

The Northwestern Lutheran

Jan 32
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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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MARANATHA CHIMES

Maranatha — Our Lord Cometh
1 Cor 16:22

O how sweetly they are ringing,
Precious Maranatha Chimes,
Peace and joy and solace bringing
To all ages, to all climes!
Pealing ere the earth's creation,
Chiming forth redemption's plan,
Lauding Christ in sweet elation,—
Son of God and Son of man.

Maranatha! Christ is coming!
Eve in Eden heard the sound.
Maranatha! Christ is coming!
Pardon, comfort, hope she found.
Maranatha! Christ is coming!
He shall crush the serpent's head.
Maranatha! Christ is coming!
Bringing life unto the dead!

Maranatha! Maranatha!
Prophets heard the music swell.
Maranatha! Maranatha!
Christ shall come, Immanuel!
Glorious bells, dispelling sadness
Pealing in eternal calms,
Flooding David's heart with gladness,
Echoing in holy psalms!

Maranatha! Pealing yonder,
Shepherds heard the music sweet,
Filling them with joy and wonder,
Giving fleetness to their feet.
Maranatha! Pealing nearer,
As they hastened to the stall,
Maranatha! Sweeter, clearer,—
Christ has come, the Lord of all!

Thus He came, in lowly station
Maranatha to fulfill,
Dying for the world's salvation
On the crest of Calv'ry's hill.
"Without blood there's no remission,"
Thus declares the great I AM.
All who come in true contrition,
Find redemption in the Lamb.

He arose, returned to glory,
He is coming back again.
Advent bells repeat the story
In a wonderful refrain.
Maranatha! Maranatha!
Hear the heav'nly message now.
Maranatha! Maranatha!
Every knee to Him shall bow.

Wars and conflicts, breakers roaring
Cannot hush the holy chime,
O'er earth's tumult higher soaring,
In a resonance sublime,
Still it cheers the deserts dreary,
Still it comforts hearts distressed,
Still it brings to wand'ers weary,
Hope and peace, and joy and rest.

Martyrs heard the strains melodious,
When in death they praised their Lord.
Cruel tortures, vengeance odious,
Lions, dungeons, fire and sword
Could not hush the bells' sweet pealing,
Bringing balm to anguish sore,
Unto conq'ring faith revealing
Crowns and thrones forevermore.

Maranatha! Maranatha!
Lovely music of the spheres,
Maranatha! Maranatha!
Ringing on till Christ appears.
Savior, by Thy Holy Spirit
Grant us grace to heed the call.
Keep our hearts attuned to hear it,
Till we crown Thee Lord of All!

Maranatha! Maranatha!
Lo, the hour is waxing late!
Maranatha! Maranatha!
Lo, the Lord is at the gate!
Maranatha! Maranatha!
Harbingers of Harvest Home!
Maranatha! Maranatha!
Come Lord Jesus, quickly come!

Anna Hoppe.

THANKSGIVING

Advent

"The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your request be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 5:5-7.

Only a few days separate Thanksgiving Day from the first Sunday in Advent. That is as it should be. There is a very close relation between the two. "It is written, Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." Our natural life must not, cannot, be separated from our spiritual life. Only in the Lord "who is at hand" are we able duly to appreciate and to use rightly the earthly gifts of which Thanksgiving Day reminds us. And only by the same Lord can we continue to rejoice

in our God and to praise him when these gifts are in part withheld from us.

"The Lord is at hand." The work of his kingdom goes on.

On Thanksgiving Day of this year, men will hardly have the courage to point with pride to the many achievements of our race. There will be less said of the glorious future we are building. In fact, many men are seriously apprehensive of that future. With all our might, guided by our own wisdom and ingenuity, we have forged onward on what we believed to be the road of true progress. In every field of human endeavor men labored ceaselessly under high pressure to accomplish things as rapidly and so to hasten the coming of the day of power and happiness for our race. And there were successes to spur men on to still greater efforts.

Then suddenly our steps were halted. The busy hum died down. Idleness was enforced on thousands willing to work. Mighty institutions began to totter. Fortunes were lost. Bitter want forced its way into homes where luxury had reigned. Confidence fled.

What of our future? No one knows. There are heard low rumblings of a radical revolution in human affairs. Doubts and misgivings everywhere.

No, not everywhere. Not among those who are with believing hearts again to hear the Advent message, "The Lord is at hand," the Lord Jesus Christ. He is at hand to continue to build his kingdom, to carry out the eternal counsel of the Lord our God revealed first to fallen man in the garden of Eden. Six thousand years have passed since that counsel was first revealed. Men have come and gone; kingdoms have flourished and fallen; there have been vast changes in the life of men — but His kingdom has kept going on.

To-day, through the babel of voices, over the din of a general confusion, we hear the calm voice of one who is mightier than men, one who stands unmoved in the troubled seas of time, "The Lord is at hand." No, things will not go wrong entirely. His work will continue. His purposes will be accomplished. He will guide the affairs of our race toward the goal He has in mercy fixed for it from eternity.

"The Lord is at hand." Seek Him; rejoice in Him!

When we compare the conditions in our country with those in other lands, we find that the Lord has dealt mercifully with us and that he has bestowed on us innumerable earthly blessings for which we owe him heartfelt thanks and sincere praise.

Yet we feel his hand upon us. We too are an afflicted people. There is no need to picture the conditions that obtain among us at this time. We all feel them keenly.

These conditions are a result of sin. Not only in the sense that the sins of others bring sorrow and pain

to us, as most people are only too ready to admit. No, let every one of us learn to confess from his heart, I daily sin much and indeed deserve nothing but punishment. The present hard times are God's reproof of sin. He is confounding the wise, humbling the proud and chastening his children.

But the message, "The Lord is at hand," is a message of gracious invitation. It tells us that the Lord is among us not to destroy but to save. He does not want to condemn; He wants to pardon. He is at hand in His Word and in the blessed Sacraments to give to all conscience stricken sinners the "peace of God that passeth all understanding," to raise up the fallen, to heal the wounded hearts, to give hope to those in despair.

Let all those who are weary and heavy laden seek Him, and they will find rest for their souls. They will rejoice in the Lord and in His salvation.

They will understand that in the present affliction their gracious God has sought them in order to bless them. The Lord has taken from them some earthly possessions, only to enrich them with the priceless gift of his divine grace in Christ Jesus and with precious spiritual gifts that endure forever. He has broken down their trust in their own strength and in that of other men, but only to fold them into his strong arms and to assure them: "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

They will on Thanksgiving Day thank God indeed also for the earthly gifts they have received during the past year, but even more joyously for the affliction they have suffered, confessing with the psalmist: "It is good for me that I have been afflicted; that I might learn thy statutes."

"The Lord is at hand." Serve Him.

They who by the grace of God have found blessing and riches in their affliction, have learned a lesson they will never again want to forget, "But one thing is needful"; and they will, like Mary, continue to sit at the feet of Jesus to hear His Word. They will follow the admonition of Paul: "But thou, O man of God, flee these things (the love of money); and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called."

By their own experience they will have learned the real need of the world, not a new economic system that will bring more wealth to the people, but the grace of God that Jesus merited for sinners by His death upon the cross. They will take an intelligent part in the work of this world and faithfully do their duty in their daily occupation, but they will regard as the most necessary thing in their life the building of the kingdom of God through the preaching of the Gospel of the Lord who is at hand. By their per-

sonal efforts and by their offerings they will labor with God's people in their home congregation and in their synod for the building of the temple of God that will endure forever.

Surely this is not a time when we should permit the cause of Christ to languish. The greater the distress, the harder we should work.

Are we able to support our congregation and our synod? No, we are not able. But the Lord is at hand, and He invites us, "in everything by prayers and supplication, with thanksgiving, let your requests be made known unto God." And He is the bountiful God who can supply all our wants. He will not leave our requests for His cause unanswered. We are told to pray with thanksgiving, in the bold assurance that we shall receive from him what we ask for His kingdom.

In fact, this prayer has already been answered. The vast majority of our members are not suffering want. They have an income. They have savings. Shall the fear that we might suffer want if we give too liberally cause us to withhold from His service what we are well able to give?

Brethren, have we not learned our lesson? We have seen the futility of our efforts. Men have disappointed us. Human works have crumbled and fallen. But the Lord at hand has never failed us, will never fail us. They who trust in Him will never be disappointed. He says, "Be careful for nothing."

"The Lord is at hand." Seek Him and rejoice in Him! Serve Him with gladness! J. B.

COMMENTS

To Kill the Sick Again the suggestion to kill the sick has been made. This time it was, according to the Milwaukee Journal, made by Dr. C. Killick Millard, president of the Society of Medical Officers of Health of Great Britain. The doctor is quoted:

At present many unfortunates each year are compelled to die in agony from cancer or other painful diseases, even when there is no hope of cure and when painless, immediate death would be kinder. Harrowing scenes occur when such patients beg their friends or physicians for release by death, something which no physician now dares grant however much he, the relatives and the victim may agree in wishing it.

Two responsible physicians are in a case of this kind to certify that the patient is suffering from a painful disease believed to be incurable. The victim will apply to an official referee, who would state that he sees no reason why the request should not be granted. A court would then pass on the matter and, if it finds that the facts warrant it, grant the patient a permit to demand from his physician a quick and painless death.

It is not difficult for a Christian to recognize the spirit behind suggestions of this nature. The Fifth

Commandment says: "Thou shalt not kill." What God said to Noah still stands: "Whoso sheddeth man's blood, by man shall his blood be shed. For in the image of God made he man."

The misguided advocates of a plan of this kind forget that there is for those who disobey the law of God an eternity of torment far greater than that which any human being can suffer here in this world.

This suggestion involves a denial of the very existence of God, or at least of His providence, wisdom and grace. The Man of Sorrows, who in His great agony cried in faith, "Not my will, but thine, be done," and who by virtue of the salvation He wrought is able to make suffering men strong in faith to submit to the will of the Father, does not enter into the thoughts of those who propose such measures.

For many years we have visited suffering and dying Christians and we thank God for the experiences we have had, experiences that proved the faithfulness of Him who promises, "My strength is made perfect in thy weakness."

A strange situation. The opposition to capital punishment is growing stronger, and at the same time it is planned to kill men whom God wants to live. And, where would we finally arrive if we began to follow the ungodly reasoning of men on this subject? Why should an incurably sick person who is a burden to others but who refuses to be killed be able to impose his will on others, compelling them to continue to suffer on his account?

Why keep alive those who are hopelessly idiotic, or permit defective children to grow up? We have before our eyes what such reasoning has done with the Sixth Commandment, and it is not difficult to imagine what it would finally do with the Fifth. It would mean a return to brutal paganism. J. B.

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Deeds of Mercy It has been well said that many, if not most, acts of mercy are prompted by other motives than unselfish love for the recipient of mercy. At present we are all exhorted as citizens to give for the unfortunates whose need will be great this coming winter. One is appealed to on the grounds of Christian charity. It is debatable whether a government appeal should be based on Gospel grounds. For as government as such cannot preach the Gospel, nor has it any duty in propagating this Word of God and impressing it upon the hearts of men, government cannot do otherwise than demand the fruits of the gospel, namely Christian love, where it has not sowed the seed. A land and a whole people cannot be ruled by the Gospel. The real sphere of the rulers of a people is the law and nothing else.

An appeal may well be made to the better nature of men, to that inborn sympathy quickened in the hearts of most men when they see suffering of any

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kind, but no one can enforce that appeal. The real force behind most of the giving for charity and especially prompting the well-to-do to contribute liberally to public donations for charity or other support of the needy, will more often be found to be self-interest of some kind. To-day it is a threat that if the wealthy do not contribute liberally of their own free will, there is danger that their gains may be taken from them by main force. Large donations to the Community Chest may be and, no doubt often are, the net result of fear, of shame, of trying to pacify a conscience outraged by the way that the money was made, or of striving for a high reputation of liberality. All this has nothing to do with the Gospel.

It is not thus that the Christian gives. In the case of need of any kind, a child of God will give gladly because he is a child of God. He cannot help it — it's his very nature. Having received mercy from his Savior, he cannot help being merciful. It was the Gospel of mercy that kindled the fire of love for his neighbor, the Gospel is the true and only foundation of real charity.

To preach this Gospel is the one and only duty of Christ's church on earth. Government cannot do it nor can it rule the people by this Gospel. It bears the sword for vengeance upon the evildoer, whether within or without the state. Where the church is not negligent in this supreme duty, there the fruits of mercy shall grow rife in the land — a plentiful harvest.

True Christian motives are not mixed with thoughts of self-interest or hope of reward. The moving power back of our giving for the needs of men, physical or spiritual, is none other than the love of Christ. Where that love grows cold, as it will in these latter days according to the prophetic words of Christ, there true acts of mercy must grow rarer and rarer. To preserve us from this, may the word of the Savior's love rule in our hearts. Z.

The Church and Social Justice is the title of an article in the September issue of the Atlantic from the pen of Roderick MacEachen. We quote:

Pope Pius XI, in his recent encyclical on labor, stresses particularly the importance of justice in social and industrial relations. This is not, indeed, a new note in such papal documents. Nor does it mean that charity and the other virtues are in any sense minimized. The venerable Pontiff professes merely to elaborate the social philosophy of his illustrious predecessors, Leo XIII, whom he quotes freely throughout the document.

Leo has defined the "just wage" in the light of Christian teaching. The worker is entitled to a fair return for his labor. It should be sufficient to support him and his family in decency. Employers are urged to consider the human dignity of the workers when determining the wage they are to pay.

Pius XI develops the theme. Young children and ailing women should not be forced to do public work. Mothers should not be taken from the home circle to help earn a livelihood. "Every effort, therefore, must be made that fathers of families receive a wage sufficient to meet adequately ordinary domestic needs." Is this but a reiteration of the exhortation that has become proverbial in every pulpit and trite in every volume on Christian sociology? From time immemorial employers have been exhorted, in the name of Christ, to pay a just wage, a living wage. It is their Christian duty. It is the law of the gospel. It is humane.

But what has the modern mill owner or manufacturer or mine operator to do with the "domestic needs" of his employees? Neither he nor his executives know, save by chance, which workmen have families and which are single. On the other hand, should he learn that some of his employees are not earning enough to support their families, what can he do about it? He must meet competition in his business. He must produce his commodities so as to be able to sell at a profit. This profit is necessary to pay dividends on the capital invested in his enterprise. This is a condition generally conceded.

To all this the Pope replies, "if in the present state of society this (a wage sufficient to meet adequately ordinary domestic needs) is not always feasible, social justice demands that reforms be immediately introduced which will guarantee every adult workman just such a wage."

The writer of this article is a Catholic priest in the coal mining section of West Virginia. Hence his belief that the Pope has found a solution to our vexed economic problems. We fear, however, that this solution may also fail. Z.

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It's the Same Story Rome's path has of late not been exactly one of roses. Outstanding have been the set-backs suffered by the papal system in Mexico, Italy, Spain. The reason advanced for stripping the alleged "Vicar of Christ" of his power and prestige has not always been the same, though in every case it might be reduced to the one fundamental error — Rome had arrogated to herself what lies not in the province of the Church. Jesus said, "My kingdom is not of this world," and this word will remain true until all things temporal shall pass away.

Wherever the individual or a group acts contrary to this principle, confusion and disaster are bound to follow. Peter's encounter with Malchus (John 18:10) ought to be a lesson to his alleged successor. The Church which follows temporal aims cannot help but neglect what is her sacred duty, the salvation of souls by the preaching of the Gospel. That is the charge which is being made against Rome in Spain to-day. Under the heading "A Converted Capuchin" the Sunday School Times prints the following:

Meetings are being held in Barcelona, Saragossa, and many other Spanish cities for the presentation and explanation of evangelical Christianity. The leading speaker is Pastor Jose Gorria, a former Capuchin monk. In Madrid the splendid Comedia Theater was filled with a large and sympathetic audience. Senor Gorria spoke on "Why we have left Rome."

"We have left Rome because Rome has abandoned the Gospel and no longer possesses the true spirit of Christ; because it is essentially a revived paganism; because its reign is of this world where Christ's kingdom has no continuing city; because it has lost all contact with the primitive church; because it is and proclaims itself irreformable; because, according to the apostles, there is no other name save Christ's whereby we must be saved, while Rome indicates many others, though without proof; because Rome confounds the Word of God with human tradition, annulling and adulterating the only certain criterion of religious truth, namely the Bible; because Christ makes us free, but Rome tyrannizes consciences; because Rome's aims are political rather than concerned with the salvation of souls."

When you read Pastor Gorria's strictures on Rome you are carried back into mediaeval history to the time of the Monk of Wittenberg. Yes, it is the same old story: Rome does not change. Though there is a painful effort under times of stress to adapt herself to changing conditions, Rome remains the same. Let us remember this in our attitude to the Roman Church of to-day. G.

THE CHURCH OF THE REFORMATION

Psalm 17:7-15.

Surveying the situation in which we find the Evangelical Lutheran Church within the United States, we notice an alarming loss of members either to the Reformed sects or to plain unbelief. This seems most unreasonable when we consider that we have the pure Gospel doctrine, and that the sectarians are ever more appropriating valuable parts of our church life. Yet we can easily understand how this happened. From the beginning our people, coming mainly from the German and Scandinavian countries, were for the most part scattered among English speaking communities, and, trying to adapt themselves to their new home, they were quite ready to adopt the ways of their new neighbors, in language and education, housing and furniture, cooking and dressing, and many also joined the neighborhood church whichever that might be. The sects, and foremost the proselyting Meth-

odists with their German branch, the Evangelical Association (now Evangelical "Church"), were not slow to profit by the indifference of both Lutheran church members and mission boards; and their disruptive tendencies obtained a strong ally when of late years patriotism and nationalism were added to their set of tools; so, far from keeping church and state separate, the Reformed sects endeavor to build up the Kingdom of God by purely political means, tolerating neither another church nor state power besides their own, except, of course, when, like the Pope of Rome, they cannot help it. They have fallen an easy prey to the modern unbelief parading as Modernism; yet when people leave them seeking the truth, they rarely come to us where they would find the straight Gospel and rest for their souls, but they rather turn Holy Rollers, Nazarenes, Petecostals and such, with the special bargain of health, holiness and plenty of excitement. We might have benefited many if we had not come so late, and then hampered by a chronic lack of vision and funds. In the face of such conditions it is proper that we try to find out where we are, that is, are we still alive, going on our own power? or, are we only going by a certain momentum left from better days? or, are we going down hill? swallowed? sunk? That our enemies say so, does not matter; that we sometimes feel so, may be just a symptom of little faith; what counts, is what God thinks of us; and He has spoken in His Holy Word so plainly that anybody can find the correct answer to the main question of Christian faith and life; especially is it possible, in spite of all assertions to the contrary, to find the true visible church on earth; and it is our plain business to belong to that church, and to stay with it, and to love it, no matter what it may cost.

The first great fact we learn from God's Word (Psalm 17, 7-9) is that the church is made by God and kept by God; it is a wonder of God's grace. Martin Luther was a great man but not a popular man in the common sense, although he had all the qualifications, being open-minded, tolerant, a good companion, an always interesting talker; but above all he was so firmly rooted in the Bible that he would not stand for any opinion contrary to the same. He was not a "fixer." for his Christian conscience forbade him to fraternize with people who had a different spirit, who were teaching otherwise than God's Word teaches; he demanded a clear-cut decision for Christ and was set against compromising the truth. The marvelous loving-kindness of God had brought him from the darkness of Rome to the light of the Gospel; and throughout his whole life as professor, pastor, reformer, husband, father, friend, God had kept him as the apple of the eye, and hidden him under the shadow of his wings. This is the more marvelous as he was constantly attacked by many and powerful enemies; their propaganda is not dead yet; they aim to disprove

the truth of our doctrine by showing that Luther was far from being a saint. They do not prove anything; in the first place Luther realized very clearly and never forgot that he was a poor sinner saved by grace; and then, our faith is not founded upon Luther but upon Jesus Christ and His Gospel. It is a pity that our average church members know so little of the history of their church.

This was one of the main things which since Moses a true Israelite must teach his children; they owed all they had, deliverance from Egypt, possession from Canaan, the Law and Sonship of God, to grace alone. Our church has been sorely pressed by enemies without and within, has been oppressed by the wicked many times, but the Lord has always provided a place of refuge where it could prosper anew; it is a marvelous lovingkindness which has saved and kept us, it is grace alone.

A new time is in the making; political, intellectual, economic changes are taking place, and the church is drawn into the strong current of contemporary thought. What shall we do to retain our stand, to live on? Some feel that in such a changing world the church ought not to stand on a platform of principles written some centuries ago, but somehow the church ought to seek a new mode of expression for the old truth. How far can we go? Is it not manifest that some of these critics want more than a modern expression of the old Gospel; they want a new Gospel! However, there is none, the old one is the only one (Gal. 1). When we give it up, we must go in for rationalism and hypocritical self-righteousness. The modernists "speak proudly," "they have compassed us in our steps" (Ps. 17:10 f.), they fill the newspapers, magazines and are "on the air" or rather up in the air. They have decreed that the Fundamentalist is out of date, and, like "a young lion lurking in secret places," they want to grab our heritage. Let us not be troubled! Let us not be "ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek; for therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." (Romans 1:16, 17). What we need is neither a new Gospel nor a modernistic expression of the old Gospel, but a better and real understanding of the one old Gospel, and in addition, a knowledge of the grace of God, manifested in the history of our church. When we speak to the coming generation of the necessity and glory of the Reformation, we ought to take the trouble and explain the why and how; and we ought to encourage our members, especially the young, to come to us pastors for detailed information about the Church of the Reformation. God's Word is sufficient, for everything connected with our salvation, for the creation of a strong faith, for the gathering of the believers into the

church, and for the repelling of all enemies and all their deep-laid plots. If we only realize it, we are invincible when found in Christ.

The world is changing, and most of this change spells destruction, often of institutions which have weathered the storms of centuries. In many respects the time is as Christ describes it as before the end, Luke 21:25-28, "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these days begin to come to pass, then look up and lift up your heads: for your redemption draweth nigh!" That is the great service of the Church of the Reformation, our dear Evangelical Lutheran Church, that it offers the righteousness of God by faith, and therefore in the time of need genuine hope. In His Gospel we have "Jesus Christ, the same yesterday, and to-day, and forever." Hidden under the shadow of His wings, a Christian can say with David (Psalm 17:15), "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

— F. Soll in *The Evangelist*.

THE SILENT VOICE

When the cobbler Taniel Manookian moved to the city, he sent his young son, Sarkis, to the American Mission school. Friends had assured him that the teaching there was much the best to be had. As a strict partisan of the Gregorian faith, Taniel had lively qualms about putting his son under the missionaries; but he hoped that either the boy would escape their Protestant wiles, or that a father's firm hand could drive out whatever heresies they succeeded in implanting.

Vain hopes. As Sarkis entered his teens, he developed an intense interest in things religious. Not only was he one of the keenest scholars in the Sunday School, but his solitary little figure was to be seen regularly among the grown-ups at the Wednesday evening prayer meeting. As one and another stood up to pray aloud, the boy was shaken with fierce inward struggles. Night after night he would come prepared with a prayer on his lips and resolve hot in his heart. Yet, when the time came to voice the prayer, his throat would choke, and he could feel the devil catch him about the knees and hold him to his seat. The meeting over, he would stumble home, convinced that by his silence he had denied his Lord.

At home his father would be waiting for him, furious with righteous anger. All his life Sarkis had been so terrified of this hard man, that he could scarcely speak in his presence. Yet now every week the boy had to incur the full weight of his father's

anger as the price of attending prayer meeting. Often his mother attempted to interfere in his behalf. "Don't you see you can beat him senseless, but you can't make him change?" she would argue.

"He'll turn Protestant if I don't," the frantic man would shout. "My house shan't be dishonored by that name, do you hear, you renegade?"

When all was over and Sarkis lay sore and shaking in his bed, a strange heavenly peace would steal into his heart and fill it to overflowing. He had been accounted worthy to suffer!

God had not cast him off, then, but was evidently working with him. Perhaps even his sinful silence at the prayer meetings would be forgiven him.

He endured months of disappointment before that unforgettable evening when, with the swimming world going black around him, he found himself on his feet in the meeting, voicing not the words he had so often rehearsed, but other trembling phrases that came mysteriously from his heart.

Lest he declare himself a Protestant his father took him from school and set him at a handloom for the making of towels. His relatives, among whom he worked, sourly refused to teach him the trade; but by watching them closely he acquired it alone. He liked the work, which occupied hands and feet with mechanical duties while setting the imagination free to roam the courts of heaven.

The thought of death now began to oppress him. Not the thought of his own death, but the fear of eternal separation from his parents, should they die without having accepted Christ. What joy could there be in heaven for him, if his loved ones were suffering endless torment? Warned they must be, and he saw no one but himself to do it — a timid, speechless, objectionable boy. Eternal death to them if he failed.

Appropriating part of their small store of books, he went to the colporteur of the American Bible Society.

"Baron Parseg," he begged, "I have no money; but I must have a good Bible. Could I trade these books for one?"

"I'm afraid these are not of much use to me," said the colporteur after examining the books. "Still, if it's very important, I suppose —," and so the lad hurried home with his arms around a stout Bible, which would ordinarily have cost more than his week's wages.

He stood it, bright and new, on the high shelf that ran about the single room in which the family lived. Supper over, he hurriedly spread his mattress on the floor and pulled the quilt over him. Perhaps, if he could appear asleep, he might escape his father's rage. As he waited he prayed, "O God, may he see it and read it and not beat me." Over and over he repeated

the prayer, lying there with eyes not too tightly closed.

His father sat cross-legged on the sofa, counting and sighing over the day's takings, as usual. Certain small amounts were put aside for necessary payments, and the rest tied in a little bag and returned to the countless folds of Taniel's girdle. Then came the customary cigarette. As he exhaled the first, deep puff, his eye fell on the strange book on the shelf. The boy could hardly contain his excitement — his prayer was working. "O God, may he read it and not beat me," his mind kept repeating.

Taniel rose, walked slowly over and took down the book, opening it at the title-page. There came a groan of surprise and disgust, and the heavy book was dashed face down on the sofa. "Now he is going to kill me," thought Sarkis, dully.

But, instead, the furious man turned on his wife. "This is all your fault, woman," he shouted. "You always interfered when I tried to knock this nonsense out of him. And now the sneaking little Protestant is setting their lying books like mousetraps about the house, in hopes of catching us too. I'll make a Protestant of him this time."

"Haven't you beaten the boy every week for three years, and what good has it all done?" she retorted, trying to draw his anger away from the boy to herself. "I hate Protestants as much as you do; but, if it is being a Protestant that has made such a good, faithful son, then all I have to say is, Leave my boy alone."

Higher and higher rose their voices as they stood wrangling and calling each other hard names. Finally the woman broke down and went weeping hysterically to bed. Taniel returned to the sofa and the solace of tobacco.

"O God, make him read it — make him read it."

After a long time the boy saw his father's hand reach slowly out and take up the blessed Book again.

Beginning at the first page of Genesis, he read for perhaps two chapters, restored the Book to the shelf and blew out the light. Such joy as he had never before experienced kept the lad awake for most of the night. At breakfast Taniel shot at his son a few glances that made him quiver, but stalked away to work without a word to anyone. That night the father sat up till he supposed all were asleep. Then, taking down the Bible, he read for quite a time. Soon this reading became the cobbler's nightly custom. But he still took pains to beat Sarkis regularly for going to prayer meeting.

Hard times happened along, and the family took refuge in a town named Erba. Here came that veteran missionary, Dr. Elias Riggs, on tour, and at his hands Sarkis, now a young man, received his first Communion. For this his father drove him from home, commanding him never to return. A few weeks later he was accepted at Marsovan College

to fit himself for the ministry. There he passed three years, years of absorbing activity and spiritual growth. But no word ever came from his parents, and his lonely holidays were passed in the empty school.

In the lower school there were some children from Erba. When their father came to take them home, at the end of Sarkis' third year, he sought out the young man.

"Sarkis," he asked, "wouldn't you like to come back to Erba with me?"

"More than anything else in the world," answered the homesick student. "But — you know my father."

"I have some news for you. The father who used to persecute you now himself suffers persecution. Priest and congregation have driven him from the church as a Protestant; yet he has nothing but love toward those who are so mad against him. We continually marvel at his new-found gentleness and patience. Your mother, too, is the refuge for any one in distress; people are beginning to call her the Angel of Erba. When I was about to leave, both of them came to my house to give me a message for you. I cannot describe the look in their faces — such happiness! 'Tell our son,' your father said, 'that God's Book has indeed spoken to us; that Christ has come to us both, and that all we now lack is a son with whom to share our eternal joy.'"

— Bible Society Record.

BY THE WAY

The **idler** does not know rest since rest is the reward of labor.

The **egotist** enjoys belittling others but resents a joke or even the truth about himself.

The **fanatic** cannot be moved because he is mired in prejudice; the true **Christian** can not be moved because he is anchored in Christ.

The "manly" art of **cursing** only reveals a rotten heart, lack of education and an unmanageable temper. While the law forbids cursing in the presence of women and children it might also protect decent men whom foul talk gags.

You cannot clear roily water by stirring; better let it settle.

We cannot come back at the wrongdoer in his way, because we know the right way.

Every man believes something: either he believes in the one true and Triune God, or he follows some superstition.

— F. Soll.

— Giving is a fine grace and an excellent discipline for character, but endless and patient begging for money, with all sorts of expedients from bazaars to tea meetings, is not at all within the range of grace, and aids no one's character.

— Selected.

CAN I BE SURE OF SALVATION?

A few months ago I had occasion to listen to a pastor who stated in the course of his sermon that he found this question of assurance a troublesome one when he commenced his pastorate. Although a prayerful, devout, godly, zealous, and intensely conscientious toiler in the Master's vineyard, this question would pop up again and again and cause him many sleepless nights. One day when the burden was especially heavy, he went to a saintly old pastor to unburden his heart. Arriving there, he "opened up" and confided his trouble. "You say you have no assurance?" the pastor asked him. "Man, don't you believe that the precious blood of the Son of God sufficed to pay the redemption-price of all the billions of souls who have ever lived, and who will yet live?" This remark was accompanied by a look so intensely earnest that it made the one who was spoken to tremble.

"Yes, I believe that," he replied.

The old saint then proceeded to tear up a piece of paper into tiny pieces. Pointing to the smallest one, which he placed in the palm of his hand, he said, "That's you?" Our troubled one accepted the answer with all it implied, and speaking of the incident, advised his hearers that it cured him of the malady of doubt, and that the question of assurance never troubled him again.

Are we saved because we **feel saved**? Forgiven because we **feel** forgiven? Accepted in the Beloved because we **feel** so? Thank God — no. The assurance of our salvation, the certainty of the forgiveness of our sins, and the sure hope of entrance into glory are not dependent upon the shifting sands of our changeable human feelings, but are securely built and founded on the immutable, impregnable, infallible Word of God, the divine "Thus saith the Lord." You would have no doubt as to the validity of Uncle Sam's paper dollar, on which you read that it is worth its face value in silver, but place implicit trust in the government's promise to redeem it. Surely the "it is written" of our God is as trustworthy as Uncle Sam's word of honor! Not one of the Lord's promises will be unredeemed. He promised to give us food and raiment, to shelter and protect us, to heal our infirmities of body, soul, and mind — to comfort us in sorrow, to strengthen us when we are weak —, to hide us in His pavilion in stormy days of trial, to forgive us our sins, to guide us through this vale of tears into our heavenly Home, all by the merits of the blood of His Son shed on Calvary. He has promised us His holy Spirit as the earnest of our adoption as sons and daughters. "Good is not a man, that He should lie, neither the son of man that He should repent. Hath He said, and shall He not do it? Or hath He spoken and shall He not make it good?" Just believe Him, let Him be true and never mind what you feel or what

other people say. If the devil raises doubts silence him by saying, "God says so, and what He says He will do." To believe what He says, just because He says it, without a sign or evidence is faith. Faith takes God at His Word all the way through. It never looks within or around for evidence. The Word of the eternal God Who cannot lie is enough for faith. On that Word faith rests, and resting there brings assurance and peace and joy and confidence. Just a few Scripture passages to make assurance doubly sure to the one who requests assurance:

"God for Christ's sake hath forgiven you." Eph. 4:32.

"The blood of Jesus Christ, God's Son, cleanseth us from all sins." 1 John 1:7. "He sent His Son to be the propitiation for our sins." 1 John 4:10. "In Christ we have the forgiveness of sins, through His blood." Eph. 1:7; Col. 1:14. "Christ died for our sins." 1 Cor. 15:3. "Christ gave His life a ransom for us, in our stead, as our substitute." Matt. 20:28.

The Bible tells us that the sins of the sinner are charged to Christ, the holiness of Christ is placed to our credit, because the "just died for the unjust," 1 Pet. 3:18. God made Christ to be sin for us that we might be made the righteousness of God in Him, not imputing our trespasses unto us. 2 Cor. 5:21. 19. God made Christ to be our righteousness. 1 Cor. 1:30. We are justified freely by His grace through the redemption that is in Christ Jesus. Rom. 3:24. 28.

All the sins of the whole world and of every individual have been forgiven, and faith is the hand that accepts this forgiveness as a free gift of God's grace. This is the Gospel. How do we get this forgiveness? It is preached unto us. Acts 13:38. Luke 24:47. It pleased God by the foolishness of preaching to save them that believe. 1 Cor. 1:21. The Gospel of Christ is the power of God unto salvation to every one that believeth. Romans 1:16. When we believe it, we receive it. "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1:9. Holy Baptism is the surety of our forgiveness. Acts 2:38. 1 Pet. 3:21. Gal. 3:21. Gal. 3:27. In the Lord's Supper we receive the Lord's body and blood "given and shed for the remission of sins." Matt. 26:28. "Be of good cheer, thy sins be forgiven thee," Matt. 9:2. The Gospel is preached to us that we may receive the forgiveness of our sins, and an inheritance among them that are sanctified by faith that is in Christ. Acts 26:18.

We may be certain of this forgiveness because God says so. "These things have I written to you that ye may **know** that ye have eternal life, even unto you that believe on the name of the Son of God. We **know** that we are of the truth, and shall assure our hearts before Him." 1 John 5:13; 3:14-19.

We have the promise that we are kept by the power of God through faith unto salvation, 1 Pet. 1:5. No one can pluck us out of the Father's hand. John 10:27-29. Job in his wonderful expression of conquering faith declares: "I **know** that my Redeemer liveth—and in my flesh shall I see God," Job 19:25-27. And Paul declares, "I **know** whom I have believed." 2 Tim. 1:12. Christ, dying as the believer's Substitute, paid the price and cancelled the debt, hence there can be no more condemnation to them that are in Christ Jesus. The forgiveness of our sins, our salvation, the hope of everlasting life are certainties vouchsafed to us by Him Whose Word is Truth. Why should we permit our changeable feelings to rob us of the soul-rest and the "exceeding great joy" that is the heritage of the people of God? He tells us to be of good cheer because our sins are forgiven? We grieve His Father-heart by doubts and littleness of faith! May His blest Spirit shed a flood of light upon all the "assurance" passages of Scripture as they are read and pondered by all who are assailed by doubts.

Anna Hoppe.

RELIGION AN AID TO PATIENTS

Religion is a human and vital factor in the practice of medicine, Dr. Charles W. Mayo, world-famed surgeon of Rochester, Minnesota, asserted before the surgery section of the British Medical association, which met recently in Winnipeg, Canada.

"When a man is about to go on the table in an operating room, if he wishes a visit from a minister in whom he has faith," he said, "it gives him confidence which no science can furnish." Dr. Mayo stated that both patient and surgeon share the benefits of anything tending to aid one in facing a crisis in illness.

This is not news for Christians who have learned by experience. We have seen the evidences of this in almost innumerable cases in our experiences in hospital work. There is nothing to even approach the blessed peace and submission which the message of God's love in Christ Jesus gives to the believing heart. And the resultant courage is of inestimable value in great troubles of our lives, as in serious illness or when facing an operation. But it is encouraging to have such an eminent specialist like Dr. Mayo make such a statement in the presence of prominent medical men and to have his observation reported in newspapers of several nations. —A. E. F. in Messenger of Hope.

VIEWPOINT

Have you ever thought of the difference between a tree and a post? Only a matter of life. Plant a tree, and it begins to grow. Stick out a post, and it begins to rot. The tree lives, while the post dies. Which are you — a tree or a post? Be a tree in your church and live and grow.

—The Inner Mission Worker.

† FRED H. WOLFF †

It has pleased Almighty God to summon out of this vale of tears to our eternal home the soul of Fred H. Wolff, whose mortal remains, after funeral services in St. John's Church conducted by Pastor O. Kuhlow, were committed to the ground in Jefferson, Wis., on August 9, 1931.

The deceased was born in Chicago August 11, 1876. He was a classmate of the undersigned at Northwestern College, Watertown, Wis. The past nine years he was a faithful member of St. John's Church at Jefferson, Wis. For a number of years he served as a member of the Mission Board of the West Wisconsin District.

The bereaved are Mrs. Leona Mueller Wolff, one daughter, one son, the aged mother, and one sister in Chicago.

Julius W. Bergholz

Chairman of the West-Wisconsin Mission Board.

† DOROTHEA NOTZ †

Many friends, particularly also from the ranks of the older ministers in our synod, will grieve to learn of the death of Mrs. Dorothea Notz, née Bading, the widow of the sainted Professor Eugene Notz of our theological seminary.

Ill since last Easter, Mrs. Notz toward the end of August entered the Milwaukee Hospital to seek medical or, if necessary, surgical, aid.

A keen observer and experienced in the care of the sick, she could not, however, fail soon to realize that her condition was most precarious. She faced the situation with Christian fortitude and bore her cross in childlike submission to the will of her Heavenly Father. Daily she drew new strength from the living fountain of the Word of God and sought anew in prayer the gift of the Comforter our Lord Jesus promises those who believe in him. Those who visited her bedside saw exemplified in her the fulfillment of the Lord's promise, "My strength is made perfect in thy weakness."

As her end drew nearer, she expressed her wishes as to the services to be held over her mortal frame, choosing as text for the funeral sermon on the words Isaiah 35:10: "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The call of the Lord came to her on November 6. The burial service was held on the following Monday with interment in Union Cemetery.

Mrs. Notz was born at Theresa, Wis., on May 24, 1860. In 1879 she entered into wedlock with Rev. Eugene Notz, later professor at our theological seminary, till his death in 1903. She attained the age of 71 years, 5 months and 12 days. She is survived by

one son, three daughters, one son-in-law, one daughter-in-law, one grandchild, two brothers and two sisters.

FROM OUR CHURCH CIRCLES

Southwestern Pastoral Conference

The one-day conference of the Southwestern Pastoral Conference will meet at Rev. H. A. Pankow in Hustler, Wis., on December 8, 1931, 9:30 A. M.

Service: 7 P. M.

Confessional Address: M. Glaeser, H. Kirchner.
Sermon: G. Gerth, J. G. Glaeser.

Papers to be read by Rich. Siegler, Catech. Quest. No 355, continued; L. Witte, Augustana, Art. 18; C. W. Siegler, Chicago Thesis, § 10, page 26; M. Glaeser, Exegesis, 1 Cor. 12. G. Vater, Sec'y.

New Ulm Pastoral Conference

The New Ulm Pastoral Conference will meet on December 2, 9 A. M., at New Ulm, Minn., Rev. G. Hinenthal, pastor.

Communion service at 4:30 P. M., the Rev. P. Spaude delivering the confessional address.

Papers: J. E. Bade, E. R. Bliedernicht, G. Hinenthal.

Register as soon as possible.

H. A. Scherf, Sec'y.

Mankato District Pastoral Conference

The Mankato District Pastoral Conference met in the midst of Pastor C. F. Kock's congregation, Belle Plaine, Minn., November 3 and 4.

Besides all the pastors of the conference, some guests had come, who were invited to participate in the various topics before conference. The main topic at these sessions was an essay delivered by Pastor E. Birkholz, "The Dance." The brethren assembled realized the importance of an essay of this kind; after a broad deliberation on it, conference urgently requested the essayist to have this essay appear in various church papers, in article form, which he also promised to do.

After Rev. Kelm, delegate to synod at Watertown, Wis., had given his report, finances of our district were discussed, which brought forth that we were too far in arrears of synod's budget, which of course, was much deplored. The conference brethren therefore were cordially admonished to do their best that this deficit be wiped out.

In the evening of the first conference day divine services, with the celebration of Holy Communion, was held in church.

May God bless the work of pastoral conferences.

O. K. Netzke, Sec'y.

Official Announcement

At its convention, held in August 1931, Joint Synod resolved to approve the office of assistant inspector at Northwestern College. Pursuant to this resolution the Board of Trustees of Northwestern College herewith notifies all members of Joint Synod to nominate candidates for said position. The duties and work of this professorship shall be, besides the work of assistant inspector, to supervise athletic activities of all students and to do some teaching in the class room.

Nominations are to be forwarded to the secretary of the College Board not later than December 15, 1931.

Northwestern College Board,

Frederic E. Stern, Sec'y.

Watertown, Wis., October 31, 1931.

Golden Wedding Anniversary

On November 4 Mr. and Mrs. William Justmann were privileged to celebrate the golden wedding anniversary. Being the first occasion of its kind in St. Paul's congregation of Manistee, Mich., it was but natural that all the members joined in singing praises of God. The undersigned delivered the sermon based on Ps. 103:1-2. After the services the relatives and guests were entertained in the church parlors, after which a delightful supper was served.

May the Lord bestow His richest blessings upon this pair all the remaining days of their lives.

E. E. Rupp.

Twenty-Fifth Anniversaries

On October 21, A. D. 1906, Pastor Johannes Plocher was installed by the former President of our Minnesota Synod, Rev. Andrew Schroedel, to serve St. John's Congregation of Saint Paul, Minnesota. During these years the Lord blessed the ministration of his servant abundantly, and also moved the hearts of the members of the parish that they recognized these services in their importance for the welfare of their souls. The congregation, therefore, in due season resolved to celebrate the completion of twenty-five years of faithful service in its midst in a proper manner. The preparations all were made by the various committee members with a willing and grateful heart, and the Lord gave success.

On the evening of October 21, 1931 — twenty-five years after installation — St. John's Congregation and the pastors of the St. Croix Conference gathered in their beautiful house of worship for a service of thanksgiving. A special committee escorted Pastor Plocher and the members of his family to seats of honor in front of the Lord's altar. Rev. R. Ave-Lallemant conducted the altar service, and Pastor A. C. Haase preached the anniversary sermon on 2 Cor. 3:1-6. The topic was: The threefold manifestation

of the glory of faithful service in the ministry; the hearts so preciously won for Christ which are declared to be our epistle written not with ink, but with the Spirit of the living God ministered by us; the sufficiency given to servants of the Word by the Lord himself making us able ministers of the New Testament church, the wonderful Gospel and the powerful sacraments, given by Founder of the Church, and over which he placed his servants as ministering stewards. These glories of faithful service have been manifested in Saint John's Congregation during the last twenty-five years, and for this reason both the pastor and the congregation have reason to most humbly thank God for these great blessings.

The choir of the congregation sang an appropriate selection, and then the president of the church spoke sincere words of congratulations and presented Pastor Plocher with a beautiful gold watch, chain and cross, and a purse as a token of the love and esteem in which the pastor is held by his flock; Mrs. Plocher received a beautiful basket of roses.

After the service the assembly was invited to the assembly hall which was filled to capacity. Here a reception was held in honor of the home pastor. Rev. Ernst, the visiting elder of the St. Croix Conference, served as master of ceremonies. The main speaker here was the Hon. Henry Benson, Attorney General of Minnesota, an old friend of Pastor Plocher, whose home is in St. Peter, Minn. In his address of felicitation he stressed the importance of the work carried on by the church, which is a safeguard against all the evils existing in the world. Therefore, the celebration of the evening is a fitting tribute to a servant of the church who has faithfully executed the duties of his important office and the congregation has every reason to be thankful to God for this great blessing.

Many messages of congratulation from friends far and near were read.

Pastor Plocher voiced his sincere thanks to all who joined in this anniversary service and ascribed all glory to the merciful God who by His grace guided him by His Holy Spirit so that his labors were not in vain.

The ladies of Saint John's served refreshments to the great host of members and friends who will long remember the tribute paid by a grateful congregation to a faithful and beloved pastor. May God strengthen the existing bonds of love and esteem from year to year between pastor and congregation, so that many souls may be kept unto salvation.

A. C. Haase.

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On September 13 the members of St. Mark's Lutheran Church at Richmond, Wis., celebrated the twenty-fifth anniversary of the dedication of their church building. Speakers were the former pastors

of the congregation: Rev. Aug. Paap, Rev. F. Marohn, and Rev. Ph. Lehmann. The response of the members was gratifying. A collection was lifted for the building fund of the congregation.

A. G. Dornfeld.

Fifteenth Anniversary

Trinity English congregation of Watertown, Wis., observed its fifteenth anniversary on the Twenty-third Sunday after Trinity, November 8. The Professors Frederic Brenner and William Huth and Pastor Wm. Nommensen preached the sermons. The Lord our God continue to be with Trinity as He was in the past, bless it and make it a blessing unto many.

F. E. Stern.

Dedication of Church Bells

Sunday, October 18, Gethsemane Church of Milwaukee dedicated four bells. These bells, from the firm of Stuckstede, St. Louis, and ringers which ring the bells by electric motors, are the gift of an aged couple, members of the congregation. A small, but artistic bronze plate, attached to the wall of the tower vestibule, tells the whole story:

The Bells in This Tower
Dedicated to the
Glory of God
And in Loving Memory of
Ella L. Wetzker

By Her Parents Mr. and Mrs. Emil Wetzker

May these bells fulfil the wish and prayer of the donors, that the faithful may be encouraged and invited to a more diligent use of God's Word and His sanctuary. The undersigned used as festival texts Psalm 122:1 and Psalm 150.

R. O. Buerger.

Ordination and Installation

Authorized by President J. Gauss Candidate Hilmar Eckert on the twenty-first Sunday after Trinity was ordained and installed as pastor of the Mission in Saginaw.

O. Eckert.

Installations

Being duly authorized by President Im. Albrecht I installed Pastor Henry Albrecht at Taunton, Minn., the twenty-first Sunday after Trinity.

Edward A. Birkholz.

* * * * *

On the thirteenth Sunday after Trinity the undersigned, assisted by Pastor R. O. Buerger, installed Mr. Sylvan Broker, a graduate of Dr. Martin Luther College, as teacher of St. Paul's Christian Day School at Lakemills, Wis.

Address: Mr. Sylvan Broker, Lakemills, Wis.
J. Martin Raasch.

Acknowledgement and Thanks

Redeemer Lutheran Church of Amery, Wis., gratefully acknowledges the gift of a communion set and candle holders from Mt. Olive Church, Delano, Minn., E. Bruns, pastor. O. P. Medenwald.

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St. Mark's Church of Richwood, Wis., took up a special collection for synodical purposes amounting to \$15.68, for which due acknowledgment is herewith made.

A. G. Dornfeld.

Memorial Wreaths

In memory of Mr. Anna Krueger of Hurley, Wisconsin, a wreath of seven dollars (\$7.00) was given by Mr. Carl Krueger, Mr. and Mrs. G. Prosek, Sr., Mr. and Mrs. W. A. Meyer, Mr. and Mrs. G. Prosek, Jr., Mr. and Mrs. F. Walz, and Mr. and Mrs. Wm. Meyer for Home Mission purposes.

G. C. M.

* * * * *

In memory of Mr. Fred H. Wolff, Jefferson, Wis., member of mission board of West Wisconsin District, born in Chicago, Ill., Aug. 11, 1876, died August 6, 1931 — by the members of the mission board for the synodical fund.

Rev. J. W. Bergholz.

Mr. Adolph Toepel.

Rev. W. Fischer.

Rev. E. Walther.

* * * * *

In memory of Miss Gladys Netzel who drowned at the age of fourteen years, \$3.00 from St. John's Young People's Society for missions.

In memory of Miss Lane Brand who died at Chicago, \$3.00 from St. John's Dorcas Society for missions.

Wm. A. Baumann,

Neillsville, Wis.

MISSION FESTIVALS

Somerset, Wis., Emmanuel Church, J. Pieper, pastor. Speakers: M. Michaels, O. Medenwald. Offering: \$35.00.

Stillwater, Minn., Salem Church, J. Pieper, pastor. Speakers: Fr. Weindorf, Herbert Lietzau. Offering: \$235.00.

Third Sunday after Trinity

Sioux City, Iowa, Grace Church, G. L. Press, pastor. Speakers: R. Vollmers, H. Spaude. Offering: \$41.32.

Goodhue, Minn., Grace Church, F. W. Weindorf, pastor. Speakers: Paul Dowidat, Theo. Albrecht. Offering: \$103.14.

Fourth Sunday after Trinity

Goodhue, Minn., St. John's Church, F. W. Weindorf, pastor. Speakers: G. Ernst, E. Scharlemann. Offering: \$161.67.

Omro Township, near Boyd, Minn., St. John's Church, Henry Albrecht, pastor. Speakers: J. P. Brauer, Aug. Sauer, W. C. Albrecht. Offering: \$52.00.

Eighth Sunday after Trinity

Altamont, So. Dak., St. Paul's Church, W. T. Meier, vacancy pastor. Speakers: M. Keturakat, G. Schmeling. Offering: \$24.25.

Sixteenth Sunday after Trinity

Taunton, Minn., Bethlehem Church, Henry Albrecht, pastor. Speakers: W. Poehler, H. Sprenger. Offering: \$31.00.

Milwaukee, Wis., St. Andreas Church, L. Karrer, pastor. Speaker: Walter Wurl. Offering: \$17.40.

Root Creek, Wis., St. John's Church, Wm. C. Mahnke, pastor. Speakers: Theo. Mahnke, Paul Naumann. Offering: \$184.00.

Lakemills, Wis., St. Paul's Church, J. Martin Raasch, pastor. Speakers: Herman Gieschen, Jul. Klingmann, Justus Ruege. Offering: \$321.08.

Seventeenth Sunday after Trinity

Tittabawassee Township, Mich., St. Matthew's Church, A. J. Fischer, pastor. Speaker: J. Zink. Offering: \$29.35.

Milwaukee, Wis., Gethsemane Church, R. O. Buerger, pastor. Speakers: M. Plass, R. Huth. Offering: \$164.04; Sunday School, \$50.00; total, \$214.04.

Iron Ridge, Wis., St. Matthew's Church, F. Zarling, pastor. Speakers: Ph. Martin, F. Marohn, Prof. E. A. Wendland. Offering: \$197.78.

Grafton, Nebr., Trinity Church, W. A. Krenke, pastor. Speakers: R. Vollmers, W. Baumann. Offering: \$97.65.

Menominee, Mich., Christ Church, Theodore Thurow, pastor. Speakers: W. W. Gieschen, H. Kahrs. Offering: \$280.03.

Eighteenth Sunday after Trinity

Juneau, Wis., St. John's Church, M. J. Nommensen, pastor. Speakers: J. G. Glaeser, H. O. Kleinhaus. Offering: \$252.38.

Bowdle, So. Dak., Trinity Church, Paul G. Albrecht, pastor. Speakers: Wm. C. Albrecht, Fr. Reuter. Offering: \$173.22.

Milwaukee, Wis., St. Luke's Church, Ph. H. Koehler, pastor. Speakers: Wm. Pankow, L. C. Kirst. Offering: \$448.98.

Appleton, Wis., St. Paul's Church, T. Sauer, pastor. Speakers: Emil W. F. Schulz, G. A. Dettmann, Ernst Schoeike. Offering: \$445.39.

Bay City, Mich., Bethel Church, M. C. Schroeder, pastor. Speakers: O. Frey, G. Albrecht. Offering: \$94.99.

Nineteenth Sunday after Trinity

Monroe, Mich., St. Paul's Church, G. Ehnis, pastor. Speakers: A. Lederer, H. Arndt. Offering: \$111.85.

East Troy, Wis., St. Paul's Church, G. E. Schmidt, pastor. Speakers: C. Witschonke, S. Jedele. Offering: \$111.64.

Hutchinson, Minn., Friedens Church, W. J. Schulze, pastor. Speakers: Prof. Karl Schweppe, Walter Ernst, Ed. J. Bruns. Offering: \$735.00; Ladies' Aid, \$100.00; Young Ladies' Society, \$100.00; Sunday School, \$100.00; Doreas Club, \$150.00; total, \$1,185.00.

Tacoma, Wash., St. Paul's Church, Arthur Sydow, pastor. Speakers: Arthur Sydow, Arthur F. Matzke. Offering: \$129.48.

Milwaukee, Wis., St. James Church, Arthur P. Voss, pastor. Speaker: Victor Brohm. Offering: \$140.00.

Adrian, Mich., St. Stephen's Church, J. H. Nicolai, pastor. Speakers: P. Schulz, Tr. Haessler. Offering: \$203.14; Luther League, \$10.00; Sunday School, \$20.00; total, \$233.14.

Broken Bow, Nebr., St. Paul's Church, Merna, Nebr., Immanuel Church, Rudolph C. Horlamus, pastor. Joint Festival at Broken Bow. Speaker: A. Schumann. Offering: \$49.14.

South Milwaukee, Wis., Zion Church, O. B. Nommensen, pastor. Speakers: E. Rupp, W. K. Pifer, H. Gieschen. Offering: \$222.00.

Twentieth Sunday after Trinity

Cold Spring, Wis., St. John's Church, Robert F. F. Wolff, pastor. Speakers: Robert F. F. Wolff, Herbert Schumacher. Offering: \$54.00.

Saginaw, Mich., St. Paul's Church, O. Eckert and O. J. Eckert, pastors. Speakers: O. J. Peters, H. Hoenecke. Offering: \$697.36.

Milwaukee, Wis., Christ Church, P. J. Bergmann, pastor. Speakers: O. Hagedorn, Paul Th. Oehlert. Offering: \$420.64.

Fond du Lac, Wis., St. Peter's Church, Gerhard Pieper, pastor. English Mission Festival. Speakers: Prof. August Zich, E. Benj. Schlueter. Offering: \$342.03. German Mission Festival Offering: \$566.88; total, \$908.91.

McIntosh, So. Dak., St. Paul's Church, J. J. Wendland, pastor. Speaker: Prof. K. G. Sievert. Offering: \$35.63.

Richwood, Wis., St. Mark's Church, A. G. Dornfeld, pastor. Speakers: Leonard C. Bernthal, I. G. Uetzmann. Offering: \$75.91.

Twenty-first Sunday after Trinity

Paradise, No. Dak., St. John's Church, J. J. Wendland, pastor. Speakers: J. P. Scherf, H. J. Schaar. Offering: \$21.38.

Theodore, So. Dak., Trinity Church, Paul G. Albrecht, pastor. Speakers: T. Schroeder, Egbert Schaller. Offering: \$78.81.

La Crosse, Wis., Immanuel Church, Jul. W. Bergholz, pastor. Speakers: P. Dowidat, R. Mueller, M. Carter. Offering: \$260.00.

Mobridge, So. Dak., Zion Church, E. R. Gamm, pastor. Speakers: W. Schmidt, F. Reuter, R. Gamm. Offering: \$110.00.

Readfield, Wapaca Co., Wis., Zion Church, F. C. Weyland, pastor. Speakers: E. Behm, I. G. Habeck. Offering: \$78.28.

Allegan, Mich., St. John's Church, J. J. Roekle, pastor. Speakers: W. Westendorf, O. Hoenecke. Offering: \$77.50.

Twenty-second Sunday after Trinity

Drew, So. Dak., Zion Church, H. J. Wackerfuss, pastor. Speaker: H. J. Wackerfuss. Offering: \$11.03.

Bison, So. Dak., Christ Church, H. J. Wackerfuss, pastor. Speaker: H. J. Wackerfuss. Offering: \$3.48.

Gresham, Nebr., St. Paul's Church, H. H. Spaude, vacancy pastor. Speakers: A. Dommann, H. E. Meyer, H. Lehmann. Offering: \$111.65.

Hubbleton, Wis., Immanuel Church, A. G. Dornfeld, pastor. Speakers: Arthur Mittelstaedt, A. L. Mennicke. Offering: \$58.04.

Twenty-third Sunday after Trinity

Neillsville, Wis., St. John's Church, Wm. A. Baumann, pastor. Speakers: Wm. Brockopp, J. W. Krueger. Offering: \$410.00.

ITEMS OF INTEREST

TAKES THEOLOGICAL POST

The vacancy in the presidency of Concordia Theological Seminary, St. Louis, Mo., caused by the recent death of Dr. Francis Pieper for many years head of the institution, has been filled by the board of elections of that institution through the selection of Prof. Ludwig Ernest Fuerbringer, D. D., who has been connected with the seminary as professor for the past 38 years.

Dr. Fuerbringer was born March 29, 1864, at Frankenmuth, Mich. He graduated from Concordia Seminary, St. Louis, in 1885; became pastor at Frankenmuth where he continued until his call in 1893 to a professorship at the seminary where he holds the Chair of Dogmatics. He is the author of numerous books on religious subjects; editor of the Statistical Year Book of the Missouri Synod; editor of the Synodical

Handbook; editor of *Der Lutheraner*, official German publication of the synod; secretary for Foreign Connections of the synod, and president of the Synodical Conference, a federation of a million and a third Lutherans. His Doctor of Divinity was given him some years ago by the Lutheran Seminary at Adelaide, South Australia.

A MOST FRUITFUL GERMAN MISSION

The most fruitful stations of German missionaries in India are those of the Breklum Mission in the southern Telgu field, which was held for the Breklum Mission during the war by the United Lutheran Church, and was restored to the Breklum Mission a few years ago. The congregations have as many applicants for baptisms as members and cannot respond to all the requests for teachers and even for visits to villages. In many places the inquirers, at their own expense, are building chapels and in others they furnish free labor for their erection.

—The Missionary Review of the World.

GOSPEL WAGONS

The Church in the German fatherland is concerned about the non-church-going population. Gospel tents have been in use in some of the larger cities for years, but the Gospel-wagon movement is only about four years old. It begun in Thuringia. The Society for Inner Missions, with the aid of the Wichern Society of Hamburg, sent out its first Gospel wagon in the summer of 1928. Two preachers constitute the working force. The wagon visits the smaller cities and even country districts, especially in the harvest time. The object is to reach particularly the working people; and this object has been attained. But the experience of the preachers, especially on the first trip, was one filled with thrilling adventures. Atheism, sponsored by the communists of Russia, has made terrible inroads among the laboring people. Wherever the Gospel wagon went it was met by spokesmen for atheism; who interrupted the speakers, argued against the Bible, and who often attempted to break up the meetings by creating disturbances. One evening the speakers on the wagon had to try to make themselves heard above the noise created by fifteen young communists who continued to beat on tin cans for about fifteen minutes.

Gradually, however, these annoyances become less frequent. On its successive trips the wagon has been welcomed, and many thousands have been reached with the Gospel message. I wonder if we in America realize what a bulwark Germany is to the rest of Europe and to America. The Lutherans of Germany are fighting communistic atheism to their latest breath. The Christian church is facing a conflict such as has not existed since the first three Christian centuries.

—Lutheran Companion.

GOOD STUDENTS PAY LESS

Millsaps College, Jackson, Miss., has adopted a new financial procedure which may have a decided influence upon the income of institutions of higher education as well as upon their scholarship. According to the bulletin of the Liberal Arts College Movement, reporting the departure, hitherto "education has been sold on a flat rate, the cost to the student remaining the same" regardless of the size of class, the scholastic ability of the student or the competence of the instruction. "Millsaps has instituted successfully a system of graded tuition for the three other classes based on scholarship in the preceding year. This not only puts a definite premium on high scholarship, but is deemed good business, as the more

backward students involve greater teaching effort in cost of faculty service. Students whose average fall below 75 will pay 25% higher tuition the following year, and those whose average for the year is 90 and above will pay 25% less."

BOOK REVIEW

Lutheran Annual, 1932. Published by Concordia Publishing House, St. Louis, Mo. Price, 15 cents.

Besides the usual chronological tables and calendar digest this annual presents a list of Bible lessons, one for each day in the year — which no doubt will be a great help for all who obey the injunction "Search the Scriptures." Among the informative matter presented the "Statistics of the Missouri Synod and of the Synodical Conference" deserve mention. Short stories and narratives on the Catechism make attractive and instructive reading material. The Annual, of course, presents the usual address lists of pastors, professors, and teachers of the Synodical Conference. Altogether a highly useful book.

G.

Program and Hymns for the Congregation to be used in connection with Children's Christmas Program "Joy To The World" by Herman Voigt. Concordia Publishing House Print. **Joy to the World**, per copy, 7c; per dozen, 72c; per hundred, \$5.00.

"Glory to God in the Highest." A Program for the Children's Service on Christmas Eve (German and English). E. L. Marquardt, Principal of Tabor Lutheran School, Chicago, Ill. Northwestern Publishing House Print.

We recommend these above-mentioned programs to the attention of such as are seeking printed material for their Christmas celebration.

G.

MICHIGAN DISTRICT

September and October, 1931

Rev. A. Lederer, Saline.....	\$ 12.22
Rev. R. Koch, Waterloo.....	114.45
Rev. J. Zink, Bay City.....	60.42
Rev. P. Schulz, Scio.....	740.30
Rev. J. Gauss, Jenera, Ohio.....	301.01
Rev. G. Schmelzer (New Salem), Sebewaing.....	18.17
Rev. O. Eckert and O. J. Eckert, Saginaw.....	141.83
Rev. A. Maas, Northfield.....	41.93
Rev. E. Hoenecke, Plymouth.....	23 96
Rev. H. Haase, Benton Harbor.....	538.00
Rev. O. Sonnemann, Sodus.....	114.13
Rev. A. Lederer, Saline.....	428.03
Rev. W. Voss, Tawas City.....	108.06
Rev. Aug. Kehrborg, Zilwaukee.....	50.00
Rev. H. Wente, Crete, Ill.....	50.00
Rev. F. Cares, Frankenmuth.....	100.00
Rev. H. Engel, Brady.....	94.10
Rev. E. Lochner, Hopkins.....	110.75
Rev. A. Westendorf, Bay City.....	151.20
Rev. G. Schmelzer (St. John's), Sebewaing.....	47.75
Rev. F. Krauss and K. Krauss, Lansing.....	860.68
Rev. M. Schroeder, Bay City.....	6.63
Rev. A. Maas, Northfield.....	439.02
Rev. M. Haase, South Haven.....	105.30
Rev. W. Westendorf, Eau Claire.....	33.87
Rev. D. Rohda, Flint.....	13.85
Rev. H. Wente, Crete, Ill.....	59.56
Rev. G. Ehnis, Monroe.....	95.00
Rev. G. Wacker, Pigeon.....	58.00
Rev. E. Kasischke, Mayville.....	7.45
Rev. E. Kasischke, Silverwood.....	9.00
Rev. E. Lochner, Dorr.....	46.75
Rev. D. Metzger, Remus.....	14.05
Rev. D. Metzger, Broomfield.....	56.05
Rev. H. Arndt, Detroit.....	74.94
Rev. C. Leyrer, St. Louis.....	43.44
Rev. W. Weissgerber, Lansing.....	24.26

Rev. J. Zink, Bay City.....	223.14
Rev. J. Nicolai, Adrian.....	234.19
Rev. W. Westendorf, Dowagiac.....	76.20
Rev. E. Kasischke, Greenwood.....	69.75
Rev. H. Richter, Detroit.....	17.25
Rev. O. Eckert and O. J. Eckert, Saginaw.....	208.02
Rev. H. Zapf, Monroe.....	368.45
Rev. A. Fischer, Tittabawassee.....	29.35
Rev. W. Franzmann, Coloma.....	97.60

Total\$6,518.11

Outside of the above sums I received \$324.26 through Rev. O. Peters, Wayne, but unfortunately the bank in Wayne closed while the check was on its way to Saginaw.

E. WENK, Treasurer.

WEST WISCONSIN DISTRICT

October, 1931

Rev. O. Berg, Norwalk.....	\$ 77.30
Rev. J. W. Bergholz, La Crosse.....	414.17
Rev. J. B. Bernthal, Ixonia.....	100.00
Rev. L. C. Bernthal, T. Trenton.....	90.00
Rev. Gust. Fischer, Wausau.....	41.21
Rev. Gust. Fischer, Schofield.....	109.75
Rev. E. C. Fredrich, Helenville.....	276.65
Rev. Martin Glaeser, Wonewoc.....	338.90
Rev. Martin Glaeser, Hillsboro.....	110.50
Rev. J. F. Henning, Bloomer.....	162.30
Rev. M. J. Hillemann, Marshall.....	108.09
Rev. L. C. Kirst, Beaver Dam.....	103.75
Rev. J. Klingmann, Watertown.....	957.85
Rev. O. Kuhlow, Jefferson.....	1,000.00
Rev. Phil. Lehmann, T. Westfield.....	70.00
Rev. Phil. Lehmann, Ableman.....	165.48
Rev. A. W. Looock, T. Knapp.....	20.86
Rev. Theo. H. Mahnke, Little Falls.....	54.49
Rev. Theo. H. Mahnke, Cataract.....	72.00
Rev. G. C. Marquardt, Hurley.....	23.91
Rev. A. L. Mennicke, Doylestown.....	215.06
Rev. A. Mennicke, Fall River.....	83.63
Rev. A. L. Mennicke, Ft. Prairie.....	80.58
Rev. Theo. J. Mueller, La Crosse.....	220.04
Rev. M. J. Nommensen, Juneau.....	119.82
Rev. Wm. Nommensen, Columbus.....	138.10
Rev. E. J. Otterstatter, Tomahawk.....	5.00
Rev. A. W. Paap, Johnson Creek.....	29.26
Rev. Aug. Paetz, Friesland.....	113.66
Rev. Aug. Paetz, Dalton.....	45.00
Rev. E. H. Palechek, Chaseburg.....	200.00
Rev. H. A. Pankow, Hustler.....	99.57
Rev. J. H. Paustian, Barre Mills.....	323.66
Rev. J. M. Raasch, Lake Mills.....	321.08
Rev. Chr. Sauer, Ixonia.....	80.00
Rev. H. W. Schmeling, Randolph.....	19.42
Rev. R. Siegler, Personal.....	25.00
Rev. F. E. Stern, Watertown.....	381.00
Rev. Aug. Vollbrecht, Fountain City.....	215.00
Rev. A. A. Winter, New Lisbon.....	63.37
Rev. L. A. Witte, Kendall.....	71.00
Rev. L. A. Witte, Dorset Ridge.....	10.20
Rev. R. F. Wolff, Cambridge.....	60.00
Rev. R. F. Wolff, Cold Spring.....	10.00
Rev. W. E. Zank, T. Deerfield.....	157.20
Rev. W. E. Zank, Newville.....	85.00

Total for October, 1931, Budgetary.....\$7,468.86

H. J. KOCH, Treasurer.

NEBRASKA DISTRICT

Rev. M. A. Braun, Herrick, Synodic Administration.....	\$ 5.01
Rev. Im. P. Frey, Hoskins, General Administration.....	16.65
Rev. L. C. Gruendemann, Witten, General Missions.....	39.84
Rev. R. C. Horlamus, Broken Bow, Merna, Indian \$11.04, Home \$30.00.....	41.04
Rev. E. F. Hy, Lehmann, Firth, Synodic Administration \$105.62, General Administration \$31.00.....	136.62
Rev. L. Sabrowske, Colome, General Administration.....	16.00

Rev. W. H. Siffring, Brewster, General Administration \$10.00, Poland \$3.21, Students \$10.00, General Missions, Buildings \$5.00.....	48.21
Rev. H. Spaude, Surprise, General Missions \$100.00, Pensions \$20.50.....	120.50
Rev. H. Spaude, Gresham, General Missions \$20.00, Pensions \$5.89.....	25.89
Rev. L. A. Tessmer, Burke, Finance.....	9.16
Rev. V. Winter, Martin, Synodic Administration \$2.30, General Missions \$25.45.....	27.75
Rev. V. Winter, Long Valley, Synodic Administration.....	2.00
Rev. J. Witt, Norfolk, Synodic Administration \$10.00, Institutions \$40.00, General Missions \$40.00, Students \$20.00, Church Extension \$20.00.....	130.00

	\$ 618.67
Synodic Administration.....	\$ 124.93
General Administration.....	73.65
Finance.....	9.16
Institutions.....	50.00
Students.....	30.00
Indian Mission.....	11.04
Home Mission.....	70.00
General Mission.....	195.29
General Mission Buildings.....	5.00
Church Extension.....	20.00
Pension.....	26.39
Poland Mission.....	3.21

\$ 618.67

Norfolk, Nebr., Nov. 5, 1931. DR. W. H. SAEGER.

NORTH WISCONSIN DISTRICT

October, 1931

Rev. G. E. Boettcher, Hortonville.....	\$ 48.05
Rev. Th. Brenner, Freedom.....	21.87
Rev. Paul C. Eggert, Abrams.....	50.50
Rev. Kurt R. F. Geyer, Peshtigo.....	125.16
Rev. W. W. Gieschen, Crivitz.....	72.94
Rev. Walter A. Gieschen, Green Bay.....	59.69
Rev. Walter A. Gieschen, Pine Grove.....	58.29
Rev. Br. Gladosh, Greenleaf.....	322.00
Rev. Roy B. Gose, Jacksonport.....	48.75
Rev. Carl J. Henning, Sault Ste. Marie, Mich.....	44.70
Rev. E. C. Hinnenthal, Forestville.....	112.42
Rev. H. Hopp, Daggett, Mich.....	43.83
Rev. H. Hopp, Carbondale.....	36.26
Rev. O. T. Hoyer, Winneconne.....	\$44.65
Rev. O. T. Hoyer, Zion.....	7.10
Rev. Paul J. Kionka, Maribel.....	66.50
Rev. Geo. Kobs, Markesan.....	350.00
Rev. H. Koch, Reedsville.....	68.65
Rev. H. A. Kuether, T. Herman, St. Pauls.....	74.86
Rev. R. Lederer, Green Bay.....	200.00
Rev. H. J. Lemke, Crandon.....	36.92
Rev. Paul Th. Oehlert, Kaukauna.....	218.46
Rev. E. P. Pankow, Green Lake.....	32.00
Rev. J. G. Pohley, Menasha.....	300.00
Rev. Emil Redlin, Ellington.....	129.50
Rev. Emil Redlin, Stephensville.....	73.55
Rev. W. Roepke, Marquette, Mich.....	88.96
Rev. W. Roepke, Green Garden.....	16.83
Rev. M. F. Sauer, Brillion.....	54.15
Rev. T. J. Sauer, Appleton.....	707.49
Rev. A. E. Schneider, Fremont.....	21.66
Rev. E. Schoenike, Greenleaf.....	6.00
Rev. E. Schoenike, Casson.....	54.10
Rev. Fr. Schumann, Sawyer.....	84.30
Rev. V. J. Siegler, Sawyer.....	13.05
Rev. Theo. Thurow, Menominee, Mich.....	266.00
Rev. Karl F. Toepel, Algoma.....	200.00
Rev. Theo. F. Uetzmann, Manitowoc.....	150.00
Rev. Wm. Wadzinski, Marquette, Wis.....	50.53

\$4,319.80

Budget.....	\$4,200.21
Non-Budget.....	119.49

\$4,319.80

ALBERT VOECKS, Treasurer,
Appleton, Wis.

COLLECTION ENVELOPES

ORDERS FOR COLLECTION ENVELOPES SHOULD BE SENT IN NOW
IF NEEDED BY JANUARY

108

JAN. 1, 1932

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

Monthly Manila Envelopes 12 to a set 4c.
White or Colored Envelopes 12 to a set 5c.
Cartons 1c each extra.
Pockets 1/2c each extra.

Weekly Manila Envelopes each set containing 52 Envelopes 11c per set.

White or Colored Envelopes 13c per set.

Cartons 1c each extra.

Minimum charge \$3.00.

Above price includes 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, if printing should be 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.

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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, 1933.** Subscription rates, per annum, are as follows:

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