

# THE NORTHWESTERN LUTHERAN

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

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## THE ONE HUNDRED AND SEVENTH PSALM

Verses 17-23

### Praise of the Redeemed of the Lord for Deliverance from Sickness

Fools because of their transgression, and because of their iniquities, are afflicted.

Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

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

He sent his word, and healed them, and delivered them from their destructions.

Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!

And let them sacrifice the sacrifices of thanksgiving; and declare his works with rejoicing.

Speaking of the Lord's redeemed the Psalmist recounts the sad but varied experiences through which they had passed. Some had been wanderers, men who like sheep have gone astray — wanderers from God, and weary because of it, have turned unto Him and through His grace have found rest and peace of soul. Some were sitting in darkness and in the shadow of death — shrouded in clouds of spiritual ignorance, captives, the weight of whose troubles had utterly cast them down, lying prostrate on the ground, without help or hope until upon their cry unto God they were delivered from their spiritual bondage and obtained true liberty through the light of the Gospel. Some were stricken with mortal diseases because of their sins, but upon their refuge to Him who heals all manner of sickness were again restored to health.

Of the latter the sacred Poet treats in the present portion of the Psalm.

"Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death."

"Fools" spoken of here not merely are unhappy persons who have brought misery upon themselves, but wilful transgressors of the Divine law, sinners who have turned from their God by arbitrary conduct. The "fool" of the Bible is usually the self-willed man,

who accepts no guidance or control, but persists in following the devices and desires of his own heart. Foolish men are so called because of the moral infatuation which marks their conduct; men of earthly, sensual, selfish minds, who turn a deaf ear to warning and despise counsel. They are aptly described by Solomon in his Proverbs in words like these: "Fools despise wisdom and instruction," 1:7; "The way of a fool is right in his own eyes," 12:15; "Fools make a mock at sin," 14:9; "A fool despiseth his father's instruction," 15:5.

Men of such conduct are sure to bring affliction upon themselves; "Fools because of their transgression, and because of their iniquities are afflicted," is the absolute statement of the Psalmist. It is true, all men are tempted into self-will, following the evil desires of their own heart; but the case introduced here is that of men who are persistent in their self-will, in their sensual and selfish minds, discarding all warning and despising wise counsel, and who let such sinful habitude fashion their course of conduct. And these will certainly not escape serious consequences of such conduct.

Afflictions are in the very line of transgressions, as indeed all punishment is in the line of offence, that is, sin leads directly to it. If a man treads on the path of sin, he will surely bring upon himself the wages of sin — penalties in various forms according to the degree of offence.

### Sickness One Such Punishment or Consequence of Sin

"Their soul abhorreth all manner of meat; and they draw near unto the gates of death." So our Psalm. A similar Passage we hear in Job 33:19-22: "He is chastened also with pain upon his bed, and the multitude of his bones with strong pain; So that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen, and his bones that were not seen stick out."

Many sicknesses are the direct result of dissolute life. In fact, the cause of all sickness, in the last analysis, is sin. As death entered into the world by sin (Rom. 5:12), so also did the manifold diseases. It is for this reason God often warns against sin as a cause for sickness men bring upon themselves. Witness His grave warnings to this effect, Leviticus 26:

15. 16: "If ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant; I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart." Men, guilty of transgression of the Divine Law, afflict themselves, and are fools for their pains and sicknesses. Thoughtless and lustful men, by drunkenness, gluttony, and the indulgence of their evil passions, fill their bodies with malignant diseases, bringing them to death's door. David, Hezekiah, the man sick of the palsy, lying on a bed, whom Jesus healed, are striking examples to this effect.

**For Correction, and for Instruction in Righteousness**  
2 Tim. 3: 16

"Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions."

Severe judgments as bodily afflictions may be to such as are persistently wilful in their sinful conduct, they are nevertheless wholesome chastisements to those who repent. Their design, under divine guidance, not only is to break men away from their baneful indulgences, but above all to call them to repentance, turning them to the Lord by "confessing" their sins and asking His forgiveness.

This is one of the great purposes of affliction whatever it may be, and we must never forget it. To refuse God's correction, and to go on in one's pride and even in impenitence and sin — that will surely bring one God's real anger and real punishment, sooner or later. But to receive His correction in all humility, saying, O Lord God, we confess that we have sinned in Thy sight, and by our sins have brought upon ourselves all the ills and evils with which we are afflicted; Thou art holy and righteous, and canst not do otherwise than visit just punishment upon our evil doings. Make us fully to know these things that we may understand whence all our sorrows come — that not only is pleasing unto God, but it is transforming God's punishment for our sins into a wholesome chastisement for us.

This is verified by the very fact that God hears our prayers for help. "And he saveth them out of their distresses. He sent his word and healed them, and delivered them from destruction," the Psalmist avers. It is as if St. James were speaking here in his epistle, Chap. 5: 14. 15: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sin, they shall be forgiven him," or as if we see Christ healing the sick servant of the Centurion by a "word"

(Matt. 8:8). How many Christians can recall such instances in their lives, when they seemed to all human appearances to be drawing near to the gates of death by their sickness, and when calling upon God in their prayer and trusting in the promises of His Word, their disease took a favorable turn, and they were restored again to health. To this day Christians experience what David says Ps. 30:2: "O Lord, my God, I cried unto thee, and thou hast healed me." It is to God, and to God alone, they owe deliverance from sickness whenever such has been their experience. Whatever means may be used, be they medical or other sanitary means, the healing power comes from God through His Word, who "delivers them from their destructions," that is, from what would have destroyed them, if it had not been checked and removed.

Such deliverance from sickness on the part of the Lord's redeemed calls for

**Praise and Thanksgiving**

"O that man would praise the Lord for his goodness, and for the wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."

In this exhortation the duty of thanksgiving is presented under two figures, first, as a sacrifice, and secondly, as a testimony. It is a peculiarity of a sacrifice that it is a silent act, an act performed by thoughtful and innermost devotion, and the greatest sacrifice man, a Christian can offer is his own life. It is this St. Paul has in mind exhorting Christians: "I beseech you therefore, brethren; by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," Rom. 12: 1. And who that has been sick even to the point of death, and who has been restored from sickness and raised up from the borders of the grave, would not sacrifice the sacrifices of thanksgiving, that is, offer his life for the service of God! Bonar prays—

"Fill thou my life, O Lord my God,  
In every part with praise,  
That my whole being may proclaim  
Thy Being and thy ways.

Not for the lips of praise alone,  
Nor e'en the praising heart,  
I ask, but for a life made up  
Of praise in every part."

The second figure of thanksgiving presented here is that of a testimony. "Declare his works with rejoicing — tell out his works with gladness." Here thanksgiving is a voiceful act, an act of bearing witness to the benevolent deeds of God in restoring the sick to health and happiness. And who that has experienced such benevolence on the part of God can help joining in His praise! Who can help wishing that he could have the feelings of Hezekiah when he

was saved from the sickness which threatened his life — saved by the direct and manifest interposition of God — when he said (Isa. 38: 19, 20): “The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth. The Lord was ready to save me; therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.” J. J.

## Grow In Knowledge

### THE STORY OF THE CHURCH

The Book of Concord came to be the confession of faith accepted by all Lutherans. This was not the case with the Reformed or Calvinistic sects. Into whatever lands the Swiss reformation came there each Reformed church had its own confession, in use in that land alone, although in the main built upon the same general views of their leaders, Zwingli and Calvin.

Thus the Protestants in France came early under the influence of Calvin. These were the Huguenots. Theirs was a hard lot in France, their homeland. They were found in greatest number in southern France. Although the kings of this land pressed hard upon these Protestants, yet they had some mighty friends among the nobles, such as a branch of the Bourbons. Their worst foes were the members of the powerful family of the Guises, stern and strict Catholics. The harsh and cruel steps taken by this fanatic family against the Huguenots is almost beyond belief. With fire and sword the heretics were to be put down. As the Protestants fought back there soon arose a long drawn out civil war. Victory did not always perch on the banners of the Catholics. In the peace of St. Germain in 1570 the Huguenots were granted equal rights with the Catholics in civil affairs and were given some castles as a pledge of their safety.

Then goaded by the wicked queen mother Catharine de Medici, the foe plotted what is perhaps the most cowardly and dastardly bloody deed in this bloody history, the massacre of St. Bartholemew. In this massacre, begun at Paris on the night of August 24, 1572, as many Huguenots as could be found were put to the sword. The butchery lasted a week. The killing was also done in the provinces, so that it is reckoned that nearly 40,000 Huguenots were thus foully slain. Pope Gregory at Rome applauded this wicked deed by having the church bells rung and a Te Deum sung. But this cold-blooded murder did not break the backbone of Protestantism in France. The

bitter struggle kept on in many years of civil wars. King Henry IV was friendly to the Huguenots, but he fell under the dagger of the assassin Ravaillac. The mighty minister of state Richelieu took away the civil rights of the Huguenots, but guaranteed them some religious rights in the edict of Nismes in 1629. After that the cause of the Protestants in France grew weaker and weaker.

Into England the reformation came through the much-married king Henry VIII. He put away his Catholic wife, Catharine of Aragon, against the wish of the pope, with whom Henry broke as a result. He married the Protestant Anne Boleyn, but he himself still would be a Catholic. But the Catholic church in England was to be made free from the pope, with the king as the head of the church. The king's right hand in this was Thomas Cranmer, archbishop of Canterbury. This reformer took his views from the Swiss reformers. This was in 1532. Henry's son Edward VI, 1547-1553, was brought up a Protestant, but Henry's daughter Mary by Catherine, 1553-1558, raged as a tigress against the Protestants in England. She thus gained the name of bloody Mary. It was not until queen Elisabeth, daughter of Anne Boleyn, came to the throne, 1558-1603, that the state of the Reformed church in England was fixed as the Established Church of England. The rule by the bishops was kept, hence the name Protestant Episcopal church. Its Book of Common Prayer with the 39 Articles was the book of confession and the rule of worship within the church. It had some Catholic features in it, as well as some that came near to Lutheran teachings, but in the main was Calvinistic.

There were many who did not approve of the Episcopal rule and the form of worship laid down in the Book of Common Prayer. The Catholic leaven had not all been purged out of the church, they said. They wanted a purer church. These were the Puritans, or Nonconformists, or Dissenters. They believed in a church rule by elders or presbyters, hence they were often called the Presbyterians. Out of these Nonconformists again arose another sect, which did not believe either in the rule of bishops or presbyters. It was their belief that the church should rule itself, that is, that each and every congregation was to have self rule. Thus arose the Congregationalists or Independents. Even synods were to be barred. Many of these fled to Holland, whence they sailed as the Pilgrim Fathers in 1620 for America, landing on the shores of what is today Massachusetts. These have been called Puritans since, although they did not embrace all the Puritan sects.

North of England is Scotland. Here one Patrick Hamilton, who had studied at Wittenberg, preached the Gospel and died for it at the stake in 1528. Many other martyrs for the truth followed. But the real reformer of Scotland is John Knox, who died in 1572.

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He had suffered much on account of his preaching the Gospel. From the chains of a galley slave he escaped to Geneva, where he got together with John Calvin. From him John Knox took over the strictest and harshest teachings of Calvinism in church rule and worship. These views he set about to enforce in Scotland when he came back there in 1559. A remarkable man, this John Knox. Of an unyielding temper, stern and strict in his views, teachings, and walk of life, he shied at no means to overthrow the papal rule in Scotland. Thus it was he that said, that the monasteries must be destroyed, for, said he, if the nests are broken up, the crows will not come back.

Knox needed all the firmness of character that he had in his dealings with the queen of the land, the unhappy Mary Stuart. The princess had been brought up at the shameless court of France in Paris, was very beautiful, had married young, had been widowed early, and was, in short, a very fine lady of easy-going virtue and withal a good Catholic. Against her wiles John Knox stood like a rock when she tried to wheedle him into giving way to her popish plots and schemes. Knox had the mass of the people with him. Mary was at last forced to throw herself into the arms of her mortal enemy queen Elizabeth of England, who brought her to the scaffold and cut off her head some time later.

The strict Calvinism of John Knox took the form of church rule by elders. It can be said that Knox was the real founder of the Presbyterian church. When later Scotland came under English rule, the Scotch among themselves swore to an agreement or covenant to uphold the Presbyterian faith over against the threatened inflow of Episcopalianism, which they hated above everything else. These Covenanters were finally beaten by the armies of Oliver Cromwell at Dunbar, but Presbyterianism has remained the ruling faith in Scotland to this day.

Of the Reformed church in the Netherlands much could be said. As early as the time of Luther, when the land was under the rule of Charles V, ideas of reform had been preached and had grown in favor with the people. Under Philip II of Spain the Netherlands suffered greatly through the inhuman cruelties practised by the duke of Alba on the Protestants. But in the course of time Holland became free from the Spanish yoke. The land soon was the place of refuge for all the oppressed and persecuted of all lands. Here was freedom of the press, not to be found in England, here the Protestant books were printed, and from here these books went to many lands. The Reformed church of Holland, with its own confession of faith, was perhaps not as strictly Calvinistic as it was in other countries. Many sects arose here also after the Catholic Belgium had parted from Holland. Protestantism owes a great deal to the Lowlands for the sturdy courage and love of freedom of their people, in shielding the fleeing martyrs and in spreading the Gospel through its free press.

On the whole, it can be said that the Swiss Reformation of Zwingli and Calvin has fathered more sects than any other church. From Calvinism arose most of the sects that are found in our land today. These have split into smaller pieces and parcels, as it were, until it is hardly possible to tell their number and their different teachings apart. The reason, of course, is that bringing human reason into play as a judge of the truth of the Bible opens the door to all kinds of errors and false teachings. Z.

## Comments

**Is the Bible Infallible?** The editor of the Presbyterian Tribune does not think so, at least he hedges quite a bit. In speaking of the general assertion that Presbyterians believe the Bible to be infallible he says: "As a general statement it might pass. But it is, to say the least, inaccurate. It is in truth a **dangerous statement** (bold type ours, the ed.), for it lies open to certain inferences which are false and harmful. It is easy to assume, as some do, that if one believes the Bible to be infallible, he necessarily holds that it is free from error in each and every one of its statements; easy to demand that one make the Bible a book of magical, mechanical flawlessness; that he must stubbornly deny the presence in it of any inaccuracies, contradictions, or outworn views. And that means that one has not the real Bible, but an imaginary Bible, such as has never existed."

It is seldom that one finds such bold frankness as displayed by the editor of the Presbyterian Tribune. But what then — according to this editor — do the Presbyterians believe about the Bible? Let us hear: "Do they say, 'I believe that the Bible is infallible?' They do not. They say, 'I believe the Scriptures of the Old and New Testament to be the Word of God, the only infallible rule of faith and practice.'"

Yes, but how can a Bible that is inaccurate, full of contradictions and outworn views be "the Word of God and the only infallible rule of faith and practice"? We frankly do not understand. The editor of the Tribune will explain it to you, as thus: "Note also that this which we declare to be 'the only infallible rule of faith and practice' is not any particular verse, sentence or passage, nor all the verses in Old and New Testament, **taken each by itself** (bold type ours, the ed.). It is 'The Word of God' which is 'The Scriptures.' Clearly that means that our authority in matters of faith and practice is found in the Bible as a whole. Only as we take it all together, interpreting each particular statement in the light of its general purpose, spirit, and meaning, do we find that infallible guidance we need in order to believe and live rightly."

One might here object: How is any man to find out the 'general purpose, meaning, and spirit' of the whole, if the particular 'verse, sentence, or passage' cannot be trusted because such verse, sentence, and passage may be inaccurate, self-contradictory and outworn? If the component parts are unreliable, then how can the whole be 'infallible'? A chain is as weak as its weakest link, is it not? But we must not expect the detractors of Holy Writ to be reasonable. Very evidently the editor of the Presbyterian Tribune is trying hard to get away from some very clear teachings of the Bible in numerous single verses, sentences, and passages. It's an old trick of the religious enthusiasts, resorted to by all of them when pinned down or cornered by a particularly clear and emphatic Scripture passage plainly condemning their errors. We are not taken in by this sleight of hand, but we have faithfully set down these maudlin turnings and twistings of a false teacher to instruct and warn all believers in the most reliable and truthful words inspired by God in the Scriptures, so that they may beware of the vain philosophies of men, who have not the plain Word of God.

Yet we are curious to know whether the editor of the independent Presbyterian Tribune speaks for the whole Presbyterian church. We should be very sorry if he did. Z.

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**The Bishop Speaks** In some clippings from the Minneapolis Journal transmitted to us by an interested subscriber we read in a public address held at Minneapolis by Bishop Francis

Clement Kelley of Tulsa and Oklahoma City before the Knights of Columbus, that the good bishop does not believe that Columbus discovered America. He said that America was first discovered by Asiatics across Bering Strait. Be that as it may, what becomes of Columbus, whom the Catholics are so desperately trying to make the patron saint of America? The bishop has another claim. "Spain was the true mother of this country. If you are here as civilized human beings today, you owe it to Spain." That may be news to most of us, but the prelate was aiming at Mexico, where the Catholic church especially has fared so badly of late. Ever and anon the Catholic church tries to make the world believe that it is the guardian of our civil and religious liberty. By what perversions of acknowledged history it arrives at this conclusion let us not enquire. It is all propaganda for the Popish sect.

We like what another bishop uttered, also at Minneapolis, in a public address before an Episcopalian mass-meeting in the interest of missions. This was Bishop R. N. Spencer of West Missouri. "The depression had made the church timid and afraid to advance, but on his consecration 100 years ago, Bishop Kemper faced the depression of 1836, far worse than ours today. Yet he and the church said it is right and wise to advance our mission frontier, and both said 'we are ready.'" The bishop blamed parochial indebtedness and the love of the parishioners for costly and stately church building, naming these structures the "golden calf" before which the church lies prostrate, so that it has neither ambition nor love nor money for the spreading of the Gospel into the far corners of the earth.

There is a great deal of truth in the bishop's contention. Z.

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**Myles Coverdale's Translation** of the whole Bible into the English 400 years ago brings up the whole question of Bible translation. Much has been written on the value of Coverdale's translation for the English language and literature. It was a fore-runner of the King James' version of 1611. As the Bible was widely read and highly valued by the people, it was quite natural that the language of the Bible should exert a deep influence upon the common man's speech. That none of the English translations were of such importance to the written speech as Luther's version into German must, we think, be conceded by all fair-minded men. English speech was the tongue of a fairly united people, but the German dialects were much harder to form into a unified language than the English. This was due to the clannish division of the German territories. Coverdale's version was based to some extent upon Luther's into German, or "Douche," as he calls it.

But it is not the literary value of the Bible trans-

lations that is our prime concern. Our first question that we should ask of a translation is, how well and plainly does it set forth the main doctrines of the good book. Now the main and most important teaching of Scriptures is Jesus Christ and His salvation. That implies the doctrine of salvation through faith alone. This is what the ancient version within the Catholic church, into Latin, called the Vulgata, did most emphatically not bring out in all its clearness, and it is characteristic of the Catholic church that it has decreed through its Council of Trent that the Vulgata must remain the authorized translation for all time. This version is useful in defending the errors of the papacy.

It is here that Luther's translation stands higher, possibly, than any version no matter into what language. It was the doctrine of justification by faith that Luther found to his own personal comfort and that is without doubt the true kernel in the Bible's teaching for our salvation that Luther's version so clearly sets forth. The German language lent itself well to this end. There is no land or language that possesses a greater treasure than the German in Luther's Bible. Every preacher of the Gospel should be able to read it. Z.

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**What Do You Read?** During the Thirty Years' War a Lutheran village was alarmed that the enemy army were approaching, due to arrive soon. In great hurry the residents hid valuables, gathered their families, food, cattle and some necessities and fled into the deep forest to a previously appointed hiding-place. When the camp had been made, after supper the leader asked for a Bible in order to conduct the evening devotion, but in the great haste of fleeing nobody had thought of taking along the Bible, the Bread of Life. Without hesitaiton the leader asked the assembly to join him in reciting a lengthy psalm. That done, they retired.

Could we repeat that in our time? Hardly! Why not? Because to our generation the Bible is not any more "the" Book. When Luther grew up, the university was the only public school; no grade school, no high school, of course, no free school, no compulsory school attendance. Martin Luther is the creator of the modern common school, his idea being to teach the children reading that they might know the Bible. Our United States is well supplied with public schools, but our education does not make Bible students. What are our people studying on the Sunday morning? It is safe to say that the bulky Sunday papers are far more popular than the Bible; that children everywhere will grab the funny papers, but that Sunday School and Bible study are not a bit attractive, though their pastors and teachers may do their best to make it interesting. In addition, books are so

cheap, plentiful and sensational, supplemented by the movies and the radio, that people cannot concentrate any more, and that they do not realize that to fill the quiet hour there is no better recreation and tonic than the study of the Bible where the heavenly Father is speaking to them.

Efforts are never lacking to give the Bible its proper place in life. They will be successful if it is taught not merely as an object for dissection, or as a literary document of great age, but as the only means of grace to save souls in all reading and teaching centering in the person and work of our Savior. Then, and then only, when He reigns by faith, people will have life, and will have it more abundantly. Redeem the time, for the days are evil! We cannot redeem it any better than by reading the one book which will last through all eternity, the Holy Bible. — F. Soll.



#### AUTUMN

Lord, help that I may never deem  
Thy lovely autumn season  
To be a time for downcast mood;  
For Thou dost give no reason  
That we should see in falling leaves  
Just tear's from parting summer,  
But nature's time for peaceful rest,  
While grass and flowers slumber.

Help me to learn Thy precious truth,  
While restless leaves are falling:  
That when life's autumn o'er me comes,  
It may not be appalling,  
But gladly yield my youthful frame,  
As trees their leaves surrender,  
To glorify my Savior's name  
And rest in love most tender,

While golden hair turn silver gray,  
As earthly joys grow dimmer,  
In faith, let me commune with Thee  
While autumn colors glimmer;  
Until the springtime up above  
Will dawn in all its glory:  
Then will we fully understand  
The seasons' wondrous story. Adeline Weinholz.

#### IMPORTANT EVENTS IN THE LIFE OF MARTIN LUTHER

- 1483—November 10, Martin Luther is born at Eisleben and in
- 1483—November 11, baptized in the Church of St. Peter and St. Paul.
- 1497—Attends the instruction of the "Nullbrothers" at Magdeburg.

- 1498—Is sent to school at Eisenach — Ursula Cotta.  
 1501—Attends the University at Erfurt.  
 1502—Obtains his first degree: Bachelor of Philosophy.  
 1505—Secures his second degree: Master of Arts or Philosophy.  
 1505—July 17, enters the Augustinian Cloister at Erfurt.  
 1506—Ends his novitiate and becomes a monk.  
 1507—May 2, his first Mass as a priest.  
 1508—Appointed Professor of Philosophy in Wittenberg University.



- 1509—March 9, receives his degree of Bachelor of Theology.  
 1511—Visits Rome on business for the Augustinians.  
 1512—October 18, receives his degree as Doctor of Sacred Theology.  
 1516—Publishes "German Theology."  
 1517—Translates and publishes the Penitential Psalms.  
 1517—October 31, attaches his 95 Theses to the doors of the Castle Church.  
 1518—August 7, summoned to appear in Rome.  
 1518—October, meets Cajetan in Augsburg.  
 1519—January, confers with Miltitz at Altenburg.  
 1519—July 4-16, disputes with Eck at Leipzig.  
 1520—August, publishes "To the Christian Nobles of the German Nation," "The Babylonian Captivity of the Church," "The Liberty of the Christians."  
 1520—December 10, Luther burns the Papal Bull.  
 1521—April 17 and 18, appears at the Diet at Worms.  
 1521—May 5, Luther on the Wartburg.  
 1521—May 8, Charles V issues his edict against Luther.  
 1521—May, begins the translation of the Scriptures.

- 1522—September 21, the New Testament published.  
 1522—Luther visits Wittenberg and preaches against the iconoclasts.  
 1523—March, returns to Wittenberg and restores order.  
 1524—Publishes a German hymn book.  
 1524—Proceeds against the fanatical "New Prophets."  
 1524—October 9, lays aside his monk's cowl.  
 1525—June 13, marries Catherine de Bora and establishes a home.  
 1526—June 7, Hans Luther is born.  
 1527—January, suffers from serious illness.  
 1528—October, inspects the churches of Wittenberg and vicinity.  
 1529—Prepares and publishes his two Catechisms.  
 1529—October, attends the conference at Marburg.  
 1530—April-October, Luther in Coburg. (Diet at Augsburg).  
 1534—Publishes the entire Bible in German.  
 1536—May, confers with South German theologians. Wittenberg Concord.  
 1537—February, Luther in Smalcald. Smalcald Articles.  
 1545—October, called to arbitrate between the Counts of Mansfeld.  
 1545—Christmas, goes again to Mansfeld.  
 1546—January, repeats his visit to Mansfeld.  
 1546—January 17, preaches for the last time in Wittenberg.  
 1546—January 28, arrives in Eisleben.  
 1546—February 16, establishes peace between the Counts of Mansfeld.  
 1546—February 18, dies in Eisleben.  
 1546—February 22, Dr. Martin Luther is buried in the Castle Church at Wittenberg.

#### OUR PRICELESS HERITAGE

The Reformation of the Church by Martin Luther was without a doubt the most courageous and universally beneficent accomplishment since the days of the Apostles. The open Bible, the open heaven through faith in Christ Jesus, the unadulterated Sacraments, the separation of Church and State, freedom of thought, speech, and press — these and many other blessings of God have come to the world through the medium of that bold confessor of the sixteenth century.

We of the Lutheran Church have special reasons to be grateful for these undeserved mercies of God. Ours is truly a priceless heritage. While many nations and people have yet failed to receive them, while other Protestant bodies possess these treasures only in part, or in adulterated form, we may say with gratitude toward God, that this precious inheritance has come down to us unspoiled. We need not journey about from church to church seeking desperately for

the truth, nor need we wonder whether the message which comes to us from our pulpits is the truth of God. Week after week true ambassadors of Christ bring to us the Word of Life, and that open Bible in our homes is ever at hand to corroborate them. The Word is truly nigh unto us.

Are we truly thankful for these mercies of God? Do we rightly appreciate our heritage? Do we put it to the best use? Are we Lutherans by conviction? Sometimes we meet people who insinuate that we are Lutherans only because we were born that way, and that, if our parents had been of another faith, we would have been just as devoted to another church. Possibly so, and we need not hesitate to admit that. It is hard to say just what we would be today, if God had not granted us to be born of God-fearing Lutheran parents. But is that something of which we ought to be ashamed? Not at all; just as little, as if they had left us some other inheritance. On the contrary, it is a fact which should keep us everlastingly humble and thankful to God, that we did not have to battle our way to peace through horrible superstitions and man-made teachings, like Luther did. Who are we, that we should have deserved such mercy?

Let us not, however, boast of our priceless heritage and then content ourselves with a Lutheranism in name only. Let us by the grace of God see that we become and remain Lutherans by conviction and be able and ready at any time to give a clear and satisfactory answer to everyone who makes inquiries about our faith. To that end let us faithfully use the blessings enumerated before, which were transmitted to us through the untiring labors of the great Reformer. Only then will we be secure against false doctrines, retain our priceless heritage, and transmit it to posterity. — Sel.

#### THE ONLY NAME

**There is none other name.** This is the holy intolerance and exclusiveness of the Gospel of Christ. It will brook no rival to Him who is its Center and its Glory. It crowns Him the supreme and only Lord.

Modern culture makes much of other saviors. Buddha, Confucius, Socrates, stand almost on a level with Jesus. It reverences them well-nigh as much. It says with Akbar in Lord Tennyson's poem:—

"I hate the rancor of their castes and creeds,  
I let men worship as they will . . .  
I cull from ever faith and race the best  
And bravest soul for counselor and friend."

But **There is none other name.**

Society turns to other refuges. It is impatient of the old-fashioned creed, that outside of Christ there is no help or hope. It has its own conventions and rules and ideals; and if a man honor these, he has

nothing to fear. They are reproachless who abide by its standards. But **There is none other name.**

My own heart would seek its life and peace elsewhere. In my prayers, my gifts, my fellows, and the approval of my conscience. In my neglect of the sterner side of God's character, and my exaltation of His infinite kindness. In my hopes and dreams that all will go well. But — but **There is none other name.**

It is an all-sufficing name. Jesus, the Puritans said, had one hundred and eight Biblical titles; and in every one of them there is salvation, free and full, present and eternal. — Selected.

#### LET YOUR LIGHT SHINE!

The Christian Church's and also humanity's greater misfortune is not so much the lack of teaching and preaching, but the lack of a living faith in professed Christians, the lack of putting into practice the things we are taught from the Word of God. A woman once boasted of the Christian education which she received in her youth, how she surpassed the rest of her class in memory work, etc. But today, sad to say, she has left the Church. Why? Because she did not practice and live those Christian doctrines and principles in which she had been so thoroughly instructed, but not sanctified. Would it not be a great influence for many to become Christians, if all professed Christians would at all times let their light shine before men, that they would see their good works? The lack of this naturally is a stumbling-block to the unbeliever.

Not what the children know, but what that knowledge has wrought in their hearts is what counts. If a child is thoroughly indoctrinated in the inspired Word of God, but his heart is not renewed, the teaching has been of no effect. When the Word of God has been properly applied by the preacher and when the hearer permits the Holy Ghost to enter his heart, faith will be the result. For we read: "Faith cometh by hearing, and hearing by the Word of God." Faith has a double function, it justifies and sanctifies the believing heart. Any faith that does not sanctify man in his life does not justify him before God. "Even so faith, if it has not works, is dead, being alone." Jas. 2:17.

When we go to church, Sunday after Sunday, as we ought, and listen attentively and devoutly to the sermon and faithfully read the precepts but never apply them to our daily lives, will that bring us to heaven? The Word of God tells us: "Be ye doers of the Word, and not hearers only." "Faith without works is dead."

Christ in the Great Commission gives a command to all true Christians. Are we doers of this word? If we cannot preach to or teach the heathen in person, do we assist and support those who can and will? Of



course, Christ does not mean that we should go only to foreign countries, but also teach and baptize those in our midst, who do not know Christ and His redemptive work. By all means we must teach the children entrusted to our care, who were brought to Christ in Baptism. Let your light shine! Sel.

#### WHERE AM I GOING?

A young and beautiful woman, surrounded by her husband and her family, was passing into that bourne whence no traveler returns. Consumption had done its deadly work, and now the lover of pleasure was face to face with death, the king of terrors. Raising herself up, as far as her feeble strength would admit and clasping her husband's hand, she said with despairing earnestness, —

"Oh, William, I don't know where I am going — it is all dark!"

Alas! none of them knew the Lord Jesus, the One who alone can make a dying bed a scene of joy and triumph. Her husband was an avowed unbeliever, and he tried in vain to quiet her fears by telling her that "there is no hereafter and death is only ceasing to be."

She died with the despairing wail, "It is all dark!"

Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap. You must spend eternity in heaven or in hell — an eternity of either untold joy and bliss or of untold misery.

Reader, how is it with you? Whither are your steps going? Jesus still says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Again, the Word of God says, "Make your calling and election sure." You can be positively certain that you are saved, that your sins are forgiven, and that you will go to heaven if you take God at His Word; for it is impossible for God to lie." Happy are they who trust in Jesus. — Sel.

#### CHRIST OUR SAVIOR

A converted Chinaman thus compared Christ with human teachers: "A man had fallen into a deep, dark, pit, and lay in its miry bottom groaning and utterly unable to move. Confucius, walking by, approached the edge of the pit, and said, 'Poor fellow, I am sorry for you. Why were you such a fool as to get into this? Let me give you a piece of advice. If you get out, don't get in again.'

"A Buddhist priest next came by, and said, 'Poor fellow! I am very much pained to see you there! Scramble up two-thirds or half the way, and I will lift you the rest.' But the man was entirely helpless.

"Next Christ came by, and hearing the cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up and said, 'Go and sin no more.'"

— Ex.

#### DIVERSITIES OF GIFTS

The Lord, the Giver of all good gifts, has endowed all His people, the followers of Christ, with certain gifts. These gifts are to be used, used diligently, daily, if possible. All these were given for the purpose of building His kingdom on earth. If all are not used, the work will be hindered, even paralyzed to a great extent. One has received the gift of expounding the Bible in a wonderfully comprehensive manner; another has been given the ability to quiet disturbed consciences, bringing them the peace and joy that only the Christian religion is able to give in life and in death; another has the exceptional talent of understanding and explaining various languages, thereby opening new treasures of comfort and joy, peace and happiness; unto another has been given the ability in a special way to lead many souls to the knowledge of the Savior, thus increasing the number of God's children on earth; another is able to moderate in controversial matters, attaining, of course, harmony meeting with God's approval; unto another has been given the gift of comforting the distressed. All in all, the Lord in His wisdom distributes these gifts and now looks for pleasing results. All these gifts are to be used only for the glorification of God's name and the saving of many souls.

You have received your gifts, some special talent or talents. Surely you would not be so foolish as to hide these beneath a bushel or dig them into the ground. What a pleasure you will cause God if you use them in the measure and for the purpose for which the Lord has given them! Are you conscious of the diversity of gifts within you? — Sel.

#### CONVICTIONS

My greatest knowledge — to know God and Jesus Christ whom He hath sent.

My greatest peace — the peace that passeth all understanding.

My greatest gain — Christ, my Savior.

My greatest joy — the joy of God's salvation.

My greatest privilege — being a child of God.

My greatest bargain — the loss of all things to win Christ.

My greatest object — to glorify God.

My greatest work — to win souls for Christ.

My greatest profit — godliness in this life and that to come.

My greatest victory — over death through Christ.

My greatest inheritance — heaven and its glories.

My greatest pride — a crown of glory.

My greatest crime — to reject Christ, the only Savior.

My greatest neglect — to neglect so great salvation.

My greatest loss — to lose my soul. — Sel.

### THE CROSS OVER THE DOOR

In the town of Bethlehem the Christians place a cross over the door on their homes that every one may know that a Christian lives within.

How do your neighbors learn to know that you are a Christian? On the one hand, by living at home as becomes the people of God; on the other hand, by regularly going to church, worshipping God, in whom you profess to believe. The apostle says that the faithful followers of Jesus Christ do not forsake the assembling of the people of God. They continue steadfastly in the apostles' doctrine, fellowship, in breaking of bread, and in prayer. Our Lord Jesus Christ said to the Jews: "He that is of God heareth God's words; ye therefore hear them not because ye are not of God." By worshipping at home and at church, your neighbors learn to know that you are a Christian.

—Sel.

### A STRING OF PEARLS

Love is the master of all arts.—Italian.

A stout heart is half way there.—English.

It is trifles that matter most.—English.

The worst of crosses is never to have had any.—English.

Men cut broad thongs from other men's leather.—German.

It takes a great many shovelfuls to bury the truth.—Swiss.

The burden is light on the shoulders of another.—Russian.

Everything may be borne except good fortune.—Italian.

He will swallow an egg, and give the shell in alms.—German.

Before crossing the river, do not curse the crocodile's mother.—West Indian Negroes.

God only knows how blessed He would make us — if we would let Him.—George McDonald.

### NEGRO PHILOSOPHY

The Lord had a job for me, but I had so much to do, I said: "You get somebody else—or wait till I get through." I don't know how the Lord came out, but He seemed to get along,

But I feld kinda sneakin' like cause I know'd I done Him wrong. —

One day I needed the Lord, needed Him myself, needed Him right away —

And He never answered me at all, but I could hear Him say —

Down in my accusin' heart, "Nigger, I'se got too much to do, You get somebody else, or wait till I get through!"

Now when the Lord He have a job for me, I never tries to shirk;

I drop what I have in hand, and does the good Lord's work; And my affairs can run along, or wait till I get through.

Nobody else can do the job that God's marked out for you.

### POOR AND NEEDY

When the richest American of his day was in his last sickness, a Christian friend proposed to sing for him, and the hymn he named was: "Come, ye sinners, poor and needy." "Yes, yes," replied the dying millionaire, "sing that for me, I feel poor and needy." Yet, at that moment the stock markets of the world were watching and waiting for the demise of the man who could shake them with a nod of his head. "Poor and needy!" How the sand sweeps from under a man's soul in such an hour as that!



### DEBT RETIREMENT PROGRAM

**When to Begin** There seems to be a question in the minds of some members of the Synod as to when the actual work on the Debt Retirement Program should begin. Two years have been set aside for this particular work. Two years is a short time, and already one-third of the first year has passed. If work on this program has not yet been started, it ought to be begun at once. At the meeting in Milwaukee of District Presidents, Board Chairmen, representatives of institutions, and members of boards nothing was said or done that in any way changes or modifies the program as so far outlined. The work is to be carried out, and the sooner and the more confidently it is begun, the better.

**What Plan to Follow** The plan to be followed in each congregation will depend on local conditions and on the pastor's preference. It might, however, be helpful to some to hear what plan is being adopted in other congregations.

In one congregation the two pastors of the congregation and two members of the church council constitute a committee on Debt Retirement. This committee will select a group of men known to be willing, interested, and tactful who, together with the original committee of four, will act as solicitors in the congregation. This group will go over the list of communicant members and select the names of all such as in their opinion might be able and willing to give a substantial sum toward the retirement of our debt. Each solicitor will select from that list the names of persons whom he would like to solicit. The congregation will not be divided into districts, but each solicitor will have his own list of names that he himself has selected. For the first, at least, the \$100 unit will be the goal.

In another congregation substantially the same

plan will be followed, but the pastor has said that when he and his solicitors find that a contributor is unable to make up the \$100 alone, they will seek to form small groups of two or three to make up the \$100 unit.

In still another congregation the pastor himself will be the sole solicitor and will make use of his opportunity not only to work for Debt Retirement but also to stimulate giving for the annual needs of the Synod in its mission work.

Whatever plan is followed, solicitors will have to use tact and discretion. Poor but willing persons must not be pressed into subscribing beyond their ability to pay. We do not want to find ourselves in June, 1937, in possession of a lot of pledges that the signers cannot redeem. Solicitors must be ready to take No for an answer at first, present the matter as best they can, and then come back later to see if their words have borne any fruit. We ought to try to avoid gathering subscriptions that the subscriber bitterly repents of the day after signing. Such subscriptions will be hard to collect. Willing contributions freely given should be our goal. On the other hand, is it not possible that we have a few people among us who could give \$1,000 without great inconvenience to themselves?

Let us suppose that among our 165,000 communicants there are 6,400 persons or small groups willing and able to give \$100 each between now and June, 1937. That does not seem impossible. They could wipe out the debt completely besides contributing their annual share for missions. And there would still be over 158,000 synodical members left whose entire contributions for synodical work could be used to meet the budget. We do not know that there are 6,400 such persons in our Synod, but neither do we know that there are not. If every pastor and every congregation go at the work energetically, we shall soon find out. If this plan can be carried through successfully, there is little danger that it will interfere with the collections for the annual congregational and synodical needs.

It has been suggested that if we strive for contributions of \$100 or more, then those who have not been asked to contribute might feel slighted, as though their smaller contributions were not wanted. But they are certainly not being slighted and should not feel slighted, because their smaller contributions are sorely needed and are being earnestly solicited to pay the annual running expenses. It will help the Debt Retirement Program marvellously if we can end this first year of the biennium with a good surplus over the budget requirements. Nothing could be more encouraging. If we do not meet our annual budget, however, then debt retirement will receive a severe set-back.

Your committee urges that if a person is really able to contribute only a few dollars, the solicitor should

persuade him to contribute that sum toward the congregation's quota for ordinary running expenses of the Synod. Otherwise the Synod will be deprived of those very contributions — the small ones — with which it does its daily work. Our entire mission work depends on those small regular contributions. Every extra dollar that goes toward meeting the budgeted expenses will help toward retiring debts. But for the first, at least, the Debt Retirement Plan is being proposed as something extra that the Synod is asking those to do who can well afford to give the little required for the Synod's work and who want to do something extraordinary during these next twenty months to rid the Synod of a galling debt and of an annual interest charge that eats up our resources and produces nothing.

So let us begin the work even though we are convinced that there is not more than one man, or not even one man, in our congregation able to do what is being asked. The Lord may surprise us. It is true that we have to reckon with drought, crop-failures, unemployment, and loss upon loss. But we have also to reckon with the promise that if we ask we shall receive, and with the assurance that the Lord is with us always, even to the end of the world. And how often do we not read in our Scriptures that "all the people were amazed" at the mighty power of God?

The Committee on Debt Retirement.

#### † PASTOR HERMAN GIESCHEN †

He joyfully anticipated that on the following morning he and his wife, together with the Pastor Dornfelds, would drive to Wautoma to take part in the observance of the Mission Festival of his son's, Pastor Waldemar Gieschen's, congregation. Going to bed at his usual time, he felt a little uneasiness in the chest and a slight irritation of the throat. His ever solicitous wife brought a remedy to his bedside. As he is about to stretch forth his hand to accept it, he says, "What is this," and — is dead. We feel assured, the Master whom he served dealt with him graciously. He did "not see death."

On Tuesday, September 24, the "seed" was planted in God's acre, at Graceland Cemetery, Milwaukee, the Rev. Pastor P. W. Kneiske reading the commitment. The preceding worship was conducted at St. Mark's. The pastor of this church, the Rev. E. Ph. Dornfeld, as the deceased's pastor, preached the sermon in German. Then the Rev. Pastor H. W. Herwig spoke the Word, using the English language. God had given to the departed the ability to see the Gospel in every Scripture which he took up for closer examination. He also had received the aptitude to present the blessed message to his hearers and readers in a clear and forcible manner. The precious fruits of the knowledge of the Gospel, especially as mentioned 1 Peter

3:8, brightly did shine forth from his life. How, then, could it have been otherwise but that the rites of his burial brought out a large concourse from both laity and clergy. The church at the occasion was thronged.

Herman Gieschen was born February 23, 1874, in Embsen, Prov. of Hanover, Germany. He was the son of Herman Gieschen and his wife Catherine, née Meyer. Ten years old, he came to America with his widowed mother and his brothers and sisters. After his confirmation at Ixonia by the sainted Pastor G. Ph. Brenner he entered Northwestern College at



Watertown, Wisconsin, to prepare for the holy ministry. Following his graduation at Watertown he entered the theological seminary at Wauwatosa, completing his studies in 1897. Pursuant to a call, he was ordained and installed in the midst of the congregation at Marshall, Wisconsin, by the sainted Doctor Ernst, on July 4, 1897. The following January he was transferred to Lake Mills, Wisconsin, but continued to serve Marshall. The congregation at this place, becoming self-supporting, after a few years called a resident pastor. Later on the congregation at Cambridge began to be served from Lake Mills. After eleven years at Lake Mills, the deceased came to Wauwatosa to assume the pastorate of St. John's congregation. He served for nineteen years, during which time he was also chaplain of the Lutheran Altenheim. Having resigned the charge at St. John's because of ill health, he was nevertheless active during the past seven years as supply pastor and as associate editor of

the "Gemeinde-Blatt". He died at the family home at Wauwatosa, Wisconsin, at the age of 61 years, 6 months, and 28 days. His passing is mourned by his wife Frieda, née Guenther; by his children, Adolph, Carl, Waldemar, Gertrude, Margaret, Herman and Magdalene; by two daughters-in-law and three grandchildren. May God be their comfort. A son, Hans, preceded him in death eight years ago. D.

#### SEVENTY-FIFTH ANNIVERSARY OF CONGREGATION

The week of September 29 to October 6 was a time of real rejoicing for St. Paul's Congregation of the town of Forest, Fond du Lac Co., Wis. It was the week in which this congregation celebrated the Diamond Jubilee of its founding.

A total of five divine services and two social gatherings were held. The following pastors delivered the jubilee messages: On September 29, the pastors L. Baganz, M. Hensel, and J. Pohley; on Wednesday evening the local pastor and his immediate predecessor, Edm. Reim; on October 6 the pastors Theo. Albrecht, W. Strohschein, and H. Klingbiel preached. Mr. Otto Baganz, a former member of the congregation and a solo harpist, entertained the assemblies both Sunday evenings in the social gatherings. Selections by the choir, community singing, and impromptu "reminiscences" were features of the evening social gatherings.

Hundreds of former members and friends of the congregation, many traveling great distances, were present at the celebration. Of the Jubilee Offering the sums of \$25.00 were designated for the Lutheran Radio Committee of Concordia College, and \$75.00 were remitted to our synodical treasurer for mission work.

A few items taken from the published history of the congregation will be of interest to Northwestern Lutheran readers.

Already in the year 1850 a Lutheran family from Germany had settled in this community. This was the family of Jacob Hinn of Biedentopf, Hessen-Darmstadt. Others, mostly from the same community in Germany, soon followed; so that the organization of the congregation was made possible on October 1, 1860. This was done under the ministry of Pastor Fachtmann with eighteen families. At first the congregation was served by neighboring pastors; but in 1870 the congregation called its first resident pastor. The first church building was erected the year after the founding of the congregation, in 1861. The congregation became a member of the Wisconsin Synod in 1863.

The congregation has always provided for the Christian education of its children in an adequate measure. In the early years of its existence the pas-

tors taught the school; but in 1896 the first teacher was called. This interest for the parochial school has remained to this day; and the school is considered as on an equal basis with the church in importance.

The congregation, once numbering over one hundred families, has sustained an appreciable loss in membership the last twenty-five years. Members moved away for various reasons and their farms were acquired by non-Lutherans. It being a country charge, surrounded almost entirely by a Catholic community, prospects for numerical growth are not promising. However, by the grace of God, the congregation is permeated with a healthy loyalty and love for its institutions and is planning for expansion rather than retrenchment. Today it has about 265 communicants, supports its pastor and teacher, possesses a worthy property, with the best of modern appointments and contributes generously toward the support of the Synod's work. During the years of its existence seventeen pastors and six teachers have been in the service of the congregation. The undersigned is the present pastor since July of this year and Mr. E. D. Rolloff is in charge of the school.

God has dealt kindly with St. Paul's Church. To Him be the glory. E. G. Behm.

#### SIXTIETH ANNIVERSARY

Immanuel Ev. Luth. Church of Town Deerfield, Wis., celebrated its sixtieth anniversary Sunday, September 29. The congregation was organized by the Rev. M. Denninger of Waterloo on the 26th of September, 1875. For seventeen years the congregation was served by the pastors of St. John's Church of Waterloo. In 1889 it was arranged to form one parish with St. John's Church of Newville. Except for a short period, this arrangement has been in effect ever since. The following pastors have served the congregation: M. Denninger, 1875-1878; J. J. Mayer, 1878-1889; W. Hagedorn, 1889-1892; M. Pankow, 1892-1897; J. G. Geiger, 1897-1904; E. Herman, 1905-1908; Theo. Finck, 1908-1915; J. Brackebusch, Sr., 1915-1923; J. F. M. Henning, 1923-1926, and since 1926 Walter E. Zank.

Speakers at the services were Prof. J. P. Meyer, Rev. G. M. Thurow and Rev. L. C. Kirst.

May God continue to bless Immanuel Church in the future as He has in the past. W. E. Z.

#### 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.



## Announcements

### MISSION FESTIVALS

#### Fifth Sunday after Trinity

Osceola, Wis., Trinity (W. H. Scheweppe). Off'g: \$50.25.  
Newville, Wis., St. John's (W. E. Zank). Off'g: \$130.58.

#### Sixth Sunday after Trinity

Cornell, Wis., the Joint Parish of Cornell, Keystone, Birch Creek (E. E. Prenzlów). Off'g: \$65.00.

#### Seventh Sunday after Trinity

Town Deerfield, Wis., Immanuel (W. E. Zank). Off'g: \$150.00.

#### Eleventh Sunday after Trinity

Winner, S. D., Trinity and Hamill Station (R. F. Bittorf). Off'g: \$28.00.  
Hastings, Minn., St. John's (A. H. Baer). Off'g: \$92.45.

#### Twelfth Sunday after Trinity

Nye, Wis., Grace (W. H. Scheweppe). Off'g: \$72.92.  
Pickett, Wis., Grace (I. G. Uetzmann). Offering: \$50.00.  
Hazelton, N. D., St. Paul's (H. A. Schultz). Off'g: \$41.23.

#### Thirteenth Sunday after Trinity

Thiensville, Wis., St. John's (K. Lescow). Off'g: \$250.00.  
Oshkosh, Wis., Immanuel's (I. G. Uetzmann). Off'g: \$30.00.  
Nenah, Wis., Trinity (E. Reim). Off'g: \$306.53.  
Hyde, Delta Co., Wis., St. Paul's (A. L. Engel). Off'g: \$16.00.

#### Fourteenth Sunday after Trinity

Gladstone, Mich., St. Paul's (Th. Hoffmann). Off'g: \$26.53.  
Rapid River, Mich., St. Martin's (T. Hoffmann). Off'g: \$8.57.  
Watertown, S. D., St. Martin's (W. T. Meier). Off'g: \$306.18.  
Richwood, Wis., St. Mark's (A. G. Dornfeld). Off'g: \$57.66.  
Wautoma, Wis., Friedens (W. W. Gieschen). Off'g: \$97.27.  
Peshtigo, Wis., T. Grover (Gerv. Fischer). Off'g: \$145.00.  
Lake Benton, Minn., St. John's (P. W. Spaude). Off'g: \$60.39.

#### Fifteenth Sunday after Trinity

Verdi, Minn., Immanuel's (P. W. Spaude). Off'g: \$64.07.  
Amery, Wis., Redeemer (O. P. Medenwald). Off'g: \$110.79.  
Baytown, Minn., St. John's (W. Franzmann). Off'g: \$278.60.  
Bangor, Wis., St. Paul's (C. W. Siegler). Off'g: \$207.00.  
Appleton, Wis., St. Matthew (Ph. Froehlke). Off'g: \$113.83.

#### Sixteenth Sunday after Trinity

Hubbleton, Wis., Immanuel's (A. G. Dornfeld). Off'g: \$54.15.  
La Crosse, Wis. (J. T. Gamm). Off'g: \$1,103.73.  
Tacoma, Wash., St. Paul's (Arthur Sydow). Off'g: \$67.00.  
Waterloo Twp., Mich., St. Jacob's (E. C. Leyrer). Off'g: \$83.53.

South Haven, Mich., St. Paul's (M. A. Haase). Off'g: \$90.62.  
White Bluffs, Wash., St. Paul's (L. C. Krug). Off'g: \$40.00.  
Milwaukee, Wis., St. Luke's (Ph. H. Koehler). Off'g: \$502.50.

Bay City, Mich., Trinity (J. F. Zink). Off'g: \$228.75.  
Milwaukee, Wis., Gethsemane (R. O. Buerger). Off'g: \$140.00.  
Waterloo, Wis., St. John's (G. M. Thurow). Off'g: \$431.97.

#### Seventeenth Sunday after Trinity

Rocky Ford, Colo., St. Paul's (W. H. Siffring). Off'g: \$37.37.  
Circle, Mont. (O. W. Heier). Off'g: \$28.83.  
Olanda, Mont. (O. W. Heier). Off'g: \$24.51.  
Watkins, Mont. (O. W. Heier). Off'g: \$15.72.  
Jamestown, N. D., Our Savior's (J. B. Erhart). Off'g: \$31.43.

Valley City, N. D., Synodical Conference (J. B. Erhart).  
 Off'g: \$4.06.  
 Cambridge, Wis., St. James (R. F. F. Wolff). Off'g: \$62.35.  
 Jefferson, Wis., St. John's (O. Kuhlrow). Off'g: \$1,025.00.  
 Allegan, Mich., St. John's (J. J. Roekle). Off'g: \$90.50.

**ORDINATIONS AND INSTALLATIONS**

Authorized by Pres. E. B. Schlueter, the undersigned ordained Candidate Reinhard Schoeneck for the holy ministry and installed him into the office of pastor's assistant and teacher in the school of Emanuel Church, New London, Wis., on the 18th Sunday after Trinity, October 20, 1935.  
 Address: Rev. Reinhard Schoeneck, 503 S. Pearl St., New London, Wis. W. E. Pankow.

\* \* \* \*

Authorized by President E. R. Gamm of the Dakota-Montana District, I ordained and installed Candidate W. F. Dorn of Hendricks, Minn., in First Lutheran Church, Windsor, N. D., on the 18th Sunday after Trinity, October 20, 1935. Pastor E. Hinderer, Tappen, N. D., assisted. Candidate Dorn also serves Cleveland and Millarton, N. D.  
 Address: Rev. W. F. Dorn, Cleveland, N. D.

J. B. Erhart.

**INSTALLATIONS**

Authorized by Rev. Wm. Nommensen, President of the West Wisconsin District, the undersigned installed Pastor Harold Backer as pastor of St. Paul's Lutheran Church at Platteville, Wis., on October 20.  
 Address: Rev. Harold Backer, 218 Broadway, Platteville, Wis. A. M. W. Wahl.

\* \* \* \*

Authorized by President E. B. Schlueter, the Reverend Erhard C. Rupp was installed as pastor at the Immanuel's Congregation of Sault Ste. Marie, Michigan, by the undersigned.  
 Armin L. Engel.

**NEW ULM PASTORAL CONFERENCE**

The New Ulm Pastoral Conference will meet at New Ulm, Minn., with Pastor G. Hinnenthal, Wednesday, December 4, beginning at 9:30 A. M.

Confessional Address: C. Schweppe.

Essays: G. Th. Albrecht, Sermon Study; P. W. Spaude, Modernistic Tendencies in Lutheran Circles Outside of the Synodical Conference; E. Sauer, Our Aim in Confirmation Instruction.

Remarks: Communion services at 4:30 P. M. Everyone must provide for his own meals.

H. A. Scherf, Sec'y.

**BOOK REVIEW**

Clip 1935. Concordia Publishing House, St. Louis, Mo. Price, 15c.

Clip for 1934 met with such general approval that it seemed expedient to issue another collection for this year.

Clip contains four parts. Part One is devoted to sentences intended for use on the bulletin board. There are 104 of them. Part Two is headed the Christian Church Year and offers fillers of varying length for use in the parish paper during the various seasons of the Church Year. Part Three offers more specialized articles as, for instance, for Mission Sunday, Stewardship Sunday, The Christian Day School, The Sunday School, etc. Part Four furnishes a great variety of anecdotes, illustrations, saying, and so on.

We recommend the collection to all our pastors, especially to those who edit parish papers.

**NORTH WISCONSIN DISTRICT  
 July, August, September, 1935**

| Rev.  | Budgetary | Non-Budgetary |
|---|-----------|---------------|
| Behm, E. G., St. Paul, Forest .....                   | \$ 244.36 | \$            |
| Behm, E. G., St. John's, Forest .....                 | 28.22     |               |
| Bergfeld, Fred, Bethany, Bruce's Crossing, Mich. .... | 52.08     |               |

|  |        |       |
|--|--------|-------|
| Bergmann, P. G., Zion, Rhinelander .....                 | 38.00  | 10.00 |
| Boettcher, G. E., Bethlehem, Hortonville .....           | 187.06 |       |
| Boettcher, Imm. P., Grace, Sugar Bush ..                 | .....  |       |
| Boettcher, Imm. P., Christus, Maple Creek .....          | .....  |       |
| Boettcher, Imm. P., Maple Creek .....                    | .....  |       |
| Brandt, F. M. and Sauer, T. J., St. Paul, Appleton ..... | 270.00 |       |
| Braun, M. A., Parochie, Centerville .....                | 283.00 |       |
| Brenner, Th., St. Peter, Freedom .....                   | 232.67 |       |
| Croll, Melvin, W., St. John, Florence .....              | 58.05  |       |
| Dowidat, John, St. Luke, Oakfield .....                  | .....  |       |
| Eckert, Harold H., St. John, Reedsville ....             | 273.58 |       |
| Eggert, Paul C., Friedens, Abrams .....                  | 37.72  |       |
| Eggert, Paul C., St. Paul, Brookside .....               | .....  |       |
| Eggert, Paul C., St. John, Little Suamico .....          | .....  |       |
| Engel, A. L., St. Paul, Ford River, Mich. ....           | .....  |       |
| Fischer, G. W., St. John, Grover .....                   | 62.00  |       |
| Fleischer, M. A., Trinity, Red Granite ....              | 15.50  |       |
| Froehлке, Ph., St. Matthew, Appleton ...                 | 42.17  |       |
| Fuhlbrigge, W. G., Trinity, Coleman .....                | .....  |       |
| Fuhlbrigge, W. G., St. Matthew, Beaver ...               | .....  |       |
| Gentz, A. A., Trinity, Marinette .....                   | 120.03 |       |
| Geyer, K. Zions, Peshtigo .....                          | .....  |       |
| Gieschen, Waldemar W., Grace, Crivitz ...                | .....  |       |
| Gieschen, Wald. W., St. John, Athelstane .....           | .....  |       |
| Gieschen, Wald. W., Friedens, Wautoma .....              | 41.80  | 9.42  |
| Gieschen, Walter A., St. Paul, Green Bay .....           | 142.98 | 80.00 |
| Gladosch, Br., Zion, Morrison .....                      | 404.51 |       |
| Gose, Roy B., Zion, Jacksonport .....                    | 51.66  |       |
| Grunwald, Har., Zion, Louis Corners .....                | .....  |       |
| Haase, W. G., St. John, Two Rivers .....                 | 116.80 |       |
| Haase, W. G., St. John, Sandy Bay .....                  | .....  |       |
| Habermann, A., Friedens, Hartland .....                  | 54.58  |       |
| Habermann, A., St. Paul, Angelica .....                  | .....  |       |
| Hartwig, Wm. J., St. John, Montello .....                | .....  |       |
| Hartwig, Wm. J., Immanuel, Mecan .....                   | .....  |       |
| Henning, Carl J., Emanuel, Slt. Ste. Marie, Mich. ....   | 15.94  |       |
| Henning, Otto C., St. John, Sewastopol ..                | .....  |       |
| Hensel, M., St. Peter, Weyauwega .....                   | 204.60 |       |
| Hensel, Paul, Trinity, Liberty .....                     | 7.36   |       |
| Hinnenthal, E., Emanuel, Forestville .....               | .....  |       |
| Hoffmann, Th., St. Paul, Gladstone, Mich. ....           | 15.88  |       |
| Hoffmann, Th., Martini, Rap. River, Mich. ....           | 4.57   |       |
| Hopp, H., Holy Cross, Daggett, Mich. ....                | .....  |       |
| Hopp, H., St. Mark, Carbondale, Mich. ....               | .....  |       |
| Hoyer, A. G., St. John, Prindceton .....                 | 156.92 |       |
| Hoyer, A. G., St. Stephan, Dayton .....                  | .....  |       |
| Hoyer, O., St. Paul, Winneconne .....                    | 48.72  |       |
| Hoyer, O., Zion, Zion .....                              | 7.90   |       |
| Kahrs, H. A., Grace, Powers-Spalding, Mich. ....         | .....  |       |
| Kahrs, H. A., Trinity, Hermansville, Mich. ....          | .....  |       |
| Kaniess, G., St. Luke, Kewaskum .....                    | 197.16 |       |
| Kaspar, L., Immanuel, Greenville .....                   | 167.77 |       |
| Kaspar, L., Immanuel, Clayton .....                      | .....  |       |
| Kionka, Ed. H., St. John, Newton .....                   | 201.85 |       |
| Kionka, Ed. H., St. Paul, Newton .....                   | 11.75  |       |
| Kionka, P. J., St. John, Maribel .....                   | 60.00  |       |
| Kleinbans, Har. O., Mart. Luth., Oshkosh .....           | 5.00   |       |
| Kleinbans, Har. O., Trinity, Mears Corn. ....            | 37.11  |       |
| Kleinke, W., St. John, Gibson .....                      | .....  |       |
| Kleinke, W., St. John, Two Creeks .....                  | .....  |       |
| Kobs, Geo., St. John, Markesan .....                     | .....  |       |
| Koeninger, L. H., Erste Ev. Luth., Manitowoc .....       | 750.00 |       |
| Krubsack, J. Christ, Eagle River .....                   | 117.71 |       |
| Krubsack, J., Three Lakes .....                          | 18.63  |       |
| Kuether, H. A., St. Paul, Sheboygan Falls .....          | 204.64 |       |
| Kuether, W. A., Immanuel, Kewaunee ....                  | 175.66 |       |
| Kuether, W. A., St. Peter, W. Kewaunee .....             | 15.25  |       |
| Lawrenz, Carl, St. Paul, No. Fond du Lac .....           | 82.00  |       |
| Lederer, R., Erste Ev. Luth., Green Bay ..               | 100.00 |       |
| Lemke, H. J., St. Paul, Crandon .....                    | 31.67  |       |
| Lemke, H. J., Friedens, Argonne .....                    | 6.25   |       |
| Lutz, W. F., Salem, Escanaba, Mich. ....                 | 53.00  |       |
| Marti, Reub., St. Peter, Stambaugh, Mich. ....           | .....  |       |
| Marti, Reuben, Zion, Crystal Falls, Mich. ....           | .....  |       |
| Marti, Reub., St. Stephen, Channing, Mich. ....          | .....  |       |
| Masch, John, Immanuel, Black Creek .....                 | .....  |       |
| Mielke, L. E., Erste Ev. Luth., Shiocton .....           | .....  |       |
| Mielke, Louis E., St. John, Deer Creek .....             | .....  |       |
| Oehlert, Paul Th., Trinity, Kaukauna .....               | 140.08 |       |
| Pankow, E. P., Friedens, Green Lake ....                 | 162.50 |       |

|   |        |       |  |            |           |
|---|--------|-------|--|------------|-----------|
| Pankow, W. E., Immanuel, New London       | 33.96  |       | Toepel, K. F., St. Paul, Algoma        | 240.00     |           |
| Pieper, G., St. Peter, Fond du Lac        | 10.00  |       | Uetzmann, F. C., St. John, Wrightstown | 187.27     |           |
| Pohley, J. G., Trinity, Menasha           | 190.28 |       | Uetzmann, I. G., Grace, Pickett        | .....      |           |
| Pussehl, H. E., Grace, Monico             | 2.47   |       | Uetzmann, I. G., Immanuel, Oshkosh     | .....      |           |
| Pussehl, H. E., St. John, Enterprise      | 6.95   |       | Uetzmann, Th., Immanuel, Manitowoc     | 85.00      |           |
| Raetz, F. W., Trinity, Wabeno             | .....  |       | Voigt, A. W., Immanuel, Depere         | 74.00      |           |
| Redlin, E., Trinity, Ellington            | 173.00 | 1.00  | Voigt, A. W., St. Paul, Pine Grove     | 11.25      |           |
| Redlin, E., St. Paul, Stephenville        | 16.90  | 2.00  | Wadzinski, Wm., St. Paul, Manchester   | 25.50      | 18.80     |
| Redlin, T. W., Zion, Kingston             | 56.50  | 45.00 | Wadzinski, Wm., St. Paul, Marquette    | .....      |           |
| Redlin, T. W., St. John, Germ. Settlement | .....  | 32.00 | Werner, A., St. John, Center           | .....      |           |
| Reier, F. A., Immanuel, Waupaca           | 62.00  |       | Weyland, F. C., St. Peter, Winchester  | .....      |           |
| Reier, F. A., St. John, Lanark            | 17.14  |       | Weyland, F. C., Zion, Readfield        | .....      |           |
| Reim, Edmund, Trinity, Neenah             | 570.12 |       | Weyland, F. C., St. John, Caledonia    | .....      |           |
| Reuschel, J., St. John, Dundas            | 55.91  |       | Wojahn, W. A., St. Paul, Eldorado      | .....      |           |
| Roepke, W., Trinity, Marquette, Mich.     | .....  |       | Wojahn, W. A., St Peter, Eldorado      | 85.75      |           |
| Roepke, W., St. Paul, Green Garden, Mich. | 57.07  |       | Zell, Ed., St. Peter, Mishicott        | 31.65      |           |
| Rupp, E. C., St. Peter, Manistique, Mich. | .....  |       | Zell, Edw., Rockwood                   | 23.01      |           |
| Rupp, E. C., Grace, Germfask, Mich.       | .....  |       | Zell, Ed., Jambo Creek                 | 11.55      |           |
| Sauer, M. F., Trinity, Brillion           | 225.67 |       | Ziesemer, R., Mt. Olive, Appleton      | 319.08     |           |
| Schaefer, Gerh. A., St. Peter, Collins    | 176.84 |       | Zink, W., St. Paul, Dale               | 520.71     | 20.00     |
| Schink, W. F., St. Peter, Mosel           | 9.20   |       | Fox River Valley Conference            | 5.00       |           |
| Schlavensky, Norman, Grace, Denmark       | .....  |       |  |            |           |
| Schlavensky, Norman, Immanuel, Eaton      | .....  |       | Total                                  | \$9,903.38 | \$ 224.22 |
| Schlavensky, Norman, Christ, Fontenoy     | .....  |       |  |            |           |
| Schlueter, E. B., Grace, Oshkosh          | 170.15 |       |  |            |           |
| Schneider, A. E., St. John, E. Bloomfield | 179.40 | 6.00  |  |            |           |
| Schoenike, E., St. Paul, Greenleaf        | 28.00  |       |  |            |           |
| Schoenike, E., Bartholomew, Kasson        | .....  |       |  |            |           |
| Schroeder, Frederick, St. Paul, Fairburn  | .....  |       |  |            |           |
| Schulz, C. P., Immanuel, Mosel            | .....  |       |  |            |           |
| Schulz, J., Zion, Van Dyne                | .....  |       |  |            |           |
| Schumann, F., St. Peter, Sawyer           | 65.43  |       |  |            |           |
| Siegler, V. J., Salem, Nasewauppee        | 126.54 |       |  |            |           |
| Strohschein, Walter, Trinity, Dundee      | .....  |       |  |            |           |
| Strohschein, W. Friedens, Waucausta       | 113.65 |       |  |            |           |
| Thurrow, Theo., Christ, Menominee, Mich.  | 179.74 |       |  |            |           |

**Mindekraenze**

For Fred J. Schink, \$2.00, from Rev. Wm. F. Schink.  
 For Wm. Matzke, \$4.00, from Rev. Fr. Schumann.  
 For Rev. A. Froehlke, \$187.33, from Rev. Edm. C. Reim.  
 For Rev. A. Froehlke, \$5.00, from Rev. Ph. Froehlke.  
 For Rev. A. Froehlke, \$5.00, from Rev. Harold O. Kleinhaus.  
 For David John Keup, \$38.00, from Rev. Paul G. Bergmann.  
 For Rev. Wm. Bergholz, \$5.00, from Fox River Valley Conf.  
 ALBERT VOECKS, Treas.  
 Appleton, Wis.

**TREASURER'S STATEMENTS**

September 30, 1935 — 3 months

| Department                    | Received     | Disbursed     | Assets    | Operation    | Maintenance |
|-------------------------------|--------------|---------------|-----------|--------------|-------------|
| General Administration        | \$ 11,555.73 | \$ 5,242.70   | \$        | \$ 5,242.70  | \$          |
| Educational Institutions      | 3,701.69     |               |           |              |             |
| Theological Seminary          | 683.82       | 4,217.60      |           | 3,622.72     | 594.88      |
| Northwestern College          | 637.00       | 11,624.33     |           | 9,301.63     | 2,322.70    |
| Dr. Martin Luther College     | 493.28       | 9,866.54      | 311.30    | 8,792.22     | 763.02      |
| Michigan Lutheran Seminary    | 242.50       | 3,745.15      | 85.90     | 3,136.92     | 522.33      |
| Northwestern Lutheran Academy | 237.07       | 2,510.56      | 240.01    | 2,052.78     | 217.77      |
| Home for Aged                 | 154.80       | 1,302.61      |           | 1,199.09     | 103.52      |
| Missions, General             | 14,522.31    | 380.44        |           | 380.44       |             |
| Indian                        | 2,472.88     | 6,884.76      |           | 6,214.67     | 670.09      |
| Negro                         | 1,726.44     | 1,765.54      |           | 1,765.54     |             |
| Home                          | 6,399.83     | 22,011.00     |           | 22,011.00    |             |
| Poland                        | 861.21       | 2,477.70      |           | 2,477.70     |             |
| Madison Student               | 153.41       | 225.00        |           | 225.00       |             |
| African Mission               | 83.00        |               |           |              |             |
| School Supervision            | 5.50         | 84.05         |           | 84.05        |             |
| General Support               | 736.45       | 4,312.00      |           | 4,312.00     |             |
| Indigent Students             | 444.31       | 6.73          |           | 6.73         |             |
| To Retire Debts               | 13.51        |               |           |              |             |
| Fire Insurance                | 880.66       | 120.07        |           | 120.07       |             |
|                               | \$ 46,005.40 |               |           |              |             |
| Revenues                      | 9,260.06     |               |           |              |             |
|                               | \$ 55,265.46 | \$ 76,776.78  | \$ 637.21 | \$ 70,945.26 | \$ 5,194.31 |
|                               |              | 55,265.46     |           |              |             |
| Deficit                       |              | \$ 21,511.32* |           |              |             |

**Debt Statement**

|                                   |              |
|-----------------------------------|--------------|
| Debt on June 30, 1935             | \$455,403.50 |
| Debts made since                  | 71,512.75    |
|                                   | \$526,916.25 |
| Debts paid                        | 48,118.13    |
| Budget Debt on September 30, 1935 | \$478,798.12 |
| Church Extension Debt             | 180,664.29   |
| Total Debt on September 30, 1935  | \$659,462.41 |

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, 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<sup>5</sup>/<sub>16</sub> x 3<sup>5</sup>/<sub>8</sub>, 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.