

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 CHANGELESS CHRIST

Hebrews 13:8

The Savior who wept at the grave of His friend
When in death's cold bondage He lay,
Who mourned with the mourners at Lazarus tomb
Is still the same Savior today.

His heart is still open to sinners who come
Bowed down with their burdens of woe;
His help is still given to sin-troubled souls
As it was when He dwelt here below.

And He, who in sadness on Calvary's hill
Redeemed us in anguish and pain
Is praying for us, as He prayed for the guilt
Of the soldiers by whom He was slain.

The Savior who smiled at the children that sang
In the temple, that day long ago,
Has a heart that today can rejoice and be glad
When His little ones praise Him below.

Yes, Jesus is still our Redeemer and Friend
Though unworthy sinners we be.
O glorious truth, He will ever remain
Our Friend and Redeemer for aye!

Gertrude E. Wartchow.

THE ONE HUNDRED AND NINETEENTH PSALM

Verses 89-105

In Commemoration of the 400th Anniversary of
Luther's Translation of the Bible

(Conclusion)

One more feature we would point out, which serves as a potent factor in the making of Luther's German Bible. It is suggested by the concluding words of the Psalm passage we have been using as a basis for our treatise on the 400th anniversary of Luther's Bible

**Thy word is a lamp unto my feet, and a light
unto my path**

This is one of the most known and best-loved passages in the Bible. Whether or not it formed the basis for Solomon's words in the Book of Proverbs, it at least reminds us of them. "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the Law is light, and reproofs of instruction are the way of life." Prov. 6: 22. 23. And certain it is, that St. Peter in the New Testament not only alludes to the words of our Psalm, but has their very aim and purpose, their contents and truth in mind, saying, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed,

as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Pet. 1:19.

These holy men of God — David, Solomon, Peter — liken His Word unto a light. A light, a lamp, a torch, shines on the road that a man treads, it illuminates his path, so that he may clearly see it, and that he may see any danger which may be in his path. By such light he will be able to mark the road in which he ought to go, and to avoid all those by-paths which would lead him astray. Often those by-roads turn off at a very small angle, so that there seems to be no divergence. But following the light shining on his way a man will soon see where they turn off from the main highway. Moreover, if there be any declivity or precipice near the way, down which, in a dark night, one might fall, he will be guarded against such danger by the light on the path.

Is there a light in the world which shows man the way through the darkness of this life, a light which dispels the darkness of sin and death, and makes us see the true light in all its glory and splendor — the countenance of a loving and redeeming God? Is there a light which is infallible in discovering and disclosing the dangers and errors lying in wait on life's journey to mislead souls into perdition, infallible in guiding us on the path of righteousness to eternal happiness?

Human reason is not that light. Excellent as it is in its place, and admirable as are its achievements in matters physical and human, it cannot shed any light upon the path that leads man from sin and death to righteousness and life, nor upon anything spiritual and divine; for in spiritual things man's understanding is shrouded in deepest darkness. Despite men's contention to the contrary, the statement made by Paul remains irrefutable, "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

There is but one light which meets the questions afore put, one light which solves all the problems under heaven. It is the light of which the Psalmist says: "Thy Word is a lamp unto my feet, a light unto my path." The Word of God is the all illuminating light, the one and only guide of man through life's dark and mysterious way and through the gloomy valley of death — to soul-happiness and to God.

Luther's Conviction

Of this Luther, through divine enlightenment, was convinced as few men ever were. Commenting on the words quoted from our Psalm he makes among others, the following pertinent remarks. "The truth of the Word alone illuminates human reason, as the rays of the sun effect, that the eyes of men can see. True reason also is a light, and a fine light, a noble gift of God, most valuable and useful for the things pertaining to this life, which we cannot do without. But we can never learn from it, what before God constitutes sin and righteousness, how we may be delivered of sin, become just and righteous before God, and emerge from death unto life. Here divine wisdom is necessary. That, however, one finds in no book of jurisprudence or philosophy, but alone in the Bible, the Book of the Holy Ghost. — Whoever looks for another light than that of the Word of God, will certainly fall a prey to the will-o'-the-wisp or false light, which is even more dangerous than darkness itself. Where the Word of God does not shine, there can be nothing else but spiritual darkness and error."

Evidence of Luther's firm conviction of the Bible as being the one and only light of the world, the infallible guide of man through life's journey, furthermore, as being the only source of articles of faith — we find throughout his public career as Reformer of the Church. At the very beginning of the Reformation in the concluding words of the Ninety-five Theses he says, "I am not so senseless as to be willing that the Word of God should be made to give place to fables, devised by human reason." To Luther the Word of God is the only source, the only authority in matters of truth and doctrine. No man has authority to speak for God in these matters. What God says in the Scriptures, that and that alone is the truth, and the full truth. Nothing must be added to it, nothing taken from it.

Men at all times have been wont to set up an authority of their own; if it cannot be the pope, it shall be something else just as human. Modernists in our days busy themselves in setting up new authorities, or rather in labeling the old rejected authority with new labels, such as "the Spirit of Christ in the world," "Christian thought and experience," "World Conscience," "Scholarship is agreed," etc.

But over against all such errorists Luther declares in the Smalcald Articles which were written by him in 1537: "Enthusiasm (which here is taken in the sense of irrational religious ecstasy, Editor) inheres in Adam and his children from the beginning (from the first fall) to the end of the world. (Its poison) having been implanted and impressed into them by the old dragon, and is the origin, power and strength of all heresy. — Therefore we ought and must constantly maintain this point, that God does not wish to deal

with us otherwise than through the spoken Word and the Sacrament. It is the devil himself whatsoever is extolled as Spirit without the Word and Sacraments." etc. (Triglotta, p. 497). On another occasion Luther says: "Nothing else than the Word of God, not even an angel, shall establish articles of faith." And in a discourse against Erasmus he contends: "Erasmus does not know the first principle, the basis and rule: Holy Scripture; God's Word must remain empress. You must follow straight after Scriptures and receive it and utter not one syllable against it, for it is God's mouth."

Standing on the immovable ground of God's Word Luther was able to defy the Pope, the Emperor, and a world hostile to his teachings. When at Worms, on April 18, 1521, the unassuming monk of Wittenberg was summoned before the imperial tribunal to give an answer without horns and without teeth whether or not he would recant his former writings in which he had disseminated his teachings he gave this memorable answer: "Since Your Imperial Majesty and Your Lordship desire a plain answer, I shall give one that has neither horns nor teeth, to wit: Unless I am overcome with testimonies from Scripture or with evident reasons — for I believe neither the Pope nor the councils, since they have often erred and contradicted each other —, I am overcome by the Scripture-texts which I have adduced, and my conscience is bound by God's Word. I cannot and will not recant anything, for to act contrary to one's conscience is neither safe nor sincere. God help me! Amen."

Incitement for Luther to Translate and Distribute the Bible

A conviction such as this that the Bible is God's Word, the one and only light of the world, the source of all knowledge unto salvation, the only safe guide of man in this life — could not fail to incite the great Reformer to translate and distribute the Bible in the language of the common people. It was a matter inconceivable for him to withhold this Book of God from the Christian people who till then had been deprived from reading and pondering it. He wanted God's Word to be in the hearts of all the people." They should see for themselves from Scripture whether the doctrines he had taught from it were the one and only truth unto salvation.

For this reason Luther himself devised means and ways to have the Bible published in as many copies as possible. Upwards of 200,000 New Testaments were published between 1522-1533. Nor was Luther actuated by mercenary motives. It was his boast that he "neither took nor sought nor gained a farthing thereby," because he did not wish "to sell the gracious talent and gift of translation which God had bestowed upon him." The only ones who had profited by the publishing and selling of the Bible were its printers

and publishers. Yet it was due to his efforts that its price was set at such a rate as to make its purchase possible for every Christian home.

Small wonder, therefore, that Luther's German Bible was bought and read by the tens of thousands of the people in his own time. A Roman historian, Florimundus Raemundus, writes in his "History of the heresies of the 16th Century"; "The common people at Luther's time everywhere busied themselves with the Bible which had been translated into their mother tongue. One could see the Bible lying on all tables in their homes. Workmen, artisans and mechanics had the Bible lying in their workshops and the women on their laps. All the world was busying itself with the Bible. — Those heretical Lutherans armed with this Book, whenever they came in contact with a priest or a member of the clerical order, would at once begin a controversy, the one demanding that the Mass, another that purgatory be shown them from Scripture. In brief, they would have all articles of faith proven to them with express words (of the Bible), and rejected the unwritten Word of God and apostolic tradition. — For the arch heretic Luther had taught, that Scripture whose interpretation he granted to all, was the only arbiter in all controversies in religion."

What untold blessings Luther's Bible has brought upon the Christian people of his and all successive times! To its most blessed and far-reaching influence must be traced the founding and rapid growth of the Church of the Reformation, not only in Europe, but throughout the world, and especially in our own country.

Very early Luther's Bible was brought to America. History tells us that the first German Bible was published in 1745 in Germantown, Pennsylvania, by Christoph Sauer. Since then this Bible has held its triumphant march throughout the United States and Canada, and far beyond their borders. Churches which cherished the treasure of Luther's Bible have been founded in every state of our Union, in the provinces of Canada, in South American countries, in the Hawaiian Islands, as also on the continent of Australia. And today we are enjoying an inheritance which by far excels every other treasure on earth. What we are and have as members of the Church of that Reformation, we owe to Luther's Bible. Do we fully appreciate this golden treasure which has been bequeathed to us 400 years ago through Luther's translation?

The Year 1934 a Reminder

Commemorating the 400th anniversary of Luther's Bible translation this year we have reason to ask ourselves: Have we been as grateful for this precious gift as we should have been? Have we made diligent and hallowed use of it in accordance with the command of Christ: "Search the Scriptures; for in them ye think

ye have eternal life: and they are they which testify of me"? John 5:39. This anniversary year ought to induce us to become more and more familiar with and well versed in the Holy Book by reading, studying and searching it for salvation's sake, be it Luther's German Bible or the English Authorized Version.

J. J.

COMMENTS

What God? In an article contributed by Albert W. Palmer, president of the Chicago Theological Seminary to the Christian Century in December, 1933, entitled, "The Eternal God and the Present Hour," Dr. Palmer declares that "there is a God! and he is here — a living, inescapable, contemporary reality!"

As this is not news to most of us and as we want to know more about what kind of a God is meant, it may be well to read Dr. Palmer's further elaboration on his God. We quote from an article by Herman F. Reissig in a late copy of the Century. According to him these are President Palmer's sentences: "Emergent evolution, the *elan vital* (vital impulse?), a principle of concretion, an integrating process, the sum of the personality-producing force in the universe, the cosmic order — phrases like these and many others point toward a new and speedy recovery of God in terms which a generation cradled in modern science will respect and understand. Every boy in high school recognizes that there is something in the universe that guarantees the truth of mathematics. Well, this is God! — Ascending to the biological level, we find not chaos but a marvellously ordered life-process, evolving from a microscopic cell. Well, the power that does that is God. On the human level we find conscious intelligence, a sense of beauty, a moral idealism, a capacity for love and sacrifice, and a very wonderful creative ability to understand the operations of nature and manipulate them to the production of new and often far-reaching results undreamed of before. This too is God. And then there is Jesus. After all, the universe produced him! There is something in the universe which is on the side of decency, honor and good will; something which is urging men on to see the wisdom of replacing greed and cruelty by an orderly and just society; something which increasingly arouses the conscience of the world against war and pushes on toward an organized and peaceful world. That something is God!"

You do not understand, dear reader; Neither do we — entirely. It is all very vague and wordy and foggy as to notions. The only thing that we can gather in a general way is that this God is not the God of our salvation. In fact, you will notice that salvation is not even once mentioned. This new generation, "cradled in modern science," needs not salvation

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from anything, least of all from sin, death and the devil, for these do not exist in the books and minds of 'modern science.'

But then, what God is this? He is not a personality, he is just a force, a moving power in the universe, helping it to attain its evolutionary purpose of raising itself by its own bootstraps, possibly created by him, to the ever higher excellence of power and morality until heaven on earth shall be reached. He is supreme law and order, he is supreme intelligence, he is a "moral idealism," he is everything but the God of the Bible. Finally the universe is God, and man is God. These are the old pantheistic and deistic notions, newly furbished in prideful language, but long ago proved foolish, even in the light of human reason, darkened by sin as it is. What shall be done to such a nebulous deity? Z.

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Sing to the Lord! How does this new generation sing to this newly found God of science? It seems there is a lack of hymns that are fitting to this God that the newer scientific generation can sing with enthusiasm. For sing we must. As Dr. Palmer further says, "One almost trembles with excitement and spiritual joy to think what might happen to Protestantism if it once really penetrated to our millions of adherents that the living God is really present, not on some candle-lighted altar amid incense and ritual, but out there in the street, on the main highways of life, where questions of politics, wages, social justice, racial fair play, and war and peace are to be decided."

To this Herman F. Reissig, in his article in the *Christian Century* cries, "Amen! and Amen! This is our God! This, for the modern man, is the pathway to God. This is our message to a world that has lost God and seems not to know where to find him." But immediately arises a difficulty. How to sing to this

newly found and so highly acclaimed Baal? Rev. Reissig well says: "Try to find that God and that approach to him in the hymnal!" Reissig is now a Congregational minister, was formerly a Lutheran, according to the *Century*. Here are some of his troubles.

He says, "'Come Thou Almighty King' — it is one of the best beloved of our hymns. Break the word, 'King,' open. Does a single preacher or religious philosopher who talks helpfully to us in this hour about God ever suggest we should think of him as a King? Are not the connotations and associations of the world utterly out of harmony with our thought of God? 'O worship the King, all glorious above.' 'Praise, my soul, the King of Heaven.' 'Joy to the world! the Lord is come; Let earth receive her King.' No, these and hundreds of other hymns came out of an outgrown world. Casually we sing them. They do not really assist our devotions."

Indeed the new Protestantism, if this be a fair sample of it, is in a pitiable case. A new God, newly found, to be newly and vigorously advertised, has no appropriate hymns to be sung in his praise. Where will this old-new insanity lead its befogged followers? Were it not that we know that the real King of heaven and earth, the Lord God Almighty, He who died for poor sinners on the cross, doth still rule His blood-bought kingdom with the power of His grace, we might well despair. For we know that He shall endure when all these newfangled gods and their worshippers shall have disappeared. We are not ashamed to own Him our King. Z.

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Our Hymn Treasury is indeed great and precious.

Rightly the Lutheran Church has clung tenaciously to some of its older gems, for they cannot be replaced. From the poverty of expressive church hymns, expressive of faith we mean, obtaining among the sects, we should learn to be truly grateful to those of our singers, who were filled by the joy, the peace, and the hope of salvation. We are in danger today of losing our appreciation of these grand old hymns. A real heartening church hymn can be written only by one whose heart is stayed on the wonderful truths of salvation, as taken from the living Word of God, and it can be sung acceptably to our Lord only by one who understands and shares the faith of the singer.

It is here that we may well grow in grace. As long as our younger generation still learns the truths of salvation from Bible stories, the study of the catechism built upon Bible stories, from Bible reading and study, our church hymns will be understood and highly treasured. But if the day should ever come, which may God avert, when our growing generation shall have been educated only in the public schools,

then these our old beloved hymns will not be appreciated at their true worth. When allusions to the Red Sea, the deliverance of God's people from the cruel slavery of Pharaoh, the part that such rivers as Jordan played in the history of redemption, and thousand others are no more understood through ignorance by the singers at the church services, then these grand hymns will lose their meaning and appeal. That is what really is at the bottom of the search for new hymns by the sects. The old hymns do not express the modern faith any more and they are not understood by the rising generation "cradled in science" but ignorant of the Bible.

The Lutheran Church has always been a singing church, because it has the pure Gospel of Christ, which fills the hearts with such wonderment at the grace of the Lord, that it cannot but sing songs in His praise.

Z.

HISTORY REPEATING ITSELF IN THE DROUGHT

"There is no new thing under the sun," writes Solomon, the wisest man that ever lived, in the first chapter of Ecclesiastes. Expanding the thought somewhat, he adds: "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done. Is there anything whereof it may be said, See this is new? It hath been already of old time, which was before us." In our modern speech we would say that things move in cycles, that history repeats itself. Our country is experiencing a great drought. Crops throughout practically the whole country are a failure. Whereas only a few months ago the depression was largely blamed on overproduction and underconsumption and steps were taken to limit the products of the fields, fears of a famine are now torturing many hearts. We Christians know that nothing happens by chance or accident. We know that God rules all things so that without His will no sparrow falls from the roof nor a hair from our heads. We know that He must have some purpose with the drought. There must be some message which He wants to send to us by means of it. What is that message? What is the cause of this great affliction? How can it be averted?

It may seem hopeless to try to answer these questions. Our own ingenuity is unequal to the task. But God Himself can give us the answer and He has given us the answer. "Whatsoever things were written aforetime were written for our learning." There were droughts and depressions already in Bible times, and when the people groaned under them, God told them why these things came upon them and how they could be removed. And what He said at that time still holds good today. History is repeating itself not only with respect to the drought itself but also with

respect to the message which God proclaims by means of it. Our present experience has its parallel in Old Testament times. If ever the reading of the prophets should experience a new lease of life it is in these days when they seem to have written of the very events and happenings of our time. We shall endeavor to show this by quoting especially from the prophets Joel, Haggai, and Malachi. Let us note first that

History is Repeating Itself with Respect to the Severity of the Drought

Haggai quotes God as saying: "Ye have sown much and bring in little. . . . And when ye brought it home, I did blow upon it. . . . The heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land and upon the mountains and upon the corn, and upon the new wine and upon the oil and upon that which the ground bringeth forth and upon men and upon cattle and upon all the labor of the hands. . . . I smote you with blasting and with mildew and with hail in all the labors of your hands." (1:6.9.10.11; 2:17). A similar situation prevailed in Malachi's day, for, 3:11, God promised the Jews that if they followed His instructions, He would "rebuke the devourer for your sake, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field." But it is especially when we read the words of Joel that we hear such a detailed description of our present drought that it sounds as though he had written them this summer, standing in our middlewestern fields: "The field is wasted, the land mourneth, for the corn is wasted, the new wine is dried up, the oil languisheth. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also and the apple tree, even all the trees of the field, are withered. The seed is rotten under their clods, the garners are laid desolate, the barns are broken down, for the corn is withered. How do the beasts groan! The herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate, for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee, for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness (1:10.12, 17-20). How applicable these words are to our own conditions! Much of the seed planted in the spring is still rotting under the clods. Under the searing rays of the hot sun much of the corn which did come up turned yellow before the ears had set. Pastures have dried up. Cattle bellowed for food and water, and there was none to be had. Many died in their tracks, some were shot to put an end to their misery, while the government is buying millions of starved cattle and shipping them to the slaughter-

houses. Trees are languishing and withering. Rows upon rows of fruit trees, which were once beautiful and fruitful orchards, are naked of leaves, with their black, barren branches reaching skyward, as though having died pleading for water. Yes, if we compare conditions in the drought regions with those described by the prophets quoted above, we must say that history has repeated itself with respect to the severity of the drought.

The Cause

Why has God done this? Why has He withheld the usual rains and let the sun beat down upon the parched fields with almost unprecedented fury? Scripture again gives us the answer. Accounting for the crop failures of Malachi's day, God says 3:8, 9: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." Haggai leaves no doubt as to the cause of the drought of his day, for after stating that they looked for much and it came so little, he writes 1:9: "Why, saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit." The drought came upon the Jews of that day because of their selfishness and worldliness, because they put themselves and their own selfish interests first and God and His interests last. When the Jews returned from the Babylonian captivity, they began the building of God's house, the temple, but then the work was halted by the political machinations of their enemies. Fourteen years passed without a particle of work being done on the house of God, and it seems that the Jews by this time had reached such a frame of mind that they cared little or nothing whether the temple was completed or not. In the meantime they were feathering their own nests, living in ceiled (comfortable) houses, while God's house lay waste. For this indifference, this selfishness, and worldliness God punished them by sending a drought upon their fields.

And have we not been guilty of the same indifference, selfishness, and worldliness? Have we not, too, been feathering our own nests and letting God's house lie waste? Have we not tried to palm off inferior offerings on God, that which we would not miss, that which cost us little or nothing? Must we not plead guilty of the charge which God made against the Jews in Malachi's day: "Ye brought that which was torn and the lame and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord" Mal. 1:13, 14. While professed Christians could stay

up to all hours of the night and drive miles in pursuit of some worldly pleasure, they could not spare the time and lacked energy for personal church work. While they bought cars and radios and lived in ceiled houses, they could not spare the small sum to carry on the missionary enterprises of the church. While wages were high and farm products brought good prices, we let our synod pile up debts. When, therefore, we ask, Why has this drought come upon us? we have the answer in the words of the Lord, "Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit."

God's Design

But the hand which is so heavy upon us is none the less a gracious hand. It is the hand of Him Who is not willing that any should perish but that all should come to repentance. By means of the present affliction He wants to arouse us from our indifference, selfishness, and worldliness, that a worse thing, eternal perdition, come not upon us. He wants to lead us to repentance. God says, Haggai 2:17: "I smote you with blasting and with mildew and with hail in all the labors of your hands, yet ye turned not to me." How sad it is when the voice of God which speaks in the drought goes unheeded, when men are not turned to Him by His visitations! That the drought-stricken fields are an earnest call to repentance is also seen from the words of Joel, 2:12-19: "Therefore also now, saith the Lord, turn ye even to me with all your heart and with fasting and with weeping and with mourning; and rend your heart and not your garments and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness and repenteth him of the evil. Who knoweth if he will return and repent and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach. . . . Then will the Lord be jealous for his land and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn and wine and oil, and ye shall be satisfied therewith." By His visitations the Lord wanted to lead His people to sincere repentance. At the same time He gave them the promise that, if they brought forth fruits meet for repentance, He would withdraw the affliction and restore the productivity of their fields.

The same promise is given by Malachi, 3:10.11: "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." The same advice God gave to the Jews by the mouth of Haggai, 1:7.8: "Thus saith the Lord of hosts, Consider your ways. Go up to the mountain and bring wood and build the house." He called upon them to repent of their neglect of the house of God, which had been standing unfinished for fourteen years, and to bring forth fruits meet for repentance by making the building of God's house their first concern, and He later gave them the promise that, if they did that, the drought would be removed from their fields. In this case the call to repentance was effective, for we read, 1:12: "Then . . . the people obeyed the voice of the Lord their God and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord." God grant that we, too, may know the time of our visitation and hear the call to repentance which the parched soil, the burnt pastures, the dry wells, and the barren fields proclaim to us, so that the Lord may not have reason to complain of us in disappointment: "I smote you with blasting and with mildew and with hail in all the labors of your hands, YET YE TURNED NOT TO ME."

I. P. F.

A PERSONAL APPEAL

A recent issue of *Der Lutheraner* has this to say about "The Important Cause of Preserving Our Youth": "When we repeatedly bring this matter to the attention of our readers, we do so deliberately. It is of importance that pastors, teachers, congregations and parents see to it that the young people remain with the church and do not fall prey to the world. Not long ago a brother pastor complained to us: 'I do not have much success with the newly confirmed; they do not stay by the church.' Is not this the complaint of many another pastor?"

Thus the complaints go on, the struggle to retain our young people for the church goes on, and the steady losses are recorded year by year. What pastor, particularly in the larger cities, has not been tempted to doubt the very efficacy of the Word of God and the Sacrament as Means of Grace; for despite the most faithful instruction, despite earnest prayer, despite every attempt at loving admonition and guidance, the defection among the young goes on. How many a pastor has not been made to experience the cruel strength and wily attractiveness of wickedness in the

case of his own children, so that he has been filled with dismay and is left to wonder whether the promises of God are true; for, though that pastor has made it a chief concern to provide for his children a truly Christian home, has surrounded them there with the strong bulwark of God's Word, has set before them a steady example of faithful obedience to that Word, and evidenced in his own life the joy of Christian living, before his very eyes a daughter, a son, choose instead the ways of sin and the companionship of the enemies of the Cross. Do we not discover, even in the homes of pastors and teachers in the church, here and there the secret tear and the sleepless night because of bitter disappointment of a straying son or daughter?

Let the preaching of the Word go on, and let us redouble our efforts in the carrying out of this commission if we can; for the Word is our one hope also in the case of the young. Let the efforts go on, let them be renewed and encouraged in every way, toward the establishment and maintenance of truly Christian homes; for it is there the Word can most effectively be planted and made to grow. Let the teaching of this Word be made to flourish as never before in Christian day schools and Sunday schools. Let the example of Christian living become ever more manifest, so that our young people may not continually be subjected to the shock of beholding purity of doctrine walking hand in hand with an insincere profession and a hypocritical life. Let our pastors, teachers, parents and congregations continue earnestly in prayer and in every wholesome attempt, by means of young people's societies and associations and other practical arrangements, to bring healing to this infectious wound of the church.

And then calmly go on as blindly as before to place side by side with the pure food of the Gospel the poison of untruth, of sin, of wicked associations, and the glamor of vain ambitions, false success, and unholy joys? It is this our church has failed to take as seriously as it should, and it is in this very thing that we as a church undoubtedly bear grave responsibility. Or is it fanaticism and mistaken zeal to point to the inconsistency of doing our utmost to give our young people the preaching of the pure Gospel on Sunday, and then willingly let them feed at the trough of a false gospel ministered by the hand of atheistic teachers on Monday, Tuesday, Wednesday, Thursday and Friday? Is it narrow-minded bigotry to decry as sinful miserliness the policy of saving the price of an education under Christian auspices, and substituting for it an education where un-Christian influences abound — "because we are paying for this by tax anyway"? Is it the unnecessary ranting of an alarmist to point to the dangers which imperil our youth from the day-by-day inculcation of doctrines which are opposed to the Christian religion and viewpoint, from

the contrary counsel of teachers whose training can guarantee only a mechanistic or materialistic or evolutionistic or other anti-Christian interpretation of life, from intimate association with other young people whose ambitions for life have been set on selfish advancement, on frayed and tattered ideals, on the glitter and glamor of a life where are to be gratified mere desires and lusts of the flesh? Is it but cheap propaganda for the building-up of a Christian system of education — and by this we mean a system where the end and goal of every effort is to build up at every step one who is already a Christian to continue as such and to be bettered and furthered daily in his Christianity — then to warn against a system of public instruction where conditions are not and can not be conducive to this end, and where this end and goal must by law be eliminated? Why do our pastors and leaders in the church, why do our teachers, parents and congregations bewail the loss of so many young people upon whom such urgent efforts have been spent, and then at the same time calmly ignore the poisonous cup that is being set before our young people in the un-Christian instruction and influence to which they are subjected in the high schools, colleges and universities where so many thousands of our young people are induced to seek an education?

He who thinks this is the attitude of the alarmist or fanatic, let him study the text-books in science, history, political economy, psychology, education, philosophy, and listen in on the instruction of famed teachers and professors in these branches. Let him analyze the forces that are at work in the educational institutions of our country from the high school and on. Let him consider that millions of the young men and women of our country have grown up without any knowledge of the true Light, the Gospel of Christ, and that it is with these our young men and women must live in intimate companionship while in attendance at these schools. Let him finally study the effect which the un-Christian teachings so often inculcated at these institutions have had on one earnest Christian young man and another and another in sickening array. And let us ask one another as in the sight of God, Why must we continue to offer our Christian young people on the altar of a Christ-less education when God in mercy has given us the privilege of an education that is Christ-filled, Christ-centered, Christ-directed, Christ-bought, Christ-bound? How can we demand of our young Christians that they remain as green branches on the Vine, when we must acknowledge that we as a church and as individuals have not spent our last effort in keeping them untouched — I say it deliberately — by the vicious propaganda of unbelief as it is being injected in them from all sides and in every conceivable form, sweet to the taste, innocent in its first appearance, but deadly in its poisonous

effect? How can we, as Christians together, with a doleful song lament the slaughter of the innocents, while our Christian institutions hold out a hand that, by the promise of God, is mighty help, but which may in time grow weary because it is too often rejected? A gracious God has given us these Christian institutions today to be used today. Shall we wait until they have been taken from us before we discover the need we had for them and the blessing they held in store for us?
— S. C. Ylvisaker.

GLEANINGS

The two theological seminaries of the Missouri Synod at St. Louis and Springfield this year had 110 and 23 graduates respectively, while 41 at River Forest and 26 at Seward completed their studies for the Christian teaching profession. The total number of ministerial candidates, awaiting calls, was 301. Since only 30 calls were available, 271 candidates remain unplaced.

Of the 39 who completed their theological studies at St. Louis in 1884, fifty years ago, seven are still engaged in active church work, while four others are still alive but are on the retired list.

Concordia College, Milwaukee, on June 13, fittingly celebrated the fiftieth anniversary of Dr. O. F. Hattstaedt, who has been a member of the faculty since 1884. Since the golden jubilee of Prof. G. W. Mueller was celebrated last year, this institution boasts of two men who for fifty years have labored side by side in the same institution.

In connection with the graduation exercises at St. Louis, Dr. Fuerbringer in the name of the faculty conferred the honorary title of Doctor of Theology upon the following: Rector M. Willkomm of Zehlendorf, Germany; President W. Janzow of the Australian Synod; Rev. J. W. Behnken of Houston, Texas; Rev. F. J. Lankenau of Napoleon, O.; Director C. F. Brommer of Seward, Neb.; and President O. C. Kreinheder of Valparaiso University.

March 16, 1934, Concordia Seminary in India gave diplomas to 14 native theological students. This was the second graduating class, the first class graduating in 1928. Of the first class two have been ordained, while the others are serving as evangelists. The average age of this year's graduates is reported at 39½ years. The Seminary course proper covers six years, of which two years are spent in practical work under the supervision of a missionary.

Earlier this year the first ordination of a native Chinese missionary in the Missouri Synod China Mission was reported. It seems to be generally agreed that the future of the Lutheran Church in such foreign countries depends on well-trained, consecrated native missionaries.
I. P. F.

CONVENTION OF SYNODICAL CONFERENCE

Dr. Fuerbringer appointed the undersigned to report the proceedings of the Synodical Conference to the official publications of the constituent synods. Hence this communication.

The convention of the Synodical Conference assembled in Milwaukee from August 8 to 13. The members of St. Lucas Congregation (Philip Koehler, pastor) were the hosts of the convention. In the opening service Vice-president E. B. Schlueter of Oshkosh, Wisconsin, preached on the subject: "God's Message to His Church in days of depression." His text was Ephesians 5:15, 16: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

After the Secretary had called the roll he announced that there were 96 accredited delegates present. Thereupon the President Dr. L. Fuerbringer declared the meeting officially in session and read his presidential address in which he called attention to the essays that had been read in the meetings of the Synodical Conference since its organization in 1872.

Dr. S. C. Ylvisaker read a paper on the subject: "The Old Testament in the prophetic office of Christ." As you listened you were almost amazed to learn how frequently Christ quoted Old Testament Scripture. Professor J. P. Meyer read a German essay on the basis 2 Thessalonians 2. He pictured the rival of Christ our King. In a second section of his essay he showed how the 20th chapter of Revelations must be interpreted if we would have a scriptural understanding of the millennium. It was evident that behind both essays stood great biblical scholarship and painstaking care. Both essays will appear in the printed report of the convention and the reader is urged to buy a copy of this report when it appears in print.

As for the business of the convention that of undertaking a new mission in Nigeria on the West coast of Africa was given the most consideration.

In a most striking manner the request has come to us to come to the Ibesikpo people in Nigeria and bring them the life-giving and life-saving Light which streams from the cross of the glorified Christ. What shall we do? That was the question. Opinions differed. Some thought that the representation at the Synodical Conference was not large enough to speak for all the constituent synods and that action on this question should be deferred until the various synods had met next year. Others thought the present economic situation forbade the assuming of additional obligations. Some were prepared to vote for the opening of this mission without further investigation. But finally the recommendation of the committee prevailed, namely, that a committee of at least two be sent to Africa to personally investigate the merits of this plea from the Ibesikpo people in Nigeria and other mis-

sionary possibilities in Africa and to report the results of their survey to the various constituent synods as well as to the next meeting of the Synodical Conference. If the report of the committee is favorable it is hoped that one or the other of the synods rather than the Synodical Conference will take over this new mission. The money for this expedition is available due to the fact that our colored Lutherans have collected about \$7,000.00 to be used for work in the country of their forebears.

The question whether or not non-Lutheran students should be admitted to Immanuel Lutheran College at Greensboro, N. C., was referred to the Mission Board and Greensboro faculty for adjustment.

The Mission Board reported that there are a good many opportunities for expanding the work, especially also in the large industrial centers of the North.

Since the Pioneer and Missionstaube has been published at a loss for the last ten years, the Mission Board ordered the discontinuance of these publications. The convention deplored the fact that non-interest in these mission publications forced them out of existence, but approved the action of the Board. Attention was called to a monthly publication called the Missionary Lutheran published in the interest of our Negro Missions, and edited by Pastor E. A. Westcott. The subscription price is 50c per year.

Recognizing unionism as one of the greatest dangers threatening our Lutheran Church today, the convention re-affirmed its position that there dare be no religious fellowship with such as disagree with us in faith and practice.

Those whose term of office expired as members of the Mission Board were all re-elected. The same is true of the officers of the Conference. They are:

Dr. L. Fuerbringer, President.
Rev. E. B. Schlueter, Vice-president.
Dr. George Schick, Secretary.
Mr. Martin Markworth, Treasurer.

By 4 P. M. August 13 all the business of the convention had been disposed of and the meeting adjourned to meet two years hence at a place not determined as yet.

May God continue to be with us as He was with our fathers and help us to foster and promote brotherhood and good will among our brethren of the faith.

Richmond, Virginia.

O. A. Sauer.

NEBRASKA DISTRICT CONVENTION

The sessions of the Nebraska District, from June 20 to 25, at Mission, South Dakota, were exceptionally pleasant and inspiring. The congregation at Mission, assisted by neighboring congregations, was a most generous host to the convention despite indications of a total crop failure in its vicinity. The spectre of fear

and defeatism vanished before the joy and activity in the service of the Lord. God reward you, mission friends! There was something symbolic in the convening of the district at the little inland town on the Rosebud Indian reservation, known as Mission. Local droughts are disheartening enough to say nothing of so general a drought as we have experienced this year; but the work of the Church of Christ must not be impeded, its mission is to go forward, to continue missions, to open new missions, and so, we labored at Mission.

The Nebraska District is primarily a mission district, and the spirit of missions prevailed. God be praised that our mission work in the district has enjoyed substantial increase in numbers of souls and congregations in the past two years. President Witt's opening words of encouragement based on Luke 19: 12, 13, "Occupy till I come," sounded the keynote for our sessions, and in his customary biennial report he pointed out some of the visible blessings the Lord has showered upon the district to inspire its devotion to His cause. The district now numbers 33 pastors and 8 Christian day school teachers. 31 pastors, 8 teachers, and 21 lay delegates attended the convention. It was the first time in the history of the district that also the lady teachers answered the call of the roll and took an active part in the discussions — a fine innovation. The following young men were received into district membership: Pastors Harold Schulz, Ft. Morgan, Colo., A. Hellmann, Sugar City, Colo., R. Roth, Brewster, Nebr., W. Oelhafen, Herrick, So. Dak., Hugo Fritze, Valentine, Nebr., and Teacher M. Bohlen, Gresham, Nebr. Also two new congregations, one at Platteville, Colo., and the other at Ft. Morgan, Colo.

The superintendent of missions reported at length on the success in our mission fields and informed us of an increase in the past year, of 313 souls, 125 communicant members, and 61 voting members, bringing the totals in these three rubrics respectively to 1951, 912, and 273. The total enrolment in our Christian day schools subsidized by the Synod is 68. The figures in this paragraph pertain, of course, only to what is considered our field of missions. The superintendent also mapped out to us our youngest and what is evidently a most promising mission field, namely that of Colorado. His remarks concerning this territory were augmented by the more complete description of it by Pastor A. C. Baumann of Sugar City, Colo., through whose travels and labors the Colorado mission has been opened and secured to us. Pastor Baumann mentioned upwards of 20 prospective mission places, and already 3 new missionaries have been sent into the field with another and perhaps two more on the way. Our superintendent names the following stations as receiving our services at present: La Junta, Caddoa, Higbee, Ft. Lyon, Ordway, Lamar,

Wiley, Springfield and Platteville. Here is doubtless a field ripe for the harvest, and our prayers rise to God to send forth laborers into this harvest. Can there be any question that He will supply them and means to provide their support if our prayers be zealous and sincere? Again, this confirms without question the fear voiced in our body as well as in other circles of the Joint Synod that there may well be in the future such a number of mission charges placed at our disposal as we shall not be able to care for, if the warning is not now heeded to fill our rather depleted institutions of learning with scholars for the teaching and preaching profession. Make ready now, ye parents, to send your boys to our colleges. There will not be an oversupply of laborers when they shall have finished their studies.

Due to the wide physical scope the Nebraska District has assumed a new division of conferences was established. The district is now divided into four conferences: Southern Nebraska, Central Nebraska, Rosebud, and the Colorado Conference.

Not only our own home mission fields, but all other missions of the Synod as well as every other phase of synodical activity received their due comment and consideration, and the spirit in which they were discussed was of zeal for progress commensurate with reasonable and seasonable economy. One sincere regret was in evidence, and that was for the districts decline in its synodical contributions. The treasurer's report showed a total of \$15,978.69, which of course was not quite complete.

The Michigan Plan of acquainting congregations with synodical affairs, as it has been operating, appears to have found greater favor; the Rossin Plan to combine the Northwestern Lutheran and the Gemeindeblatt met with general approval.

Thanks were tendered the two essayists, Pastor Wm. Holzhausen and Professor A. Schaller, for papers read. Under the caption, "The Divine Call in Its Various Aspects," Pastor Holzhausen ably set forth, first, the origin and nature of the divine call, then its operation, and finally the abuses of the call. Professor Schaller's theme was, "Des Propheten Jesaias Vorstellung von dem Heil in dem verheissenen Messias." In his introduction he gave an outline of the prophet's life as essential to the understanding of his prophecies, and then, in two parts, set forth the life and person of Christ, and the work and deeds of the Messiah, as the prophet visualized them — a scholarly work indeed. Another very interesting assignment was begun but could not be finished for lack of time: "How May Christian Day Schools be Fostered in Our Circles," by Teacher Rauschke.

Besides President Witt's opening sermon there were mission sermons on Sunday by Pastors Tiefel and Wietzke and Prof. Schaller, an informative ad-

dress on our Poland mission by Pastor Monhardt, and an inspirational talk on missionary experiences by Pastor A. C. Baumann. A school sermon was delivered by Pastor H. Spaude, and in the closing service on Monday Pastor Winter preached the sermon while Pastor Krenke held the confessional address.

Now for the election results. President, Rev. J. Witt; first vice-president, Rev. E. C. Monhardt; second vice-president, Rev. Wm. Wietzke; secretary, Rev. Im. Frey; treasurer, Dr. W. Saeger; assistant treasurer, C. Fuhrmann; board of missions, Pastors Hahn, Holzhausen and Tiefel, Teacher Eggers, and Delegate O. Miller; board of support, Pastors Schumann and Spaude, and Delegate H. Rathje; board of auditors, Teachers Eggers, Finup and Hofius; school board, Pastors Frey and Hackbarth, and Teacher Eggers; election committee, Pastors Hahn, Tessmer and Oelhafen; visitors — Southern Conference, Rev. Monhardt, Central Conference, Rev. Frey, Rosebud Conference, Rev. Hahn, and Colorado Conference, Rev. A. C. Baumann; finance secretary — Southern Conference, Rev. Schumann, Central Conference, Rev. Press, Rosebud Conference, Rev. Degner, and Colorado Conference, Rev. Siffring.

The invitation to meet next year in the St. Paul's Church near Gresham, Nebr., was gratefully accepted. The convention will be held on the same dates in June. May God's rich blessings attend as in the meeting just past.

R. H. V.

CONVENTION OF DELEGATES AT THE MEETING OF MINNESOTA DISTRICT

There are those among us who are frankly afraid of any lay movement in the church. And such fears seem to some extent well founded in consideration of press reports of meetings in which certain speakers with a flare for indifferent union have urged an organic union of all Lutheran bodies in America regardless of differences making a God-pleasing union impossible.

Nevertheless there can be, and have been, meetings of Lutheran laymen that are of benefit to the participants and to the church at large. Such a one was the conference of laymen that took place in New Ulm during the last District Synod while the pastors and teachers were having their sectional conferences. Mr. Schwantes, instructor in the Minnesota Agricultural College and a devoted member of Mt. Olive Lutheran Church of St. Paul, was chosen chairman. Informally and unabashed practically every lay delegate took the floor. One of the delegates, who has attended a great number of synods, called this conference the high light of the district convention, saying it filled him with optimism concerning the future of our Synod. In a letter to your correspondent he voiced his impressions thus:

"In the course of the discussion it was shown how little information in regard to the Synod and its work there is among the average laymen. This was well brought out by one of the speakers who showed how little he had been informed about the Synod at the time of his confirmation. He felt that every member of the confirmation classes should have some knowledge of the work of the church at large. This, then, as the first impression: More information needed, especially among the young people.

"It was encouraging to note that practically every delegate present was interested in hearing how congregations who had attained their quota had gone about that matter. "How We Did It" brought out many methods, out of which everyone could have selected one to fit home conditions. The discussion made it plain that most of those present were doing that very thing, namely, trying to find a plan which would fit the home situation to the end that there might be an improvement in the raising of funds for the spread of the Kingdom.

"Unanimous agreement was evident also in the determination of all to go home into the various congregations and there to use influence to stir up pastors, church councils, friends and fellow-members in general to a more active participation in the work of the church at large. Many spoke there who had kept silence in the general sessions; all pledged themselves to do what they could so that the spread of Christ's Kingdom might not be further hampered for lack of funds. If the spirit that prevailed in the delegate meeting can be spread throughout the District, we may look forward to real improvement in the next District reports."

H. C. N.

ACKNOWLEDGMENT

The receipt of \$10.00 for our synodical treasury is herewith gratefully acknowledged. The money has been turned over to Treasurer Buuck and is now at work for Christ, but the accompanying letter, too, should work on after having cheered the hearts of the officers of our synod. Read it:

"Inclosed please find ten dollars, \$10.00, my birthday gift to the Synod. It pleased me very much to have heard of such a collection of the Missouri Synod to cover their accumulated synod debts and to help carry on.

This plan might also help our Wisconsin Synod to go on and also keep up the Lord's work.

May this mite grow throughout our synod to the glory of our Lord and Savior Jesus Christ."

Signed:

"A humble Christian."

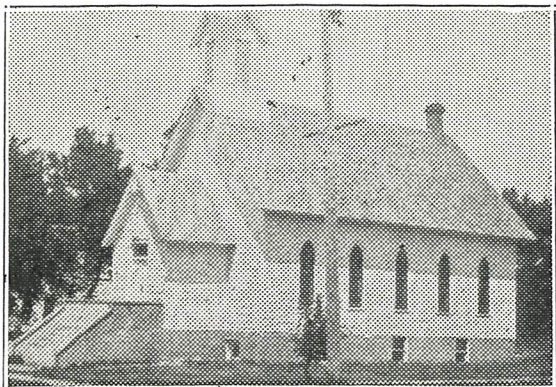
If even only our voting members would celebrate their birthday in this manner, the sum of \$477,810 would be gathered in one year and the greater part of our synodical debt would be paid.

John Brenner.

TENTH ANNIVERSARY

By the grace of God the First Evangelical Lutheran Church at Gary, So. Dak., was privileged to observe its Tenth Anniversary on July 29, 1934. More

than ten years ago several attempts were made at different times to begin a Lutheran Congregation in Gary. The third attempt was made in the spring of 1923. Then the Lutheran Christians about Gary asked Rev. H. Lau of Altamont (later Goodwin) to serve



them with the pure Word of God. Services were first held in the Methodist Church twice a month in the German and English languages. Since the attendance was good, Pastor Lau soon had services every Sunday. After a year conditions seemed favorable for organization. The congregation organized on July 27, 1924, with 17 members. Since the Methodist Church was under repair, the congregation had much difficulty in finding a place to have services. They secured the auditorium of the State School for the Blind and finally rented the Presbyterian Church. After several



years the Presbyterian Congregation dissolved and the church was for sale. Our congregation dealt with representatives from the Presbyterian National Board of Missions and after a lengthy consideration purchased the church for \$1,500. All the church furniture, as benches, organ, lecturn and chairs, was included in this offer. After the congregation had made several improvements, the church was dedicated to the service of the Triune God on June 19, 1927. Rev. H. Lau performed the dedication act; Pastor J. P. Scherf delivered the German sermon in the morning and Pastor E. Blakewell the English sermon in the afternoon. The amount due on the church at present is about \$300.00.

Rev. Lau served the congregation until 1931. Rev. Donald Rossin succeeded him, having been called by the three congregations: Goodwin, Altamont and Gary. After a year a man was called to take charge of the work at Gary. Rev. F. G. Reuter accepted and served from September, 1932, until August, 1933. The undersigned has served the congregation since the beginning of September, 1933. The congregation now numbers 28 voters, about 100 communicants and 150 souls.

Since July 1, 1934, the church is equipped with an altar and a pulpit. These were purchased from a vacant church near Gary by the past and present pastors to express their best wishes to the congregation on its tenth anniversary.

May the gracious Lord abide among us with His pure Word and Sacraments to strengthen and preserve us in true faith and bring others to the saving knowledge of their Savior.

Speakers on this occasion were: Rev. H. Lau, Aurora, So. Dak., and Prof. C. Schweppe, New Ulm, Minn.
H. C. Rutz.

ANNOUNCEMENT

The following committee will study the proposal Synodical Report 1933, page 50, paragraph 2, self-insurance, and then report: Prof. H. Klatt, New Ulm, Minn., chairman; Rev. H. Scherf, Morgan, Minn., and Messrs. F. H. Retzlaff and Wm. Stelljes, New Ulm, Minn.

All communications in this matter should be addressed to the chairman, Prof. Klatt.
John Brenner.

THIENSVILLE SEMINARY

The new school-year of the Thiensville Seminary will begin on Wednesday, the 5th day of September, and be opened with a public service at 10 A. M. All friends of the Seminary are cordially invited to attend.

August 8, 1934.

Aug. Pieper.

MICHIGAN LUTHERAN SEMINARY

The new school-year at Michigan Lutheran Seminary, Saginaw, Mich., D. v., will begin September 4. Please, announce new scholars without any further delay. For information apply to

Dir. Otto J. R. Hoenecke,
2204 Court St., Saginaw, Mich.

DR. MARTIN LUTHER COLLEGE

On September 5, Dr. Martin Luther College, New Ulm, Minnesota, plans to begin the fifty-first year. Besides being intent on preparing teachers and pastors for our Church, this school also offers a general education under Christian influence and environment to such as have completed the eighth grade. All inquiries and announcements may be made to

Carl L. Schweppe, New Ulm, Minnesota.

NORTHWESTERN COLLEGE

Announcement of Opening

The opening days of the seventieth school-year at Northwestern College are September 4 and 5. On Tuesday, the fourth of September, all new students assemble in the college chapel at nine o'clock to present their credits and be assigned to classes. On Wednesday, the fifth of September, at eight-thirty, all students assemble in the gymnasium for the opening exercises. Immediately after the opening exercises all classes will meet in their respective classrooms to receive their assignments.

New students are urged to announce their intention of entering as early as possible.

Requests for catalogs, application blanks, and general information may be addressed to the undersigned.

Prof. E. E. Kowalke,

Northwestern College, Watertown, Wis.

**LUTHERAN HIGH SCHOOL OF
MILWAUKEE, WISCONSIN**

This Christian high school owned and controlled by thirty congregations of the Synodical Conference in Milwaukee is always glad to serve those young people of our church at large who wish to enjoy the benefit of a Christian high school training. God willing, the new school year will begin on Wednesday, September 5. Four-year academic and commercial tuition is \$40.00 a year. For further information address the Principal,

E. H. Buerger,

Lutheran High School,

1859 N. Thirteenth St., Milwaukee, Wis.

NORTHWESTERN LUTHERAN ACADEMY

The new school-year at our Academy at Moberg will begin September 4. Opening services at 11 A. M. Please, announce new scholars immediately.

K. G. Sievert.

THE NEW ULM CANDIDATES

Since the last issue of the "Northwestern Lutheran," five more of the New Ulm graduates have been supplied with calls. This makes a total of sixteen so far this summer. Our list of girls is now entirely exhausted, but we still have five young men who are eager and willing to go to work. At least two of these will be definitely placed within the next few days, and with the vacancies still existing we feel that nearly all will be provided for very soon. S.

FROM OUR CHURCH CIRCLES

NEBRASKA SOUTHERN DELEGATE CONFERENCE

The above named conference will meet September 18 and 19, 1934, beginning 9 A. M., in Gresham, Nebraska, Rev. Wm. Holzhausen.

Preachers: Confessional: W. Wietzke. — R. Vollmers.
Sermon: H. Lehmann. — W. Krenke.

Work: 1. The second article of the Augustana — H. Spaude. 2. God's restrictions upon the pastor's vocation to promulgate the Gospel — Wm. Holzhausen. 3. An isagogical exposition of the book of James — W. Krenke.

Kindly announce yourself and your delegate.

W. A. Krenke, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet September 25 and 26 at Kingston, Wis., Rev. Traug. Redlin. First session opens 9 A. M., last session closes 5 P. M.

Papers: 1. Exegesis on Ps. 22, cont., by E. Reim; 2. Moses, a representative or mouthpiece of God, and Moses as mediator between God and His people, by J. Schultz; 3. Exegesis on Tit. 1:1 ff., by I. G. Uetzmann; 4. Exegetical and dogmatical treatise on 1 Cor. 11:17-34, by G. Kobs; 5. Exegesis on Epistle to the Galatians by Dr. M. Luther — all participating. (N. B.—The first two hours of Conference will be set aside for this); 6. The English Reformation, by Prof. Bierwagen.

English Preacher: I. G. Uetzmann (Subst. O. Hoyer).

F. C. Weyland, Sec'y.

**DAKOTA-MONTANA, WEST MISSOURI,
DELEGATE CONFERENCE**

The Dakota-Montana, West Missouri, One Day Delegate Conference will meet on September 10 at Elgin, No. Dak. Those having papers to be read, come prepared.

Please announce approximate number of delegates that plan to attend to local pastor.

Sermon: F. E. Blume.

P. R. Kuske, Sec'y.

**WISCONSIN-CHIPPEWA RIVER VALLEY
PASTORAL CONFERENCE**

The Wisconsin-Chippewa River Valley Pastoral Conference will meet September 18 and 19, 1934, beginning 10:00 A. M., in McMillan near Marshfield, Wis., Rev. W. Gutzke.

Essays: Baumann, Hillemann, Prenzlöw, Henning, Jr., Habeck, Senger.

German confessional address: J. F. Henning, Jr. (R. Hillemann).

German sermon: E. Walther (W. Weissgerber).

Please announce early.

E. E. Prenzlöw, Sec'y.

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will meet at Orinoco, Minn., on September 11, 9:00 A. M. sharp.

E. G. Hertler, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference meets with the undersigned at Town Eden, Brown Co., Minn., on Wednesday, September 26, beginning at 9:00 A. M.

H. A. Scherf, Sec'y.

NEBRASKA CENTRAL DELEGATE CONFERENCE

The Nebraska Central Delegate Conference will meet in Pastor George Tiefel's Congregation at Hadar, Nebr., September 27 and 28.

Papers: The Third Commandment — George Tiefel; Ausführung der Kirchenzucht — E. A. Klaus, substitute, J. Witt.

Speaker: D. Press, substitute, R. H. Roth.

G. L. Press, Sec'y.

SOUTHWEST PASTORAL CONFERENCE

The Southwest Pastoral Conference meets at Rev. G. Gerth Wednesday, September 12, 1934, T. Greenfield.

Sermon: H. Paustian, W. Paustian.

Reading of Sermon: M. Glaeser, H. Kirchner; Augustana, Art. 20, H. Reimer; Art. 21, A. Winter; Exegesis, 1 Cor. 12, 12-31, A. Loock, chapt. 13, W. Paustian; Isagogics, St. Luke, Art Berg; St. John, G. Vater; What grounds for divorces are scriptural, with special emphasis to: What is malicious desertion? H. Schaller.

N. B.: Take S. H. 113 southeast out of Baraboo, to the top of the ridge, then first road to the left.

G. Vater, Sec'y.

CHIPPEWA VALLEY SPECIAL CONFERENCE

The Chippewa Valley Special Conference will meet at Cornell, Wisconsin, Rev. E. E. Prenzlou, on Thursday, September 6, 1:30 P. M.
 Paper: Regarding a special emergency collection.
 J. F. Henning, Visitor.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet at Coleman, Wis., Pastor W. G. Fuhlbrigge, on October 2 and 3. Essays: Pastors Thurow, Hopp, Kahres, Croll, Hoffmann, Lutz, Geyer.
 Sermon: Gieschen, Fuhlbrigge.
 Confessional: Gentz, Geyer.
 W. W. Gieschen, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference meets at Osceola, Wis., September 11. First session at 9:30 A. M. Services with Holy Communion Tuesday evening.
 Papers: Office of the Keys: A. Ave Lallemand; Exegesis Gal. 1: J. Pieper.
 Sermon: J. Plocher, A. Sarembo.
 Confessional: M. Michaels, L. Meyer.
 Please register with Rev. Wm. Schweppe.
 H. E. Lietzau, Sec'y.

NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.
 In reporting correction use a postal card and state — Your full name.
 Whether you are pastor, professor, etc.
 Your place of residence (street and number if possible).
 Your post-office.
 R. F. D. No.
 County and State.
 Of which synod are you a member?
 Do you reside in a rural district?
 If the latter is the case, which is the nearest city?
 In which direction is it from your place of residence?
 How far is it away?
 This notice also applies to such as have so far not held office and were therefore not listed.
 Address your card to
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 935-937 North Fourth Street,
 Milwaukee, Wisconsin.

CHANGE OF ADDRESS

Rev. Carl W. J. Aeppler, 284 Main St., Fond du Lac, Wis.

ORDINATION AND INSTALLATION

Authorized by President Wm. Nommensen I ordained and installed Candidate Otto Engel at Bethany Lutheran Church, Bruce, Wis., on the tenth Sunday after Trinity. Rev. A. J. Engel assisted. May the Lord's blessing rest upon the pastor and congregation!
 Address: Rev. Otto Engel, Bruce, Wis.
 F. H. Senger.

INSTALLATIONS

On August 5, authorized by President E. R. Gamm, I installed Candidate Edward H. Krueger in Mandan, No. Dak.
 Address: The Rev. Edward H. Krueger, Mandan, No. Dak.
 Gustav J. Schlegel.
 * * * * *
 Authorized by President E. R. Gamm the undersigned installed Candidate Albert Siffert as pastor of the Church at Estelline, So. Dak., and assistant to the Havana-Hide-wood-Dempster parishes on July 22, 1934. May God bless him and his work.
 Address: Albert Siffert, Estelline, So. Dak.
 L. G. Lehmann.

Authorized by President Wm. Nommensen of the West Wisconsin District, the undersigned installed Rev. Richard Mueller as pastor of the Ev. Luth. Congregation of Town Pleasant Hill, Ridgeway Minn., on the 11th Sunday after Trinity.
 A. Eickmann.

MISSION FESTIVALS

Fourth Sunday after Trinity
Hidewood Township, So. Dak., Zion Church, L. G. Lehmann, pastor. Speakers: Theo. Bauer, E. R. Gamm. Offering: \$78.74.
Mission, So. Dak., Zion Church, Herbert Hackbarth, pastor. Speakers: G. Tiefel, W. Wietzke, Prof. A. Schaller, E. C. Monhard, A. C. Baumann. Offering: \$142.50.

Sixth Sunday after Trinity
Havana Township, So. Dak., St. Paul's Church, L. G. Lehmann, pastor. Speaker: G. Schmeling. Offering: \$73.48.
Rising City, Nebr., St. John's Church, H. H. Spaude, pastor. Speakers: Geo. Koslowski, Paul Hafemeister. Illustrated Lecture on Apache Indian Missions in evening. Offering: \$138.06.

NEBRASKA DISTRICT

| | |
|---|-----------|
| Rev. W. Baumann, Plymouth | \$ 55.00 |
| Rev. R. F. Bittorf, Winner Hamill | 4.11 |
| Rev. R. F. Bittorf, Winner | 28.60 |
| Rev. A. Degner, White River | 2.90 |
| Rev. A. G. Eberhart, Martin | 13.10 |
| Rev. A. G. Eberhart, Batesland | 13.07 |
| Rev. A. G. Eberhart, Long Valley | 5.65 |
| Rev. H. Hackbarth, Mission | 142.50 |
| Rev. Wm. P. Holzhausen, Gresham | 36.75 |
| Rev. F. Miller, McNeely | 47.65 |
| Rev. E. C. Monhardt, Clatonia | 82.00 |
| Rev. L. Sabrowsky, Colome | 4.00 |
| Rev. V. H. Winter, Merna | 3.60 |
| Rev. J. Witt, Norfolk | 10.00 |
| | \$ 448.93 |
| General Administration | \$ 93.47 |
| Synodic Administration | 5.00 |
| General Institutions | 25.00 |
| New Ulm | 2.65 |
| Indian Mission | 55.00 |
| Home Mission | 35.90 |
| General Mission | 109.71 |
| Permanent Church Extension | 5.00 |
| Negro Mission | 60.00 |
| Poland Mission | 51.10 |
| Bethesda | 6.10 |
| | \$ 448.93 |

DR. W. H. SAEGER.

Norfolk, Nebr., August 2, 1934.

DAKOTA-MONTANA DISTRICT

July, 1934

| | |
|--|-----------|
| Rev. F. E. Blume, White Butte, So. Dak..... | \$ 25.20 |
| Rev. F. E. Blume, Shadehill, So. Dak..... | 17.26 |
| Rev. F. E. Blume, White Butte, So. Dak..... | 2.00 |
| Rev. J. B. Erhart, Rauville, So. Dak..... | 73.78 |
| Rev. A. W. Fuerstenau, Raymond, So. Dak..... | 35.00 |
| Rev. W. Herrmann, Tolstoy, So. Dak..... | 18.60 |
| Rev. R. Kettenacker, Wolf Point, Mont..... | 5.00 |
| Rev. H. Lau, Aurora, So. Dak..... | 32.75 |
| Rev. H. Lau, Bruce, So. Dak..... | 3.03 |
| Rev. Wm. Lindloff, Ward, So. Dak..... | 59.05 |
| Rev. L. G. Lehmann, Hidewood Township, So. Dak. | 76.74 |
| Rev. L. G. Lehmann, Havana Township, So. Dak.... | 73.00 |
| Rev. L. G. Lehmann, Dempster, So. Dak..... | 50.00 |
| Rev. W. T. Meier, Watertown, So. Dak..... | 65.95 |
| Rev. W. T. Meier, South Shore, So. Dak..... | 11.35 |
| Rev. W. F. Sprengeler, Grover, So. Dak..... | 153.05 |
| Total | \$ 701.76 |

S. E. JOHNSON,
 District Treasurer.

Watertown, South Dakota.

WEST WISCONSIN DISTRICT

May, 1934

| | |
|---|----------|
| Rev. A. Berg, Sparta..... | \$ 56.55 |
| Rev. C. E. Berg, Ridgeville..... | 32.00 |
| Rev. J. B. Bernthal, Ixonia..... | 57.79 |
| Rev. L. C. Bernthal, T. Trenton..... | 52.00 |
| Rev. A. Dasler, Fox Lake..... | 21.30 |
| Rev. A. J. Engel, Pardeeville..... | 30.00 |
| Rev. G. T. Fischer, Bloomer..... | 29.05 |
| Rev. G. T. Fischer, Eagleton..... | 17.75 |
| Rev. Wm. Fischer, R. I, Merrill..... | 32.00 |
| Rev. J. Gamm, La Crosse..... | 196.86 |
| Rev. I. J. Habeck, Medford..... | 48.75 |
| Rev. M. J. Hillemann, Marshall..... | 33.66 |
| Rev. O. E. Hoffmann, Beyer Settlement..... | 25.00 |
| Rev. O. E. Hoffmann, Elk Mound..... | 2.75 |
| Rev. R. C. Horlamus, Hurley..... | 18.50 |
| Rev. P. Janke, Fort Atkinson..... | 291.13 |
| Rev. F. Kammholz, T. of Greenwood..... | 2.37 |
| Rev. F. Kammholz, Rib Lake..... | 7.33 |
| Rev. Wm. Keturakat, Sun Prairie..... | 25.00 |
| Rev. J. Klingmann and W. Eggert, Watertown..... | 374.89 |
| Rev. R. P. Korn, Lewiston..... | 110.90 |
| Rev. G. O. Krause, Stetsonville..... | 7.93 |
| Rev. H. Kuckhahn, St. Charles..... | 23.50 |
| Rev. O. Kuehl, Green Valley..... | 8.10 |
| Rev. O. Kuehl, Rozellville..... | 30.00 |
| Rev. G. C. Marquardt, Schofield..... | 27.52 |
| Rev. A. L. Mennicke, Fountain Prairie..... | 10.53 |
| Rev. J. Mittelstaedt, Menomonie..... | 84.18 |
| Rev. P. Monhardt, South Ridge..... | 80.00 |
| Rev. R. W. Mueller, Arcadia..... | 28.26 |
| Rev. Wm. Nommensen, Columbus..... | 171.75 |
| Rev. E. J. Otterstatter, Tripoli..... | 2.80 |
| Rev. E. J. Otterstatter, Ogema..... | 7.19 |
| Rev. E. J. Otterstatter, Tomahawk..... | 36.35 |
| Rev. E. J. Otterstatter, Prentice..... | 11.32 |
| Rev. A. W. Paap, Johnson Creek..... | 39.38 |
| Rev. E. H. Palechek, Chaseburg..... | 27.00 |
| Rev. E. E. Prenzlow, Cornell..... | 17.00 |
| Rev. J. M. Raasch, Lake Mills..... | 82.61 |
| Rev. Chr. Sauer, Ixonia..... | 20.00 |
| Rev. C. W. Siegler, Bangor..... | 53.25 |
| Rev. C. W. Siegler, Portland..... | 8.67 |
| Rev. G. M. Thurow, Waterloo..... | 252.70 |
| Rev. G. Vater, North Freedom..... | 10.00 |
| Rev. L. Vater, Goodrich..... | 5.00 |
| Rev. Aug. Vollbrecht, Fountain City..... | 54.08 |
| Rev. L. A. Witte, Dorset Ridge..... | 22.11 |
| Rev. L. A. Witte, Kendall..... | 109.41 |
| Rev. R. F. Wolff, Cambridge..... | 5.75 |
| Rev. W. E. Zank, T. Deerfield..... | 53.00 |
| Rev. W. E. Zank, Newville..... | 59.61 |
| Rev. H. R. Zimmermann, Randolph..... | 55.76 |

Total Budgetary\$2,870.34

Non-Budgetary Item

Rev. J. Klingmann and W. Eggert, Watertown\$ 158.25

June, 1934

| | |
|--|----------|
| Rev. A. Berg, Sparta..... | \$ 65.25 |
| Rev. J. B. Bernthal, Ixonia..... | 5.00 |
| Rev. A. H. Dobberstein, Mercer..... | 8.40 |
| Rev. A. G. Dornfeld, Hubbleton..... | 22.38 |
| Rev. A. G. Dornfeld, Richwood..... | 35.00 |
| Rev. M. F. Drews, Oak Grove..... | 64.20 |
| Rev. F. F. Ehlert, Eitzen..... | 13.45 |
| Rev. Gustav Fischer, La Crosse..... | 9.50 |
| Rev. E. C. Fredrich, Helenville..... | 47.42 |
| Rev. H. Geiger, Leeds..... | 15.04 |
| Rev. W. E. Gutzke, March..... | 10.00 |
| Rev. W. E. Gutzke, McMillan..... | 60.00 |
| Rev. I. J. Habeck, Medford..... | 5.00 |
| Rev. A. Hanke, Rollingstone..... | 40.30 |
| Rev. J. Henning, T. Dallas..... | 9.10 |
| Rev. J. Henning, Prairie Farm..... | 36.20 |
| Rev. R. C. Hillemann, Eau Galle..... | 38.25 |
| Rev. R. C. Hillemann, Waverly..... | 3.35 |
| Rev. R. C. Hillemann, Plum City..... | 28.73 |
| Rev. O. E. Hoffmann, Beyer Settlement..... | 83.00 |

| | |
|---|--------|
| Rev. O. E. Hoffmann, Poplar Creek..... | 11.00 |
| Rev. O. E. Hoffmann, Iron Creek..... | 12.00 |
| Rev. R. C. Horlamus, Hurley..... | 24.22 |
| Rev. Wm. Keturakat, Sun Prairie..... | 50.00 |
| Rev. H. C. Kirchner, Baraboo..... | 197.00 |
| Rev. L. C. Kirst, Beaver Dam..... | 150.30 |
| Rev. J. Klingmann and W. Eggert, Watertown..... | 345.66 |
| Rev. O. W. Koch, Lowell..... | 250.00 |
| Rev. E. E. Kolander, Marathon..... | 30.00 |
| Rev. G. O. Krause, Little Black..... | 20.00 |
| Rev. O. Kuhlrow, Jefferson..... | 192.30 |
| Rev. Phil. Lehmann, Ableman..... | 8.00 |
| Rev. W. C. Limpert, Altura..... | 18.80 |
| Rev. F. W. Loeper, Richmond..... | 50.00 |
| Rev. F. W. Loeper, Whitewater..... | 158.91 |
| Rev. A. L. Mennicke, Fountain Prairie..... | 22.35 |
| Rev. A. L. Mennicke, Fall River..... | 22.00 |
| Rev. A. L. Mennicke, Doylestown..... | 24.55 |
| Rev. J. Mittelstaedt, Menomonie..... | 41.12 |
| Rev. T. J. Mueller, La Crosse..... | 135.77 |
| Rev. R. W. Mueller, Arcadia..... | 16.00 |
| Rev. M. J. Nommensen, Juneau..... | 238.28 |
| Rev. Wm. Nommensen, Columbus..... | 120.85 |
| Rev. Aug. Paetz, Dalton..... | 4.65 |
| Rev. Aug. Paetz, Friesland..... | 30.38 |
| Rev. E. H. Palechek, Chaseburg..... | 55.00 |
| Rev. H. A. Pankow, Hustler..... | 44.74 |
| Rev. H. A. Pankow, Indian Creek..... | 20.17 |
| Rev. N. E. Paustian, Oconomowoc..... | 18.19 |
| Rev. J. H. Schwartz, West Salem..... | 95.06 |
| Rev. C. W. Siegler, Portland..... | 1.00 |
| Rev. M. Taras, Lebanon..... | 13.09 |
| Rev. G. M. Thurow, Waterloo..... | 88.88 |
| Rev. J. M. Raasch, Lake Mills..... | 17.92 |
| Rev. Chr. Sauer, Ixonia..... | 23.00 |
| Rev. K. Timmel, Watertown..... | 299.35 |
| Rev. E. Walther, Wisconsin Rapids..... | 10.00 |
| Rev. F. Weerts, Cambria..... | 12.00 |
| Rev. W. Weissgerber, Woodruff..... | 11.45 |
| Rev. W. Weissgerber, Minocqua..... | 16.09 |
| Rev. A. A. Winter, Mauston..... | 33.66 |
| Rev. A. A. Winter, New Lisbon..... | 20.00 |
| Rev. A. A. Winter, Summit..... | 8.70 |
| Rev. L. A. Witte, Dorset Ridge..... | 6.10 |
| Rev. L. A. Witte, Kendall..... | 32.00 |
| Rev. R. F. Wolff, Cold Spring..... | 3.50 |
| Rev. R. F. Wolff, Cambridge..... | 1.00 |
| Rev. W. E. Zank, T. Deerfield..... | 77.75 |
| Rev. W. E. Zank, Newville..... | 68.53 |
| Rev. E. Zarembo, R. I, Wausau..... | 111.80 |
| Rev. H. R. Zimmermann, Randolph..... | 22.23 |

Total Budgetary\$3,884.92

Non-Budgetary Item

Revs. J. Klingmann and Wm. Eggert, Watertown...\$ 4.00

* * * * *

July, 1934

| | |
|--|--------|
| Rev. A. Hanke, Rollingstone..... | 171.95 |
| Rev. R. C. Hillemann, Eau Galle..... | 120.70 |
| Rev. P. Janke, Fort Atkinson..... | 67.58 |
| Rev. R. P. Korn, Lewiston..... | 363.50 |
| Rev. C. F. Kurzweg, Cream..... | 11.00 |
| Rev. C. F. Kurzweg, Cochrane and Buffalo City..... | 146.70 |
| Rev. Phil. Lehmann, T. Westfield..... | 7.28 |
| Rev. W. C. Limpert, Altura..... | 71.35 |
| Rev. Theo. Mahnke, Cataract..... | 52.31 |
| Rev. Theo. Mahnke, Little Falls..... | 8.28 |
| Rev. G. C. Marquardt, Schofield..... | 43.06 |
| Rev. Theo. Mueller, La Crosse..... | 2.00 |
| Rev. Wm. Nommensen, Columbus..... | 44.85 |
| Rev. H. A. Pankow, Hustler..... | 141.15 |
| Rev. A. W. Sauer, Winona..... | 5.00 |
| Rev. H. C. Schumacher, Milton..... | 59.50 |
| Rev. H. C. Schumacher, Brodhead..... | 7.45 |
| Rev. C. W. Siegler, Bangor..... | 24.00 |
| Rev. W. Weissgerber, Woodruff..... | 11.90 |
| Rev. R. F. Wolff, Cambridge..... | 40.00 |

Total Budgetary for July, 1934.....\$1,399.56

H. J. KOCH, Treasurer.

COLLECTION ENVELOPES

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

108

JAN. 1, 1935

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

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

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

PRICES FOR ENVELOPES

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

| | Manila | White | Colored |
|-----------------------|--------|-------|---------|
| 25 sets or more..... | .13 | .13½ | .14½ |
| 50 sets or more..... | .12 | .12½ | .13½ |
| 110 sets or more..... | .10½ | .11 | .12 |
| 210 sets or more..... | .10 | .10½ | .11½ |
| 310 sets or more..... | .09½ | .10 | .11 |
| 400 sets or more..... | .09 | .09½ | .10½ |
| 600 sets or more..... | .08½ | .09 | .10 |

Cartons 1c each.

Minimum charge \$3.50.

Monthly sets, two-fifths of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Above prices include Printing, Numbering, Dating and Collating. Printing in German or English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, also if printing should be in German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

Initial Offering Envelopes, or Pledge Cards are furnished free upon request only.

Specially printed single envelopes added to weekly or monthly sets.

| | Manila | White | Colored |
|------------------------|--------|--------|---------|
| 500 | \$2.50 | \$2.75 | \$3.00 |
| 1,000 | 4.00 | 4.50 | 4.75 |
| Every additional 1,000 | 3.00 | 3.50 | 3.75 |

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1936. Subscription rates, per annum, are as follows:

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|--|--------|--|--------|
| 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 | | |

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Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of paid-up subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

If the label on the copy of the publication you are receiving is not dated January 1935 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1935.

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