

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 FORTY-FIFTH PSALM

(Continued)

Verses 10-13

God's Goodness Worthy of Universal Praise

All thy works shall praise thee, O Lord; and thy saints shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power;

To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

Great is the goodness of God, as we have seen in our previous meditation, great not only as to its scope and extension, but above all as to its character and operation. In all that God has made there is evidence of His great goodness and blessing. He has a heart to love, to bless, what He has made. Throughout His creation there is noticeable what perfect arrangement He has made for general happiness of His creatures. He is not disposed to cast off the least of them. All are abundantly supplied and cared for, the weak and feeble as well as the strongest and stateliest.

Especially does God exercise His goodness on the human race, on fallen mankind, on sinners. It is for them He has made the great sacrifice of His Son to save them from everlasting perdition and to secure for them eternal life and salvation. Truly, God is good, to all creatures, kind and merciful, especially to man and as such, assuredly, He is worthy of praise and honor by all.

Suppose God would be a Being of mere power and justice without the attributes of goodness and kindness, of love and mercy; suppose He would be but the mighty Sovereign and Ruler who governs and rules the world according to the unalterable laws of nature, and man in particular according to justice only, could the creatures, could man love and praise Him? Fear and respect Him as the Supreme Being they might, but adore and praise Him they would not. Particularly in the case of the latter that would be inconceivable. Man, in order to find peace of soul and true happiness, must find some other attribute in God than mere power and justice — for man is a sinner, and needs pardon; he is a sufferer, and needs compassion, and comfort; helpless, and needs support; he once

must walk through the valley of the shadow of death, and needs a sure light and consolation. It is, therefore, a ground of unspeakable joy and everlasting praise for man that God is not a Being of mere power and justice, but that there is mingled in His character the attribute of grace and mercy. But for this, man could have no hope; for as a sinner he has no claim on God, and all his hope must be derived from God's infinite compassion.

As a just and most encouraging ground of praise there is to be added to all this the fact that God's goodness and mercy are everlasting. Their blessed fruits are enjoyable at all times, under all conditions, whether it be in times of prosperity or adversity, in joy or suffering, and they will extend to the vast eternity before us, when we shall never cease to enjoy them. At the same time the benefits of that goodness are the same in every generation of the world; they will never change, which again is a veritable reason for praising God, for that involves the truth of His promises. We could not love and honor a God who was not true to His promises, and who did not Himself love the truth; we could not know one who was changeable and flexible — who loved one thing in one generation and a different thing in the next. What offers us a just foundation for praise to God is the fact that He is essentially and always — in all times and in all the generations of men a Being of unchangeable benevolence, mercy, and truth. Such a God alone is worthy to be had in universal reverence; such a God is worthy of universal praise.

A General Call to Universal Praise of God's Goodness

"All thy works shall praise thee, O Lord: and thy saints shall bless thee."

Needless to inquire here, whether the works of the Lord are His operations only, or whether they involve His creatures also; both are inclusive and the call to praise the Lord is extended to all God has ever done and made. As the work praises the master, a grand structure the architect, a magnificent painting the artist, so do the works of God — all the countless millions of them, praise God. They praise His unfathomable wisdom, His omnipotent power, His marvelous skill, His unspeakable kindness, benevolence and faithfulness, setting forth, in short, His wonderful perfections. Would you mark such an universal call to God's praise? Then read the 148th Psalm, in which all creatures in the heavens above and on the earth

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Jan 34

below are summoned to that end. There is not a sphere nor class or species of beings or forces of nature that do not magnify the glory of the great Creator and proclaim His praise.

And of all God's works there is a special order of beings, which have most reason to praise Him. "Thy saints shall bless thee," says the Psalmist. The Lord's saints are all those who are holy in heaven and on earth, the angels around His throne, and the sanctified believers on earth, the workmanship of His grace, the first-fruits of His creatures, His holy Church. That there is potent reason for all these to praise God is obvious. What is the office of the angels in heaven next to doing God's commandments but to unite in the celestial chorus; "Holy, holy, holy is the Lord of hosts; the whole earth — the universe — is full of his glory?" And the redeemed sinners who through faith in their Redeemer have become God's chosen people on earth, the very darlings of His heart? What can their highest calling be but to praise God's grace and mercy? What shall they speak of as God's elect, as "Kings and priests unto God and their Father," Rev. 1:6 in their sojourn on earth? Is it not of the glory of His kingdom?

Magnifying the Glory of God's Kingdom

"They shall speak of the glory of thy Kingdom, and talk of thy power. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."

Men talk about that which interests them, about those things in which they find pleasure and which they desire to understand, or in which they see difficulties that they would wish to have solved. Speaking in concrete terms men in general are interested in their business and occupation, in their farms and merchandise, in the latest inventions along every line, in radio, airship craft, in the Century of Progress exhibitions, in the National Recovery Program, in politics, in science and art, in the news of the day, etc., etc.

Naturally true children of God are also interested in these things, and devise plans, means and ways, to better their social and economic conditions; and it is perfectly proper that they should do so. They should use every legitimate means at their disposal to bring about better times. But what claims their interest most are the things which are of God and His kingdom. "They shall speak of the glory of thy kingdom, and talk of thy power."

The glory of God's Kingdom! Who will describe it? Scriptures speak of three kingdoms, the kingdom that is, including the universe with all the myriads of its being, the kingdom which is come through Christ the Savior of the world, and the kingdom which shall

be in eternity; in other words, the kingdom of power and divine providence, the kingdom of grace or the holy Christian Church on earth, and the kingdom of glory in heaven. All of these are an object of praise on the part of Christian believers. Concerning the first they see its greatness and majesty. They know of its reign, of God's dominion and sovereignty extending over "the world and them that dwell therein." "The Lord is King forever and ever; He is a great King over all the earth, — the Lord reigneth." They see in that reign evidence of His mighty power, the extent of it, the efficacy of it, His power, by which He can do all things, and does every thing He pleases, His power as manifested in the dispensations of His providence. Recognizing such reign of God they see in it proof that He is worthy of universal praise and magnify His glory, "making known to the sons of men his mighty acts, and the glorious majesty of His kingdom." It is said of Haydn, the composer of the magnificent oratorio "The Creation," that as he sat and heard the music sung for the first time, tears streamed down his cheeks, and when the sweet sounds had ceased and the people thronged about him to grasp his hands and to heap praises upon him, he replied, "Oh, no, the glory is not mine, but all good things are from God."

Yet if Christians, children of God, glorify the kingdom of power and divine providence, how much more will they magnify the glory of the kingdom of grace, that kingdom which is not of this world, which is not temporal but spiritual, which constitutes the whole spiritual commonwealth of God's children — the holy Christian Church on earth. It is the kingdom of which we confess in the third article of our Creed: "I believe in the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting"; or as expressed in the words of Luther's explanation: "I believe that the Holy Ghost has called me by the Gospel — in like manner as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith; in which Christian Church He daily and richly forgives all sins to me and all believers; and will at the last day raise up me and all the dead, and give unto me and all believers in Christ eternal life."

What more glorious kingdom can there be on earth than the one in which the Gospel of Jesus Christ is preached for the salvation of a sinsick world — the most wonderful revelation that was made to fallen mankind, and the only revelation that is given for its salvation? It is here, children of God are born by the incorruptible seed of the Word of God, who serve Him in everlasting righteousness and blessedness. This kingdom will never pass away as other kingdoms do. "Thy Kingdom is an everlasting kingdom, and

thy dominion endureth throughout all generations." It will not change as dynasties do among men; it will not be overthrown as they are. In the midst of the convulsions and revolutions that have always agitated the world and agitate it to this day, causing desolations everywhere, it is a glorious truth that the kingdom of Christ cannot be destroyed, subverted or even impeded in its victorious course. It will never see defeat. "Upon this rock I will build my church"; says its Founder, "and the gates of hell shall not prevail against it." Christ will protect and govern His kingdom unto the end of time, when He shall deliver it up to God, even to the Father, that He may be all in all to eternity (1 Cor. 15:28).

"God of mercy, God of grace!
Show the brightness of thy face;
Shine upon us, Savior, shine;
Fill Thy Church with light divine,
And Thy saving health extend
Unto earth's remotest end.

"Let the people praise Thee, Lord!
Be by all that live adored;
Let the nations shout and sing
Glory to their Lord and King;
At Thy feet their tribute pay,
And Thy holy will obey."

(To be continued)

J. J.

COMMENTS

The Miasma of the Movies In a sermon on Life's Higher Delicacy, by O. W. S. McCall, published in a recent issue of the Christian Century Pulpit, the preacher has this to say about the present day movies:

"There are some people in whose splendid presence the soiled thing becomes simply impossible. There are other people who, like the city's garbage men, appear to have constituted themselves the collectors of prurience and who, outdoing the garbage men, become purveyors of it. We know this class of person. His mind is a chronic stench and whether in club or on street he will never let us get into his presence without making us conscious of his odor.

Consider the influence of our American movies. They have become, in alarming measure, a steady, destroying assault upon decency. The people of the United States are charged with being the most sex conscious, sex distracted, of all people of the earth. Their literature, their conduct, their group discussions and a hundred other things reveal it, the piled up wreckage of their broken home life, strewing the country and astonishing the world, gives it sad credence. It is surely high time that some one told the American people plainly that they are but reaping what they have sown. If young people of our time are emotionally overwrought; if they are saddled all too early with perilous sex problems that their fathers

and mothers had not to meet until their characters and judgment were better formed; if, in addition, alarming numbers of the younger generation are less respectful of moral restraint, one may well ask what else we should expect? The movies are one of the greatest educating forces of our time. Day after day and week after week the year round the nastiest pictures conceived in the salacious brains of apparent degenerates conspire to stimulate animal passions, to deaden delicacy, to popularize flagrance and to make virtue a fool. Canada raises her hand against the American movie. Australia spews it out of her coasts. Moham-medan Turkey refuses to have her youth contaminated any longer by this slime from "Christian" America. South Africa takes steps to defend the Negro from the abominations of Hollywood. But we, we put up no barriers! We raise no cry! We scarcely do so much as inquire the name or character of the picture our young folks are off to see! The great education goes on entertainingly and thoroughly, the education of American youth, their education in farcical travesties of real life, until they mistake the moral ditch for the moral norm and go out with a laugh to do likewise."

Do we all agree with this preacher? Every decent citizen should and every conscientious Christian must. But what do we do about it? Practically nothing. Possibly we are going on the theory that this stench in the nostrils will finally nauseate even its devotees. But meanwhile how much harm has been done! A Hitler with the will and the power to sweep away the whole mess would not seem to be amiss in our country. See Eph. 5, 3-7. Z.

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The Significance of Decreased Enrollment Figures

The following item taken from the Lutheran Witness may be of interest to our readers: "Concordia Seminary of St. Louis has an enrolment of 600 and an attendance of 388. Of these, 110 are members of the graduating class, 152 are middlers, and 126 are newly enrolled. At Springfield there are 17 new entrants, and the total attendance is 112. River Forest had 284 attending classes, and 15 are out as supply teachers. There are 45 newly enrolled. The classes stand as follows: Freshmen, 31; Sophomore, 32; Junior, 49; Senior, 57; First Normal, 57; Second Normal, 53; Third Normal, 20. At Seward 164 are present. Of these, 121 are boys and 43 girls. The new enrolment is 26. Fort Wayne has an attendance of 183, and 40 of these are new students. Milwaukee has 295, with a new enrolment of 48. St. Paul has 198, and 36 newly enrolled."

The above figures, though the enrollment in the various classes is not completely indicated, show a trend similar to that experienced at our own institutions. The enrolment in the lower classes is gradually

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decreasing. Since a great many of those now enrolled will drop out before completing their courses (as experience has taught), we may expect small graduating classes not many years hence. The comparatively small number of newly enrolled students is evidently due in part to the depression. Many perhaps, who in normal times would do so, find themselves financially unable to send their boys to college. But perhaps the major factor responsible for the decrease is the fear of overproduction of pastors, teachers and missionaries. The word is being passed along that there is an overproduction now, for so and so many candidates are without calls. In reality, however, there is no overproduction. There is merely a shortage of money to place them. There would be plenty of places for them all if mission expansion, opening of new fields, had not, for lack of funds, come practically to a standstill. It is a great tragedy that we have given so sparingly to the Lord's work that these gifts which God has given to the church are not being utilized. But even if conditions are such to-day that we have more candidates than calls, the prospects are that we shall soon have more calls than candidates. For if the enrolment of new students does not soon show an upward swing, we shall a dozen years hence not even have enough candidates for normal replacements, to say nothing about placements in new mission fields. That would be stagnation. This, therefore, is no time to talk about overproduction, but a time to join fervently in the prayer which our Savior has commanded us in the words, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." F.

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"Balancing the Budget" Under this heading the Lutheran Herald of recent date has this to say, quoting from the Western Recorder: "It was a sad day for us when we fell into all

this mechanical talk about 'balancing the budget' and undertook to balance the budget, not by appealing in the spirit of obedience to Christ and of largeness and liberality in our people, but by a constant retrenchment in our denominational plan and purpose and a spiritually-blinded use of counting house language to tell God's people about it."

Touching on the same subject the Christian Century taxes the Protestant churches with serious blunders. "The first of these blunders was the general resort to high-pressure tactics in the years immediately following the World War. In the different denominations these high-pressure attempts to enlarge the kingdom of God and its finances took different forms. Essentially, however, these efforts of artificial stimulation resembled each other. In the retrospect there is little doubt that the results have brought more harm than good both spiritually and financially.

At the time when those unwise schemes with their quotas and slogans were applied to the denominations there was decided hesitation among the pastors, and here and there, at some ecclesiastical gathering or on the printed page, a voice was raised in protest. This was not surprising. The pastors who deal intimately with their people, who know the ways of human nature and are familiar with the laws of spiritual harvesting, are aware that a type of hurried salesmanship which is questionable in business is even more questionable in presenting the claims of Christ to men and women."

There is some truth to these criticisms. The "getter" type of effort in the church to increase the numbers of the flock and fill the coffers of the church was like to sweep even staid Lutherans from their feet. Whenever the church adopts plans and schemes for the upbuilding of the kingdom which shove aside, or even try to take the place of the preaching of the Gospel as the only means of the church's upbuilding, havoc is wrought. Because monies must be raised for the upkeep of the churches and their common institutions and labors from the members of the church, practical ways of transacting this business are necessary. But business practices can never take the place of the appeal of the Gospel to make the hearts willing to give. The fruit of the gospel cannot be harvested by high-pressure salesmanship nor measured by man made quotas. The appeal to the love of Christ and the liberality of the Christians based upon this love is of a different order. It seldom falls on deaf ears. St. Luke 22: 35. Z.

The Psalms show us that God's people in olden times were wont to think much of God's actions, and to have a song concerning each of them. So let God's people now rehearse the deeds of the Lord.

— Spurgeon.

WHY NOT EPISCOPAL

William Dallmann, D. D.

Published by Request

FOREWORD

A Lutheran was married to an Episcopalian. Why not join his church? the writer was asked. He gave some reasons in the following pages, "speaking the truth in love." He has a sort of fatherly love for the Episcopalians, for all the good they have they took from the Lutherans. Gairdner writes, "Twenty Wyclifs, all highly popular in the fifteenth and sixteenth centuries, would not have brought about a Reformation." Luther did. Hooker "the Judicious" preached, "The Lutherans have been the chiefest instruments of our salvation." Sermons, II, 17.

The Episcopalian "Churchman" admits "Luther was the only successful anti-papalist on a large scale. Singlehanded he smashed the foundation of the Roman curia." June 16, 1917. Archbishop Bramhall of Armagh said, "The name 'Protestant' is one to which others have no right but by communion with Lutherans."

In 1562 Bishop Grindal of London said many regard Luther as a god. "Luther has indeed deserved exceeding well of the Church, and is worthy of being celebrated by all posterity."

Luther's portrait hung in many London homes. The historian Green says England was half Lutheran. All Lutheran, almost. In 1536 the Episcopalian committee in Wittenberg accepted the **Augsburg Confession**, but king Henry VIII was persuaded not to accept it fully. On his earnest invitation a committee of Lutherans went to London in 1538. Innes writes, "The advanced bishops were distinctly inclined to admit the Lutheran views . . . Cromwell desired the domination in England of the Lutheranizing section of churchmen, and the central idea of his foreign policy was the construction of a Protestant League." On the doctrinal articles of the **Augsburg Confession** good progress was made, but "the learnedest prince in Europe" would not give up Communion in one kind, the use of private masses, and the enforced celibacy of the clergy. Cranmer writes Cromwell, "I perceive that the bishops, Gardiner, Stokesley, and others, seek only an occasion to break the concord." And Myconius wrote: "He wants nothing else than to sit as anti-christ in the temple of God, and that king Harry be pope. The precious treasures, the rich income of the church — these are Harry's Gospel." Froude holds the authorities "preferred the incongruities of Anglicanism to a complete reformation; and a 'midge-madge' (as Lord Burleigh calls it) of contradictory formularies to the simplicity of the Protestant faith" — the **Augsburg Confession** of the Lutheran Church.

"Though they failed in their immediate object, yet to their visit may be traced the Lutheran, the Augustan [Augsburg Confession], complexion of a considerable part of the present Articles of the Church of England" [and the U. S.] says Dixon in his "History."

So it came that the Episcopal church is neither Romish nor Lutheran, but Anglican; here it loves to call itself the American Church.

More on the influence of Lutheranism in England is found in the writer's "Miles Coverdale," "Robert Barnes," "Luther," and "Luther the Liberator," to be had from Northwestern Publishing House, Milwaukee, or Concordia Publishing House, St. Louis.

Authorities

Charles Gore, The Religion of the Church.

Francis J. Hall, The Historical Position of the Episcopal Church.

A. W. Little, Reasons for Being a Churchman.

F. N. Westcott, Catholic Principles.

Dean Inge, himself a strong man, calls Gore "the strongest man in the Church." The Morehouse Publishing Co. of Milwaukee said the four books are very reliable. They will be quoted as G. H. L. W.

WHY NOT JOIN THE EPISCOPAL CHURCH

I

It Is Wrong on the Apostolic Succession

This is "the Citadel of God." L. 87.

The Episcopal Church claims to stand for the original of the Christian Religion. The Apostolic Ministry was **transmitted**, and no one can now lawfully exercise that ministry except those who have received the authority to do so by actual and unbroken transmission from the Apostles, who were originally appointed and ordained by Jesus Christ. Christ instituted it for all time. We cannot compromise or surrender it. It is historically of Divine origin. H. 13, 33.

The Holy Spirit gives the man the grace of Holy Orders, the stamp of priestly character, through ordination. No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church . . . except he hath had Episcopal Consecration or Ordination. W. 264, 356, 357.

No one but a lawfully ordained Priest shall present the "Pure Offering" upon the Holy Table. The Protestant minister is nothing but a layman ordained by a layman, no lawful minister, without the Apostolic ministry which Christ ordained, who parodies the Lord's Supper by attempting to consecrate it without lawful Priesthood. L. 196, 34, 58, 263, 264.

This is Romanizing. The pope claims he alone is the divine head of the Church, these bishops all claim to be divine heads of the Church. That seems to be the chief difference between the papists and the bishopists.

Lutherans have bishops in Germany, Norway, and Sweden, but of human right, not divine.

In the New Testament "presbyters" (also called bishops") G. 69, are the same, and they are of equal rank. We deny the threefold ministry of bishop, priest, and deacon is a divine institution.

"The American Church Monthly" in an article on the Lutheran Church praised it very highly, ending, however, with a sad sigh in a big but — "But it has no Bishop, and the Bishop is divine." That spoils everything.

We heartily thank God for the many Christian men and women, preachers and poets and martyrs in the Episcopal Church, ending, however, with a sad sigh in a big but — But it has a bishop, and its bishop is divine.

That spoils everything. That is the great gulf fixed between us and them; so that they which would pass from hence to them cannot; neither can they pass to us, that would come from thence.

II

It Is Wrong on the Bible

The Churchman does not get his faith from the Bible. . . . He appeals at once away from the Bible to that which alone can settle the matters, namely the constant teaching of the Church from the very first. This settles the question for a Churchman. W. 54, 315, 316.

It is said that the Episcopal claims cannot be proved by biblical texts. Such an objection can only be urged by one who has failed to perceive the real nature of the Catholic position assumed by us; which is that of allegiance to a religion which we are convinced is **more ancient** than Holy Scripture. H. 48.

The Churchman accepts the Holy Scriptures as the Word of God, as they have been interpreted by the Church.

Such interpretation is embodied in the decisions of the General Councils, in the writings of the Apostolic Fathers, in the liturgies and offices of the Church, and in constant traditions and custom: and to these the Churchman appeals, as giving the Catholic sense of Holy Scripture. W. 235, 259, 260.

The church to teach, the Bible to prove. All intelligent Christian faith should rest upon the Church, and not merely upon the books of the Bible. G. 15, 143.

That is Romanizing. As for the papist the word of the pope is really the word of God, so for the Episcopalian the word of tradition is really the word of God. In like manner for the Christian Scientist the word of Mrs. Eddy is really the word of God. We have met a Salvation Army man for whom the word of General Booth was really the word of God.

What does Infallibility mean? Cardinal Newman gave one definition, Cardinal Manning another, another writer gives six possible meanings, and still another gives several others. W. 249.

May we not say about the same to the Episcopal Church? The Lutherans accept the Bible as interpreted by itself, and reject the authority of the pope and of the fathers, or tradition.

III

It Is Wrong on the Church

The church is the manifestation of God in a definite visible form . . . the embodiment of Christ — the extension of the incarnation . . . a visible unity . . . first of all a monarchy. G. 43, 173, 174, 179.

The church is a great visible kingdom. W. 265.

That is Romanizing.

The church is a great invisible kingdom. It is the Communion of Saints, of believers. Their faith is invisible, and so the Church in its real essence is invisible. Christ said, "My kingdom is not from hence." Jo. 18, 36. Paul said, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Ro. 14, 17.

In the early church the democratic element in government was more conspicuous than in subsequent ages from a variety of causes it became. G. 180.

And yet Gore rejects the claims of Luther "that each group of 'faithful' Christians could appoint and ordain its own ministers." 170. And still he says, "The Christians are called 'kings and priests' in the New Testament, and they should exercise their kingship and priesthood." 7.

That is precisely what the Lutherans are doing. The Church is a democracy — "All ye are brethren." "Ye are a royal priesthood." Mt. 23, 8-10; 1 Pe. 2, 9.

The Church recognizes every properly baptized person as being already a Christian, and a member of herself. W. 390.

That is Romanizing. The pope wrote the German Emperor William I, claiming him as a baptized member. The good old Kaiser replied politely denying the claim.

IV

It Is Wrong on Other Churches

For the Episcopalians to give up their Apostolic Succession would be to un-Church themselves. L. 204.

By holding to it they un-church all Protestant churches.

A Protestant sect is a voluntary association of men for religious purposes. W. 391, 392. A mere voluntary society or debating club. L. 24.

We are indeed convinced that the Protestant denominations about us are not, as such, genuine Churches of the New Testament pattern — i. e. organic parts of the Church of Christ, having its constitution entitled to the allegiance of its members. It is true that we rather look upon them as mere **human societies**, differing in kind from anything which Christ planted, whose very **existence** is a sad mistake, since they withdraw the members of Christ from their allegiance to His Ministry and Sacraments . . . We think that the founders of modern Protestant sects did a huge wrong in fact, although we acquit them of **malice prepense**. It was their sad **mistake**, as I am sure they now recognize and deplore. H. 56, 58.

The Lutherans do not recognize and deplore the Reformation as a mistake. Luther did not found a sect, he simply cleansed the Church of Christ by driving out the money changers and turning the den of thieves into a house of prayer. Jo. 2, 13-16; Lk. 19, 45, 46; Mk. 11, 17; Mt. 21, 13. It was Luther who showed the Episcopalians how to drive out the pope, which they did in England long after Luther had done it in Germany. Luther did it for pure and conscientious reasons, Henry VIII for impure, divorcial, and commercial reasons.

V

It Is Wrong on Authority

All Catholic Churchmen believe that it is the function of the Church to hold, define, and teach this revealed truth throughout the world, by the authority of the Lord who has committed this truth to the keeping of the Church.

God first created a corporate, living organism, a court of appeal, which was to exist always, and to this Church He commits His revelation. W. 221, 222, 231.

We must insist that in all matters not precisely ordered by Christ, the Church has authority to bind and loose.

The obligation to keep the precepts of the Church — (6) the duty of keeping the fast and feast days of the Church; (7) the duty of making one's will. G. 70, 123; W. 366.

We Lutherans deny the "authority" and reject the "obligation." We use our Christian liberty "in all matters not precisely ordered by Christ."

(To be continued)

PERSEVERANCE IN PRAYER

We are living in difficult times. Money is scarce. Work is slack. Many wonder what is to become of them if business conditions do not soon improve. Many a face blanches in fear at the prospect of what the future may have in store. With some it has come to such a pass that they no longer worry about the future but about the present. After a long siege of unemployment they find their savings depleted. Their pockets are empty. The pantry is bare. They have come face to face with the problem,

"What shall we eat, what shall we do; what can we do?" The Word of God answers, "Pray." And that same counsel the Bible gives us in all our needs and troubles, whether connected with the depression or not. The Lord says, "Call upon me in the day of trouble, and I will deliver thee." In fact, the Bible tells us that if we do not find our way out of the needs and troubles which confront us, it is our own fault. We have no one to blame but ourselves. "Ye have not because ye ask not," says James. How foolish we mortals are! We have the means of supplying all our wants and needs, and we forget or hesitate to use them. Or we ask and receive not because, as James says, we are amiss. We do not pray in the right way, in the right spirit. Perhaps we do not believe strongly enough in the power of prayer. Perhaps we say, "I don't think it will do any good but I'll give it a trial anyway," and, after a halfhearted attempt, give it up as wasted effort. That is one of the weak spots in our praying on which James lays his finger when he says: "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." One of the characteristics of a successful prayer is faith, confidence, the absolute assurance that the prayer will be granted. The person who prays in that spirit will not easily be discouraged. He will not soon quit in disgust, but will send his prayers heavenward into the ear of God until he gets what he asks. Such perseverance, persistence in prayer the Lord is not only willing to put up with, but He takes a great deal of pains to instill such a persevering spirit in our hearts.

Let us look briefly at two stories which Jesus related with just this end in view. The first we find recorded in the 18th chapter of Luke's Gospel and bears the caption, "That men ought always to pray and not to faint." The two characters in the story are a judge and a widow. The judge is described as one who feared not God nor regarded man. He conducted his court to suit himself. The merits of a case brought before him did not interest him. His only interest was how much was in it for him. Whoever crossed his palms with gold could expect a favorable decision. Others had no chance. But one day a poor widow came to him with the plea, "Avenge me of mine adversary." Just what wrong her enemy had done her, we are not told. Perhaps some unscrupulous loan-shark had taken advantage of her unprotected widowed state to cheat her out of her homestead. She put the matter before the judge, but he refused to help. He could expect no bribe from her. Perhaps her adversary had already bribed the judge himself. But undaunted by this rebuff, the widow came again the next day with the same plea. This she did day after day until the judge got sick and tired of being

bothered and pestered by her that he threw up his hands in defeat and said, "Though I fear not God nor regard man, yet because this widow troubleth me, I will avenge her lest by her continual coming she weary me." Against the persevering and persistent spirit he was helpless. And what is the application our Lord makes from this? "Shall not God avenge his own elect which cry day and night unto him though he bear long with them? I tell you that he will avenge them speedily." But Jesus foresaw that such a persevering spirit in prayer would be rare in the latter days, for he added in a prophetic spirit, "Nevertheless when the Son of man cometh, shall he find faith on the earth?"

He teaches the same lesson of perseverance in prayer by means of another story related in the eleventh chapter of Luke's Gospel. He tells of a man coming to the door of a friend at a late hour of the night to borrow three loaves of bread for the refreshment of a guest who had just arrived after a long journey. His friend told him to go away and not bother him because he was already in bed and the commotion might wake up the children. But he did not go away. He did not want to return empty-handed to his hungry guest and fail in his duties as a host. And so he kept on begging and shouting and knocking at the door that, just to get rid of him and to get some rest, he arose and gave him the desired bread. What his appeals to friendship did not accomplish, he accomplished by his importunity, or, as we would put it to-day, by his pestering.

From this we gather that the Lord likes to be pestered by our prayers. It is sweet music in His ears. He simply can not resist the persistent, persevering prayers of His Christians. Our respect and reverence for God would prevent us from pestering Him with our prayers if He had not given us the permission to do so, actually invited and urged us to do so. God has commanded us so to pray and has promised to hear us. He has promised to hear our prayers, and by persevering in prayer we hold Him to His promise. That is an argument which He can not resist. He could'n get out of it if He would. It has always been the strength of great men of prayer that they took hold of God's promise and would not let go. Take David, for instance. As we read in the seventh chapter of the second Book of Samuel, God had promised to establish David's house and kingdom forever. At first David was stunned by the magnificence of this offer. He could hardly believe his ears. Had the Lord actually made that promise? As soon as the full significance of God's promise dawned upon him, he pounced upon it, clung to it and kept on reminding God of it. Again and again, in different variations but the same theme, he prays, "And now, O Lord God, thou art that God, and thy words be true, and

thou hast promised this goodness unto Thy servant, therefore now let it please thee to bless the house of thy servant, that it may continue forever before thee, for thou, O Lord God, hast spoken it."

That is the essence of all true prayer. It bases its appeal on God's promise and clings to it until the promise is fulfilled. The Bible abounds with promises that God will hear our prayers. Why then should we hesitate to hold Him to His promise in all our needs and troubles? Why are we so easily discouraged? Why do we allow ourselves to groan under a heavy weight of troubles when by persistent, persevering prayer we can persuade God to remove them from us? Jesus has said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." YE SHALL HAVE THEM. What a challenge that is to persistent prayer! "Ye have not because ye ask not."

Oh, what peace we often forfeit,
Oh, what needless pain we bear —
All because we do not carry
Ev'rything to God in prayer. I. P. F.

REPORT OF COMMITTEE ON HYMNOLOGY AND LITURGICS

Note. The first numbers are those of our Wisconsin Hymnal (Book of Hymns), the second numbers are those of the Missouri Hymnal, where this first number is missing the hymn indicated is not in our hymnal.

(Continued)

289—231. See, the Conqueror Mounts in Triumph.

See, the Conqueror mounts in triumph;
See the King in royal state,
Riding on the clouds, His chariot,
To His heavenly palace gate!
Hark! the choirs of angel voices
Joyful alleluias sing,
And the portals high are lifted
To receive their heav'nly King.

Who is this that comes in glory,
With the trump of jubilee?
Lord of battles, God of armies, —
He hath gained the victory.
He who on the cross did suffer,
He who from the grave arose,
He has vanquished sin and Satan;
He by death has spoiled His foes.

While He lifts His hands in blessing,
He is parted from his friends.
While their eager eyes behold Him,
He upon the clouds ascends;
He who walked with God and pleased Him,
Preaching truth and doom to come,
He, our Enoch, is translated
To His everlasting home.

Now our heav'nly Aaron enters
With His blood within the veil;
Joshua now is come to Canaan,

And the kings before Him quail;
Now He plants the tribes of Israel
In their promised resting-place;
Now our great Elijah offers
Double portion of His grace.

Thou hast raised our human nature
On the clouds to God's right hand;
There we sit in heav'nly places,
There with Thee in glory stand.
Jesus reigns, adored by angels;
Man with God is on the throne;
Mighty Lord, in Thine ascension
We by faith behold our own.

Glory be to God the Father,
Glory be to God the Son,
Dying, risen, ascending for us,
Who the heavenly realm has won;
Glory to the Holy Spirit;
To One God in Persons Three;
Glory both in earth and heaven,
Glory, endless glory, be.

Changes: The sixth stanza is new; it is the fifth stanza as found in Common Service Book, No. 120.

295. Come, Ye Thankful People, Come.

Come, ye thankful people, come,
Raise the song of Harvest-home;
All is safely gathered in
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied.
Come to God's own temple, come;
Raise the song of Harvest-home.

All the world is God's own field,
Fruit unto His praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown;
First the blade and then the ear,
Then the full corn shall appear.
Lord of harvest, grant that we
Wholesome grain and pure may be.

For the Lord our God shall come
And shall take His harvest home;
From His field shall in that day
All offences purge away;
Give His angels charge at last
In the fire the tares to cast,
But the fruitful ears to store
In His garner evermore.

Even so, Lord, quickly come
To Thy final Harvest-home;
Gather Thou Thy people in,
Free from sorrow, free from sin,
There, forever purified,
In Thy garner to abide.
Come with all Thine angels, come,
Raise the glorious Harvest-home!

Changes: Changes in the wording of stanzas 2, 3, 4

92—322. I Lay My Sins on Jesus.

I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all and frees us
From the accursed load.

I bring my guilt to Jesus,
To wash my crimson stains
White in His blood most precious,
Till not a spot remains.

I lay my wants on Jesus;
All fulness dwells in Him;
He heals all my diseases,
He doth my soul redeem.
I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrows shares.

I long to be like Jesus,
Meek, loving, lowly, mild;
I long to be like Jesus,
The Father's holy Child.
I long to be like Jesus,
Amid the heavenly throng,
To sing with saints His praises,
To learn the angels' song.

Changes: Third stanza has been omitted.

118—326. **Jesus, Thy Blood and Righteousness.**

Jesus, Thy blood and righteousness,
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

When from the dust of death I rise
To claim my mansion in the skies,
E'en then this shall be all my plea:
Jesus hath lived and died for me.

Bold shall I stand in that great Day,
For who aught to my charge shall lay?
Fully through these absolved I am
From sin and fear, from guilt and shame..

This spotless robe the same appears,
When ruined nature sinks in years;
No age can change its constant hue;
Thy blood preserves it ever new.

When thus the dead shall hear Thy voice,
Thy chosen children shall rejoice;
Their beauty this, their glorious dress,
Jesus, Thy blood and righteousness.

Changes: Stanza 1 not changed; stanza 2 was originally stanza 6; stanza 3 was stanza 2 originally; stanzas 4 and 5 are new; (stanzas 3, 4, 5, 7 omitted).

349. **Thee Will I Love, my Strength, my Tower.**

Thee will I love, my Strength, my Tower,
Thee will I love, my Hope, my Joy,
Thee will I love with all my power,
With ardor time shall ne'er destroy.
Thee will I love, O Light Divine,
So long as life is mine.

Thee will I love, my Life, my Savior,
Who art my best and truest Friend;
Thee will I love and praise forever,
For never shall Thy kindness end;
Thee will I love with all my heart,
For Thou my Bridegroom art.

I thank you, Jesus, Sun from heaven,
Whose radiance hath brought light to me;
I thank Thee, who hast richly given
All that could make me glad and free;
I thank Thee that my soul is healed
By what Thy lips revealed.

O keep me watchful, then, and humble
And suffer me no more to stray;
Uphold me when my feet would stumble,
Nor let me loiter by the way;
Fill all my nature with Thy light,
O Radiance strong and bright!

Thee will I love, my Crown of gladness,
Thee will I love, my God and Lord,
Amid the darkest depths of sadness,
Not for the hope of high reward,
For Thine own sake, O Light Divine,
So long as life is mine.

Changes: Stanzas 3, 4, 7 omitted.

33—360. **Almighty Father, Heav'n and Earth.**

We, Lord, would lay, at Thy behest,
The costliest offerings on Thy shine;
But when we give, and give our best,
We only give Thee what is Thine.

O Father, whence all blessings come,
O Son, Dispenser of God's store,
O Spirit, bear our offerings home;
Lord, make them Thine forevermore.

Changes: Hymn consists of stanzas 4 and 5 only; stanzas 1, 2, 3, have been dropped.

363. **All Depends on our Possessing.**

All depends on our possessing
God's abundant grace and blessing,
Though all earthly wealth depart!
He who trusts with faith unshaken
In His God, is not forsaken.
Always keeps a dauntless heart.

He who hitherto hath fed me,
And to many joys hath led me,
Is and ever shall be mine.
He whose love hath wisely schooled me,
And whose hand hath gently ruled me,
Will remain my Help divine.

Many spend their lives in fretting
Over trifles, and in getting
Things that never can remain.
I shall strive to win a treasure
That will bring me lasting pleasure
And a joy that shall not wane.

When with sorrow I am stricken,
Hope my heart anew will quicken,
All my longing shall be stilled.
To His loving kindness tender
Soul and body I surrender;
For on Him alone I build.

Well He knows what best to grant me,
Things that grieve or that enchant me;
Joy and sorrow have their day.
I shall doubt His wisdom never, —
As God wills, so be it ever, —
I to Him commit my way.

If on earth my days He lengthen,
He my weary soul will strengthen, —
All my trust in Him I place.
Earthly wealth is not abiding,
Like a stream away is gliding, —
Safe I anchor in His grace.

Changes: Minor changes in the phrasing of stanzas 1, 3, 4, 5; stanza 6 changed throughout.

375. How Firm a Foundation.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said,
Who unto the Savior for refuge have fled?

"Fear not, I am with thee, oh, be not dismayed;
For I am thy God and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to
stand,
Upheld by My righteous, omnipotent hand.

When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee thy troubles to bless
And sanctify to thee thy deepest distress.

When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume and thy gold to refine.

E'en down to old age all My people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in My bosom be borne.

The soul that on Jesus hath leaned for repose
I will not, I will not, desert to His foes;
That soul, though all hell should endeavor to
shake,
I'll never, no never, no never, forsake!"

Changes: Stanzas 3 to 7 placed in quotations; stanza 2 dropped.

380. Soldiers of Christ, Arise.

Soldiers of Christ, arise
And put your armor on;
Strong in the strength which God supplies
Through His eternal Son.

Strong in the Lord of hosts
And in His mighty power.
Who in the strength of Jesus trusts
Is more than conqueror.

Stand, then, in His great might,
With all His strength endued;
But take, to arm you for the fight,
The panoply of God.

From strength to strength go on,
Wrestle and fight and pray;
Tread all the powers of darkness down
And win the well-fought day:

That, having all things done
And all your conflicts past,
Ye may o'ercome through Christ alone
And stand entire at last.

Changes: Stanzas 4 and 5 have been interchanged; stanza 6 omitted.

383. Lord, as Thou Wilt.

Lord, as Thou wilt, deal Thou with me,
No other wish I cherish;
In life and death I cling to Thee,
O do not let me perish!
Let not Thy grace from me depart,
And grant an ever-patient heart
To bear what Thou dost send me.

Grant honor, truth and purity,
And love Thy Word to ponder;
From all false doctrine keep me free;
Bestow, both here and yonder,
What serves my everlasting bliss;
Preserve me from unrighteousness
Throughout my earthly journey.

When, at Thy summons, I must leave
This vale of sin and sadness,
Give me Thy grace, Lord, not to grieve,
But to depart with gladness.
To Thee my spirit I commend;
O Lord, grant me a blessed end
Through Jesus Christ, my Savior.

Changes: Wordings in Stanza 3.

(To be continued)

† **MRS. HANNA LEDERER** †

Mrs. Hanna Lederer, née Eitle, was born on May 17, 1856, in Wuerttemberg, Germany. She remained in Germany until her marriage to Pastor Carl Lederer in 1877, when she accompanied her husband, who had been called into foreign mission work, to our United States. After a brief period of residence with Pastor St. Klingmann at Scio, Mich., she followed Pastor Lederer to Saline, Mich., where she made her home for more than 55 years, remaining in the parsonage even after the death of her husband, which occurred April 1, 1926. After a brief illness she was called to her eternal rest on September 4 at the age of 77 years, 3 months and 18 days. At her burial on September 7 the following pastors officiated: F. Stern, P. Schulz, C. Brauer and F. Schwede. Her death is mourned by 5 sons, 4 daughters, 6 grandchildren and one sister.

P. Schulz.

FROM OUR CHURCH CIRCLES

**Joint Conference of Sheboygan and
Manitowoc Counties**

The Joint Conference of Sheboygan and Manitowoc Counties will meet November 7 and 8 at Millersville (Pastor H. Kuether). Opening session Tuesday, 9 A. M.

Essays Grunwald, John 1:15ff; Wegner, Heb. 5; Zell, Ps. 127; Kaniess, Geduld Jesu mit seinen Jüngern; Ave Lallemand, Puritan Spirit in Church and State; Heschke, Words of Institution of the Lord's Supper; Krueger, Divorce; Ramthun, Buchmanism;

Kuether, Defense of Present Form of Ten Commandments.

Confessional Heschke, Biehusen.
 Sermon Boerger, Schoening.
 Early announcement desired.

E. H. Kionka, Sec'y.

Michigan State Teachers' Conference

The Michigan State Teachers' Conference will meet at Bay City, Mich., Rev. A. Westendorf, pastor. Sessions will begin Wednesday morning, November 8, at 9 o'clock and continue until the following Friday noon.

Practical Lessons

1. A Parable.....W. Stindt
2. Wedding at Cana.....Miss M. Engel
3. Isaac's Offering.....Rev. W. C. Voss
4. The First Petition.....E. Kirschke
5. The Constitutional Convention.....A. Piehl
6. Luther at the Diet of Worms.....W. Woltmann
7. A Trip Across the Sahara.....Miss A. Kuhnke
8. Japan.....R. Sievert
9. Latitude and Longitude.....P. Mohrhoff
10. A Reading Lesson.....P. Mehnert
11. Primary Reading Lesson.....Miss E. Gehm
12. The Adjective Clause.....A. Jantz
13. Spelling Lesson.....Miss F. Redeker
14. Introduction of Decimals.....W. Boelte
15. First Lesson in Numbers.....L. C. Sievert
16. Long Division.....Miss I. Zarling

Substitute Lessons

1. A Mighty Fortress.....A. Wandersee
2. The Ninth Commandment.....Rev. A. Lederer
3. Stilling the Storm.....Miss H. Oswald
4. Lewis and Clark Expedition.....H. Schulz
5. Life in the Colonies.....C. Mueller
6. The Eskimos.....Miss E. Gehm
7. Michigan Industries.....L. Luedtke

Theoretic

- Optional Topic.....Prof. A. Sauer
 Hymnology.....Rev. A. Westendorf
 The Material and Manner of Teaching Arithmetic in First and Second Grades.....L. C. Sievert
 Are contracts or temporary calls, and making a difference between female and male teachers scriptural in accordance with our views on the Divine Call?.....Rev. E. Hoenecke

Early announcement is requested by Waldemar Stindt, 206 South Alp St., Bay City, Mich.

Wm. Woltmann, Sec'y.

Seventy-Fifth Anniversary

On October 15 the St. John's Ev. Luth. Congregation at Slades Corners, Wisconsin, was privileged to celebrate the seventy-fifth anniversary of the day of their organization. In three beautiful services the congregation rendered thanks to God for past mercies and sent petitions to the throne of God for future grace. Pastors Christian Sauer, Rudolph Korn, and Robert Wolff were the festival preachers. The first two were confirmed in our congregation by their respective fathers during their ministration here. The latter was pastor here for 22 years.

After five years of pioneer mission work came the organization of the congregation. Three of these years were under the leadership of a certain Lutheran

Pastor Meminger. In the vacancy Mr. George Rosenhauer conducted reading service. Shortly after the arrival of C. F. Goldammer of the Wisconsin Synod the organization was effected in October of 1858. Small were the beginnings, but wonderful has been the increase in the hand of the Lord.

In the beginning both Burlington and Slades Corners were served together. Later the field was divided and the congregations at Wilmot, Elkhorn, Lake Geneva and Genoa City were started from here.

The following pastors have served the congregation during these seventy-five years: C. F. Goldammer, 1858-1862; C. Titze, 1863-1866; W. Stoerkel, 1867-1868; J. J. E. Sauer, 1869-1873; J. J. Meyer, 1873-1876; C. F. Goldammer, 1876-1885; A. F. Graebener, 1885-1887; Henry Gieschen, Sr.; 1888-1891; E. Schubarth, 1891-1898; P. Korn, 1898-1902; Robert Wolff, 1902-1924; Wm. R. Huth, 1924-1928; Edmund Sponholz, since 1929.

For these seventy-five years we find 1294 baptisms, 680 confirmations, 256 marriages and 361 funerals recorded in the church book. The congregation has 119 members and 437 souls.

May our gracious Lord grant us his blessings for continued labor in his vineyard.

Edmund Sponholz.

Diamond Jubilee

From Monday, September 18, to Sunday, September 24, St. John's Ev. Luth. Church, Red Wing, Minn., celebrated its seventy-fifth anniversary. Festival services were held by the following pastors: Monday, Rev. E. Scharlemann, Ph. D., (German); Tuesday, Rev. Th. Albrecht (English); Wednesday, Rev. F. Weindorf (English); Thursday, Rev. Th. Kock (English); Friday, Rev. J. R. Baumann. All services were held at 8 o'clock in the evening. On Saturday, 6:30 P. M., a banquet was given for the congregation. The celebration closed with three services on Sunday, held at 10:00 A. M., 2:30 P. M. and 7:30 P. M. The speakers were Revs. J. W. T. Pieper, Paul Horn (German), L. F. Brandes, Jul. Gamm. J. R. B.

Ninetieth Anniversary

On the 8th of October St. John's Ev. Luth. Congregation at Oakwood, Wis., celebrated its ninetieth anniversary. Sermons were held by the Rev. A. W. Paap, J. B. Bernthal, G. E. Bergemann. The following pastors have served the congregation: Schmidt, Rausch, Weinmann, C. Koester, Ph. Brenner, G. Denninger, C. Gausewitz, Sr., vacancy pastor H. Ebert, J. B. Bernthal, M. F. Plass.

From 1920-1931 the following female teachers taught in the parochial school: R. Schaller, I. Bernthal, E. Parisius, G. Kaspar, A. Ihlenfeldt, E. Freimuth.

At present St. John's Congregation numbers 110 voters, 33 women members, 345 communicants.

Abide with richest blessings
Among us, bounteous Lord;
Let us in grace and wisdom
Grow daily through Thy Word.

M. F. Plass.

Sixtieth Anniversary

On the 13th Sunday after Trinity, September 10, Christ Ev. Luth. Congregation of Menominee, Mich., was privileged to celebrate its sixtieth anniversary. During these sixty years the congregation has been served by the following pastors: Adolph Toepel, Henry Hillemann, C. F. Rutzen, C. H. Auerswald, Geo. E. Schroeder, and since December 1929 by the undersigned.

The anniversary message was proclaimed by Prof. Aug. F. Zich and Pastor G. E. Boettcher. Offerings were lifted for our Theological Seminary at Thiensville.

"Abide with richest blessings
Among us, bounteous Lord;
Let us in grace and wisdom
Grow daily through Thy Word."

Theodore Thurow.

Twenty-Fifth Anniversary of Ordination

On September 19 the St. Paul's Congregation at Wisconsin Rapids together with individual members of the congregations at Babcock, Randolph and Medford and the members of the Wisconsin Chippewa Valley Pastoral Conference celebrated the twenty-fifth anniversary of ordination of Pastor E. Walther.

The Rev. Wm. Nommensen, President of the West Wisconsin District, preached the sermon.

After the service the Ladies Aid together with the choir of the congregation at Wisconsin Rapids presented a short program and served a lunch for all guests attending the celebration.

During his twenty-five years in the ministry Pastor Walther beside his present charge served congregations at Freedom, Michigan, Marathon City, Doylestown and Randolph, Wisconsin.

We pray that God grant the jubilarian many more years of active ministry in His service. M.

Golden Wedding Anniversary

By the grace of God Mr. and Mrs. Hermann Maciejewsky, members of St. John's Lutheran Congregation, Lomira, Wis., were privileged to celebrate their golden wedding anniversary on October 11, 1933. The undersigned delivered an address on Psalm 107, V. 1. May the Lord continue to bless them.

Rud. F. W. Pietz.

Fiftieth Anniversary

On October 8, 1933, Mr. and Mrs. August Kell, members of the Trinity Ev. Luth. Congregation of Kiel, Wis., celebrated their golden anniversary with an evening church service. The undersigned based his words on 1 Sam. 7:12. Immediately after the divine services the congregation assembled in the church basement, where the aged couple received congratulations and well wishes from all. The ladies of the congregation also served lunch to all present. May the Lord, who has guided and upheld his servants in the past, sustain and bless them in the future with His grace.

Harold O. Grunwald.

Ordination and Installation

Authorized by President E. B. Schlueter of the North Wisconsin District, the undersigned ordained Harold Eckert, engaged as teacher and assistant to the pastor, in the First German Ev. Luth. Church in Manitowoc, Wis., into the holy ministry on October 8, the 17th Sunday after Trinity. May the Lord bless his labors.

Address: Rev. Harold Eckert, 1324 S. 14th St., Manitowoc, Wis. L. H. Koeninger.

Installations

By authority of the President of the West Wisconsin District the Rev. Herbert Schaller was duly installed as pastor of St. Paul's Congregation at Tomah, Wis., on Sunday, October 15, the eighteenth Sunday after Trinity. May the Lord richly bless the pastor and congregation. J. H. Schwartz.

* * * * *

Authorized by President E. B. Schlueter the undersigned, assisted by Pastor J. Krubsack, installed Fred Bergfeld as pastor of Bethany Lutheran Church, Bruce's Crossing, Mich.

Address: Rev. Fred Bergfeld, Bruce's Crossing, Mich. W. Roepke.

Theological Seminary

After our opening day to the present date our Seminary has received numerous provisions for the refectory. The following congregations contributed: Bristol, Beaver Dam, Hartford, Dundee and Waucousta, Brillion, Kasson, Maribel, Root Creek, Lake Geneva, St. Paul's at Green Bay, Siloah, St. John's, Jerusalem, and Grace Churches of Milwaukee, St. Paul's of Rev. H. Kuether, Rev. K. Lescow's congregation at Mequon, Zion's and Peter's of Rev. G. Redlin, the three churches served by Pastor Schlavensky, the church of Rev. Brockmann, Waukesha; in addition a few gifts were received from individuals.

It is impossible to enumerate all items separately. There were about 95 sacks of potatoes, furthermore

apples, onions, squash, pumpkins, peppers, cucumbers, vegetables of all kinds; about 900 quarts of home-made preserves, 15 gals. of canned goods in half-gallon and gallon pails, and other factory preserves in smaller containers, the equivalent of about 335 No. 2 cans; sugar, coffee, prunes, noodles, honey and other groceries; one ham and a piece of bacon, soap, dish-cloths and towels; and the like.

Several other congregations have announced deliveries for the near future.

The whole cost of operation of the Seminary for the coming year was estimated by the Synod at \$22,367.21. This sum includes salaries, wages, fuel, electricity, educational supplies, etc. The cost of subsistence was set down at approximately \$3,750.00. This item should be materially reduced by the liberal donations here credited.

To all donors we say: Thank you, and may the Lord bless you.

Joh. P. Meyer.

October 16, 1933.

MISSION FESTIVALS

Hancock, Minn., St. John's Church, E. A. Hempeck, pastor. Speakers: C. Glock, Im. F. Lenz. Offering: \$151.00.

Third Sunday after Trinity

Watauga, So. Dak., H. J. Schaar, pastor. Speakers: W. J. Schmidt, E. R. Gamm. Offering: \$40.49.

Seventh Sunday after Trinity

Cornell, Wis., Ev. Luth. Joint Parish, E. E. Prenzlów, pastor. Speakers: R. Hillemann, S. Rathke. Offering: \$73.70.

Thirteenth Sunday after Trinity

Morristown, So. Dak., H. J. Schaar, pastor. Speakers: E. Schaller, S. Baer. Offering: \$61.00.

Slades Corners, Wis., St. John's Church, Edmund Sponholz, pastor. Speakers: P. Burkholz, Sr., W. K. Pifer, P. Burkholz, Jr. Offering: \$245.10.

Fourteenth Sunday after Trinity

Elgin, No. Dak., Immanuel Church, P. R. Kuske, pastor. Speakers: Prof. F. Brenner, A. Paap, H. Wojahn. Offering: \$720.41.

McIntosh, So. Dak., St. Paul's Church, J. J. Wendland, pastor. Speaker: Prof. F. E. Traub. Offering: \$17.21.

Fifteenth Sunday after Trinity

Amery, Wis., Redeemer Church, O. P. Medenwald, pastor. Speakers: Theo Kock, John Brehm. Offering: \$100.00.

Fountain City, Wis., St. Michael's Church, Aug. Vollbrecht, pastor. Speakers: Wm. C. Limpert, Paul Froehke. Offering: \$151.50.

Town Center, Wis., St. John's Church, A. Werner, pastor. Speakers: A. Habermann, W. Zink. Offering: \$120.12.

Paradise, N. Dak., St. John's Church, J. J. Wendland, pastor. Speaker: Theo. Bauer. Offering: \$53.05.

Sixteenth Sunday after Trinity

Root Creek, Wis., St. John's Church, Wm. C. Mahnke, pastor. Speakers: Prof. Lehninger, Arthur Voss. Offering: \$117.75.

White Bluffs, Wash., St. Paul's Church, L. C. Krug, pastor. Speaker: E. Zimmermann. Offering: \$30.56.

Sawyer, Wis., F. Schumann, pastor. Speakers: H. Kuether, A. Werner. Offering: \$76.76.

Appleton, Wis., St. Paul's Church, T. Sauer and F. Brandt, pastors. Speakers: G. Marquardt, K. Geyer, W. Nuechterlein. Offering: \$515.00.

Miner, No. Dak., H. J. Schaar, pastor. Speaker: W. R. Krueger. Offering: \$15.27.

Burt, No. Dak., Zion Church, P. R. Kuske, pastor. Speaker: F. Blume. Offering: \$43.30.

Baytown, Minn., St. John's Church, Wm. Franzmann, pastor. Speakers: M. Michaelis, E. W. Penk. Offering: \$253.00.

Allegan, Mich., St. John's Church, J. J. Roekle, pastor. Speakers: Karl Krauss, H. Haase. Offering: \$66.27.

Glenham, So. Dak., St. Jacobi Church, E. R. Gamm, pastor. Speakers: Th. Bauer, L. Lehmann. Offering: \$104.00.

La Crosse, Wis., First Lutheran Church, J. T. Gamm, pastor. Speakers: Theo. Albrecht, J. H. Paustian, G. A. Ernst. Offering: \$1,000.00.

Seventeenth Sunday after Trinity

Ixonia, Wis., St. John's Church, Chr. Sauer, pastor. Speakers: Prof. H. A. Fleischer, Prof. Aug. F. Zich. Offering: \$55.50.

Akaska, So. Dak., Zion Church, Th. Bauer, pastor. Speakers: L. Lehmann, E. P. Gamm, Th. Bauer. Offering: \$81.19.

Town Morrison, Brown Co., Zion Church, Br. Gladusch, pastor. Speakers: Prof. Fr. Brenner, Herm. Zimmermann, G. Schaefer. Offering: \$293.36.

Eaton, Wis., N. Schlavensky, pastor. Speaker: C. Buenger. Offering: \$12.98.

Fontenoy, Wis., N. Schlavensky, pastor. Speaker: C. Buenger. Offering: \$46.27.

Woodland, Wis., St. John's Church, C. Lescow, pastor. Speakers: John Schaefer, Max Taras, Gerhard Redlin. Offering: \$87.50.

Brewster, Nebr., St. John's Church, W. H. Siffring, pastor. Speakers: Wm. Wietzke, W. Krenke. Offering: \$32.04.

Scio, Mich., Salem Church, P. Schulz, pastor. Speakers: H. Haase, H. Zapf, Karl Krauss. Offering: \$454.31.

Montello-Mecan, Wis., Parish, St. John's and Immanuel Churches, Wm. J. Hartwig, pastor. Speakers: G. Kobs, T. Redlin, E. Messerschmidt. Offering: St. John's Church, \$125.27; Immanuel Church, \$102.63; total, \$227.90.

Menominee, Mich., Christ Church, Theodore Thurow, pastor. Speakers: Frederick Zarling, Walter Gieschen. Offering: \$123.00.

Lomira, Wis., St. John's Church, Rud. F. W. Pietz, pastor. Speakers: Aug. Paetz, M. F. Stern. Offering: \$85.49.

Brownsville, Wis., St. Paul's Church, Ph. Martin, pastor. Speakers: Prof. Erwin Scharf, Carl Lawrenz. Offering: \$119.89.

Knowles, Wis., St. Luke's Church, Ph. Martin, pastor. Speakers: Prof. Erwin Scharf, Carl Lawrenz. Offering: \$23.41.

Adrian, Mich., St. Stephen's Church, J. H. Nicolai, pastor. Speakers: R. Koch, G. Stern. Offering: \$200.24.

Eighteenth Sunday after Trinity

Rockwood, Wis., Rockwood Lutheran Church, Ed. Zell, pastor. Speaker: K. Vertz. Offering: \$15.57.

Mobridge, So. Dak., Zion Church, E. R. Gamm, pastor. Speakers: Prof. G. Martin, J. Wendland. Offering: \$89.50.

Toledo, Ohio, Apostles' Church, R. C. Timmel, pastor. Speaker: J. P. Fackler. Offering: \$150.00; Ladies' Aid, \$10.00; total, \$160.00.

Nineteenth Sunday after Trinity

Milwaukee, Wis., Apostles' Church, F. Graeber, pastor. Speakers: J. Jenny, F. Graeber. Offering: \$48.70.

Rev. E. G. Fritz, Wellington, Home Mission.....	27.00
Rev. Aug. Sauer, Winfield, Indian Boy, from Ladies' Aid	25.00
Rev. C. W. A. Kuehner, Winthrop, Indian Mission \$21.83, Negro Mission \$30.00, Home Mission \$40.00	91.83
Rev. Carl G. Schmidt, Wood Lake, Northwestern College	18.20
Rev. Carl G. Schmidt, Wood Lake, Theological Seminary	23.04
Total	\$ 813.12

BOOK REVIEW

Graded Memory Course for Lutheran Sunday Schools and Other Institutions. Dr. Martin Luther's Catechism with Correlated Bible-passages, Hymn Stanzas, Prayers, and Bible-story References. Published by the Board of Christian Education of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. St. Louis, Mo. Concordia Publishing House. Single copy, 15c; dozen, \$1.44; one hundred, \$10.00, and postage.

"The text of Luther's Small Catechism forms the basis of the course, and the Bible-passages and the hymn verses are correlated with the text of the Catechism. The whole body of material has been divided into forty-two lessons of practically uniform length, and all of the material, with the exception of the hymns, has been printed in outline, i. e. broken up into logical thought units, to insure greater ease in understanding and retaining material."

We think the Course must prove a great help for conducting the Sunday School. G.

Joy to the World. A Christmas Service. Compiled by Herman Voigt. Concordia Publishing House, St. Louis, Mo. Price, 7c a copy; 72c a dozen; \$5.00 a hundred, plus postage.

The Christ Child. A Program for a Children's Service at Christmas. Concordia Publishing House, St. Louis, Mo. Price, 5c a copy; 50c a dozen; \$3.50 a hundred, plus postage.

Both programs present the Christmas Story in the form of questions and answers — with the usual Bible texts and songs. The Christ Child is re-printed by request after being out of print for some time. G.

MINNESOTA DISTRICT

September, 1933

Redwood Falls Conference

Rev. R. Heidmann, Arlington, Indian Mission \$40.00, Negro Mission \$25.00, Home Mission \$100.00, Twin City Mission \$15.00, Student Support \$20.00	200.00
Rev. C. J. Schrader, Echo, General Support.....	13.75
Rev. Im. F. Albrecht, Fairfax, Church Extension, Memorial Wreath Mrs. S. Schroeder \$5.50, Mrs. G. Renner \$1.50.....	7.00
Rev. Im. F. Albrecht, Fairfax, General Institutions \$75.00, Indian Mission \$25.00, Negro Mission \$25.00, Home Mission \$80.00, Student Support \$19.00	224.00
Rev. Henry Albrecht, Omro, Northwestern College	14.00
Rev. Edw. A. Birkholz, Redwood Falls, Missions....	19.43
Rev. Aug. Sauer, Renville, General Support.....	11.00
Rev. Aug. Sauer, Renville, Indian Mission \$32.00, Negro Mission \$20.00, Home Mission \$20.00, Poland Mission \$10.00, Madison Student \$10.00	92.00
Rev. Aug. Sauer, Renville, General Administration....	20.85
Rev. G. R. Schuetze, Sheridan, Theological Seminary	18.52
Rev. Henry Albrecht, Taunton, Michigan Lutheran Seminary \$5.00, General Support \$2.50.....	7.50

Mankato Conference:

Rev. Chr. F. Kock, Belle Plaine, from Ladies' Aid for General Mission \$10.00, Student Support \$15.00	25.00
Rev. C. F. Kock, Belle Plaine, General Administration \$22.00, General Institutions \$15.00, Indian Mission \$15.00, Negro Mission \$15.00, Home Mission \$20.00, Poland Mission \$5.00, Madison Student \$5.00, Student Support \$10.00, General Support \$10.00.....	117.00
Rev. L. F. Brandes, Jordan, General Administration \$30.00, General Missions 152.00.....	182.00
Rev. L. F. Brandes, Jordan, Lutheran Children's Friend Society, Memorial Wreath for Mrs. Anna Lough from Ladies' Aid.....	5.00
Rev. H. E. Kelm, Lanesburg, Finance \$20.00, Dr. Martin Luther College \$45.00, General Missions \$41.54, Negro Mission \$20.00, Poland Mission \$10.00, Church Extension Operation \$10.00, General Support \$10.00.....	156.54
Rev. H. E. Kelm, Lanesburg, Finance \$10.00, Theological Seminary \$10.00, Dr. Martin Luther College \$20.00, General Missions \$10.00, Indian Mission \$9.81, Home Mission \$20.00, General Support \$10.00.....	89.81
Rev. A. Ackermann, Mankato, General Institutions \$10.00, General Missions \$10.00, Every Member Canvass \$15.00; General Support \$5.95.....	40.95
Rev. R. A. Haase, North Mankato, Missions, Memorial Wreath by A. H. Ohrmundt in memory of Mr. Carl H. Braun.....	1.00
Total	\$ 617.30

St. Croix Conference:

Rev. Wm. Franzmann, Baytown, Church Extension Operation	6.28
Rev. W. Franzmann, Grant, Synodic Administration \$11.50, General Institutions \$30.00; Missions \$35.00, Church Extension Operation \$10.00.....	86.50
Rev. A. H. Baer, Hastings, Negro Mission, Memorial Wreath by the Brothers and Sisters of Mrs. R. P. Schaar.....	12.00
Rev. C. P. Kock, St. Paul, Twin City Mission.....	40.00
Rev. A. C. Haase, St. Paul, Educational Institutions \$25.00, Twin City Mission from Ladies' Aid \$5.00, Indian Mission \$2.50, Negro Mission \$2.50, Home Mission \$25.00, General Support \$7.52....	67.52
Rev. J. W. F. Pieper, Stillwater, General Administration \$129.00, General Institutions \$65.00.....	194.00
Rev. H. E. Lietzau, Woodbury, General Institutions \$30.00, Indian Mission \$25.00, Home Mission \$75.00, Negro Mission \$12.00, Poland Mission \$10.00	152.00
Total	\$ 558.30

Red Wing Conference:

Rev. Jul. F. Lenz, Bremen, General Institutions \$40.00, General Mission \$71.20.....	\$ 111.20
Rev. F. W. Weindorf, Grace, Goodhue, General Missions	28.60
Rev. F. W. Weindorf, St. John's, Goodhue, General Missions	32.36
Rev. A. Eickmann, Nodine, General Institutions \$60.00, Negro Mission \$2.00.....	62.00

Rev. J. R. Baumann, Red Wing, Church Extension Fund, Memorial Wreath for Mr. Ed. Kolbe from Mr. and Mrs. Ed. Degner \$1.00, Mr. and Mrs. Vern Kingsbury \$1.00, Mr. and Mrs. Richard Hennea \$1.00, and for Missions from Mr. and Mrs. Herbert Starz \$1.00, Mr. and Mrs. Harry Starz \$1.00, Mr. and Mrs. Christy Kalass \$1.00, Mr. and Mrs. Paul Klingsporn \$1.00, Mr. and Mrs. D. E. Kalass \$1.00, Mr. and Mrs. John Windhorst \$1.00.....	9.00
Total	\$ 243.16

Crow River Conference:

Rev. W. G. Voigt, Acoma, Indian Mission \$50.00, Home Mission, Minnesota District, \$100.00, Negro Mission \$50.00, Poland Mission \$30.00, Madison Student Mission \$20.00.....	250.00
Rev. W. G. Voigt, Acoma, Home for Aged \$20.00, Student Support \$10.00, General Support \$19.30	49.30
Rev. W. P. Sauer, Buffalo, Dr. Martin Luther College	17.25
Rev. W. P. Sauer, Crawford Lake, Finance.....	7.56
Rev. W. P. Sauer, Crawford Lake, General Missions	46.10
Rev. M. J. Wehausen, Johnson, Home Mission \$7.90, Church Extension Operation \$5.00, General Support \$37.42.....	50.32
Rev. Karl J. Plocher, Litchfield, General Institutions	41.05
Rev. W. P. Haar, Loretto, General Institutions \$50.00, Indian Mission \$50.00, Negro Mission \$35.00, Home Mission \$85.00, Poland Mission \$11.70, Madison Student \$5.00.....	236.70
Rev. J. Weiss, Lynn, General Institutions \$25.00, General Missions \$10.00, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$35.00, Poland Mission \$4.85.....	94.85
Rev. M. J. Wehausen, Malta, Home Mission.....	16.60
Rev. W. C. Nickels, Pelican Lake, Negro Mission \$33.09, Poland Mission \$25.00.....	58.09
Rev. H. C. Nitz, Rockford, Memorial Wreath for Mrs. Anna J. Weinholdt by Mrs. Geo. Kettenacker, Mrs. Fred Kettenacker, and Mrs. Edw. Johnson for Church Extension Operation.....	25.00
Rev. H. C. Nitz, Rockford, General Mission.....	2.00
Total	\$ 894.82

New Ulm Conference:

Rev. J. E. Bade, Balaton, General Missions \$24.65, Indian Mission \$32.00, Negro Mission \$32.00, Home Mission \$32.00, Poland Mission \$32.00, Madison Student \$14.40.....	167.05
Rev. J. C. A. Gehm, Darfur, Home Mission.....	10.50
Rev. Paul Gedicke, Essig, Home for Aged \$2.50, Indian Mission \$4.35, Home Mission \$5.15, Negro Mission \$4.50.....	16.50
Rev. G. Hinnenthal, New Ulm, Northwestern College \$75.00, Dr. Martin Luther College \$75.00, Michigan Lutheran Seminary \$25.00, Dakota-Montana Academy \$25.00, Home for Aged \$10.00, Indian Mission \$75.00, Negro Mission \$75.00, Poland Mission \$5.00, General Support \$25.00	390.00
Rev. G. Hinnenthal, New Ulm, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$20.00, Dakota-Montana Academy \$20.00, Indian Mission \$20.00, Negro Mission \$20.00, Home Mission \$20.00, Poland Mission \$10.00, Madison Student Mission \$10.00, General Support \$16.12.....	196.12
Rev. G. Theo. Albrecht, St. Peter, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Indian Mission \$15.00, Negro Mission \$10.00, Home Mission \$25.00.....	100.00
Rev. R. Schierenbeck, Sanborn, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00, Michigan Lutheran Seminary \$25.00, Dakota-Montana Academy \$25.00, General Missions \$50.00, Indian	

Mission \$50.00, Negro Mission \$50.00, Home Mission \$50.00, Poland Mission \$25.00; total....	350.00
Rev. Karl Brickmann, Vesta, Student Support (Minnesota District) \$19.25, General Support (Minnesota District) \$20.00.....	39.25
Rev. Karl Brickmann, Vesta, General Institutions \$46.00, General Missions \$40.57.....	86.57
Total	\$1,355.99
Edna Jahnke, Treas., Minnesota District, Walther League, Apache Mission.....	84.58
Grand Total	\$4,567.27

H. R. KURTH, District Treasurer.

NEBRASKA DISTRICT

Rev. R. F. Bittorf, Hamill, General Missions.....	\$ 3.00
Rev. M. A. Braun, Herrick, General Administration \$6.61, General Missions \$52.15.....	58.76
Rev. Im. P. Frey, Hoskins, General Missions \$35.96, Indian Mission \$50.00, Negro Mission \$25.00, Home Mission \$100.00, Poland Mission \$25.00	235.96
Rev. E. J. Hahn, Naper, General Missions.....	50.65
Rev. Wm. P. Holzhausen, Gresham, Thiensville, Watertown, New Ulm, Saginaw, Mobridge, Home for Aged, General Missions, Indian Mission, Negro Mission, Home Mission, Poland Mission, each \$10.00, Students \$12.00, Church Extension \$3.79, General Support \$15.00.....	140.79
Rev. W. A. Krenke, Grafton, General Missions.....	62.27
Rev. F. Miller, McNeely, General Administration \$15.00, General Missions \$6.00, Home Mission \$15.00	36.00
Rev. E. C. Monhardt, Clatonia, General Administration \$30.00, General Institutions \$100.00, Indian Mission \$30.00, Negro Mission \$20.00, Home Mission \$90.00, Poland Mission \$30.00, Church Extension \$13.50.....	313.50
Rev. L. Sabrowsky, Colome, General Missions	57.71
Rev. G. Tiefel, Hadar, Synodic Administration.....	33.75
Rev. W. F. Wietzke, Shickley, Indian Mission \$35.00, Negro Mission \$15.00, Home Mission \$62.40, Poland Mission \$15.00.....	127.40
Rev. V. H. Winter, Broken Bow, General Missions \$39.60, Negro Mission \$2.15.....	41.75
Rev. J. Witt, Norfolk, Synodic Administration \$100.00, General Institutions \$200.00, General Missions \$200.00, Students \$10.00.....	510.00
Total	\$1,671.54

General Administration.....	\$ 51.61
Synodic Administration.....	133.75
General Institutions.....	300.00
Thiensville	10.00
Students	22.00
Watertown	10.00
New Ulm	10.00
Saginaw	10.00
Mobridge	10.00
Home for Aged	10.00
Indian Mission	125.00
General Missions	517.34
Church Extension.....	17.29
General Support	15.00
Negro Mission	72.15
Poland Mission.....	80.00
Home Mission	277.40

Total

Rev. Im. P. Frey, Hoskins, Every Member Canvass	5.00
Rev. J. Witt, Norfolk, Every Member Canvass.....	15.00
Total	\$ 20.00

DR. W. H. SAEGER,

Norfolk, Nebr., October 3, 1933.

COLLECTION ENVELOPES

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

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JAN. 1, 1934

My Weekly Offering for the Support of
St. Paul's Ev. Lutheran Church
 RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you, the next time you attend service.

PRICES FOR ENVELOPES

Weekly envelopes, size 2-5/16x3-5/8, each set containing 52 envelopes,

	Manila	White	Colored
25 sets or more.....	.11½	.12	.13
50 sets or more.....	.10½	.11	.12
110 sets or more.....	.09½	.10	.11
210 sets or more.....	.08½	.09	.10
310 sets or more.....	.08	.08½	.09½
400 sets or more.....	.07½	.08	.09
750 sets or more.....	.07	.07½	.08½

Cartons 1c each.

Minimum charge \$2.75.

Monthly sets, one-third 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	\$2.00	\$2.25	\$2.50
1,000	3.00	3.50	3.75
Every additional 1,000	2.00	2.50	2.75

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, 1935. 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 1934 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 1934.

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