

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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Number 22

THE ONE HUNDRED AND SEVENTH PSALM

Verses 10-16

Praise of the Redeemed of the Lord for Deliverance from Spiritual Darkness and Bondage

Such as sit in darkness and in the shadow of death,
being bound in affliction and iron;

Because they rebelled against the words of God,
and contemned the counsel of the most High;

Therefore he brought down their heart with labor;
they fell down, and there was none to help.

Then they cried unto the Lord in their trouble,
and he saved them out of their distresses.

He brought them out of darkness and the shadow
of death, and brake their bands in sunder.

Oh that men would praise the Lord for his good-
ness, and for his wonderful works to the children of
men!

For he hath broken the gates of brass, and cut the
bars of iron in sunder.

Another kind of affliction here is referred to for
the deliverance from which the redeemed of the Lord
owe praise and thanksgiving. It is set forth in the
word "Such as sit in darkness and in the shadow of
death, being bound in affliction and iron."

As in our previous meditation we take the words
of our Psalm in a figurative or spiritual sense; and
beautiful indeed is the spiritual interpretation of this
part of the Psalm. We hear here of those who sit in
darkness, who are bound in affliction and iron. To
"sit in darkness" is a term often used in Scriptures.
We read Isaiah 9:2: "The people that walked in dark-
ness," furthermore, chapter 42:7: "Those that sit in
darkness and in the shadow of death," John 3:19:
"Men loved darkness rather than light," or Ephesians
5:8: "Ye were sometimes darkness," etc. The mean-
ing of darkness spoken of in passages such as these
is evident. It signifies ignorance and blindness in all
spiritual matters.

Our natural ignorance in things spiritual is indeed
great. Paul says 1 Cor. 2:14: "The natural man receiveth
not the things of the Spirit of God: for they are foolishness
unto him; neither can he know them, because they are
spiritually discerned." To mention but a few cardinal
points relative to spiritual ignorance there is that total
deficiency in the knowledge of

the fundamentals of Christianity. Man in his natural
state is ignorant of the total depravity of his heart and
of his relation to God. Neither is he aware of the fact
that by nature he is lost and condemned, nor that God
is a God of love who would save him for His mercy's
sake. The glorious wonders of redemption wrought
by Christ are hidden before his mind's vision, and the
means of salvation by which he may obtain peace of
soul and be received into fellowship with God as faith
in the merits of Christ and His promises are entirely
unknown to him. It is as the stanza of one of our
hymns has it,

"All our knowledge, sense, and sight
Lie in deepest darkness shrouded."

It designates a most dismal condition — such
spiritual ignorance. Justly does the Psalmist liken
it unto "sitting in the shadow of death," or unto "being
bound in affliction and iron," that is, in an affliction
which holds them like bands of iron. It is in a word,
spiritual bondage, in which men sigh and struggle for
a freedom which is beyond their reach.

The sacred writer gives the true account of such
distress. He proceeds, "Because they rebelled against
the words of God, and contemned the counsel of the
most High."

The origin of such distress is not far distant; it is
to be found in ourselves — in our own folly, in our
own iniquity, in our wilful departure from God. We
have "rebelled against the words of God, and contemned
the counsel of the Most High." The words of God are
both His commandments or the Law and the Gospel.
Neither have we kept or been obedient to. As to the
Law we have not only transgressed it a thousand times
in the past, but are transgressing it continually in
thought, word and deeds; and as to the Gospel we
have disregarded it a thousandfold by our indifferent
attitude towards the same, by our heart's unbelief
and frequent despair, especially in times of troubles
and adversities, temporal and spiritual. How many a
time have we contemned — ignored and disregarded —
the counsel of the Most High, of Him who has authority
over all and whose counsel is the best that can be
given, and which implies that the highest wisdom
would be shown in being obedient to it! True, we
have good reason to apply the words of our Psalm
to ourselves, and not to relegate them to

others only; the experiences related by the sacred Poet are the continuous experiences in our own Christian life.

Divine Intervention

"Therefore he brought down their heart with labor; they fell down, and there was none to help." Men and so also Christians for that matter have need of chastisements from time to time. Indeed, without chastisement they would easily forget God or turn their backs on Him. Their natural pride, their self-sufficiency, their self-complacency would but lead them astray from God. Relying on their own resources they are apt to think that they can do without God, or at least, that there is no need of appealing to Him for assistance in constant and earnest prayer. Ah the folly of man's heart!

God, however, never is at a loss at imposing chastisements on His beloved children, whenever He finds it expedient to do so. Sometimes very markedly, sometimes indirectly and through various agencies or instrumentalities He knocks at their door. The Psalmist infers that the Lord brings down the heart of His beloved ones "with labor," that is, with trouble; with affliction; with disappointment; with reverses; with sorrow or with deep spiritual depression. Examples for such dealing with men in the past of God are Job, David, Hezekiah and others.

Such dealing with man is not without wholesome effect. According to the words of the Psalm, they stumble and fall. Their natural pride is humiliated, and their heart is made to lie low; so low that no human arm can be stretched out for their deliverance; God Himself seemingly gives them up, helpless, to the just consequences of their folly and unbelief.

It is now that such as thus have been humbled cry unto the Lord in their trouble, v. 15, imploring Him most eagerly to deliver them from their distress. It is the one refuge of their heart. Men that forget God at every other time remember Him in the hour of trouble and danger. When they are brought very low, when there is none to help, when the gates of death are seen, "then they cry unto the Lord."

And not without blessed results. The great and merciful God answers their prayers in whatever trouble these are directed to Him.

"And he saved them out of their distresses. He brought them out of darkness, and the shadow of death, and brake their bands in sunder." Have we spoken at the beginning of this our meditation of darkness as signifying ignorance and blindness in all spiritual matters, and spiritual bondage, it is out of such darkness the Lord leadeth man, breaking the bondage of sin and unbelief through the light of the Gospel. It is of Him and through His grace that the prodigal returns, that the iron fetters of sin are broken, that the soul once more is made free from sinful servitude,

that peace and rest come back to the troubled heart, that the light of heaven shines clear on the path of the redeemed sinner.

Following from such spiritual deliverance is that from physical evils and all temporal afflictions as noted above. The deliverance from physical evils comes not before but after deliverance from moral evils, and is of interest and true benefit only so far as it is related to and follows the higher work of Divine grace. God's work in man is his deliverance from moral or spiritual evil, and then from all the temporal distresses and disabilities which have come from such evil, or have followed in its train.

That is true deliverance, true freedom, and that certainly ought to find a large place of gratitude in the heart and life of man. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! "For he hath broken the gates of brass, and cut the bars of iron in sunder." The redeemed of the Lord should say so. "They should sing His praise with joyful lips; they should daily offer the sacrifice of thanksgiving; they should ever carry with them a sense of deep indebtedness; they should feel that for the restoring and reconciling grace of God in Christ Jesus, as also for His special temporal mercies, they owe a continual, an unbroken, an abundant gratitude — a gratitude that should find expression in sacred song, in blameless conduct, in cheerful submission, in earnest and persevering labors in the cause of Christ's kingdom. J. J.

Grow In Knowledge

PAUL IN CONFERENCE WITH THE JEWS IN ROME

And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spoke any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." The Acts, Chapter 28:21-23.

Paul had made a brief statement to the leading men of the Jews at Rome why he has appeared here as a prisoner and how he was constrained to appeal to Caesar. These men, however, assured him, in reply, that they had not received from Judea any infor-

mation to his disadvantage, neither by letter or word of mouth. "We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spoke any harm of thee, they answered," thus intimating, it would appear, that they had no orders to prosecute him.

It would seem, by the way, somewhat singular, that that restless and inveterate rage of the Jews, which had followed Paul wherever he went, should not follow him to Rome, to proceed against him there. Yet we can easily imagine the difficulty they must have been aware of, of arraigning Paul at the imperial court to which he had appealed, and to which as Jews despised by the Romans they had no access. In passing, we may infer that Paul evidently was in safe keeping when he lodged his case with the imperial court where he was out of the reach of his accusers.

Nevertheless the Jews at Rome desired to hear more from Paul, particularly about the doctrine he preached and the religion he took so much pains to propagate in the face of so much opposition. As yet they appear to have been little acquainted with Christianity; for they frankly admit that they know naught else of this religion than that it was "a sect everywhere spoken against," not only in Judea, but in all parts of the world.

This shows not only that already Christianity was generally known in the world, but that report represented it as something scandalous. The pagan Romans looked upon it as a "sect" of the Jews, which was bad enough, and Christians were declared to be "the enemies of mankind," charged with worshipping a crucified imposter, and drinking the blood of slain infants at their religious feast. It is well known how Rome rang with these reports several years later, when Nero, to shield himself, charged the Christians with having set fire to the city, at whose instigation the infuriated populace delighted in seeing them thrown to wild beasts in the arena and burning as torches in Nero's garden with chants of frenzy.

But to return to the point in question. A date was now set for a more extended hearing of Paul, and at the appointed time the Jews were present in the apostle's house in large numbers. There was something promising in this that so many of the Jews in Rome were willing to give Paul a hearing. That was more than the Jews at Jerusalem would do. Apparently they were more free in their inquiries than their bigoted kinsmen at Jerusalem, and would not answer the matter concerned before they heard it.

Paul's Sermon to the Jews Assembled

It was surely with joy that Paul complied with their wish, and seized the opportunity of preaching an all-day sermon to them. We are told, "when they had appointed him a day, there came many to him in his

lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening."

To be sure, this discourse was one more appealing and convincing than the Jews at Rome had ever heard before. Paul was full of its subject, his whole heart was upon it, and he was in good earnest to tell his countrymen all he knew about it through the enlightenment of the Divine Spirit, in order to win them for the blessed cause of Christ. He begins by expounding or explaining the kingdom of God to them, showing them the nature of that kingdom, its purposes and designs, that it was not an external, earthly kingdom fraught with worldly power and pomp, but a spiritual kingdom, a kingdom in which love and the grace of God rule for the salvation of man. Paul knew how much the Jews were in need of such instruction. What had kept them in their unbelief chiefly was their misunderstanding of the kingdom of God, of its true nature, its purpose and designs, ever entertaining a notion of theirs that the kingdom of God was yet to come in which the Messiah would rule with worldly power and glory. To dispel this their vain notion he went about to set the kingdom of God in the true light, knowing that once this was done they would be brought in obedience to it.

The apostle therefore not only expounded the kingdom of God, but testified of it, declaring and confirming by incontestable proofs, that it was come, and was now established in the world; He attested the extraordinary powers in the kingdom of grace, by which it was set up, and the miracles by which it was confirmed, and urged it upon their conscience, pressing them with all earnestness to embrace the kingdom of God, and not persist in an opposition to it.

The one Person, however, whom Paul presented in his discourse, was Jesus — "persuading them concerning Jesus, both out of the law of Moses, and out of the prophets." They being Jews who were versed in the Scriptures of the Old Testament, Paul proved to them from the law of Moses and the prophets that Jesus is the Christ who had been prophesied and whom they were awaiting, that He is the One in whom all the prophecies concerning the Messiah had been fulfilled, and that therefore this Jesus is the One who was to come and none other.

It was a most powerful testimony, Paul using all his God-given power and faculties to convince the Jews in Rome of the truthfulness of the Gospel of Christ, and to win them for the Christian faith. We are told the discourse lasted from morning till evening, and we can well imagine that the mode of its delivery was in the form of a conference discussion, the apostle giving full and complete Scriptural answers to all questions which in all probability were raised on the floor of the assembly.

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Miles Coverdale's Bible It is four hundred years ago that the Bible translated into English was printed. This was the inscription on the title page: Biblia | The Bible that | is, the holy Scripture of the | Olde and New Testament, faith | fully and truly translated out | of Douche and Latyn | into Englishe, | M.D.XXXV. |

Miles Coverdale was born in 1488 in Yorkshire, and studied philosophy and theology at Cambridge. In 1514 he was ordained priest and later entered the convent of the Augustinian friars at Cambridge. Here he came under the influence of Robert Barnes, Sir Thomas More and Thomas Cromwell, and here began his careful study of the Bible. One is somewhat reminded of Luther, who also entered an Augustinian monastery at Erfurt where he became familiar with the Bible. Coverdale later on left the convent, becoming a secular priest, and began his career as a popular preacher, opposing vehemently auricular confession and the worship of images.

Long before, Wycliffe, toward the end of the fourteenth century, had translated the Bible into English from the Latin Vulgate. Bishop Westcott is authority for the statement that Coverdale's New Testament is Tyndale's version into English, namely the first edition revised by the help of the second and by Luther's German. Like Wycliffe's, Coverdale's translation was not made from the original Hebrew and Greek — as Luther's was — but from a Latin translation, and therefore he described it as "faithfully and truly translated out of Douche (German) and Latyn."

But it was the first complete English Bible in printed form, two-thirds of the Old Testament and the Apocrypha being his own rendering. It seems to have been printed at Zurich, and imported to England in unbound form, and the title pages were apparently added by English printers, which accounts for their variety. No perfect copies of this book are known today, but a number in good condition are in the possession of libraries and collectors. Of these, three are in Chicago, six in New York, four in Philadelphia, while more than a score are owned in Great Britain. We quote mainly from the *Christian Century*. Z.

* * * *

Of the Church in Russia Rev. Walter Van Kirk, writes in the *Living Church*. To quote: "I have just returned from Russia and I have the distinct impression that before very long that country will be, in the main, a godless and a churchless land. Organized religion in the land of the Soviets is on the way out."

"There are, to be sure, a number of churches in Russia still open. I visited some of these churches. What I saw, however, only confirmed my impression that the U. S. S. R. is going godless. The worshippers were mainly old people. I saw very few young people in the churches. This, to my mind, is the most convincing evidence of the decadence of religion in Russia. The present youth generation in Russia is the youth generation of the Communist revolution. These youngsters have been brought up on a diet of atheism. They are strongly antireligious. They do not believe in God. They have no use for the churches. . . . One day I visited a kindergarten where I found nearly a hundred little children. I asked these children what they thought about God and I was politely informed by these little ones that there was no God. I was astounded. In the schools, on the playground, in the factories, in the parks of recreation, on the streets, I enquired of the young people regarding their attitude toward religion. The answer invariably was the same: "Religion is dead." There can hardly be, under these circumstances, any future for organized religion in the Union of Soviet Socialist Republics."

We must agree with this writer that the outlook for religion in Russia is dark. Of course these Communists, young and old, have a religion, but it is not the Christian religion. Theirs is the belief in the power of man as typified in the image of Lenin. Man is God. There is plenty of that belief spread abroad in our land, although it has not as yet become the ruling belief. Hence it behooves us to look to our future even in this land of liberty. It is the youth of the church that must be brought up in the fear of the Lord if the church is to survive. The attacks of unbelief upon our youth from without are plentiful and

strong, the insidious influence of the public school teaching not being the least of these, but our greatest danger lies in the sloth and indifference of our Christians in safeguarding our youth. That is the creeping paralysis from within which seems to be gradually overtaking us to the utter ruin of the church body.

But still, as one writer well says, God is in His heaven, and His arm is not yet foreshortened. All the high and mighty designs of the godless can be well cast down by Him when His time comes. But meanwhile, He has bidden us to make good use of the means of grace given into our hands by our gracious Savior Jesus Christ. Z.

* * * *

The Methodist Church Merger for a united Methodist church seems to be progressing satisfactorily. It has been in the air for seventeen years. Taking our information from the Lutheran Herald we gather that three bodies, the Methodist Episcopal Church (North), the Methodist Episcopal Church (South), and the Methodist Protestant Church are contemplating and working for this union. The Methodist Church North and South split on the slavery question in 1844. The Methodist Protestant Church is composed of those who left the main body of Wesleyans in 1828, in a dispute over lay representation. These latter have no bishops, and would now again accept the episcopal rule.

According to the Literary Digest this "United Methodist Church would embrace approximately 8,000,000 communicants, 20,000,000 constituents, and possess a billion dollars worth of property. The total number of churches which would be brought into the union are more than 35,000, with 29,000 ordained ministers and 19,500 local preachers. The operating budget of the united church probably would be in excess of \$10,000,000 annually."

"The proposals must be reported to the General Conferences of the three Churches. These proposals must run the gauntlet of the Conferences, in which opposition is most likely to arise."

Nothing seems to be said of doctrinal differences. Probably there are none. The leaders of the Methodist Church, especially in the North, have sold themselves body and soul to Modernism. That means that they have left the old evangelistic methods of their fathers and are now preaching the science of evolution and the Social Gospel. As this modernistic trend of the sectarian churches is toward the mixing up of church and state, trying to Christianize the state in their way, this new union may be very desirable in the eyes of the leaders. By the weight of sheer numbers this church body could exert even greater pressure upon the state, maintain stronger lobbies at the capital, and write their views into the laws of the land.

Regarded from this angle the union of these sep-

arate Methodist bodies into one homogenous whole should not be underestimated. More and more the church is trying to dictate to the state, and the government caters to the church. Witness the letters sent out from Madison and from Washington to the clergy of the land, asking these church leaders for their advice, if not for their help. From the days of the Puritan the American of so-called native stock has not been able to grasp the scriptural division between church and state. Mighty forces are at work today to bring these two distinct ordinances of God into a closer union and fellowship. If these efforts succeed we may well be on our guard for our Christian liberty. These fanatics are very hard rulers who ride roughshod over all obstacles. The times are evil, may the Lord strengthen our hands and hearts, or better yet, may He come soon to judge the earth and set us free. Z.

* * * *

The Solemn Responsibility of the Preacher Uncompromising Bible preaching is not always pleasant to the hearers.

In fact, it often arouses their bitter resentment, but it is absolutely necessary if their souls are to be saved. Therefore the faithful messenger of God will not tone down his message to escape the resentment of ungodly hearers. The Apostle Paul was such a faithful messenger of God and could therefore say in his farewell address to the Ephesian elders: "I kept back nothing that was profitable unto you. — I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God."

Paul had preached the unvarnished truth straight from the shoulder. He had not hidden or covered up anything because it was unpopular, hurt the feelings of his hearers and disturbed them in their ungodly ways. He wanted to be pure from the blood of all men. He did not want the lost souls of his hearers on his conscience. He wanted to appear before the throne of God with clean hands, and therefore did not hesitate to preach the truth even when it hurt.

It often happens in our day that, when the hearers are hurt in their feelings and disturbed in their worldly, ungodly ways by what the preacher says, they blame the preacher and get angry at him. They bring all sorts of pressure to bear upon him to avoid such unpopular subjects and, if they do not succeed in that, quit the church in a huff. They do not seem to realize that they are harming themselves. The truth remains truth whether they accept it or not.

The faithful preacher has no choice in the matter. He can not choose and select but must deliver the message which the Lord entrusts to him, whether it be popular or unpopular, pleasant or unpleasant. If he should suppress the truth when it is disagreeable, he would make himself responsible for the damnation of

the souls which the Lord has committed to his charge. God holds the preacher responsible for the faithful delivery of the message entrusted to him.

In the 33rd chapter of Ezekiel God says: "O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth and warn them from me. When I say unto the wicked, Thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it: if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." Must not the faithful preacher, in view of this stern statement, feel prompted to declare the whole counsel of God and to keep back nothing that is profitable to his hearers, that he may be pure from the blood of all men?

And what could be more foolish and disastrous on the part of the hearer than to try to silence the truth on the lips of the preacher? Whosoever brings pressure to bear to that end is sealing his own eternal doom and, if successful in the attempt, the eternal doom of others who might yet have been led to repentance by the faithful proclamation of the truth. The wise hearer will rather encourage his pastor to speak the truth even when it hurts and thank him for laying bare his sins, since by such preaching his soul is saved from destruction. Every hearer should take to heart what is written in the Epistle to the Hebrews: "Obey them that have the rule over you and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you."

Pastors have enough temptations of their own to softpedal the truth when it is unpleasant without any outside pressure. Therefore do not resent and fight faithful delivery of the message of God, but rather receive and encourage it, for that is profitable for you.

I. P. F.

— There are two ways of going to work in regard to earthly good. One is the way of struggling and toiling, pushing and snatching, fighting and denying and that way comes to no successful issue; for if it gets what it has wriggled and wrestled for it generally gets in some way or other an incapacity to enjoy the good won, which makes it far less than the good pursued. The other way is the way of looking to God and doing the appointed task with quiet dependence on Him, and that way always succeeds; for with its modest or large outward results, there is given likewise a quiet heart set on God, and therefore capable of finding water in the desert and extracting honey from the rock.

— Alexander MacLaren.

Synodical Conference

AFRICAN MISSIONS

(Contributed by the Missionary Board of the Lutheran Synodical Conference)

United Lutheran Church,
Ibesikpo, Uyo District,
Calabar, Nigeria,
West Africa.
'26 Aug., 1935.'

The Missionary Board of the
Lutheran Synodical Conference,
3558 S. Jefferson Avenue,
St. Louis, Mo.

Dear Brethren:

We beg to ask whether you have got a cable from the London Missionary Council as the results obtained by the representatives of the Eastern Regional Committee in Nigeria, who met with us on Friday, the 23rd of August, 1935?

We attached herewith a true copy of the minutes of the said meeting taken by us. We humbly beg you to send in ladies and three gentlemen to come out and start missionary work in our midst this month. Do not let other Missionary Body to deceive you, we assure you that we are Lutherans who sent our son Jonathan Udo Ekong to you. We believe that the three Delegates you sent to investigate the possibility of the church's undertaking missionary activity in Ibesikpo Country had reported what they actually seen and heard from us.

Believe us to be,

Your Lutheran Brethren,

Ibesikpo Committee.

(Sgn.) N. E. Udo.

The Visit of the Delegates appointed by the Conference of Senior African Agents (in connection with the Eastern Regional Committee) to Ibesikpo Country

Agenda:—

1. The Dispute between the Qua Iboe Mission and the Ibesikpos.
2. The Out-come of the Lutheran Church to Ibesikpo Country.
3. The choice of any mission among the five Denominations, namely, C. M. S.; Niger Mission; Methodist Mission; United Free Church; and Qua Iboe Mission.

Delegates:

Rev. V. E. Boyle of Niger Mission.
 Rev. O. Efiang of United Free Church.
 Mr. A. E. Ekpenyong of Methodist Mission.
 Rev. S. I. Nwabuoku of C. M. S.
 Mr. E. U. Ekong of Qua Iboe Mission.

The above delegates arrived at Nung Udoe' Ibesikpo in Mr. N. E. Udo's house at 1:15 P. M. on the 23rd of August, 1935. Mr. E. U. Ekong of Qua Iboe Mission made a brief introduction of the gentlemen and the reason of their coming to Ibesikpo. The chairman, Rev. Boyle, opened the meeting with Bible reading and prayer. Then he went to say that they were visiting us on purely Christian and friendly terms to discuss the matters of importance as raised in the Conference of the Eastern Regional Committee by Mr. J. W. Westgarth of Qua Iboe Mission. It was said that 16 churches in Ibesikpo left Qua Iboe Mission and they were appointed to come and hear the case.

Mr. N. E. Udo: On behalf of Ibesikpo Congregation greeted them and went on to inquire the reason of their coming before he could say anything.

Rev. Boyle: In answer to Mr. Udo's said they were coming to know the main reason of your leaving Qua Iboe, being that Qua Iboe is among their Union and that the secession affects the whole Union.

Mr. Udo replied that he had circulated letters in 1931 to the various Missionary Societies in Nigeria and our reasons of our leaving Q. I. M. were stated with the hope that these Missionary Societies will send men like you to investigate the matter. BUT NOW IT IS TOO LATE.

Rev. Boyle: To what channels were the letters sent?

Mr. Udo: We sent letters to Dr. Cruishank of the U. F. C.; Rev. Dodds of the Methodist Mission; Manager of C. M. S. and Q. I. M. Conference.

Rev. Boyle: No letter was received in the Eastern Regional Committee, and the sending of the letter came to our hearing two weeks ago by Mr. E. U. Ekong of Q. I. M. in the meeting at Aba. These various Missionaries denied the fact.

Mr. Udo: We believe you; but most European Missionaries knew the details of the matter, because our children working under them as teachers were driven away.

Rev. Boyle: We are sorry, we did not hear. I as the Secretary did not hear.

Mr. Udo: What is the main object of your coming to Ibesikpo today?

Rev. Boyle: (a) There were some grievances between you and Q. I. M. (b) A new Mission from America is coming to Ibesikpo which does not join any other Missionary Board in America and we are afraid that they may not like to join our Union in Nigeria when they come out to Ibesikpo. (c) We advise you

to remain under Q. I. M. or join the Methodist Mission which is working near you which we hope will satisfy your needs as well as the Lutheran Church would do.

Mr. Udo: We have left the Q. I. M. since 1930 and our dispute was settled by the Government of Nigeria in 1932. BUT I beg the Committee who sent you to instruct Mr. Westgarth to make a proper handing over to the Ibesikpos and a refund of the School grant of £55 be made also.

Rev. Boyle: A report of this will be sent to the Eastern Regional Committee. We are not coming to make peace with you and Qua Iboe, but we wish you mainly to choose one Mission among the four Missions and it will take you up.

Mr. Udo: I thought you were coming for a recognition of our Mission which now is the Lutheran Church. We will not join Methodist Mission or any other Mission. We belong to the Lutheran Church.

Rev. O. Efiang of U. F. C.: Since you have made a choice of your Mission, we cannot force you to join any other Mission, but stand firm to the Lutheran Church which is your Mission. This is the will of God. The members of the Lutheran Church Ibesikpo said "Amen."

Mr. Udo: I was glad to receive your letter and it appears to me that you were coming to know our conditions here in Ibesikpo since our departure from Q. I. M., we assure you today that we are Lutherans.

Rev. Boyle: In Unity is the strength. I pray that the Almighty God will guide you until the Lutheran Mission comes out.

The meeting was closed with Prayers by Revs. Boyle and S. I. Nwabuoku.

(Sgd.) N. E. Udo,
 Manager.



"HE LOOSES THE BANDS OF ORION"

"Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" Job 38:31.

"He looses the bands of Orion, and none but He. What a blessing it is that He can do it! I suffer from sin and temptation. These are my wintry signs, my terrible Orion. I need celestial influences, the clear shinings of His love, the beams of His grace, the light of His countenance. These are His Pleiades to me. Lord, work wonders in me and for me. Lord, end my winter, and let my spring begin!"

Charles Spurgeon.

He looseth the bands of Orion,
 Creation's all-glorious King.
 He endeth the winter in Zion,
 And Pleiades' breath brings the spring.

His mercy performeth great wonders.
He turneth the winter to May.
I fear no more Horeb's dread thunders!
His grace rolled the storm-clouds away.

I cannot, though earnest my yearning,
From bondage of sin loose my soul,
Nor break, with earth's wisdom and learning,
The fetters in Satan's control.
But CHRIST, mighty Conq'ror of Edom,
Brought victory down from above.
I glory in Heaven-born freedom.
His Banner o'er me is pure love!

O why should I grieve o'er earth's losses?
O why should I weep o'er earth's pain?
Why murmur o'er trials and crosses
When boundless is heavenly gain?
He tells me that all earthly sorrow
Will never again come to mind.
The dawn of His fadeless tomorrow
Leaves every heartache behind.

O when I consider His Heavens
And read in His Spirit-breathed Word
That He will complete all His sevens*
When trumpets of Judgment are heard,
The treasures of earth lose their graces
Compared with His riches unpriced.
O joy, in His heavenly places
E'en now I am seated with Christ!
(Eph. 2:6.)

Anna Hoppe.

(* The number "seven" is the Bible number for perfection and completeness.)

THE CHOICE OF MOSES

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater than the treasures in Egypt: for he had respect unto the recompense of reward." Heb. 11:24-26.

In this passage we have presented to us a very astonishing instance of self-denial and devotion to God. It is, indeed, a striking evidence of the power of faith.

See what Moses renounced. He renounced everything that the world holds in the highest estimation. He renounced the **honors** of a prince: "refused to be called the son of Pharaoh's daughter." There are few things more attractive than honor. What sacrifices men make to obtain it! Ease, time, health, and even life are risked for it. Royal honor is the supreme ambition with many people. Heiresses sacrifice fortunes to marry a title. Yet the dignities of an Egyptian prince had no attractions for Moses, and he freely and cheerfully laid them aside.

He renounced the **pleasures** of a court; and courts generally abound with them. Whatever can gratify the senses and surfeit the desires — the lust of the eyes, the lust of the flesh, and the pride of life — may

be expected here. Eastern palaces and courts were generally scenes of all that is luxurious, and gross, and dissipated. That is why they are called "pleasures of sin." They have their source in sin, they are fostered by sin, and they tend to increase sin. But all these pleasures, however alluring, Moses spurned.

He renounced the riches of a kingdom; and that kingdom was Egypt. Here was a land greatly famed for its grandeur and treasures. For many years it was the most distinguished nation on earth. As a son of the royal princess, as a prince at the court of Egypt, he could have had such treasures as few men have ever possessed. But the riches of this wealthy empire found no place in the heart of Moses.

Note well, that his renunciation of the honors, pleasures, and riches of Egypt was made at the age of maturity, when he was quite capable of judging and rightly estimating them. It was after he had spent a considerable portion of his time in the midst of them, when they might have been expected to be most attractive to him. And it was at a time when he could have really enjoyed them, as the world says. It was not in the decline of life when he had outlived them, but at the period of manhood, when he had come to years; when sense, and nature, and carnal reason would all have encouraged and urged him to accept them. But he renounced them.

And chose instead the **people of God** as his associates. He preferred these Hebrew slaves to princes, and rulers, and statesmen; these, to the great, and noble, and rich, of Pharaoh's court. His choice may appear absurd to the eye of sense, but it commends itself to the eye of faith.

For God's people are the wisest companions. Perhaps not in literary attainments, but in true wisdom, in saving knowledge. The wisdom they possess is heavenly in its origin, saving in its influence, and invaluable in its price. They know the Holy Scriptures which are able to make them wise unto salvation through faith which is in Christ Jesus.

They are the most honorable companions. They are children of God, heirs of an eternal kingdom. As Peter says: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."

They are the most useful companions. "He that walketh with wise men shall be wise." Their conversation, their example, their influence, cannot but prove beneficial to us. "Come thou with us, and we will do thee good."

Moses chose the **afflictions** of God's people. Though they were groaning beneath a despot's cruel yoke, yet he preferred being one of them and suffering with them, to all the splendid advantages of the Egyptian court. God's people are an afflicted people, and it is through much tribulation that they enter the kingdom; but they do enter the kingdom. They can say with Paul: "I reckon that the sufferings of this

present time are not worthy to be compared with the glory which shall be revealed in us."

He chose the **reproach** of Christ. The people of God, as the seed of Abraham, were the expectants of the Messiah. They were the worshippers of the true God, and, therefore, they were despised on account of their religion. Their expectation of Christ exposed them to constant reproach. The people of God at all times suffer the reproach of Christ. The world hated Him, it will hate us, too. Unbelief rejected Him, it will reject us, too. Confession of Christ draws the contempt of the world. But we can say with the great apostle: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Moses chose for his companions slaves instead of princes, and for his portion, afflictions and reproach, in preference to the pleasures and riches of Egypt.

And he did this "**by faith.**" He had implicit faith and trust in the promises of God. And this gave him the correct view of life. This taught him the right estimation of the honors, pleasures, and riches of this world. He knew that they are unsatisfying in their nature, uncertain in their possession, unstable in their duration, and unholy in their influence. By faith, therefore, he esteemed them not, but renounced them and chose that good part which neither man nor devil can take away from him.

By faith he saw the end of all, "the recompence of reward," which God has so graciously promised to his people. This, though future, was certain — though spiritual, was eternal. He saw the crown of life that God gives to all who fight a good fight, who finish the course, who keep the faith.

The world is divided into two classes: the votaries of honors, pleasures, and riches; and those who are renouncing these, and, by faith, having respect to a future recompence of reward. In which class are you?

K. F. K.

THE BATTLE HYMN OF THE REFORMATION

There was no congregational singing in the beginning of the Reformation. Luther felt that the congregation should take an active part in the services, and to this end Luther went to work to write hymns and invited others to do so. The result, the first Hymn Book published in 1524. It contained only eight hymns, four were written by Luther himself, three by his friend Paul Speratus and one by an unknown author. From that time on until 1545 eleven editions of the Hymn Book appeared under the supervision of Luther, the number of hymns increasing with each edition. Luther himself composed 36 hymns. Some of them are translations of old Latin hymns, others are adoptions of Psalms, the majority are

original compositions. Luther's masterpiece, however, is the hymn which he wrote in 1529: "A Mighty Fortress is our God."

Luther had again and again stressed this truth: that the kingdom of the Lord can never be established and maintained by force of arms that the Lord is our fortress and our strength, and He will maintain His kingdom by His own power. But in 1529 the followers of Luther at the diet of Speyer were ordered by the Emperor to reestablish the Romanist church, with its bishop, mass, etc. Against this edict five rulers and fourteen cities protested. (Hence the name Protestants.) It was here also that the protestants formed an alliance, and promised each other military aid in case any of them would be attacked because of their religion. Luther did not approve of the latter move. And his sentiment finds expression in the hymn which he composed at that time and himself set to music: "A mighty fortress is our God."

This hymn has been named the Battle Hymn of the Reformation, and justly so. Numerous are the stories which show how this hymn in particular gave strength and courage in days of persecution and trial.

In Austria during the reign of Marie Theresia the Lutherans were persecuted. And these persecutions were in the hands of the Jesuits, who had established the policy to ask the Lutherans to renounce their faith. If they refused, they were taken to the Danube, loaded on boats and exiled into the lowlands of Hungary. On one occasion the Lutherans again had been herded together at the Danube to be driven from their home land, forced to leave behind them everything that they possessed. When they were ready to embark, they were told that they still had an opportunity to recant their faith. If they would do so they could remain. If however, they wished to cling to their "heretical" faith, they would not only be forced to leave, but must leave their children behind them also, so that they might be brought up in the Catholic faith. Consternation and deep sorrow was written on their faces. What should they do? The hearts of the parents were bleeding, mothers were weeping. A wave of indecision swept over them. And then one of the old men, a patriarch and leader among the Lutherans, began to sing their battle hymn: "A Mighty Fortress is our God." Others joined him, and soon they all sang, gaining from this hymn strength and courage. And when they reached these lines:

"And take they our life,
Goods, fame, child, and wife;
Let these all be gone,
They yet have nothing won,
The kingdom ours remaineth!"

their decision was made. They entrusted their children to the grace of God and left never to see them again. — From "The Messenger," Jamestown, N. D.

THE NEED FOR REVELATION

Egypt with its highest civilization — the highest known to the ancient world, with its science, astronomy, literature, militarism, knew not God. They represented God in the lowest, meanest forms — wriggling reptiles, creeping insects, dogs, cats, etc. It can not be successfully argued, says J. A. Huffman, in the "Gospel Banner," that nature was sufficient to teach God to Egypt. What is true of Egypt is true of every ancient civilization apart from the divine revelation. What was true of ancient civilization is true of unevangelized peoples today. Deep seated as may be their intuition of the existence of some supreme being, they still represent God in the meanest vilest, most hideous forms, and worship almost anything upon which their superstitions settle.

Occasionally a devout student of nature or philosophy has discovered his limitations and given expression to them. Zoroaster, the founder of the ancient religion which bears his name, previous to the sixth century B. C., is said to have predicted that God would never be known except he would reveal Himself in human form. Plato makes Aristotle to say: "Oh, that some one would arise — man or God — to show us God." How happy should the world be, that the prediction of the ancient Zoroaster and the plaintive moan of heathenism's greatest philosopher has been fulfilled in Christ.

Nature knows no doctrine of forgiveness, nor of heart purity. The only answer which nature can send back to a dying man, concerning the future of his soul, is the echo of his own cry. Divine revelation alone makes known a God, who is a sin-pardoning, prodigal-forgiving Father.

Everywhere man finds his limitations. His horizon touches the earth all around, requiring a divine revelation. God has met man in his great helplessness and need and sent Christ to reveal Himself as a God of love and mercy. Through the Christ of Calvary, God has revealed Himself as just, and yet the justifier of all who accept Christ as their Savior. Thanks be to God and to Christ for the unspeakable gift! Through that gift the light has come to men which fully meets the need for revelation. — Sel.

HOW MUCH SHOULD I GIVE TO THE CHURCH?

The ancient Jew gave a tenth. Roger Babson, famous statistician and financial expert, says that the average American family should give at least five per cent of their income to benevolence. This is only half of what the ancient Jew gave to the Lord.

The New Testament rule is "every man give as the Lord has prospered him." Surely modern Christians prosper better than the ancient Jew, and if the ancient Jew gave a tenth, should not present day Christians do as much?

GAMES OF CHANCE

It is rare that oratory changes votes, but many men sat silent in their Senate seats and saw a new light shining through the earnest words spoken to them by the venerable Senator Denias Dawe, Monroe physicians. When he had finished, a bill that was to have passed failed.

The bill was designed to permit churches and veterans' and fraternal organizations to conduct games of chance, notwithstanding the provisions of the criminal code.

"It will be a shame and a disgrace for any man to vote for this bill," Senator Dawe began. "I am surprised and grieved that the church founded by Jesus Christ should come to this Legislature asking us for such a bill. When Christ walked on this earth, He went into the Temple and drove out the money-changers, saying, 'My Father's house is a house of prayer, and ye have made it a den of thieves.' How far have we departed from His teachings!

"Every day we invite to this Senate a minister of the Gospel who stands on that rostrum and prays for us. How many times have we heard spoken there the words, 'Our Father who art in heaven — hallowed be Thy name — Thy will be done — lead us not into temptation.'

"Lead us not into temptation! And then we are asked to vote so that the church of God may legally go into the gambling business!

"The church should be ashamed to come here and ask us for such legislation. I, for one, would not care to face judgment having voted for this bill. I have faith in the gentlemen of this Senate. They will not put the stamp of their approval on any of such legislation."

Before the session an advocate of the bill had counted 28 votes for it. When the roll was called, 11 men voted "aye." The bill is dead.

— From the Detroit News.

DO IT NOW!

It is an unexplainable and in most cases undefensible weakness on the part of many Christians to delay their contributions for their church and Synod to the closing months of the year. This puts a needless strain on the treasuries of both organizations for many months, which frequently necessitates the borrowing of needed funds to carry on, especially in the vast house of the Synod. Many a dollar is used to pay interest on loans which would have been unnecessary if all Christians followed the apostle's counsel to contribute regularly on the first day of the week. Just why should the offering of one Christian be used to pay the interest on a loan made necessary by another Christian's negligence? There is no disputing the fact, that the ideal arrangement is for all members

to make their offerings regularly, preferably weekly. not only are they themselves in a position to contribute more liberally, but church and Synod will be well supplied as the funds are needed. Let us all retrieve at once what we have neglected thus far and then earnestly resolve to give the Lord His 'dividend-check' weekly. — Sel.

TAKE TIME TO PRAY

Prayer is necessary to the life of the soul. It is not only a duty for us to pray, but it is an exalted privilege.

There is no privilege offered to any one that can equal the prayer life.

Prayers are hindered by undue haste, in our devotions. We must take time to pray. Public prayers may well be brief, but nothing should be permitted to hurry our private communion with God.

If we should note the time we give to trifles, we might be ashamed or have occasion to be ashamed.

The little time we give to prayer shows how little interest we have in it, and how faint and cold is our love to God. We do not give time grudgingly to anything in which our heart is enlisted. We do not hurry through a task we enjoy.

Does any one give time sparingly to a friend whom he highly esteems?

How little do we heed the Savior's command, "Seek ye first the kingdom of heaven!"

How little faith we have in the inspired words, „And all these things shall be added unto you!"

An unforgiving spirit hinders prayer. "If we forgive not men their trespasses, neither will our heavenly Father forgive us." We must forgive even as God if we would be in prayer touch with Him.

"And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us." God knows if the purpose of our heart is to please Him.

Our prayer may not always be answered in the way we ask for it. You remember how Paul prayed for the thorn in the flesh to be removed; but God said, "My grace is sufficient for thee." That was just as good as to have the thorn removed.

Worldly thoughts may hinder prayer. Shall we who have so much time to give to pleasure, to friendship, etc., and wish for more time to bestow upon these things, allow our seasons of fellowship with our heavenly Father to be cut short by the demands of business and calls of the world?

God does not always see best to answer our prayers at once; so we should not become discouraged, but keep on. It is a great hindrance to prayer if we become discouraged and give up.

Every day should begin with prayer. When we go about our daily tasks, how much more we can enjoy them if we have asked our heavenly Father to be

with us and to help us. Many times when our whole day's work seems to go wrong, it can be traced back to the beginning of the day, that it was not begun in the right way.

The day should close with prayer. Our hearts should ascend to the throne of God for His watchful care over us during the day.

Prayer will bring the brightest sunshine
Through the darkest clouds in life;
It will smooth the roughest pathway
'Mid the cares and toil and strife. — Sel.

TOO MUCH FOR AN INDIAN

An Indian one day asked a missionary to give him two one-dollar bills for a two-dollar note. The missionary asked, "Why?" He said, "One dollar for me to give to Jesus, and one dollar for my wife to give." The missionary asked him if it was all the money he had. He said, "Yes." The missionary was about to tell him, "It is too much," when an Indian clergyman, who was standing by, whispered, "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus." — Selected.



† MRS. ALWINE LESCOW †

On September 26 Mrs. Alwine Lescow departed this life in faith in her God and Savior Jesus Christ. She was born on the 9th day of January, 1874, in the Town of Dayton, Green Lake Co., Wis. Her parents were Mr. and Mrs. Aug. Schmidt. She was baptized in her infancy by the Rev. J. A. Hoyer, Sr. Since her parents had moved to the Town of Manchester, Green Lake Co., she was instructed in Christian doctrine and confirmed by the Rev. Ad. Spiering. On the 9th day of September, 1891, she was married to the Rev. C. Lescow, at that time pastor of the parish "Kohlsville" near Allenton, Wis. On February 10, 1896, she came to Woodland, Wis., with her husband, who had accepted a call as pastor of St. John's Luth. Church at that place. She met with great sorrow in April 1928 when her only daughter, Magdalen, died. Illness caused her a great deal of pain and suffering during the last years of her life. On September 26, at about 3:10 P. M., she was relieved of all sufferings by a blessed end at the age of 61 years, 8 months, and 17 days. Next of kin are her sorrowing husband, the Rev. Carl Lescow, her only son, the Rev. Kurt Lescow of Thiensville, Wis., one brother, Mr. Aug. Schmidt of Markesan, Wis., and one daughter-in-law.

Funeral services were held on Monday, September 30. Rev. R. Pietz conducted the service at the home and spoke words of comfort based upon the passage Ps. 46:10. At St. John's Church at Woodland the Rev. G. Bradtke officiated and read the obituary, while the undersigned preached the sermon on 1 Tim. 1:15. The body was laid to rest in the Graceland Cemetery in Milwaukee Co. The Rev. R. Pietz officiated at the grave.

Mrs. Lescow was a devout and faithful Christian, who endeavored to lead a sincere Christian life. In faith in her Lord and Savior she found strength to bear her cross patiently during the last years of her life, and in Him she found joy and comfort. Her last words were: "Jesus only." F. Zarling.

NOTICE CONCERNING DEBT RETIREMENT

The Subscription Blanks to be used in the Debt Retirement Program are now available at the Northwestern Publishing House. The blanks are bound together in blocks of ten to a pad. Pastors are requested to send their orders for blanks to the Visitor of their Conference, who will send the order to the Publishing House. The Committee recommends this procedure so that the Visitor of each Conference may learn without further correspondence in which congregations in his Conference the program is being set in motion.

The Committee on Debt Retirement.



MISSION FESTIVALS

Iron Creek, Wis., St. John's (O. E. Hoffmann). Off'g: \$72.00.
 Poplar Creek, Wis., St. John's (O. E. Hoffmann). Off'g: \$80.00.
 Beyer Settlement, Wis., St. Katherine's (O. E. Hoffmann). Off'g: \$112.00.
 Grafton, Nebr., Trinity (W. Krenke). Off'g: \$71.41.

Second Sunday after Trinity

Henry, S. D., St. Paul's (G. E. Schmeling). Off'g: \$61.83.
 Clark, S. D., Peace (G. E. Schmeling). Off'g: \$22.72.
 Florence, S. D., St. Peter's (G. E. Schmeling). Off'g: \$42.19.

Seventh Sunday after Trinity

Swan Creek, Mich., Christ (C. J. Kionka). Off'g: \$23.75.

Eighth Sunday after Trinity

Town Beaver, Wis., St. Matthew's (W. G. Fuhlbrigge). Off'g: \$45.54.

Tenth Sunday after Trinity

Norfolk, Nebr., St. Paul's (J. Witt). Off'g: \$651.00.
 Coleman, Wis., Trinity (W. G. Fuhlbrigge). Off'g: \$86.70.

Eleventh Sunday after Trinity

Ward, S. D., Immanuel's (Wm. Lindloff). Off'g: \$71.10.
 Belle Plaine, Minn., Trinity (W. Schuetze). Off'g: \$230.61.

Twelfth Sunday after Trinity

La Crosse, Wis., Mt. Calvary (Theo. J. Mueller). Off'g: \$204.24.
 Benton Harbor, Mich., St. Matthew's (H. C. Haase). Off'g: \$350.00.
 Beaver Dam, Wis., St. Stephen's (L. Kirst). Off'g: \$450.00.

Thirteenth Sunday after Trinity

Osceola, Wis., Zion (L. W. Meyer). Off'g: \$230.00.
 Town Seneca, Wis., St. Paul's (F. H. Schroeder). Off'g: \$51.40.
 T. Herman, Wis., Emanuel's (H. W. Cares). Off'g: \$106.92.
 Town Theresa, Wis., Zion (H. C. Cares). Off'g: \$63.36.
 Aurora, S. Dak., (H. Lau). Off'g: \$47.65.
 Daggett, Mich., Holy Cross (Henry Hopp). Off'g: \$46.93.

Fourteenth Sunday after Trinity

Lake Geneva, Wis., First Ev. Luth. (H. J. Diehl). Off'g: \$142.30.
 East Troy, Wis., St. Paul's (G. E. Schmidt). Off'g: \$89.53.
 Town Center, Wis., St. John's (A. Werner). Off'g: \$145.10.
 Lowell, Wis., Salem's (O. W. Koch). Off'g: \$224.62.
 Marshall, Minn., Christ (H. C. Sprenger). Off'g: \$103.00.
 Thiensville, Wis., Calvary (S. E. Westendorf). Off'g: \$56.38.
 Johnson Creek, Wis., Immanuel (A. W. Paap). Off'g: \$292.07.
 Livonia Center, Mich. (O. J. Peters). Off'g: \$133.61.
 Hustler, Wis., St. Paul's (H. A. Pankow). Off'g: \$102.01.
 Menominee, Mich., Christ (Theo. Thurow). Off'g: \$228.15.
 Bruce, S. D. (H. Lau). Off'g: \$25.00.
 Northfield, Mich., St. John's (Alf. F. Maas). Off'g: \$310.56.
 Carbondale, Mich., St. Mark's (Henry Hopp). Off'g: \$38.21.

Firteenth Sunday after Trinity

Wayne, Mich. (O. J. Peters). Off'g: \$262.58.
 Milroy, Minn., St. John's (H. C. Sprenger). Off'g: \$47.10.
 Marshfield, Wis., Christ (A. C. Dornfeld). Off'g: \$45.00.
 Fountain City, Wis., St. Michael's (A. Vollbrecht). Off'g: \$220.65.
 Onalaska, Wis., St. Paul's (W. A. Paustian). Off'g: \$110.12.
 North Fond du Lac, Wis., St. Paul's (C. Lawrenz). Off'g: \$151.50.
 Montello, Wis., St. John's (Wm. Hartwig). Off'g: \$157.28.
 Freemont Twp., Mich., St. John's (C. J. Kionka). Off'g: \$50.00.
 Maribel, Wis., St. John's (Paul J. Kionka). Off'g: \$192.60.
 North Freedom, Wis., St. Paul's (G. Vater). Off'g: \$78.00.
 Huilsburg, Wis., Trinity (W. Reinemann). Off'g: \$139.12.
 Lomira, Wis., St. John's (R. Pietz). Off'g: \$107.78.
 Saline, Mich., Trinity (A. Lederer). Off'g: \$350.12.
 Town Westfield, Wis., St. Paul's (Ph. Lehmann). Off'g: \$73.05.

Sixteenth Sunday after Trinity

Fox Lake, Wis. (A. Dasler). Off'g: \$53.00.
 Clatonia, Nebr., Zion (E. C. Monhardt). Off'g: \$374.06.
 Town Mecan, Wis., Emanuel's (W. Hartwig). Off'g: \$122.21.
 Hague, N. D., Friedens (S. Baer). Off'g: \$67.00.
 Town Waterloo, Mich., St. Jacob's (E. C. Leyrer). Off'g: \$72.00.
 Appleton, Wis., St. Paul's (F. Brandt — T. Sauer). Off'g: \$484.11.

Seventeenth Sunday after Trinity.

Town Omro, Wis., Zion (O. Hoyer). Off'g: \$20.36.
 Winneconne, Wis., St. Paul's (O. Hoyer). Off'g: \$81.49.

INSTALLATION

Authorized by Rev. J. Witt, president of the Nebraska District, I have installed my son Frederic as pastor and missionary of the parish Martin, Long Valley, and Patricia, So. Dak., on the 13th Sunday after Trinity, September 15.

Address: Rev. Frederic H. Zarling, Martin, So. Dak.

F. Zarling.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference meets November 5 and 6, 1935, at Fairview Lutheran Church (Pastor Koelpin), Milwaukee, Wis., 9:30 A. M.

Sermon: Pastor Krueger (Lange).

Papers: Pastor Hartwig and Westendorf.

H. Shiley, Sec'y.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference meets at North St. Paul, Minn., November 5. The Conference opens with a service at 9:00 A. M.

Speaker: P. Bast (C. Bolle).
 Essay: Exegesis, J. W. Pieper.
 Please register with Rev. R. C. Ave Lallemand.
 H. E. Lietzau, Sec'y.

CENTRAL CONFERENCE

The Central Conference meets at Hubbleton, Wis., Rev. Ad. Dornfeld, pastor, on November 5 and 6, 1935.

Order of Business: Tuesday 9:00 A. M., Opening; 9:20, Timmel: Ps. 100; 11:00, Raasch: Financial Report; 1:45, Opening; 2:00, Kuhlow; 1 Tim. 1; 4:00, Miscellaneous; Wednesday, 9 A. M., Opening; 9:20, Sermon Critique; 9:45, Paap: Catechisation on question 405 in our Catechism; 11:00, Casual questions; 1:45, Opening; 2:00, J. B. Bernthal: Apologia.

Substitute papers: Loeper: Are the words of promise in the Close of the Commandments law or gospel? Drews: Psalm 87.

Sermon: Eggert, Kiessling (English).
 Confessional: Timmel, Mahnke (German).
 H. Geiger, Sec'y.

NEBRASKA CENTRAL DELEGATE CONFERENCE

The Nebraska Central Delegate Conference will meet Thursday and Friday, October 31 and November 1 at Hoskins, Nebr. (Im. P. Frey).

Papers: 1 John 5, Press; 2nd Commandment, Fuhrmann; True Evangelical Church Government, Winter.

Preacher: Roth (Tiefel).
 Bring a delegate!
 G. L. Press, Sec'y.

JOINT CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTIES

The Joint Conference of Sheboygan and Manitowoc Counties will meet November 5 and 6 at Howards Grove (Rev. W. Kitzerow), opening session at 9 A. M. Essays as follows: Exe. Hebr. 6, Ramthun; Hebr. 7, Schroth; John 2: 12-25, Karl Schulz; Crusades and their influence, Kitzerow; Christian day schools, Biehusen; Encouraging communion attendance, Gladosch; Outlines for sermon discussion, Stoeckhardt; Practical application of the doctrine of the call, Laesch; Conscience, Schaefer; Jesus' patience, Kaniess.

Communion Address: Krause (Haase).
 Sermon: Braun (Wagner).
 Please announce before November 3.
 E. H. Kionka, Sec'y.

MICHIGAN STATE TEACHERS' CONFERENCE

The Michigan State Teachers' Conference meets at Monroe, Mich., in the congregation of Rev. Zapf, October 30 to November 1. Besides the old assignments the following ones were given:

1. Fifth Commandment (Intermediate) Mehnert
2. Little Children of Bethlehem (Gr. 1-4)
 Miss A. Kuhnke
3. Ruth (mixed) L. Luedtke
4. Rote memory work of a hymn (lower)
 Miss C. Wassmann
5. Drawing lesson with lower grades Hy. Schulz
6. Textile Manufacture W. Stindt
7. Spelling Lesson C. Mueller
8. World Winds and Rainfall A. Wandersee
9. A Bird (object lesson) Miss M. Engel
10. Causes of Spanish-American War L. Raabe
- Ventilation of a Schoolroom Mohrhoff
- Boy Scout Movement Rev. B. Westendorf
- Character Sketch of Horace Mann L. C. Sievert
- Essay Prof. O. Hoenecke

Please do announce in time to Paul Mohrhoff, 224 E. Front St., Monroe, Mich. Lester A. Raabe, Sec'y.

WISCONSIN STATE TEACHERS' CONFERENCE

at Bethesda Lutheran School, Milwaukee, Wis.
 November 7 and 8, 1935

PROGRAM

Thursday A. M.

9:00 Opening Exercises and Address by the Chairman

Sectional Meeting — Lower Grades — Group 1

Chairman: Miss Ruth Nommensen

9:30—10:00 Story of Creation (Grade 1)
 Miss A. Mueller
 Substitute: Hymn Study (Preparation and how to memorize a Thanksgiving hymn) Miss A. Moerer

10:10—10:50 Singing Lesson H. R. Klatt
 Substitute: A Reading Lesson (Primary) Miss I. Koch

10:50—11:45 Discussion

Intermediate Grades — Group 2

Chairman: A. H. Koester

9:30—10:10 Catechism: First Article (Ques. 152-157)
 Armin Albrecht
 Substitute: Bible History: Solomon's Temple: a) Preparation, b) Building, c) Dedication Martin Roehler

10:10—10:50 Corn and its Products Miss Hertha Sievert
 Substitute: Hygiene: The Eye....Martin Busse

10:50—11:45 Discussion

Upper Grades — Group 3

Chairman: E. F. Krause

9:30—10:10 Our Negro Mission W. L. Roerig
 Substitute: Our Inner Missions
 R. O. Schmidt

10:10—10:50 A Lesson in Appreciation of Good Literature C. Heine
 Substitute: How the Ocean Feeds Us
 E. Rolloff

10:50—11:45 Discussion

Joint Meeting — Thursday P. M.

1:15— 1:45 Opening Exercises and Reading of Minutes

1:45— 2:45 Methods of Teaching European History as a Background for American History
 Prof. H. Klatt
 Substitute: Methods in Teaching Reading
 Prof. A. C. Stindt

2:45— 3:00 Humor Prof. J. Eiselmeier

3:00— 4:00 Choir Rehearsal

Friday A. M.

9:00 Opening Exercises

9:15— 9:45 Practical Lesson in History (To demonstrate what was stated in the theoretical lesson or paper) Prof. H. Klatt
 Substitute: Practical Lesson in Reading Prof. A. C. Stindt

9:45—10:45 Methods of Teaching Geography
 Dr. Sowers
 Substitute: Beneficial Methods of Private Scripture Study Prof. A. Schaller

10:45—11:45 Business Meeting

Friday P. M.

1:15— 1:45 Opening Exercises and Reading of Minutes

1:45— 2:45 Round Table Discussion

Group 1

1. Meets with group 3 (Upper Grades)
 Substitute: Teaching Phonics
 Miss Gertrude Throw
2. What to draw and how to draw it
 Miss Esther Frentz
 Substitute: Fixing Number Concepts

Group 2

1. Meets with group 3 (Upper Grades)
 Substitute: Promotion of Safety and Instruction in First Aid W. Pape

2. How to Save Time in the Recitation of Memory Material in Religion H. Kuehn
Substitute: How to Teach Pupils to Reason in Working Written Problems in Arithmetic George Kiecker

Group 3

1. How to Attain Uniformity in a Class School K. Jungkuntz
Substitute: State School Laws: a) Parochial School's Relation to Them; b) County Superintendent's Relation to Our Schools; c) Examinations; d) Course of Study Martin Dommer
2. How Can We Interest Our Young People in Church Work E. Ebert
Substitute: What Should Our Pupils Know about Synod; a) History; b) Its Work; c) Source Material Suggested for the Teacher Prof. J. Eiselmeier

Joint Meeting

- 2:45— 3:30 Commentary on the New Bible History (continued) Prof. J. Meyer
3:30— 4:00 Inspirational Address Pastor K. Toepel
Substitute: Inspirational Address Pastor A. Voss

Announcements for quarters should be mailed to Mr. C. F. Pape, 3224 N. Teutonia Ave., Milwaukee, Wis., by October 21. Please state, when announcing, what time you expect to arrive, also whether you expect to travel by train, bus, or car.
J. F. Gawrisch, Sec'y.

BOOK REVIEW

The Early Sermons of Luther and Their Relation to the Pre-Reformation Sermon. A dissertation submitted to the faculty of the Divinity School in candidacy for the degree of Doctor of Philosophy. 1935. By Elmer Carl Kiessling. Blue cloth, with title stamping in gold on front cover and backbone. 157 pages. Retail price, \$1.50. Zondervan Publishing House, Grand Rapids, Mich.

The author of this book is professor of English in our Northwestern College at Watertown. He has succeeded in writing not only a very readable book but also a very interesting one. The subject should not be too remote for either Lutheran pastor or layman. Luther's sermons were not merely the clear expression of his faith but were the mighty weapons of his warfare against the popish errors that had crept into the church. As his Scriptural knowledge of the way of salvation through faith alone developed, the sermons that he preached became clearer and clearer in the presentation of this doctrine. In the scope of his dissertation the author could not cover all of Luther's sermons, the field being too large. In confining himself to Luther's earlier sermons, however, Prof. Kiessling has performed a fine service for our Lutheran Christians. It is sad to say that Luther's sermons, except possibly in his church and house postils, are very much neglected through the loss of the ability to read German. And yet they should be better known. In his book the author treats of, I. The Pre-Reformation Sermon, then, II. The Formal Side of Luther's Preaching, and III. The Theological Content of the Sermons, and finally, IV. The Content of the Sermons as it Reveals the Character of the Age and of the Preacher. We gladly recommend this book for studious perusal to all Lutheran readers and those who wish to become acquainted with Luther's ways of preaching. Z.

Fundamental Questions. By Paul Lindemann, Pastor, Church of the Redeemer, St. Paul, Minn. Published by American Lutheran Publicity Bureau, New York, N. Y. Price, single copies 10c, postpaid; 3 copies for \$.25; 12 copies for \$.75; 100 copies for \$5.00 plus postage.

Short, readable, to the point. The Questions are: What is Life? What is God? What is Man? What Does Man Know? What is the Bible? Who is Jesus Christ? Do You Need the Church? What is a Christian?

It is a little book, only 23 pages, but it is brimful of information. G.

The Virgin's Son. A Service for Christmas. Prepared and published by W. W. Czamanske, Sheboygan, Wis. Price, single copy, 5c; one dozen, 50c; one hundred, \$4.00.

The Bible Truths are presented in questions and answers with the suitable Christmas songs interspersed. G.

Convention Year Book 1935. Year Book of the 43rd International Walther League Convention held in St. Louis, Missouri. O. P. Kretzmann, Editor. Walther League, 6438 Eggleston Ave., Chicago, Ill. G.

Jesus Our Redeemer. A Christmas Service by the Children of the Parochial or Sunday School. By D. F. Goerse. Published by Concordia Publishing House, St. Louis, Mo. Price, single copy, 5c; one dozen, 50c; one hundred, \$3.50.

A program for the children and the rest of the congregation. The form for the children particularly is questions and answers and recitations. G.

WEST WISCONSIN DISTRICT

Rev. July, 1935

Bernthal, J. B., Ixonia	\$ 59.36
Dobberstein, A. H., Lime Ridge	2.00
Dobberstein, A. H., Loganville	21.00
Glaeser, M., Wonewoc	62.00
Henning, J. F., Auburn and Brush Prairie	40.00
Hillemann, R. C., Eau Galle	113.93
Hoffmann, O. E., Iron Creek	64.00
Janke, P., Fort Atkinson	72.49
Korn, R. P., Lewiston	370.00
Kuckhahn, H., St. Charles	13.50
Kuehl, O. P., Green Valley	12.50
Kuehl, O. P., Rozellville	36.50
Monhardt, P., South Ridge	165.00
Mueller, R. W., Wilson	166.85
Mueller, Theo., La Crosse	65.73
Nommensen, Wm., Columbus	72.85
Palechek, E. H., Chaseburg	100.00
Schaller, H., Tomah	29.00
Schumacher, H. C., Milton	44.20
Schumacher, H. C., Brodhead	6.64
Vollbrecht, Aug., Fountain City	1.00
Walther, E., Wisconsin Rapids	194.25
Witte, L. A., Dorset Ridge	9.28
Witte, L. A., Kendall	27.40
Zimmermann, H. R., Randolph	14.47
Received for July, 1935 — Budget	\$1,704.69
Non-Budget	59.36
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	\$1,764.05

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August, 1935

Berg, Arthur, Sparta	\$ 76.25
Berg, C. E., Ridgeville	159.32
Bleichwehl, L. M., Cataract	62.23
Dobberstein, A. H., Loganville	170.00
Fenske, S. H., Mercer	8.50
Fischer, G. T., Bloomer	66.60
Fischer, G. T., Eagleton	72.40
Fischer, G., La Crosse	5.00
Fischer, Wm., R. I, Merrill	127.00
Geiger, Hy., Leeds	45.25
Gilbert, F., Whitehall	56.62
Habeck, I. J., Medford	13.62
Habeck, I. J., Medford	206.23
Hillemann, M. J., Marshall	100.10
Hillemann, R. C., Waverly	8.88
Hillemann, R. C., Plum City	111.63
Hoffmann, O. E., Poplar Creek	74.00
Horlamus, R. C., Hurley	13.53
Kammholz, F., Rib Lake	58.35
Keturakat, Wm., Sun Prairie	15.00
Kirst, L. C., Beaver Dam	113.19
Koch, O. W., Lowell	125.00
Kolander, E. E., Marathon	123.00
Krause, G. O., Little Black	12.50
Krause, G. O., Stetsonville	57.68
Kuckhahn, H., St. Charles	88.20
Lehmann, Phil., Ableman	238.63
Loock, A. W., Shennington	37.25
Loock, A. W., T. Lincoln	32.00
Loock, A. W., T. Knapp	36.44
Mennicke, A. L., Fall River	12.86

Mennicke, Doylestown, Fall River, Ft. Prairie	56.25
Marquardt, G. C., Schofield	32.18
Mueller, R. W., Ridgeway	170.00
Pankow, H. A., Indian Creek	140.00
Raasch, J. M., Lake Mills	63.62
Schwartz, J. H., West Salem	233.33
Siegler, C. W., Portland	26.57
Siegler, C. W., Bangor	12.00
Timmel, K. A., Watertown	96.51
Vater, L. C., Goodrich	26.00
Weissgerber, W. Minocqua	49.18
Weissgerber, W., Woodruff	43.38
Zank, W. E., Newville	125.33
Zembra, E., R 1, Wausau	94.60
Zimmermann, H. R., Randolph	26.29

Budgetary	\$3,421.00
Non-Budgetary	101.50

Total Receipt August, 1935\$3,522.50

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September, 1935

Berg, Arthur, Sparta	\$ 269.25
Bernthal, J. B., Ixonia	337.86
Dobberstein, A. H., Lime Ridge	90.00
Draws, M. F., Oak Grove	143.73
Ehlert, F. F., Eitzen	180.77
Engel, A. J., Pardeeville	135.55
Fredrich, E. C., Helenville	317.70
Geiger, Hy., Leeds	120.47
Gerth, G., T. Merrimac	10.00
Gerth, G., Caledonia	5.00
Gerth, G., Greenfield	10.00
Gerth, G., Merrimac	5.00
Glaeser, M., Wonewoc	276.13
Glaeser, M., Hillsboro	108.75
Hanke, A., Rollingstone	224.07
Hillemann, M. J., Marshall	13.00
Horlamus, R. C., Hurley	10.14
Janke, P., Fort Atkinson	84.70
Keturakat, Wm., Sun Prairie	50.00
Klingmann, J., and Eggert, Wm., Watertown	159.32
Krause, G. O., Little Black	10.00
Marquardt, G. C., Schofield	26.78
Mennicke, A. L., Fountain Prairie	75.66
Mittelstaedt, J., Menomonie	272.55
Neumann, G. E., T. Stettin	58.56
Neumann, G. E., T. Rib Falls	63.65
Neumann, G. E., Rib Falls	84.33
Nommensen, M. J., Juneau	63.70
Nommensen, Wm., Columbus	850.08
Nommensen, W. O., Wausau	33.00
Otterstatter, E. J., Tomahawk	47.26
Paetz, Aug., Dalton	32.50
Paetz, Aug., Friesland	76.60
Palechek, E. H., Chaseburg	375.00
Rathke, S., Cameron	57.08
Rathke, S., Barron	59.57
Schaller, H., Tomah	440.37
Senger, F. H., Arcadia	76.62
Timmel, K. A., Watertown	98.00
Weerts, F., Cambria	85.00
Winter, A. A., T. Summit	17.00
Winter, A. A., New Lisbon	59.00
Winter, A. A., Mauston	74.00
Wolff, R. F., Cambridge	1.00
Wolff, R. F., Cold Spring	1.00
Zimmermann, H. R., Randolph	171.14

Budgetary	\$5,755.89
Non-Budgetary	5.00

Total Receipt September, 1935\$5,760.89

H. J. KOCH, Treas.

ACKNOWLEDGMENT AND THANKS

Since the last notice of acknowledgment and thanks appeared in print the Mission congregation located at Goodrich, Wis., has received various gifts from the following: The Men's Club of St. Paul's Congregation, Tomah; the Ladies' Aid of St. Paul's congregation, Lake Mills; Rev. Wm. Fischer and family of Town Hamburg, also Louis Kaun and family of North Freedom. We herewith wish to express our sincerest thanks. L. Vater.

For the Preparatory Department's new recreation room at Northwestern College we have received the following gifts:

Pastor J. Mittelstaedt, St. Paul's Mission Circle, \$5.00; G. Bradtke, \$24.00; W. J. Schaefer, Ladies' Aid, \$5.00; J. Reuschel, Ladies' Aid, \$5.00; H. Knuth, personal, \$15.00; W. Paustian, Memorial wreath for Mrs. John Schilling, \$3.00; G. Redlin, Young People, \$3.00; L. Koeninger, Ladies' Aid, \$15.00; P. Naumann, 1 davenport, 1 chair; J. Brenner, \$48.00 and 4 davenport, 13 chairs, 1 table, 1 mirror, 3 pictures, 3 metal radiator covers, several pillows, 1 radio scarf. We extend our heartiest thanks to all the donors.

Roland H. Kremer.

* * * *

Since last October gifts from the following were received at our Old Folk's Home:

Minnesota: St. Paul's Lutheran Ladies' Aid, Arlington; Mrs. H. Haitzinger, St. Paul; Mrs. H. R. Kurth, Hutchinson; Dorcas Society, Hutchinson; Ladies' Aid, New Ulm; Ladies' Aid, Town Benton; Mrs. H. Rengstorf, Mankato; St. John's Ladies' Aid, Lake Benton; Immanuel's Ladies Aid, Mankato; Mr. and Mrs. C. Quandt, Red Wing; St. Matthew's Women's Club, Winona; St. Paul's Lutheran Church, North Mankato; Willing Workers, Wood Lake; Ladies' Aid, Christ Church, North St. Paul; Mount Olive Guild, St. Paul; St. James Ladies' Aid, St. Paul; Ladies' Auxiliary, Emanuel Church, St. Paul; Ladies' Aid, St. John's Church, St. Paul; Ladies' Aid, Mrs. E. Kroschel, Mrs. J. Alke, Wood Lake; Ladies' Aid, St. John's Church, Lake City; Eleonore Voelker, Mankato; Elsie Herzberg, Albert Herzberg, Mrs. Wm. Haack; Mrs. John Jasmer, Winona; St. Matthew's Walther League, Winona; Adela Kressin, Winona; Ladies' Guild, Emanuel Church, St. Paul; Ladies' Aid, Grace Church, South St. Paul; Ladies' Aid, Immanuel Church, Mankato; Mrs. Adolph Tessmer, Rockford; In memory of Fred Seebach, daughter Louisa and son John by Mr. and Mrs. C. Quandt, other relatives and friends, Red Wing; Dorcas Society, Trinity Church, Smith's Mill; Ladies' Aid, St. Paul's Church, Arlington; Women's Club, St. Matthew's Church, Winona; Ladies' Aid, St. John's Church, Vesta; Ladies' Aid, St. John's Church, Minneapolis; Ladies' Aid, St. Paul's Church, New Ulm; Ladies' Aid, St. John's Church, Alma City; Ladies' Aid, St. Paul's Church, Arlington; Ladies' Aid, Christ Church, North St. Paul; Ladies' Aid, St. John's Church, St. Clair; Ladies' Aid, Immanuel Church, Acoma; Ladies' Aid, St. Martin's Church, Winona; memorial wreath for Mrs. Phil. von Rohr; Ladies' Aid, Young America; Ladies' Aid, St. Paul's Church, Jordan; Ladies' Aid, Immanuel's Church, Acoma.

Wisconsin: Ladies' Aid, Friedens Gemeinde, Randolph; Memorial Wreath for Mrs. Beck from Geburtstagskraenzchen, St. Stephen's Church, Beaver Dam; Sewing Circle, Sawyer; Ladies' Aid, St. John's Church, Whitewater; St. Paul's Church, Algoma; Ladies' Aid, Centuria; Ladies' Aid, Plum City; Ladies' Aid, Salem's Church, Door County; Ladies' Aid, St. Paul's Church, Tomah; Ladies' Aid, St. Paul's Church, Brownsville.

South Dakota: Berea Society, Lemmon; Rev. H. C. Schnitker, Faith; Mr. F. L. Petschow, Ward.

North Dakota: Rev. J. P. Klausler, Hankinson; Ladies' Aid, Wahpeton.

Michigan: Mr. M. Baur, Ft. Huron; Ladies' Aid, Young Peoples' Society, Men's Club and members, St. Paul's Church, South Haven.

Nebraska: Ladies' Aid, St. Paul's Church, Gresham.

Washington: Ladies' Aid, Omak.

To all donors our hearty appreciation and thanks!

L. F. Brandes.

MEMORIAL WREATH

In memory of Hugo Radtke of Maribel Rev. P. J. Kionka transmitted \$6.00.

In memory of Mrs. Ad. von Rohr of Hartford, who died September 1, 1935, the members of the Dodge-Washington County conference donated \$15.00 for Missions of the Wisconsin Synod.

CORRECTION

By request we make the following correction. On page 332, col. 1, read: The principal speakers for the day were Prof. A. Schaller of New Ulm, Rev. Jul. Lenz of Elgin and Rev. Ernest Birkholz of St. James. G.

COLLECTION ENVELOPES

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

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JAN. 1, 1936

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 $2\frac{5}{16} \times 3\frac{5}{8}$, 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-fifth 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, 1937. 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 1936 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 1936.

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