you attack the task with sufficient zeal, train them not merely to take but to read a church journal. And you should do what you can do."

Change the words "Presbyterian Church in the U. S. A." into the Synod of Wisconsin and Other States, and this old editor's call for backing of the church paper may well be heeded by us all. Z.

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The Standard of Jesus It has become such an ordinary thing in these days of religious confusion, where faith in the saving blood of Christ is either denied or made hard to get at, that Jesus is shown to us by these earnest but mistaken teachers as a model of virtue whom we are to follow in total sinlessness, if we are to gain the portals of heaven.

It was not without considerable shock therefore, that we read in an article of the Lutheran Herald, entitled "Know Thy God — Do Exploits," something that seems to make the way to our Lord harder than He has ordered. For what else is it, when the writer in this article compares the church of God to a school that has the highest standard requirements for entrance — "The School of Jesus. His School is accredited with God. His entrance examinations are so stiff that many 'Masters' and 'Doctors' fail to pass." And again: "There is only one way to inherit spiritual power from God and that is to first empty ourselves of sin. We are either absolute Christians or not Christians at all. There is only one standard given us by Jesus."

What we miss here is the sweet call of our Savior, Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11:28. Not a word here of a standard. Nothing but a call to all the sin-burdened, the sin-weary, who cannot of themselves throw off their burdens nor get rid of their weariness; nothing but a gracious promise that He, Jesus, will take that burden on Himself, He, Jesus, will be the poor sinner's rest.

Why is it, we often wonder, that the way to Jesus is made so hard to the sin-worn and weary seeker after rest, when our Lord the Savior so insistently and earnestly invites all of us poor sinners: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Isaiah 55:1.

If I cannot come to Jesus until I have ridded myself of sin, until there remains not one dark blot; if I cannot expect the power of Jesus in me until I have a rigid examination of legal demands, until I am entirely clean; if I cannot walk with Jesus unless I am emptied of every sin, then, oh then, must I despair. I cannot prepare myself aright for His holy presence. I cannot cleanse myself before coming to Him. Is Jesus so rigid then in the examination of all those who come to Him? Did He not draw the publicans and sinners to Himself? I look upon Zacchaeus, and

Mary Magdalene, and the thief upon the cross — and I take heart. Even as they am I; they dared to come, so dare I; they were shriven and forgiven by Him, so shall I be; not because of cleanness from sin or other worthiness in me, but because of His great love and mercy for me, promised and sealed to me in His unbreakable Word.

Yes, I come again and again, every day, for have I not again become unclean, carrying the old Adam about with me as I do? Nay, even though I am afraid to come, He yearns after me, seeks me out and brings me back to Him, to the great rejoicing of the angels in heaven. It is I that raise the barriers that would keep me from Jesus, and, God be praised, it is He, Jesus, that breaks them down. His sweet promise of forgiveness raises ever again and strengthens my fainting faith — He breaks not the bruised reed, He quenches not the smoking flax.

The "standard" of Jesus, if I must speak of such a misleading thing, is not the implacable rule or rigid examination to be admitted into His presence. No, the standard of Jesus, if I must employ the term, is the love of Jesus, the grace, mildness, mercy of Jesus, the drawing power of Jesus, the forgiveness won by Jesus, the faithfulness of Jesus in holding on to me. In this I rejoice. Z.

THE WORK OF OUR SYNOD IN POLAND

2. The History of Our Work in Poland

(Continued)

Soon after the meeting of Joint Synod in 1925 Pastor Engel returned to the United States. The question now before the General Mission Board was where to find a man that could be send over to Poland. After a long search Rev. A. Dasler consented to go over for a year. But he stayed for about two years. While he was directing the work, the mission began to expand. Up to the fall of 1926 Pastor Maliszewski had been the only worker. By that time a new worker entered the field in the person of Candidate A. Lerle, who had finished a theological course at Neuendettelsau and at that time was director and professor at the school at Zgierz, where missionaries and helpers for the state church were educated. He could not endure conditions in the state church any longer, but joined the Free Church. After having passed an examination or colloquy at Zehlendorf he received a call to Trinity Congregation at Andrespol, and was ordained March 29, 1927.

In March, 1927, work was taken up in Zubards, a quarter in the northern part of the city of Lodz. And in May of the same year a preaching station in the southern part of Lodz was opened. In the summer of 1927 cries for help came from people at and near Stawiszyn, a hundred miles to the west from

Lodz. On September 26 divine services were held there for the first time, by the Pastors Maliszewski and Lerle, and on October 24 of the same year St. John's Congregation of the Ev. Luth. Free Church in Poland at Piscory-Danowiec was organized. This congregation for nearly two years was served from Lodz. On the 26th of February, 1928, those members of St. Paul's at Lodz living in the southern part of the city withdrew from the parent organization and organized St. Peter's Congregation of the Ev. Luth. Free Church in Poland at Lodz.

With the expanding of the work came also the need for pastors. According to the laws of Poland only citizens of the Republic of Poland can be called as pastors by a religious society, and only such can perform pastoral acts. So the question was where to get such ministers. The only thing that could be done was to have young men from Poland educated for the ministry. But where could they be sent? Could they be sent to the university at Warsaw or in fact to any of the universities in Europe? Not to be thought of. At none of these schools the Bible is accepted as the verbally inspired, infallible Word of God. In not one of them was the pure doctrine of the Scriptures taught according to the Lutheran confessions. Should they be sent to the United States, to Watertown and Thiensville? That would have been the ideal solution. But the question of language forbids it. The students from Poland would not have been able to understand the lessons on account of the English language being used so much.

But just in those days members of the Missouri Synod had bought a beautiful property at Zehlendorf, a suburb of Berlin, and had donated it to the Ev. Luth. Free Church of Saxony to be used as a theological seminary, where the pastors for the different Lutheran free churches in Europe, that stood on the doctrinal basis of the Synodical Conference, should be educated. There was the solution of the dilemma. We could send the young men to Zehlendorf. — Easter, 1928, J. Will and H. Mueller finished their theological course at Zehlendorf. Candidate Mueller was called as missionary for Zubardz and Konstantynow, while Candidate Will was called by St. Peter's Congregation at Lodz. But just at the same time Will was elected representative to the Polish Sejm (congress). He declined the call into the ministry and became a member of the legislative body of the Republic of Poland. He took this choice because he thought that in the Sejm he could be of special service to the Free Church. He soon found out that he could do nothing, but it was too late, the choice was made. St. Peter was still without a pastor. Rev. Dasler took care of it as long as he remained in Poland. Rev. Mueller accepted this call. He was ordained and installed on July 8, 1928.

Towards fall of 1928 Rev. Dasler returned to the United States. Again the General Mission Board had to look for somebody willing to go to Poland and take Rev. Dasler's place. At last Rev. W. Bodamer accepted the call and left the United States together with his wife in May, 1929. On June 4 they arrived at Lodz. Rev. Bodamer has been over there since. He is alone now, for it pleased God to call Mrs. Bodamer home to her rest in September, 1932. — In July, 1929, Student L. Zielke finished his theological studies at Zehlendorf. He was called by the St. John's Congregation at Piskory-Danowiec, was ordained September 15 and installed in office September 22, 1929. — In summer of 1929 we were called to Zdunska Wola, about 25 miles west of Lodz, and since that time regular services are held there. — In October, 1929, St. Peter's of Lodz, which up to then had been vacant, called Rev. Lerle from Andrespol. He was installed on January 5, 1930. His successor in Andrespol became Rev. Mueller, who was installed there November 9, 1930. — In the fall of 1929 calls for help came from Skrzypkowo-Jackowo. In November of the same year the Revs. Bodamer and Maliszewski conducted the first services there and looked into the reasons the people had to call us. It was found that they had ample reasons. It was proved that their minister and the consistory had treated them tyrannically, unfair and had done them great injustice. On December 13, 1929, Trinity Congregation of the Ev. Luth. Free Church in Poland at Skrzypkowo-Jackowo was organized. — In January, 1930, a call came from Brudnow, a village about 75 miles north of Lodz, and on January 20 Rev. Maliszewski conducted the first services there, and on February 12 Emanuel's Congregation of the Ev. Luth. Free Church in Poland at Brudnowo was organized. — In the summer of 1930 a call came from Piatrkow, a city about 30 miles southwest of Lodz. Here the state church had a pastor who instead of being Lutheran and teaching according to the Lutheran confessions as he had promised when he was ordained — was an enthusiast (Schwaermer) and an ardent supporter and worker for the Gemeinschaft, a church movement of Reformed origin and spirit, which denies the Lutheran doctrine of the sacraments and holds to the Reformed doctrine. Members of his congregation who held to the Lutheran doctrine, tried to show him the errors of his way, but in vain. Then they appealed to the consistory, again in vain. Then they called on us to help them. On December 14, 1930, Rev. Bodamer conducted the first services there and on March 15, 1931, Redeemer Congregation of the Ev. Luth. Free Church in Poland at Piotrkow was organized.

At Easter 1931 the students A. Schlender and E. Patder finished their theological course at Zehlendorf. Candidate Schlender was called by Trinity Congrega-

tion at Skrzypkowo-Jackowo, while Candidate Patzer first acted as vicar at Lodz. They were both ordained on May 14, 1931, and Rev. Schlender was installed in office May 17. Rev. Patzer later in the year was called by Redeemer Congregation at Piotrkow and was installed there December 13, 1931. — In the summer of 1931 came a call, very urgent, from Wola Mlocka, a village northwest of Warsaw, about 130 miles from Lodz. But the people did not state the reasons why they called us. When they were asked to state these reasons we did not get an answer for nearly a year. The people during that time tried their best to get their grievances which they had against their pastor before the consistory in the hope of getting relief or help from there. They sent one delegation after the other to Warsaw, but it was all in vain. And if there ever were people who had a right to complain about their pastor, those people had. They proved him to be a drunkard and worse. And in his sermons he did not preach the Gospel of Christ or the way to salvation to them, but berated them because they did not pay enough. Crying, they begged for relief from the consistory. But in vain. At last they said: If we can't get any relief here, we have to go somewhere else. And they were told to go. So in June, 1932, we received a call signed by over 70 names, telling us that they had severed connection with the state church and asking us to take care of them. In July of the same year Rev. Maliszewski went up there and told them about the free church, its teachings, its principles, and on September 11 St. Matthew's Congregation of the Ev. Luth. Free Church in Poland at Placiszewo or Wola Mlocka was organized. — On New Year's Day of 1933 Rev. Patzer, who had been to Placiszewo over the holidays, was called to Siemiontkowo, about 25 miles from Placiszewo, in a northwesterly direction, to preach to them the pure Gospel, and on October 15 St. Luke's Congregation of the Ev. Luth. Free Church in Poland at Siemiontkowo was organized. — Rev. A. Lerle of St. Peter's at Lodz was called to Wola Mlocka in the spring of 1932, but did not move there till in the fall and was installed there on December 2. — St. Peter's called Rev. H. Mueller from Andrespol. He was installed on January 7, 1934. And Trinity of Andrespol called Rev. E. Patzer from Piotrkow, he being installed on January 14. Just now there are 2 vacant congregations, Emanuel's at Brudnowo and Redeemer at Piotrkow. — In the spring of 1933 Stud. E. Lelke finished his theological course at Zehlendorf and was called as missionary for Zubardz and Konstantynow.

(To be continued)

W. B.

— "With God on our side a spider's web is like a wall of adamant, but with God against us, a wall of adamant is not better than a spider's web."—Selected.

SOUND WORDS

The days through which we have just passed and the many problems confronting us have led to a great deal of speculation about how such conditions can be explained, how they can be remedied, and how their re-occurrence can be prevented. To the many trusts already extant in this country, we have now added another — a brain trust. Many now blindly pin their faith and their hope on whatever the minds of these men may produce. Thousands have let go the anchor to which they formerly held and swung their allegiance over to theories and ideas that appear more reasonable and attractive. Yes, many have arrived at the stage where they are ready to say that one guess is as good as another, that nothing is stable, dependable, or sound, and that, therefore, both in the spiritual and in the economic world, we must enter upon one experiment after another, until we have found something that will measure up to all that human specifications may require. Many feel that there must be a new deal in everything pertaining to body and soul, that the old must be overthrown and supplanted by something entirely different from anything on which we have so far relied.

If we are the kind who are blown to and fro by every wind of public or private opinion, we too should soon find out what a tragedy it is to be so uncertain, so uneasy, so subject to doubt about everything that affects us. But we are not of that kind; at least we need not be. We have something sound and reliable, something all-sufficient even under the most trying of circumstances: the Scriptures. St. Paul, the apostle, in writing to Timothy, referred to them as "sound words." If they were ever needed, it is now.

Do you think that some of the men whose every utterance is usually hailed with enthusiasm are capable of speaking words that are always beyond question? We often have it thrust at us that our "conception of an all-wise God, who rules the universe in every detail, is contradicted by facts visible to all who have eyes to see." Some writers tell us that the world is not actually run well, that, in fact, it is very badly managed. What proof have they? The wars that cause untold suffering to women and children and take the lives of thousands who do not even know what the fighting is for. Surely, they say, an all-wise God would never sanction that. Or they point to the human body. "If there really is a God who could contrive so efficient and durable a machine as the human hand or the hip-joint, how then can you explain such imperfections as the teeth or the tonsils?" Or are those sound words when some one says that the doctrine of the goodness of God is no more at bottom than evidence or arrested intellectual development"? Is it true that religion is a mere sentimentality that every real man must outgrow, just as he

outgrows his childish ideas about Santa Claus"? Is it correct when some one says that "every day religion gets another blow from science, and that during the past century it has been so badly battered that educated men can believe in it just as little as they can in sorcery"? Are those sound words?

Or are these? Man, once perfect in body and soul, is now a victim of every possible ailment and disturbance, because he allowed himself to be misled and abused by the wiles of Satan, so that sin taints and infects all that man now thinks or does. As a result of this degeneration through sin, man's intelligence, once so clear and holy, has become warped to such a degree that it assumes powers and functions never allotted to it, that it does not hesitate to criticize or even displace God Himself by its own inventions. Because of the poison injected into man's body and soul by the sins of the fathers and of his own, he professes himself to be wiser than any one else; and the resultant wars and confusion and chaos are but evidence of man's own inability to cope with situations that he through sin created for himself, and for whose settlement or removal he refused the assistance that can come only from on high. Now man is smitten with blindness. He refuses to see that the one way out of his difficulties is a penitent return to the God he rejected, to the Christ who died for all the sins that make life so miserable and disappointing. Society, disorganized by sin, will continue to muddle the affairs of this world until it permits the Holy Spirit to regenerate it and make it willing to accept Jesus, the Savior, as the only Way and Light capable of leading a lost and erring people back to the power and zeal so shamefully marred by Satan's influence. Are those sound words? Or are the assertions of mere man more sound and dependable?

What has this independent man, this intellectual giant, really ever done or said that has proved to be final and absolutely correct in every instance? Why mention the wonderful inventions and discoveries of scientists and the like? Was not all that rather imperfectly done, and does not one scientist and inventor improve upon or disprove entirely the findings of another? What, then, is there final about that? Is there not often some reasonable doubt about the findings in the scientific world, whether they are the whole truth, a half-truth, or even an untruth? The mind of man is a wonderful contrivance, but it is decidedly limited in its capacity, and, since the fall into sin, it is subject to error and miscalculation. Physicians tell us a certain man is going to die, and, behold, he lives; they tell us another will live, and he dies. Ten years ago some of America's greatest economist emphatically declared, and furnished what they considered irrefutable proof, that business cycles would never again fluctuate to any appreciable degree, that periods

of violent depressions were a thing of the past. Those people were looked upon as master minds, whose every word was sound. We know how close they came to the truth. Last winter the best brains of the country devised the CWA on the assumption that by the spring or the summer of this year most of the people employed in this emergency work would be absorbed by industry in general, and that further emergency work on a large scale would no longer be necessary. Was that theory sound? Some maintained that prohibition would cure the drinking evil; others said that repeal would turn the trick. We have tried both; the evil is still here. Some insisted that crime can be cured only by a proper expansion of our country's educational system. It has been expanded almost to the breaking point; crime kept pace, to say the least. The Kellogg Peace Pact was acclaimed the world over as marking the end of all war; if China and Japan have not fought since then, what did they do? Political scientists devised our present system of nominating candidates for public office through primary elections instead of through the old convention plan, assuring us that in this way we should get not only abler men but also more honesty in politics. If that prophecy has been fulfilled, some of us have failed to see it. About twenty years ago the leaders of nations permitted themselves to be drawn into a war to make the world safe for democracy; today we see autocracy on every hand. Was all that sound and final?

We do not doubt for a moment that the intentions of these men were good. They planned and proposed to the best of their ability, and, measured by human standards, their ability is doubtless far above the average. We are even ready to concede their genius in many respects. But man, even the wisest, can not solve our temporal problems perfectly. "The best-laid schemes o' mice an' men Gang aft agley." We know that, both from observation and experience. Are you now ready to build your hope for eternal life and salvation on the sayings and preachings of the "wise and learned" who have so often misinformed and misled you in purely material things? Are you willing to take their word for your soul's guide and light?

Sound words! We need them! We have them! Four hundred years ago the Bible was placed into the hands of the general public. Since then its distribution has been increased many thousand times. We have it in our homes and in churches and schools. Are we going to allow this miraculous Book of Life to lie idle or to be displaced by the invention of some human mind. Are we going to listen to the voices of those who by their mere assertions hope to be preferred even to God Himself, and who by all they have accomplished to date stand convicted by their own inefficiency? "Hold fast the form of sound words."

You must if you do not want to lose all sense of security and direction, all comfort, all hope, your faith — life eternal. S.

FOUR HUNDREDTH ANNIVERSARY OF OUR GERMAN BIBLE

The teachings of the Church of the Reformation are based on the teachings of the Bible. When conditions in the visible church of the Middle Ages had become disgracefully evil, God Almighty called forth His servant, Dr. Martin Luther, to carry on the work of reforming these conditions. Into his hands He placed a copy of the Sacred Writings of the Holy men of God. Through this Book Luther's eyes were opened to the fallacies of the church and the evil conditions of the times. His heart was soon filled with a burning passion to free the souls of his fellowmen from the superstition and spiritual ignorance under which they were yoked.

Using the Word of God as offered him in Holy Scriptures as his sole guide, he taught and preached the way to salvation as God willed. He was, however, well aware of the fact, that if the people were to become interested in the welfare of God's kingdom and His righteousness, and that if they were to become truly interested in the eternal welfare of their own souls as well as the souls of others, it would be necessary to place the Bible into the homes in a language that the people could learn to read and also understand. Oh, yes, the Bible had been translated into the German tongue before Luther's translation appeared on the market. As many as twenty-two editions had been published before 1522. But these translations were not only clumsy and awkward in style, but they also contained many errors — errors that gave the readers false opinions concerning God's will. These translations were suppressed through the Grace of God. They did not become popular.

Now let us bear in mind that it is by no means a simple matter to translate the Bible into a new language — especially when the people for which the translation is to be made have no language in common. The various tribes of the German race each had a dialect of their own, but there was no one language understandable to all. The learned and educated men, the rulers, the judges and lawyers, professors and students, usually spoke Latin. They considered the German too coarse, gruff, barbaric, clumsy and awkward — not at all suitable for gentlemen to use. The common people were naturally forced to feel contented with what they had.

Who would do the work? There were a great number of highly educated and intelligent men — men that were well versed in Greek and Hebrew, but these men found it extremely difficult to express the thoughts of the prophets and apostles in a language

suitable for the people of Germany. And Luther did not consider himself the man to undertake this colossal task. God, however, saw fit to use **him** as the tool to translate His Word into a German that would be popular not only among the Germans of that time, but into a German that will be popular as long as the German tongue shall be used.

Luther thought himself too busy a man to translate the Bible. God provides time and quietness. He has him spirited quietly away to the German Castle Wartburg for a period of ten months — 1521-1522. During this time the New Testament is translated. On September 21, 1522, the first German New Testament translated by Luther left the press at Wittenberg. The results were so encouraging that Luther and several friends continued to carry on the translation of the whole Bible, including the Apocrypha, and in 1534 — four hundred years ago — their efforts were crowned with success. The whole Bible had been translated into German — a German that the German-speaking people may justly be proud of. To this day it is known as the *Schriftdeutsch* — the German of the educated class — in contrast to the *Platt- and Hochdeutsch* — the dialects of the various provinces of North and South Germany.

It is interesting to read some of Luther's own comments on the tremendous task of translating the Bible. While translating the prophetic writings of the Old Testament, he says: "I am now at work translating the prophets. Good heavens! How hard it is to make the Hebrew writers speak German! They withstand our efforts, not wishing to give up their native tongue for a barbarous idiom, just as the nightingale would not change her sweet song to imitate the cuckoo, whose monotonous note she abhors." The translation of the Book of Job brought forth the sigh of complaint. "I have used all diligence in translating in order that I might offer a pure and clear German. And it often happened to us that for fourteen days, yes, for three or four weeks we searched for a certain word and yet occasionally did not find it. In Job we, that is Magister Philip, Aurogallus and I, worked with such diligent application that we sometimes barely finished three lines in four days. Now that the translation has been completed, every one can read and master it, can even run through three and four pages without encountering any difficulty; he is not even aware of the boulders and stumps which lay there, over which he now passes as over a polished board while we had to sweat and tremble before we could clear them out of the way in order that everything can be read so smoothly."

To find the correct German word in translating the ancient language, he consulted not only the learned doctors at the university, but also Jewish rabbis, peasants, tradesmen, butchers, and such other occu-

pations and professions in life — even the most lowly. Schaff says: "He listened to the speech of the mother at home, the children in the street, the men and women in the market, and butchers and various tradesmen in their shops and looked them on the mouth in pursuit of the most intelligible terms." One time he had a butcher kill and dress several sheep and point out to him the various parts and organs of the sheep with their proper German names.

His efforts were, however, not in vain. For even though four centuries have passed away, the German Bible handed the German-speaking people by Dr. Martin Luther still stands among us as a token of the truth: "Heaven and earth shall pass away, but my words shall not pass away." Furthermore, the successful translation of the Bible into the German influenced others to translate the Bible into other languages, so that today the whole Bible is translated into more than eight hundred languages. William Tyndale of England, a contemporary of the German reformer, was greatly influenced by Luther's success. His spirit was filled with a holy ambition and zeal to bring the truths of God among the people of his land and translated the greater portion of the Bible into the English. The greater per cent of his translation is today still found in our King James Version of the Bible.

* * * * *

Many statements of praise have been offered in favor of Luther's efforts. Says a great historian of the New Testament translation: "If he had done nothing else, he would be one of the greatest benefactors of the German-speaking people." Of the whole work a German-American Lutheran writes: "Difficult as the work was, Luther succeeded most gloriously. By the grace of God he gave the German people a translation of the Bible in which they have the Word of God pure and plain from beginning to end. It gives the correct meaning of the revelation of God to men; it adheres faithfully to the original; it is plain and intelligible and is written in a language of rare beauty. While we do not place Luther's translation on a par with the Scriptures in the original languages, nevertheless every German Lutheran Christian rejoices in the fact that in his Bible he has God's Word in its truth and purity, and he is sincerely grateful to the Lord for this wonderful gift, which has played so large and important a part in the history of God's kingdom, and especially of our own dear Lutheran Church — also in America." And a Roman Catholic will admit: "All true philologists regard this as the standard and model of classical expression in the German language."

Yes, friend, but by the grace of God the Bible is at your command. Do **you** appreciate it? Do **you** study it? Do **you** know your Bible? To have the

Bible and not make use of it is sacrilege. Such mockery God punishes in his righteous wrath and anger. In many cases He takes all faith from such stubborn wicked hearts. We do well in taking heed of Luther's pointed remark: "Let us be careful not to lose the Bible, but continue to read and preach it diligently in the fear of God and with prayer; for if the Bible remains, flourishes, and is properly used, everything will be well and will prosper. For the Bible is the very head and the empress among all faculties and arts." — Tri-Parish Monthly Caller.

NORTHWESTERN LUTHERAN ACADEMY

Northwestern Lutheran Academy opened its new school year on September 4. The undersigned preached the opening sermon on the basis of Acts 4:12, speaking of the great privilege which is afforded scholars who are enabled to attend a higher school of learning, in which the Word of God is the basic principle in education.

Contrary to all expectations, the enrolment at the academy has increased this year. We closed the last school year with fifteen scholars in attendance. Six of these graduated. The enrolment today is twenty-three, an increase of eight over last year. Seven of these entered the ninth grade. The remaining newcomers are divided between the tenth and eleventh grades, and two are special students.

Anyone who has seen the agricultural conditions of the Dakotas during the past year will marvel that we received any new scholars. Most sections of the state received no crop whatsoever. And in many places this was the third and fourth consecutive year of crop failure. The serious drought spelled worse than crop failure in most places, however. Lack of feed and the shortage of water (we had one fair rain in Mobridge in the past year) forced our farmers to sell practically one-half of their livestock. And even daily bread would be scarce in many a home this year, due to a total failure of the gardens, if the government had not undertaken its huge relief program. If under such conditions parents are still willing to send their children to Christian schools, there must be some love left for the Savior. And I feel convinced that when economical conditions again change for the better, the school will soon increase its enrolment greatly.

Until then may God in his mercy bless the work at this school to His eternal glory. K. G. S.

FROM OUR CHURCH CIRCLES

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.

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.

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.

ARIZONA CONFERENCE

The Arizona Conference meets in Glendale October 23 to 25 (O. Hohenstein, pastor).

Essays: Revelation, F. Uplegger; Titus, A. Uplegger; Matthew 16:13-18, Sitz; The Apparent Discrepancy Between God's Love in His Visitations, Behn; Isagogical Treatment on Matthew, Rosin; Appropriate Reading Matter for Apache Schools, Guenther. E. Sprengeler, Sec'y.

RED WING PASTORAL CONFERENCE

The Red Wing Pastoral Conference will meet at Grace Church, Goodhue, Minn., Pastor F. Weindorf, on October 24, 9 A. M. sharp.

Essays: Biography of St. Paul by Rev. K. Nolting; Exegesis by Rev. T. Kock; Liturgical Forms of the Early Church by Rev. F. Weindorf.
Please announce.
Communion service begins at 11 o'clock.

E. G. HERTLER, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference will meet at W. Mequon, Wis., Rev. J. Schaefer., on November 6 and 7, 1934, 9:30 A. M.

Papers: E. Ebert, C. Otto, H. Shiley (E. Tacke).
Exegesis: Rische and Hoenecke.
Sermon: Tuesday evening, Keibel (Kneiske).

H. Shiley, Sec'y.

MICHIGAN STATE TEACHERS' CONFERENCE

The Michigan State Teachers' Conference will meet, God willing, at Scio, Michigan, in the congregation of Rev. P. Schulz. Sessions will begin Wednesday morning, October 24, and continue till the following Friday noon.

Practical Lessons

1. A Parable.....W. Stindt
2. Ninth Commandment.....Rev. A. Lederer
3. Cain and Abel (Ref. to Fifth Commandment).....
.....Rev. C. J. Kionka
4. Twelve years old Jesus.....Miss M. Stegemann
5. Stilling the Storm.....Miss H. Oswald
6. Lewis and Clark Expedition.....H. Schultz
7. The Constitutional Convention.....A. G. Piehl
8. Life in the Colonies (1700).....C. Mueller
9. The Eskimos.....Miss E. Gehm
10. Latitude — Longitude.....P. Mohrhoff
11. Michigan Industries.....L. Luedtke
12. The Adjective Clause.....A. Jantz
13. Teaching Beginners to Write.....Miss E. Wassmann
14. Hygiene Lesson.....L. Raabe
15. Sentence Recognition.....E. Kirschke
16. Map Study of British Isles.....W. Woltmann
17. The Participle and its Use.....R. Sievert
18. Historic Character Sketch.....P. Mehnert
19. What is the Work of the Holy GhostL. Sievert

Theoretical Work

1. Topic chosen by Prof. O. Hoenecke.
2. Are contracts or temporary calls, and making a difference between lady and men teachers scriptural in accordance with our views on the Divine Call?.....
.....Rev. G. Luedtke

Sermon: Rev. G. Luedtke.

Please register early with A. Wandersee, Route 4., Ann Arbor, Michigan. Wm. Woltmann, Sec'y.

WISCONSIN STATE TEACHERS' CONFERENCE

The Wisconsin State Teachers' Conference will meet, God willing at St. Martin's Lutheran School (the Reverend Alfred Sauer, pastor), Corner of Fifth and Liberty Streets, Winona, Minn., November 1 and 2, 1934, The conference opens at 9:00 A. M.

PROGRAM

Thursday A. M.

9:00 Opening Exercises and Address by the Chairman.

Sectional Meeting — Lower Grades — Group 1

Chairman: Ruth Nommensen

- 9:30—10:10 Joseph and his Brethren (Grades 1 and 2)
.....Gertrude Dey
Substitute: Story of Creation (1st grade)
.....Adeleid Mueller
- 10:10—10:50 Nature Study: The Pumpkin (Grades 1 and 2)
.....Melinda Bartsch
Substitute: Penmanship (4th grade) Stress form of letters.....Edna Sievert
- 10:50—11:10 Discussion.

Upper Grades — Group 2 — Chairman: E. F. Krause

- 9:30—10:10 Early Life of St. Paul (Up to time of conversion).....F. W. Meyer
Substitute: Our Negro Mission.....W. Roerig

- 10:10—10:50 A Lesson in Appreciation of good Literature (Grades 7 and 8).....C. Heine
Substitute: Arithmetic (Grade 6) L. C. M.
in connection with fractions.....A. Koester

Mixed School — Group 3 — Chairman: E. Rolloff

- 9:30—10:10 Bible History: Ruth.....Arnold Meyer
Substitute: Catechism: First Article (Qu. 152-157).....Armin Albrecht
- 10:10—11:00 Singing Lesson (Quality).....A. Fehlauer
Substitute: Corn and its Products.....
.....Hertha Sievert

Joint Meeting — Thursday P. M.

- 1:30 Opening Exercises.
- 1:45— 3:00 What is character? Is it hereditary?.....
.....Pastor A. Ackermann
Substitute: Methods of teaching European History as a background for American History.....Prof. H. Klatt
- 3:00— 3:10 Humor.....E. W. Timm
- 3:10— 4:00 Choir Rehearsal.

Friday A. M.

- 9:00 Opening Exercises.
- 9:15— 9:45 Inspirational Address: Cheated in Knowledge
.....Pastor Paul Bergmann, Rhinelander, Wis.
Substitute: Practical Lessons in History (To demonstrate what was stated in the theoretical paper).....Prof. H. Klatt
- 9:45—10:45 Round Table Discussion.

Lower Grades — Group 1 — Chairman: Ruth Nommensen

- 1) Various methods of teaching phonics
.....Gertrude Thurow
Substitute: Meets with group 2 (Upper Grades)
- 2) What to draw and how to draw it (Grades 1-4).....Mildred Albrecht
Substitute: Seatwork.....Gertrude Schmidt

Upper Grades — Group 2 — Chairman: E. F. Krause

- 1) What is our attitude toward the Rugg Plan of teaching the Social Sciences?
.....M. June
Substitute: How to accomplish uniformity in a class school.....K. Jungkuntz
- 2) Problems of the Organist (continued)
.....Prof. Wm. Manthey
Substitute: How can we interest our young people in church work?.....E. Ebert

Mixed School — Group 3 — Chairman: E. Rolloff

- 1) Daily Program.....Leader: Walter Steinberg
Substitute: Promotion of safety and instruction in first aid.....Leader: W. Pape
- 2) How to adapt religious instruction to all grades.....Leader: H. Gurgel
Substitute: How to save time in the recitation of memory material in religion.....
.....Leader: Herbert Kuehn
- 10:45—11:45 Business Meeting.

Joint Meeting — Friday P. M.

- 1:30 Opening Exercises.
- 1:45— 3:00 Commentary on the New Bible History (Continued).....Prof. J. Meyer
Substitute: Inspirational Address.....
.....Pastor Karl Toepel
- 3:00— 4:00 What in the Person and Work of Luther Should We Stress in the Classroom?.....
.....Prof. R. Fenske
Substitute: Lecture.....Prof. F. Brenner

Note: Upper Grades group meets in room 3; Lower Grades group meet in room 2; Mixed School group meets in room 4; Committee meetings in room 6; Joint sessions in Auditorium. Make announcements for quarters to **T. W. Zuberbier, 218 Vine St.** Announcements must be in by **October 24.** Please state, when announcing, what time you expect to arrive, also whether you expect to travel by train, bus, or car. The treasurers to whom the annual dues of 50 cents are to be paid are **Miss Viola Leitzke** for the ladies and **Mr. Emmanuel Arndt** for the men.

CENTRAL CONFERENCE

The Central Conference will convene November 6 and 7 at Richwood, Wis., Pastor Ad. Dornfeld, at 10 A. M.

Order of business: Tuesday, 10 A. M., opening; 10:20, H. Geiger: The Christian Training of Peter etc.; 1:30, Opening; 1:50, Discussion on the last Essay of Prof. Fleischer: What According to the Word of God is the Duty of the Church in Regard to Missions? 3:00, Report on Finances; 3:30, Miscellaneous. Wednesday, 9 A. M., opening; 9:30, Sermon Critique and Order of Business; 9:45, E. A. Pankow: A Discourse on the Length of the Days, in which God created all Things; 1:30, Prof. Schmeling: Continuation of Exegesis on Jude with special Reference to V. 9.

Substitutes: W. Eggert: "Seelsorge" on the Part of the Pastor and Congregation on its Delinquent Members; G. W. Fischer: Proper Planning of Church Service.

Confessional Address: Zimmermann, Prof. Kremer.

Sermon: Janke, L. Bernthal.

It is requested that announcements be made not later than November 2, stating also whether quarters are desired.

H. Geiger, Sec'y.

INSTALLATIONS

Authorized by the honorable President Paul Bergmann I installed Mr. Erwin F. Bartsch as teacher of Mt. Lebanon English Lutheran Church on the 14th Sunday after Trinity, September 2, 1934.

Address: Mr. Erwin F. Bartsch, 56th St. and Hampton Ave., Milwaukee, Wis. Johannes Karrer.

Authorized by President Paul J. Bergmann, the undersigned installed the Rev. Walter Reinemann on the 23rd of September, the 17th Sunday after Trinity, as pastor of Trinity Congregation at Huilsburg, Dodge Co., Wis. The pastors Ad. von Rohr und Herman Cares were assisting. May God bless the work of His servant!

Address: Rev. W. Reinemann, Route 3, Hartford, Wis. C. Lescow.

Authorized by Rev. Ben. Schlueter, president of the North Wisconsin District, the undersigned installed Mr. Fred. Loppnow on the 13th Sunday after Trinity as teacher in the Lutheran day school at Brillion, Wis.

Address: Mr. Fred Loppnow, Brillion, Wis. Martin F. Sauer.

William Arras, Jenera, Ohio, this year's graduate of Dr. Martin Luther College, was installed by the undersigned on the eighth Sunday after Trinity (August 26) as teacher of New Salem Ev. Luth. School, Sebawaing, Mich.

Gustav A. Schmelzer.

CHANGE OF ADDRESS

Rev. Chr. F. Kock, P. em., 568 S. Hasson St., Hutchinson, Minn.

MISSION FESTIVALS

Randolph, Wis., Friedens Church, H. R. Zimmermann, pastor. Speakers: Prof. G. A. Westerhaus, A. Dasler, W. Zank. Offering: \$145.54.

Norfolk, Nebr., St. Paul's Church, J. Witt, pastor. Speakers: F. Mueller, L. Sabrowsky, L. Tessmer, H. Oelhafen. Offering: \$603.82.

Sixth Sunday after Trinity

Township Eau Galle, Dunn Co., Wis., Zion Church, R. C. Hillemann, pastor. Speaker: J. F. Henning, Jr. Offering: \$120.70.

Tenth Sunday after Trinity

Plum City, Wis., and Waverly, Wis., Immanuel and Trinity Churches, R. C. Hillemann, pastors. Speakers: E. E. Prenzlow, O. Klett. Offering: \$103.07.

Eleventh Sunday after Trinity

Greenville, Wis., Immanuel Church, L. Kaspar, pastor. Speakers: Prof. H. Fleischer, H. Kleinhans. Offering: \$150.82.

Twelfth Sunday after Trinity

Lanesburg Township, Minn., Friedens Church, H. E. Kelmp, pastor. Speakers: G. Mueller, Prof. E. Sauer. Offering: \$157.96.

Yakima, Wash., Grace Church, Fr. Soll, pastor. Speakers: E. F. Kirst, Fr. Soll. Offering: \$105.00.

Thirteenth Sunday after Trinity

Verdi, Minn., Immanuel Church, Paul W. Spaude, M. A., S. T. M., pastor. Speakers: B. A. Borgschatz, R. Schierenbeck. Offering: \$58.61.

Olivia, Minn., Zion Church, A. W. Blauert, pastor. Speakers: E. Binger, H. Boettcher, J. Schulze. Offering: \$160.05.

Scio, Mich., Salem Church, P. Schulz, pastor. Speakers: Prof. W. Schaller, A. Lederer, A. Hueschen. Offering: \$83.50.

Fourteenth Sunday after Trinity

Hyde (Ford River), Mich., St. Paul's Church, Armin L. Engel, pastor. Speaker: P. C. Eggert, Wm. Lutz. Offering: \$24.83.

Fifteenth Sunday after Trinity

Benton Harbor, Mich., St. Matthew's Church, H. C. Haase, pastor. Speakers: J. Gauss, E. Rupp, A. Hoenecke. Offering: \$500.00.

Danube, Minn., St. Matthew's Church, A. W. Blauert, pastor. Speakers: E. Penk, C. J. Bast, Ad. E. Frey. Offering: \$308.36.

Valentine, Nebr., Calvary Church, H. Fritze, pastor. Speakers: F. Miller, A. Degner. Offering: \$38.10.

Broken Bow, Nebr., St. Paul's Church, V. H. Winter, pastor. Speaker: H. Daehnke. Offering: \$34.61.

Bangor, Wis., St. Paul's Church, C. W. Siegler, pastor. Speakers: Alvin Berg, H. J. Schwartz, H. Schaller. Offering: \$232.50.

Grover, Wis., St. John's Church, C. C. Henning, pastor. Speakers: C. J. Henning, E. Schoenicke. Offering: \$90.36.

Wrightstown, Wis., St. John's Church, F. C. Uetzmann, pastor. Speakers: I. G. Uetzmann, Sam. Miller. Offering: \$159.65.

Sixteenth Sunday after Trinity

Town Portland, Wis., C. W. Siegler, pastor. Speakers: F. Ehlert, Theo. Mueller. Offering: \$47.30.

Town Clayton, Wis., Immanuel Church, L. Kaspar, pastor. Speakers: W. Pankow, W. C. Schaefer. Offering: \$62.65.

Willow Lake, So. Dak., R. J. Palmer, pastor. Speakers: H. Rutz, F. Reuter. Offering: \$57.50.

Helenville, Wis., St. Peter's Church, Edward C. Fredrich, pastor. Speakers: Paul Eggert, Prof. E. Wendland, Kurt Timmel. Offering: \$247.08.

Brillion, Wis., Trinity Church, Martin F. Sauer, pastor. Speakers: Prof. Erw. Scharf, Wm. Wojahn, Arno Voigt. Offering: \$283.71.

Lake Benton, Minn., St. John's Church. Paul W. Spaude, M. A., S. T. M., pastor. Speakers: B. A. Borgschatz, R. Schierenbeck. Offering: \$58.61.

Balaton, Minn., J. E. Bade, pastor. Speakers: C. Schraeder, Prof. V. Voecks, W. Frank. Offering: \$144.77.

Town Morrison, Brown Co., Wis., Zion Church, Br. Gladosch, pastor. Speakers: Wm. Wojahn, E. Scherf, H. Eckert. Offering: \$447.18.

Raymond, So. Dak., Bethlehem Church, A. W. Fuerstenau, pastor. Speakers: F. G. Reuter, H. Rutz. Offering: \$105.15.

Waterloo Township, Jackson Co., St. Jacob's Church, E. C. Leyrer, pastor. Speakers: Cand. Gerh. Peters, J. Nicolai. Offering: \$85.00.

Plymouth, Nebr., St. Paul's Church, W. Baumann, pastor. Speakers: Geo. Tiefel, J. Timken, R. Vollmers. Offering: \$211.00.

Olando, Mont., St. John's Church, E. Kuehl, pastor. Speaker: Prof. F. Traub. Offering: \$17.79.

Chesaning, Mich., Zion Church, H. L. Engel, pastor. Speakers: E. Wenk, K. Krauss. Offering: \$101.00; expenses \$5.00; Bal., \$96.00.

Seventeenth Sunday after Trinity

Lake Geneva, Wis., H. J. Diehl, pastor. Speakers: F. Zarling, P. Bergmann, O. Kuhlow. Offering: \$176.76.

Jenera, Ohio, Trinity Church, J. Gauss, pastor. Speakers: H. H. Hoenecke, L. E. A. Albrecht. Offering: \$377.73.

Waupaca, Wis., Immanuel Church, F. A. Reier, pastor. Speakers: Chr. A. F. Doehler, E. Behm. Offering: \$71.57.

Thiensville, Wis., Calvary Church, S. E. Westendorf, pastor. Speakers: Arnold Schroeder, Paul G. Naumann. Offering: \$63.22.

Witten, So. Dak., St. John's Church, L. Greundemann, pastor. Speakers: C. Burkhart, A. Degner. Offering: \$82.00.

Menominee, Mich., Christ Church, Theodore Thurow, pastor. Speakers: Br. Gladosch, A. F. Herzfeldt, P. Eggert. Offering: \$216.64.

Hague Township, So. Dak., Bethlehem Church, R. J. Palmer, pastor. Speakers: R. Schierenbeck, H. Scherf. Offering: \$67.15.

Eighteenth Sunday after Trinity

Lomira, Wis., St. John's Church, Rud. F. W. Pietz, pastor. Speakers: Carl Dietz, F. Zarling. Offering: \$112.68.

BOOK REVIEW

The Blessed Birth. Cantata for Christmas. For Chorus, Quartet, and Two Soloists with Organ or Piano Accompaniment. Words selected and Partly Written by the Composer, Music by F. Leslie Calver.

66 pages, 7 1/2 x 10 1/4; green paper covers. Single copy, \$1.00, postpaid; dozen, \$9.60, and postage.

Libretto (or text) Edition for use of the congregation. Without Imprint: 100 for \$2.00; 300 for \$5.25; 500 for \$7.50. Extra charge for Imprint: 300 for \$6.00; 500 for \$8.75; 1,000 for \$15.00. G.

In Royal David's City. A Christmas Service of Songs, Responsive Readings and Recitations for Sunday Schools. Northwestern Publishing House, Milwaukee, Wis. Price, Single copy, 8c; dozen, 75c; hundred, \$4.50. Transportation extra on dozen and hundred lots. G.

Christian Dogmatics. A Handbook of Doctrinal Theology for Pastors, Teachers, and Laymen. By John Theodore Mueller, Th. D., Professor of Systematic Theology, Concordia Seminary, St. Louis, Mo.

A concise, complete statement of true Lutheran doctrine based on Dr. Pieper's *Christliche Dogmatik*. It must have taken great care to complete this work. Needless to say that it is of inestimable value to the student of today. *Christian Dogmatics* comprises XXIII and 665 pages, measuring 6x9 inches, and is strongly bound in leather-grained blue cloth, with gilt title-stamping on backbone and front cover. The list price is \$4.00, postpaid. To be ordered from the Northwestern Publishing House, 935 N. Fourth St., Milwaukee, Wis. G.

The Translated Bible, 1534-1934. Commemorating the Four Hundredth Anniversary of the Translation of the Bible by Martin Luther. Issued under auspices of the National Lutheran Council, O. M. Norlie, Editor. The United Lutheran Publication House, Philadelphia, Pa. Cloth, 222 pages. Price \$1.00.

This book is a symposium of articles written by a number of Lutheran theologians. There are chapters by such men as Dr. Jacobs, Dr. Lenski, Prof. Theo. Graebner, who treats of German versions before 1534; Dr. Reu, Prof. Kretzmann, whose article is on German versions since 1534. Bible versions are also treated in a scholarly manner by authors of these different nationalities.

The book is packed full of information on Bible versions, and on Luther's German version especially, that should be of great service to any one who is interested in Luther's monumental labors in translating his beloved Bible, or who is thankful that God's Word is accessible in nearly all languages. The usefulness of this book is much enhanced by an exhaustive index. There is material here on Bible versions not easily come by elsewhere. As Dr. George L. Kieffer well says in the preface: "That the Lutheran Church of America has sufficient scholarship to produce a work of the character of the Anniversary Volume entitled the 'Translated Bible' is indeed a matter of note." The book is worthy of careful and studious reading. Z.

NORTH WISCONSIN DISTRICT

August, 1934

Rev. E. G. Behm, Wautoma	\$ 78.35
Rev. G. E. Boettcher, Hortonville	215.18
Rev. John Dowdat, Oakfield	6.20
Rev. M. A. Fleischer, Red Granite	5.10
Rev. A. Froehлке, Neenah	99.33
Rev. Phil. Froehлке, Appleton	38.79
Rev. W. A. Gieschen, Green Bay	2.00
Rev. A. Habermann, Hartland	73.00
Rev. Carl J. Henning, Sault Ste. Marie, Mich.	7.25
Rev. E. C. Hinnenthal, Forestville	25.05
Rev. O. T. Hoyer, Winneconne	98.04
Rev. O. T. Hoyer, Zion	36.03
Rev. Gerhard Kaniess, Kewaskum	26.75
Rev. L. Kaspar, Greenville	149.30
Rev. Ed. H. Kionka, Newton, St. John Cong.	70.00
Rev. Paul J. Kionka, Maribel	70.00
Rev. L. H. Koeninger, Manitowoc	200.00
Rev. Wm. A. Kuether, Kewaunee	140.46
Rev. Carl Lawrenz, North Fond du Lac	70.00
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Rev. J. G. Pohley, Menasha	69.79
Rev. Emil Redlin, Ellington	33.00
Rev. Emil Redlin, Stephenville	49.50
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Rev. Edm. C. Reim, Forest, St. Paul's	157.05
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Rev. Wm. Roepke, Marquette, Mich.	9.53
Rev. Wm. Roepke, Green Garden, Mich.	71.57
Rev. M. F. Sauer, Brillion	50.95
Revs. T. J. Sauer and F. M. Brandt, Appleton	135.00
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Rev. A. E. Schneider, Fremont	53.71
Rev. J. Schulz, Vandyne	90.00
Rev. Fr. Schumann, Sawyer	48.29
Rev. V. J. Siegler, Maplewood	9.25
Rev. W. G. Strohschein, Campbellsport	81.72
Rev. W. G. Strohschein, Waucousta	75.00
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Rev. A. W. Voigt, Depere	45.00
Rev. A. H. J. Werner, Center	29.35
Rev. F. C. Weyland, Winchester	14.00
Rev. Ed. Zell, Mishicot	23.60
Rev. R. E. Ziesemer, Appleton	111.11
Rev. W. F. Zink, Dale	40.88
Budget	\$2,978.08
Non-Budget	95.98
	<hr/>
	\$3,074.06

ALBERT VOECKS, Treas.,
Appleton, Wis.

SOUTH EAST WISCONSIN DISTRICT

Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during July for General Mission \$227.30, Lutheran High School \$47.00, Lutheran Kinderheim \$47.50	321.80
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Collection during July for General Fund \$102.06, Lutheran City Mission \$7.38	109.44
Rev. E. Ph. Dornfeld, St. Marcus Congregation, Milwaukee, Collection during July for General Fund \$155.03, Lutheran City Mission \$4.15	159.18
Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Collection during May for Home Mission	15.72
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection during July for General Mission \$155.00, Lutheran City Mission \$9.65....	164.65
Rev. Fred Graeber, Apostles Congregation, Milwaukee, Collection for General Fund	10.00
Rev. Gerald Hoenecke, St. Paul's Congregation, Cudahy, Collection during July for Dakota-Montana Academy \$28.45, Lutheran Kinderheim \$59.00	87.45
Rev. Edwin Jaster, Epiphany Congregation, Racine, Collection during July for General Fund	10.95
Rev. Walter Keibel, Nain Congregation, West Allis, Collection during July for General Mission	34.87

Rev. H. Knuth and V. Brohm, Bethesda Congregation, Milwaukee, Collection for General Mission \$74.92, General Institutions \$8.75, Lutheran City Mission \$16.87, W. T. M. J. \$16.88; Collection for General Mission \$11.25, General Institutions \$.45, Lutheran City Mission \$91.70, Radio \$33.12	253.94	Rev. E. R. Blakewell, Salem's Congregation, Milwaukee, Collection in August for Deficit (Special)	42.96
Rev. Ph. H. Koehler, St. Lucas Congregation, Milwaukee, Collection for General Fund \$84.69, Lutheran High School \$30.20, Lutheran Children's Home \$1.00	115.89	Rev. R. O. Buerger, Gethsemane Congregation, Milwaukee, Collection during July for General Mission \$84.74; Collection for Deficit (Special) \$244.57	329.31
Rev. C. Lescow, St. John's Congregation, Woodland, Collection during July for General Fund	36.00	Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Collection during August for General Fund \$133.38; Lutheran City Mission \$9.64	143.02
Rev. Kurt Lescow, St. John's Congregation, Thiensville, Collection for Negro Mission	40.36	Rev. Herman Cares, Emanuel Congregation, Tp. Herman, Mission Festival Offering for General Mission \$10.00, Indian Mission \$25.00, Negro Mission \$10.00, Home Mission \$50.00, Poland Mission \$5.73; Zion Congregation, Tp. Theresa, Mission Festival Offering for General Mission \$20.00, Indian Mission \$10.00, Negro Mission \$5.00, Home Mission \$24.02, Poland Mission \$5.00	164.75
Rev. Aug. Lossner, Trinity Congregation, Franksville, Collection from April to July for General Institutions	14.29	Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Collection during June for Home Mission	12.99
Rev. Wm. C. Mahnke, St. John's Congregation, Root Creek, Collection during June and July for General Fund	55.79	Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection during August for General Institutions \$145.17, Lutheran City Mission \$9.10	154.27
Rev. Ph. Martin, St. Luke's Congregation, Knowles, Collection during July for Budget \$4.69; St. Paul's Congregation, Brownsville, Collection during July for Budget \$49.73	54.42	Rev. O. Heidtke, Jerusalem's Congregation, Morton Grove, Ill., Collection for General Fund \$10.66, Theological Seminary \$15.00, Northwestern College \$15.00, Martin Luther College \$10.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$15.00	85.66
Rev. Paul G. Naumann, St. Jacobi Congregation, Milwaukee, Collection for Lutheran High School	10.00	Rev. Gerald Hoenecke, St. Paul's Congregation, Cudahy, Collection during August for Dakota-Montana Academy	25.70
Rev. Wm. Pankow, Ephrata Congregation, Milwaukee, Collection for General Fund	44.20	Rev. Walter Hoenecke, Bethel Congregation, Milwaukee, Collection during August and September for Deficit (Special)	111.00
Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection during July for General Fund \$256.81, Lutheran High School \$85.97, Lutheran City Mission \$5.91	348.69	Rev. Raym. W. Huth, Messiah Congregation, Milwaukee, Collection for General Institutions \$35.00, General Mission \$35.51	70.51
Rev. Rud. F. W. Pietz, St. John's Congregation, Lomira, Collection for Negro Mission	7.67	Rev. Edwin Jaster, Epiphany Congregation, Racine, Collection during August for General Mission	13.60
Rev. Gerh. Redlin, St. Peter's Congregation, Allenton, Mission Festival Offering for General Fund	96.00	Revs. H. Knuth and V. Brohm, Bethesda Congregation, Milwaukee, Collection for General Mission \$3.80, General Institutions \$12.70, Lutheran City Mission \$10.30; from Junior Walther League for Lutheran City Mission \$2.70	29.50
Rev. W. Reinemann, Friedens Congregation, Elkhorn, Mission Festival Offering for Indian Mission \$25.00, Negro Mission \$10.00, Home Mission \$25.00, Poland Mission \$10.00, Madison Student Mission \$6.62	76.62	Rev. Ph. H. Koehler, St. Lukas Congregation, Milwaukee, Collection for General Fund \$72.03, Negro Mission \$58.25, Lutheran High School \$11.00, Lutheran Kinderheim \$1.50; Collection for Radio Services \$50.45	193.23
Rev. J. G. Ruege, Jordan Congregation, West Allis, Collection from July 1 to July 22 for General Fund \$59.31, General Mission \$39.54; Collection July 29 for General Fund \$7.83, General Mission \$5.27	111.95	Rev. A. Koelpin, Fairview Congregation, Milwaukee, Collection during July and August for Home Mission	59.67
Rev. J. E. Schaefer, Trinity Congregation, W. Mequon, Collection for Lutheran Children's Home	42.00	Rev. W. H. Lehmann, St. John's Congregation, Libertyville, Ill., Mission Festival Offering for Indian Mission \$35.00, Home Mission \$100.00, Negro Mission \$25.00, Poland Mission \$10.00, Madison Student Mission \$6.85	176.85
Rev. Arnold H. Schroeder, St. Paul's Congregation, Milwaukee, Collection during July for Home Mission	4.36	Rev. Aug. Lossner, Immanuel's Congregation, Tp. Paris, Mission Festival Offering for General Mission \$17.03; Trinity Congregation, Franksville, Mission Festival Offering for General Mission \$32.37	49.40
Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Collection during July for General Fund	91.05	Rev. Wm. C. Mahnke, St. John's Congregation, Root Creek, Collection during August for General Fund \$26.67; Collection for Deficit (Special) \$20.05	46.72
Rev. G. Thiele, Zion Congregation, Bristol, Collection for Budget \$3.25; Memorial Wreath for Northwestern College \$10.00	13.25	Rev. F. Marohn, Bethany Congregation, Hustisford, Collection during July and August for General Institutions \$38.87, Theological Seminary \$50.00, Northwestern College \$50.00, Martin Luther College \$50.00	188.87
Rev. S. Westendorf, Calvary Congregation, Thiensville, Collection during July for Home Mission	24.06	Rev. Ph. Martin, St. Luke's Congregation, Knowles, Collection during August for General Institutions \$7.52; St. Paul's Congregation, Brownsville, Collection during August for General Institutions \$49.07, and \$4.00	60.59
Rev. F. Zarling, St. Matthew's Congregation, Iron Ridge, Collection for Negro Mission	12.60	Rev. Paul G. Naumann, St. Jacobi Congregation, Milwaukee, Collection for General Institutions \$200.00, Lutheran High School \$20.00	220.00
Summary			
Budgetary Receipts	\$1,858.87		
Non-Budgetary	508.33		
Total	\$2,367.20		
Milwaukee, August 27, 1934.			
* * * * *			
Rev. L. W. Baganz, St. John's Congregation, Burlington, Collection for Student Support	\$ 53.10		
Rev. Carl Bast, St. John's Congregation, Good Hope, Collection for Deficit (Special) \$31.85; Collection for Synodical Reports \$3.65	35.50		
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during July for General Institutions \$55.33; Collection during August for Home Mission \$54.56	109.89		

Rev. O. B. Nommensen, Zion Congregation, So. Milwaukee, Collection during July and August for General Fund	42.52	Rev. S. E. Westendorf, Calvary Congregation, Thiensville, Collection during August for Home Mission	19.90
Rev. Erhard C. Pankow, Garden Homes Congregation, Milwaukee, Collection for Deficit (Special)	25.85	Rev. H. Wolter, St. Paul's Congregation, Tp. Lomira, Mission Festival Offering for General Mission \$111.00 and \$6.00; St. Peter's Congregation, Tp. Theresa, Mission Festival Offering for General Mission \$33.82	150.82
Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection during August for General Fund \$211.50, Lutheran High School \$27.65, Lutheran City Mission \$5.16; Collection by school children for Negro Mission \$12.50	256.81	Rev. H. Woyahn, Grace Congregation, Waukesha, Collection for Lutheran Kinderheim	22.00
Rev. M. F. Plass, St. John's Congregation, Oakwood, Mission Festival Offering for General Fund \$25.00, General Institutions \$25.00, General Mission \$25.00, Indian Mission \$12.80	87.80	South East Wisconsin District, by Rev. Walter Keibel, Secretary, collection at district meeting for Mimeographing and Mailing \$6.72 less Expenses amounting to \$3.28, leaving a balance refunded for General Fund	3.44
Rev. M. F. Rische, Davids Stern Congregation, Kirchhayn, Mission Festival Offering for Theological Seminary \$159.29, Negro Mission \$100.00, Home Mission \$100.00, Poland Mission \$100.00; Collection during August for Northwestern College \$34.10	493.39	Summary	
Rev. Ad. von Rohr, Peace Congregation, Hartford, Collection for Deficit (Special)	245.20	Budgetary	\$3,292.97
Rev. J. G. Ruege, Jordan Congregation, West Allis, Collection during August for General Fund \$36.01, General Mission \$24.02	60.03	Deficit (Special)	751.48
Rev. Arnold H. Schroeder, St. Paul Congregation, Milwaukee, Collection during August for Negro Mission	2.46	Non-Budgetary	169.50
Rev. M. F. Stern, St. Paul's Congregation, Neosho, Collection for Deficit (Special) \$30.00; Mission Festival Offering for General Mission \$110.00	140.00	\$4,213.95	
Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Collection for Negro Mission	115.42	Milwaukee, September 24, 1934.	
Rev. G. A. Thiele, Zion Congregation, Bristol, Mission Festival Offering for General Fund	74.17	CHAS. E. WERNER, Treasurer.	
Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Collection during July and August for Home Mission	97.85	* * * * *	

TO WHOM IT MAY CONCERN

This is to acknowledge with sincere thanks the receipt of the legacy of \$624.89 from the Estate of Mr. Albert Scheunemann, late of the County of Milwaukee, Wis., through Mr. Heinrich Prah, Executor. This legacy has been forwarded to our General Treasurer, Mr. Buuck, who will turn it over to the Trust Fund Committee. Such gifts help us to carry on our work in the Lord's Kingdom.

Milwaukee, Wis., September 6, 1934.

CHAS. E. WERNER, Treasurer.

TREASURER'S STATEMENTS

August 31, 1934 — 2 Months

Department	Received	Disbursed	Invsts.	Operation	Maintenance
General Administration	\$ 10,748.99	\$ 2,707.88		\$ 2,707.88	
Educational Institutions	1,608.66				
Theological Seminary	282.18	2,213.77		1,874.27	339.50
Northwestern College	702.19	7,795.90		5,132.26	2,663.64
Dr. Martin Luther College	379.24	4,974.62	100.00	4,511.52	363.10
Michigan Lutheran Seminary	132.93	2,199.60	34.85	1,975.99	188.76
Northwestern Lutheran Academy	49.45	1,013.89	150.00	835.11	28.78
Home for the Aged	67.55	1,459.13		1,168.43	290.70
Missions, General	5,888.62	479.07		479.07	
Indian Mission	821.07	4,285.90		3,748.16	537.74
Negro Mission	1,346.30	2,333.32		2,333.32	
Home Mission	2,979.07	13,325.29		13,325.29	
Poland Mission	484.42	1,969.90		1,969.90	
Madison Student Mission	47.62	150.00		150.00	
School Supervision		75.71		75.71	
General Support	250.70	2,939.00		2,939.00	
Indigent Students	75.93	110.25		110.25	
To Retire Debts	10.00				
Coll. for Deficit	297.32				
Revenues	\$ 26,172.24	\$ 48,033.23	\$ 284.85	\$ 43,336.16	\$ 4,412.22
	5,044.84				
	\$ 31,217.08	31,217.08			
Deficit		*\$16,816.15			

Debts

We acknowledge with thanks the following donations:	
Rev. A. Peterman, Newburg, Wis., for Synod.....	\$105.00
Memorial Wreath from Ladies' Aid of St. John's Church, Rice Lake, Wis., for Mission.....	4.00
Memorial Wreath from friends of A. Meyer.....	3.50
N. N., Donation	10.00
Mrs. F. Giebel, Saginaw, Mich.....	6.75
Total	\$129.25
Debt on June 30, 1934.....	\$455,580.20
Debts made since.....	45,654.46
	\$501,234.66
Debts paid	28,048.98
Budget Debt on August 31, 1934.....	473,185.68
Church Extension Debt	191,364.29
Total Debt on August 31, 1934.....	\$664,549.97

THEO. H. BUUCK, Treasurer.

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 ¼c 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.