

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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RAGS OF THE OLD MAN AND ROBES OF THE NEW

Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Ephesians 4: 22-24.

To most men rags are disgusting and repulsive. To wear literal rags — to appear shabby, dirty, slovenly, is always unpleasant. On the other hand, it is always commendable to be tidy and careful in our dress. Men, as they improve in culture and civilization, invariably give more attention to becoming appearance when they go forth from their privacy into the presence and company of their fellowmen, and count it rudeness not to do so. Rags and robes! We are not likely to hesitate between them.

It is this twofold image St. Paul has in mind in speaking of putting off the **old man** and putting on the **new man** in the words quoted above. And most significant indeed is the application he makes. If rags are repulsive to most men, how much more, in the eyes of God and the saints and angels, are rags in the spiritual world! Many a one clothed in purple and fine linen wears the filthiest rags of the old man. In contrast with this, others, though in the plainest and coarsest attire, are covered with the beautiful righteousness in the eyes of their God.

Apostolic Directions

The Apostle is giving directions to put away the filthy rags of the old man and substitute for them the fair raiment of the new man. "Put off," he admonishes, in the first plea, "concerning the former conversation the old man, which is corrupt according to the deceitful lusts." Plainly the Apostle here defines what constitutes the old man. It is human corruption personified. It is called the old man, because it is as old as fallen man. In the language of the Augsburg Confession in its Second Article "since the fall of Adam, all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with concupiscence (evil lusts); and that this disease, or vice of origin (original sin), is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost" (Trig. p. 43).

Man is by nature, being born in sin and with sin, full of evil lusts, which dominate his life. The sin is in his nature, not merely in his mental and bodily actions. His thoughts and volitions, his works and ways are bad because his heart, out of which they all spring, is bad. "The heart is deceitful above all things, and desperately wicked: Who can know it?" Jer. 17: 9. "Out of the heart proceed evil thoughts, murders, adulteries, thefts, false witness, blasphemies." Matt. 15: 19. The natural heart is indeed wicked, therefore it gives birth to these wicked things, and these are the rags of the old man Paul has in mind.

In the verses following the words quoted above the apostle mentions particular sins against which Christians are to be on their guard — lying, anger, stealing, corrupt communication, bitterness, wrath, clamour and evil speaking, the excited shouting of opponents, and malice. All these are rags of the old man, of which we should be ashamed, being as disgraceful to Christians as literal rags are to a man of position; utterly unworthy of the regenerated child of God. Yet the very fact that the inspired writer sees fit to direct Christians to put off the rags of the old man, proves that these still hang about them and will hang about them until the last breath of their life on earth. Hence the urgent plea of the Apostle: "Put off concerning the former conversation (i. e., in regard to your former mode of life) the old man."

The plea is the more urgent because of the fact that the old man "is", as the Apostle asserts, "corrupt according to the deceitful lusts," that is, according to the original, rotting in the lusts of deceit. It is a continuance or progress of corruption the old man is engaged in, deceit fully betraying and destroying the soul. Seemingly harmless the lusts of the flesh — their real character is concealed; they come as ministers of pleasure, but they end as destructive tyrants. Death, cold destruction of the soul is their aim. Hence the grave apostolic direction to put away the rags of the old man continually to the end of this life.

Putting on the Robes of the New Man

"And be renewed in the spirit of your mind. And that ye put on the new man, which after God is created in righteousness and true holiness."

As of the old man before, so also of the new man the Apostle here gives a clear definition which leaves

no misunderstanding. The new man stands in contradiction to the old man. He is created by the bestowal of the new life in Christ, through faith, the regenerated man who by the grace and power of the Holy Spirit is created anew "after God" or "in the image of God." Cleansed from the pollution of sin and delivered from its bondage by the blood of Christ, man through faith is born anew to a spiritual life, to a life in God. The new birth is followed by a new life, and in the new life man becomes God-like. While the old man lives in sin and wallows in its mire, the new man lives "after God in righteousness and true holiness." In fact, all things have become new to the believer — a new name, new relations, new honors, new privileges, the privileges of the sons of God, new thoughts, new affections, new words, new actions — because he now acts from a new principle — the love of Christ, and is governed by a new aim in life — the glory of God.

It is this glorious new birth through faith in the Savior which makes for the robes of the new man, of which even the Prophet of old speaks so exultingly: "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. Isaiah 61:10.

As the Apostle signifies rags of the old man, so also does he point out robes of the new man, as truthfulness, honest industry, edifying speech, kindness, tenderness of heart, forgiving one another, imitation of God, and loving walk which becomes His followers.

To put on the robes of the new man by constant and salutary use of the means of grace is the fervent exhortation of St. Paul to all Christians. And what more shall we add to the whole than this, putting away the rags of the old man and putting on the robes of the new man is the quintessence of practical Christianity. As we read these verses we may well say, "This is Christianity; this is the walk worthy of our vocation."

J. J.



THE USE AND ABUSE OF MUSIC IN THE LUTHERAN SERVICE

This essay was read at the convention of the Minnesota District, June 22 to June 26, 1936, and is published here at the request of that body.

It is not my purpose, nor, I believe, my allotted task, to trace the historical growth of the use of music in worship. I need only call attention to the fact that the Old Testament church made much use of music

in its worship, music both instrumental and choral. This use of music has carried over into the New Testament church and has been a substantial factor in the public worship of our Lutheran Church, so much so that the Counter-Reformation recognized the chorals of the Reformation as a mighty force in restoring the biblical principle of the universal priesthood of the believers. It may not be amiss, therefore, if we examine as a preliminary the function of music in the service.

Music is one of the fine arts, a gift of God, and as such is to be placed directly into the service of the Giver. It is an expression of beauty and as such is to glorify Him Who gave it to man. Music reaches its highest expression only when it is used to glorify the Almighty. The same function is found in the other fine arts: painting reaches its highest point in artistic value in picturing biblical events; sculpture that finds its genesis in spiritual values is the acme of that field; architecture reaches its heights in the beautiful structures erected to the glory of God. Of course, we must recognize the fact that all the arts, given man by a loving Creator for his use in a manner pleasing to that Source of all beauty, have been miserably debased by man to glorify himself or to pander to his own lusts and passions. Thus we are aware of the fact that the same arts which reach their heights in the furtherance of Christ's Kingdom also reach their depths in man's self-glorification and in the satisfaction of man's sinful lusts and desires. Because of that fact it is necessary for us to be well aware of the proper functions of music in the church, so that we may guard against the encroachment of abuses and dangerous practices.

Music in the church has been of old, and is today, to be a sacrifice of prayer and praise. "The Christian feels himself the joint-heir of a risen and ascended Lord, Who by His death and resurrection has brought life and immortality to light. The devotion to a personal, ever-living Savior transcends and supplants all other loyalty whatsoever, to country, to parents, husband, wife, or child. The Christian religion is, therefore, emphatically one of joy — a joy absorbing and completely satisfying. Yet it is not a joy that is prone to expend itself in noisy demonstrations. It is mingled with such a profound sense of personal unworthiness and the most solemn responsibilities, tempered with sentiments of awe and wonder in the presence of the mysteries of God, that the manifestations of it must be subdued to moderation, expressed in forms that can approximately typify spiritual and eternal relationships. God must be worshipped in spirit and in truth, as One Who draws men into communion with Himself by the action of His Holy Spirit upon his heart." The true believer knows the possibility and the need of direct and loving communion with his gracious God. Music, the art which seems

peculiarly capable of reflecting the most urgent longings of the spirit, is one of the best channels for the expression of praise and thanksgiving, of prayer and supplications in the congregational group, as is so clearly demonstrated by the many beautiful Psalms, which have been the source of inspiration to the singers of the church from its earliest history.

The third function of music in the service is best expressed by St. Paul, Colossians 3:16: "Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another, in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Music in the service, then, is the living proclamation of the Word, a confession of faith. That has been the experience of every Christian. How often a hymn, even a line or two of a hymn, has satisfied the need of an individual longing or troubled heart! The very fact that our glorious church hymns are metrically arranged, clothed in popular, simple language, and so well suited to the accompanying melodies as to form an integral with them, make them especially valuable in bringing close to the heart of the singer and the hearer the precious truths of the Gospel. This function of music needs no further elaboration, as the Christian Church ever has made and still makes use of music in its services to that end.

The Sources of Music in the Church

The Old Testament church made extensive use of music, both vocal and instrumental, in the temple worship. We hear, for instance, of 4,000 Levites appointed to praise the Lord with instruments (1 Chron. 23:5). There were 288 skilled singers who sang to instrumental accompaniment beside the altar (1 Chron. 25). "In all the world's literature the Hebrew psalms are the most splendid example of lyric poetry which utters sentiments which are shared by an entire people, the poet serving as the mouthpiece of a mass actuated by common experiences and motives." (Dickinson.) As far as is known, however, none of the music of these psalms has come down to modern times; it is extremely doubtful whether any of the music used in the Hebrew synagogues of today has any relationship with the temple music of the Old Testament other than the words.

The early New Testament Church could not, of course, be satisfied to carry on the musical tradition of the Old Testament worship, for Christ had come, and the Kingdom of God which He taught and lived must be embodied in language and song which would serve to fortify the believers and act as a converting agency in bringing the Gospel to others. Hymns, therefore, grew up in the first century of the church, the influence of which has reached down to the present day. Many of the elements in our regular order of service had their genesis in the church of the first century after Christ. We know that the idea of the uni-

versal priesthood of the believers gave the hymns to the congregation in general in the primitive church. Gradually, however, the activity of the congregation was restricted, and with the growth and the expansion of the power of the hierarchy culminating in Papacy, the musical portion of the service was taken from the people and placed into the hands of the minor clergy. Religious music in the church was formalized into rituals, and the people as a whole were excluded from active participation in these. Folk music, however, was not to be stifled, and there grew up a body of hymns and spiritual songs that the people might use at private gatherings, on pilgrimages, or in processions. With the decay of the church, however, the well-spring of music began to dwindle, until at the time just before the Reformation it became a pitiful trickle.

The Reformation with its vigorous new spiritual life and growth brought a renaissance in church music, both instrumental and choral. A reference to Schuetz, Schein, Scheidt, Walther, Gerhardt, Luther, Bach, to mention a few, shows us what heights the music of the Reformation attained. This, without question, is the age of glory in church music. It has provided the Lutheran Church particularly with a magnificent treasure, which has been the envy of all other communions, from which they have borrowed generously, and which, to our sorrow be it said, we have often sadly neglected in favor of greatly inferior interlopers from other fields. Luther and the Reformation gave hymnody a dignity it had not possessed since the Apostolic Age, making it a portion of the official liturgic song of the church.

As the influence of the Reformation gradually wore off into the period of rationalism, the number of inspired writers of psalms and hymns and spiritual songs fell off rapidly. However, even in our own day, God has seen fit to give to His church poets and musicians, who still sing His praises in Zion in new songs. This great treasury of music is a tremendous influence that binds our church today to the church of the past, and has, without doubt, done its share in keeping us from embarking upon strange ways. Wherever we find churches discarding, for example, our good Lutheran chorals for the vastly inferior subjective Gospel hymns that originate under sectarian patronage, we are almost sure to find an ever increasing amount of the sectarian spirit encroaching upon congregational life. Whether that condition be cause or effect is difficult to determine. Our frequent neglect of the grand old chorals which date from the golden age of our church, especially in our English services, must be the cause of regret to all who realize their intrinsic worth, both in words and in music, as well as their historic contribution to the strength and virility of the church of the Reformation. An indignant Jesuit of 1565 said: "Luther's songs have

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damned more souls than all his books and speeches." Our neglect of these same songs is an indication of a shift in emphasis among us that demands a sincere attempt at a careful analysis and an impartial evaluation of present tendencies in the church. These songs have been a mark of Lutheranism since 1524; they have been a strong bond uniting the visible church, a church whose ultra-democratic organization makes the need for binding elements so great, as it must in the nature of things combat any tendency toward hierarchical organization. These chorals have been the means of welcoming strangers in our midst who may be of our communion. No matter how far from home we may be, no matter how strange our surroundings, when we can join with a Christian congregation in singing these great hymns that belong to us so peculiarly, we are at home. A consistent substitution of less important and less valuable music for these chorals, which are the acknowledged height of church music, is, in my estimation, the chief abuse of music in our Lutheran service today. Our times demand the best that the church can offer: the best preaching, the best teaching and training, the best administration, the best music; anything less than that is a failure to make maximum use of our opportunities. H. Sitz.

(To be continued)



Comments

The Threat of Communism A certain Dr. Mark Matthews of Seattle is quoted in the current issue of the Presbyterian Tribune as warning in rather excited language against communism. Among other things he says: "Com-

munism has decreed to wreck this country. The advance made by the communists is beyond the comprehension of a large portion of our citizens. There are more organized, paid memberships in the communist organization in this country than there are in Russia. It is true that the actual number in our country, functioning under orders from the Third International of Moscow, radiated through the Third International of New York, is greater. The influence of socialism, communism, and atheism has already made its deadly impact upon this nation. Communists have entered our schools and are now entering our churches. They are determined to wreck our Sunday schools, close our pulpits, corrupt our ministers, destroy the property of our citizens, repudiate the Constitution and laws of our country."

While some of these statements may be taken with a grain of salt as being too sweeping in their character, yet there is more than a grain of truth in them. The Tribune poohpoohs these statements of Dr. Matthews as hysterical. But then we must remember that the Tribune believes very strongly and staunchly advocates an overthrow of the present social order of the so-called profit-system by means of the Social Gospel. That socialistic and communistic ideas are gradually seeping into the sectarian church preachers needs hardly any proof. Their sermons on their pulpits and the editorials in their papers amply prove it. It is true that the body of the people in these churches has not yet become fully aware of these strange tendencies in their leaders, but the communistic leaven is at work, in spite of the more or less sarcastic denials by these preachers and writers. True sanity and clearheadedness in these matters can only be had from a strict adherence to the teachings of the Bible as the Word of God. G.

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Prophets Old and New In times of uncertainty and stress as these, prophets of all kinds arise who promise all manner of good to the people who believe in them. Such were the prophets in the time of Jeremiah who tried to turn the hearts and heads of the people of Israel. At that time the land and the people were under great stress because of the threat from outward foes who sought to occupy and rule the land. Instead of repenting from their own sins, inasmuch as the people had forsaken the true God and had turned towards idols, this people lent a willing ear to the prophets who promised continued prosperity and led the people to put their trust in help from outside nations instead of in God. These false prophets hindered the message of the true God, delivered by the mouth of His true prophets. Therefore the prophet Jeremiah exclaims: "Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them: they prophesy unto you a false vision and divination, and

a thing of nought, and the deceit of their heart." Jer. 14:14.

It is the same today. Stress of nations is upon us. Fear and uncertainty grip the hearts of the rich as well as the poor. What of the morrow? Will business pick up? Will employment be restored? Is it safe to invest our capital? Is there to be war with all its woes? Will the present order of society be upset by socialists and, what is worse, communistic experiments? These are the questions agitating the hearts and minds of our people. Instead of beating their own breasts and confessing: We have sinned against the Lord by casting aside His word, by filling our hearts with the lust of money and of all the riches of this world, our people are scanning the horizon for the appearance of a savior who shall bring them bread and an automobile. Where there is a demand there is also soon a supply. One prophet after another — they shall be nameless here — has arisen and has raised vain hopes in the breasts of the people, hopes impossible of realization.

That they are so eagerly greeted, so enthusiastically followed by the unreasoning multitude is but a proof that these people are looking for just such lying prophets, not to lead them back to God, but to fill their mouths and pockets. Practically all of these prophets prophesy in the name of the Lord, they claim that their plans and schemes are inspired by the Lord, the name of God and Jesus is ever in their mouths. Truly they shall lead astray many. All of these false prophets disregard sin in all men and its inevitable results of misery and shame and death. That is why their dreams are false and shall not come to pass. The net result of all their prophesyings shall be what Jeremiah further lays upon them, the ruin not only of their dreams but with it the ruin of the prophets themselves and the misguided people that follow them. Jer. 14:15.16. Let us be warned to turn to the Lord who alone can save from disaster. Z.

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The Drought One cannot travel through the land for several hundreds of miles, as your editor has done, without being struck by the sad effects of the drought. What was wont to be the garden spot of the midwest, today shows parched fields, brown grass upon which the sorry cattle are vainly trying to find some little fodder, and what was once a green field resembles a desert. Plants that have survived are stunted in their growth. It seems that this affliction has come not only to more arid districts of the western plains states but has invaded even the lands of heavy, well watered soils.

In the face of this calamity man stands helpless. Man is forcibly reminded that the forces of nature are beyond his control. It is the Lord God who has said that it is He that sends the early and the latter rains.

Deut. 11:14; Ps. 147:8. For many years these fields have been tilled and have brought forth their increase, until man believed that he was the author of all their produce. Now that he is shown how feeble and powerless are his efforts in bringing forth the fruits of the earth, does he turn towards God in the right spirit of penitence and faith? Rain and the fruitful times are a gift of God's grace alone, 'without any merit or worthiness in me,' as Luther so well says in the first article of the Catechism. By our sins we have forfeited that grace. And our sins in the use of the Lord's material gifts are many and flagrant. We have abused these gifts to foster our greed; we did eat and drink and forgot the Lord; we have withheld from the Giver His due share of His bounty for His kingdom, let alone that we have forgotten that all these rich blessings really belonged to Him and we were only His stewards.

That these sins of ours call forth punishment from the Lord in the form of drought is amply proved by Scripture. Foretold to His people by Moses it was fulfilled at the time of Elijah the prophet and issued as a warning by Amos and Haggai. The words through the mouth of Haggai are especially memorable. "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. "Haggai 1:9.

It is for us who know the word of the Lord and who profess to believe it to heed this drought as an admonition from God to turn away from our false gods of prosperity to the house of the Lord and its Master. It is for us to turn to our God in true penitence confessing our sins in the waste of his gifts and to again firmly believe that the Lord's hand hath done this, not because He hates us and would destroy us, as we have so richly deserved, but to save us from this wicked generation that knows not God. Thus this gracious Lord will forgive, and though he fill us not with plenty, shall assuredly feed us like His prophet at the brook Cherith. Z.

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Spiritual Vacuums Many people and many churches have not yet learned that you can not make a man better by reforming him, by removing from him the opportunity to indulge in a certain vice, or even by persuading him to give up a certain vice of his own free will. We are told that nature abhors a vacuum, an empty space. Similarly the devil abhors a spiritual vacuum and immediately takes steps to fill it with foul matter of his own manufacture.

Jesus calls our attention to this, Luke 11, 24-26: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and find-

ing none, he saith, I will return unto my house, whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there; and the last state of that man is worse than the first."

By trying to break a man of a vice, without filling his heart with the Gospel, men are giving the devil only more elbow room. Nearly twenty years ago certain churches prided themselves on having improved the morals of the American people by adding to the constitution an amendment forbidding the sale of liquor. What happened? The devil found the house swept and garnished, took unto himself seven devils more wicked than himself, and created a worse mess than existed before, in pre-prohibition days. To the devil of drunkenness was added the devil of bootlegging, disrespect for all law, drinking on the part of women, political corruption, racketeering, gang killings, and other devils of the same vicious sort. You can not create a spiritual vacuum and expect moral results.

The Bible way to get results is not to waste time on mere moral reform. The only way to get moral results is to preach the Gospel of Jesus Christ into the hearts of men and so fill them with spiritual and moral power that the devil is thereby crowded out of the domain. All moral reform which is not hooked up with the preaching of Christ crucified only makes men worse. Outward reform will not do it; only regeneration can do it, and that radical change of the heart can be accomplished only with the Gospel. For if any man be in Christ, he is a new creature. Old things are passed away, behold, all things are become new.

I. P. F.

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Uncertainty Among the signs of the last times our Lord listed the uncertainty of the hearts and minds of men. We read in Luke 21:26: "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." This uncertainty and fear possessing the hearts of men can be seen on every hand. Wars and rumors of wars, civil strife, ravishing of nations, new alliances among the nations, may not be new things, but in these days the portents of all these events fill us with dread of disaster. The turmoil and unrest in nearly all countries over the division of the spoils of labor, the ever new schemes and plans for overturning the existing order of society within the state, the girding of the masses for the inevitable struggle against their so-called oppressors — all this may not be new either, but certainly is more insistent and louder than ever before.

And this uncertainty grips not only the hearts of the unbelievers. The believing Christian is trembling

for his Church. What these upsets of existing order may do can easily be seen in Russia, Spain, France and other countries. One needs not to be very far-sighted, nor a prophet, to foresee much tribulation for the true Church of God in these latter days. One ill omen is that the churches are filled with uncertainty. We refer to the churches that have left the sure foundation of the Word of God and have followed their blind leaders into the morasses of sciences and modernistic theology. We have need of the Lord's comfort: "Let not your heart be troubled"; even in these last days it is He that shall deliver us. Our redemption draweth nigh. Luke 21:28. Z.

Synodical Conference

LUTHERAN DEACONESS CONFERENCE

The third annual conference of Lutheran deaconesses within the Synodical Conference was held July 21 to 23, at Concordia Teachers' College, River Forest, Ill. Twenty-three deaconesses and fourteen visitors attended the conference.

The conference was opened with devotional exercises and an inspirational address by the superintendent of the Deaconess Association. Deaconess Clara Strehlow, president of the conference, gave an opening address, deaconess Margaret Briefnick welcomed the guests, and deaconess Johanna Schmidt responded in the name of deaconesses and visitors attending the conference. During the three days' sessions the following papers were read and discussed: "What Contribution to Our Church-life Can Our Deaconess Make?" (Dr. A. W. Seidel). "Behavior Problems and Solutions" (Rev. J. H. Mueller). "The Deaconess' Need of Recreation" (Deac. M. Spencer). "Best Methods of Approach to Patients in Hospitals by Deaconess Nurses" (Stud. Miss Margaret Fiene). "Deaconess Work in the Norwegian Lutheran Church" (Sister Engeborg Sponland). "What Qualifications and Education do Our People Expect of Our Deaconesses?" (Deac. Esther Haeger). "Best Methods of Handling Older Children in Children's Homes" (Deac. Henrietta Nanke). "How Can a Deaconess Assist in City Mission Work" (Miss Frieda Bremmermann). "Lutheran Liturgics and Church Art" (Deac. Louise Moehlenbrock). Letters from deaconesses not able to attend, telling of their work, proved very interesting.

On Tuesday evening a tour was made to Addison and a visit paid to our institutions there, the Orphans' Home and the Kinderheim, followed by a Fellowship

Dinner prepared by the ladies of St. Paul's Church. A well-balanced program of humorous selections, group singing, and addresses of a serious nature by the Pastors A. Pfothauer, M. Vetter, J. H. Mueller, and Wm. Naumann made the affair enjoyable and profitable. After the banquet the slide lecture on deaconess work was given.

Other tours made were to the Norwegian Lutheran Hospital and Deaconess Home and to the Cook County Hospital. Miss Frieda Bremmerman, who has done deaconess work in this and other institutions for many years as assistant to our Lutheran city missionaries in Chicago, conducted us through the large hospital. Here we also had the privilege of taking part in the chapel-service conducted that evening by the Rev. E. Zapf.

The conference proved inspiring and instructive, and the deaconesses present were filled with new zeal and courage for their work.

Officers of conference are: Clara Strehlow, president; Margaret Spencer, vice-president; Alice Klitzing, secretary-treasurer; Minnie Hecht and Henrietta Nanke, members of Advisory Board.

The Lutheran Deaconess Association within the Synodical Conference has its Deaconess Home and Training School at Ft. Wayne. Our deaconesses serve in Lutheran hospitals, children's homes, old folks' homes, the Bethesda Home for Feeble-Minded and Epileptics, the Deaf-Mute Institute, city missions, mission among the Indians, foreign missions, and in congregations as parish deaconesses. God willing, another class of students will be admitted to the Training School in September. Information pertaining to the School, entrance requirements, etc., will be gladly given by the superintendent, Rev. H. B. Kohlmeier, Lutheran Deaconess Home, 2916 Fairfield Ave., Ft. Wayne, Indiana.

Word, basing his message on 1 Peter 2:9 stressing the very "royal, holy, and peculiar" blessings which are ours as Lutheran Christians and exhorting us to "show forth the praises of Him who hath called us out of darkness into His marvellous Light."

Synod was organized in the afternoon. The Rev. Roy Gose was appointed chaplain for the morning sessions and the Rev. R. Marti for the afternoon. President Schlueter delivered his "last presidential report" to the convention in which he set forth the deplorable condition in which we as a church-body are laboring, calling for repentance on our part and more serious reconstruction in the synodical advance. Synod extended a rising vote of thanks to the retiring president, accepted his reports, and acknowledged his declaration of repentance.

Most of the morning sessions were given over to the reading of the two essays; one by the Rev. Gervasius Fischer on: "What Benefit Might be Derived from more Emphasis on Liturgics, and what Dangers are to be Guarded Against?" The other very timely discussion was presented by Teacher Oswald of Weyauwega, Wis., dealing with: "Our Christian Day Schools — Their Worth and Their Progress." The liturgical paper proved to be intensely practical. This was evidenced by the good attendance of delegates and numerous visitors during the reading of this paper. A much better understanding was gained for the meaning of "the common service" and its good liturgical order. The other essay on the worth and progress of our Christian schools brought us much good ore from fresh veins on this neglected and little-understood topic of Christian education.

On Friday evening a special pastoral communion service was held in which Pastor Walter Pankow, the newly-elected president, occupied the pulpit. Dr. H. Koch, who had just returned from Germany, gave a very enlightening lecture on the present conditions in Germany on Monday evening in the nave of Trinity Church.

A most significant feature of the convention was the presentation and discussion of our own Home Missions. General information was disseminated by respective members of the Mission Board, but much valuable, detailed explanations were made by the individual missionary from each field in question. We have now 14 men working in 23 parishes taking spiritual care of 2,826 souls. Much spirited comment was voiced on the floor regarding adequate salaries for missionaries, survey of existing fields, also the work in the C. C. C. camps, consolidation of abandoned stations, mission-congregations taking a rightful part in their own support, in reducing their indebtedness, and giving due support to Synod. Our District contends that the distress of our times is not an excuse to retrench, but a direct challenge to the great work of mission for which we exist, and that the American

Our Synod

CONVENTION OF THE NORTH WISCONSIN DISTRICT

One hundred and thirty-two pastors, teachers, and lay delegates from Northern Wisconsin and Upper Michigan answered the roll call of the tenth session of the North Wisconsin District which convened from June 24 to 30 at Marinette, Wis. The opening session, sounding forth the "battlecry of the Reformation": "A Mighty Fortress is Our God!" as its initial hymn, was held at ten o'clock Wednesday morning. President E. B. Schlueter of Oshkosh proclaimed the

Dollar shall not be a stop and go sign in our blood-bought missionary endeavors; that we do not want to stop, but Go — "Go into all the world and preach!" To this end President Schlueter expressed the hope that in the next biennial report our District Mission Board will have a greater subsidy than \$6,905.85 to call for.

Naturally the ever-increasing synodical debts came under discussion. A letter from the Rev. John Brenner, honorable president of the Joint Synod, was read. The Rev. E. Behm presented a report on debt retirement. It was the unanimous expression of Synod that the liquidation of our debts must become a matter of more intense concern throughout our Wisconsin Synod. Wholehearted approval for the work of the debt-retirement committee was voted.

The following agencies received due consideration in their respective printed reports and explanations given on the floor of the convention: Our Seminary at Thiensville, Northwestern College, Dr. Martin Luther College, Michigan Lutheran Seminary, Lutheran Academy of Mobridge, Winnebago Lutheran Academy, the School Committee, the Belle Plaine Old People's Home, the Indian Mission, Poland Mission, Board of Trustees, Michigan Plan, Young People's Work and the Memorial on the Divine Call.

Mr. Albert Voecks, treasurer of the district, reported a total budgetary income of \$120,400.76 for the past biennium.

A vote of thanks was extended to the Rev. Arthur Gentz and to the members of Marinette Trinity Lutheran Church whose kind hospitality will be long remembered.

The results of the election for the district offices were as follows: President: Rev. W. Pankow of New London, Wis.; First Vice-President: Rev. A. Gentz of Marinette, Wis.; Second Vice-President: Rev. Martin Sauer of Brillion, Wis.; Secretary: Rev. G. E. Boettcher; Recording Secretary: Rev. O. Hoyer; Treasurer: Mr. Albert Voecks; Auditing Committee: Messrs. J. Behnke, A. Herrmann, Theo. T. Boettcher, Chas. Bohl; Board of Missions: Rev. Wm. Roepke and Mr. R. Schwartz; School Visitors: the teachers E. Schultz, K. Oswald and M. Dommer; District School Committee: Rev. L. Koeninger, Rev. P. Bergmann, Rev. P. Oehlert, Rev. G. Pieper and Rev. Th. Thurow; Board of Support: Rev. F. C. Uetzmann.

Paul G. Bergmann.

SUPPLEMENT TO REPORT ON WEST WISCONSIN DISTRICT SESSIONS

The result of the election was as follows: President: Pastor Wm. Nommensen, Columbus, Wisconsin; First Vice-President: Pastor Herbert Kirchner, Baraboo, Wisconsin; Second Vice-President: Pastor Paul Froehlke, Winona, Minnesota; Secretary: Pastor

A. W. Paap, Johnson Creek, Wisconsin; Recording Secretary: Pastor Henry Geiger, Morrisonville, Wisconsin; Treasurer: Mr. Herbert Koch, Columbus, Wisconsin; Auditing Committee: Messrs. H. Zeidler, H. Ihlenfeldt, H. Baumgarten — all of Columbus, Wisconsin; Committee for Student Support: Pastors M. Nommensen, Juneau, Wisconsin, A. Dasler, Fox Lake, Wisconsin, L. Bernthal, R. 1, Beaver Dam, Wisconsin; Mission Board: Pastors E. Walther, Wisconsin Rapids, H. Schaller, Tomah, G. Krause, Stetsonville, Wisconsin, Messrs. A. Toepel, G. Isenberg; District Board of Support: Pastor O. Kuhlow, Jefferson, Wisconsin; Teacher H. Klatt, Mr. Wm. Mueller; School Committee: Teachers G. Groth, H. Ihlenfeldt, H. Gurgel, O. Boerneke. R. W. Mueller.

CORRECTION

In the report of the convention of the Minnesota District it should read: First Vice-President: Rev. R. Ave-Lallemant, North St. Paul, Minn.; Second Vice-President: Rev. Paul E. Horn, Zumbrota, Minn.

Paul W. Spaude.

THE DORMITORY OF OUR INSTITUTION AT WATERTOWN

During the second week in September more than 150 boys and young men — last year there were 165 — will return to the dormitory at Watertown. This building will be their home for another ten months. They will range in age from 13 to 23 years. All without exception will come from Christian homes. Some from good Christian homes — the majority; some few from homes where Christianity seems to be more or less a side issue. Some parents — again the majority — consider it self-evident that their sons live a Christian life throughout their school career, while some few are little disturbed when their son's behavior is anything but Christian.

But whoever the boys may be, rich or poor, prominent or unknown, obedient or disobedient, they are all of them the same to us: boys whose parents love them dearly, who want their sons to grow up God-fearing, Christian young men uncontaminated by the world and the lusts thereof. That we consider our task in the dormitory to do for your sons what in their absence you are unable to do. We accept your sons knowing full well that with many doubts you send them away from your fireside. We assure you that our concern for them is as great as yours. We want your boy to remain always a child of God who daily grows from grace to grace under our guidance and increases in faith in his Savior and in good works.

And since the foregoing is our aim for every boy entrusted to our care, we are praying and working that the ideal atmosphere for spiritual growth be created in the dormitory. This home for the boys is

not merely to provide shelter, warmth, the comforts of life, but above all Christian fellowship with the men to whom they are entrusted, and besides, Christian fellowship with all other students, so that not only their bodies grow and become stronger and their minds, but above all their spirit grows from day to day in knowledge, Christian knowledge. In the glorious knowledge of Him who loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father. In the knowledge that, whether they eat or drink or whatsoever they do, all be done to the glory of God. In the knowledge that the works of the flesh — commonly called sowing wild oats — have no place in the life of the youth living in the dormitory. In the knowledge that when sin and Satan have become lord in his heart he repents of it before his true Lord Jesus and if need be any fellow-Christian involved. In the dormitory we want those who are zealous to become men of God, perfect, thoroughly furnished unto all good works.

Now the means for acquiring such a truly Christian spirit. Not moralizing nor rewards, neither flattery nor threats. Among Christians there is only one means. Preaching the Gospel of the Kingdom, the Word of Christ, richly, without fear or favor, teaching the youth the wisdom from the only fount of all wisdom, the holy Scriptures. Preaching to them when they are gathered together for worship in the chapel service. Preaching to the individual when he has stumbled, when sin and disobedience overtake him. But preaching not in the spirit of the law in harsh condemnation, rather in the spirit of the Gospel in love and kindness and long-suffering with the view of winning him away from his sinful way back to repentance and obedience to Christ. As the Savior did. That we fall far short of the Savior's perfection in this too is self-evident.

We have not yet reached the ideal and never will. But this one thing we do, forgetting those things which are behind and reaching forth unto those things which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus. By the grace of God with hallowed application of our own meager talents we hope to root out the old evils and traditions which creep in again and again and bring in a fresh new spirit.

And the results? They are apparent in a student body which is God-fearing, Christian in spirit, open to admonition, and ready to be done with the old that all things may become new.

In the foregoing we have made known our aims, our hopes. We hope you share them with us. Let us have your prayers, your wholehearted support, and no less your constructive criticism. This in the interest of the eternal salvation of those who will from

year to year make their home in the dormitory. May God's Holy Spirit come to us in full measure, through His Son, Jesus Christ, our Redeemer.

R. H. Kremer.

OBITUARY

On Wednesday afternoon, July 29, a funeral service was held in St. Stephen's Church at Concord, Wis., for six young people of that congregation who met death at the same time in a tragic train-automobile accident at Oconomowoc on the evening of July 26.

The accident occurred at a crossing where the Oconomoc-Concord highway crosses the double tracks of the Milwaukee Road. The crossing signal was working, and the driver of the car seemed to be aware of a freight train approaching slowly from the east, and knowing that he had plenty of time to cross ahead of it, he proceeded across the tracks and the car was struck by a passenger train coming from the west. The car was dragged some distance down the tracks by the passenger engine and then hurled into the path of the freight train. Five of the occupants of the car were killed instantly, the sixth died the next morning without having regained consciousness.

Four of the victims were the sons and daughters of Mr. and Mrs. Louis Dobratz — all of their children taken at one swift stroke. The fifth was Miss Hilma Gartzke, and the sixth was a son of the Reverend R. Rubel. All were members of Rev. Rubel's congregation and all had been baptized and confirmed by him.

Waldemar Dobratz, aged 25, finished his course at our theological seminary at Thiensville last spring, and on the day before the accident had received a call to serve as assistant pastor and teacher at Brillion, Wis.

Everett Dobratz, aged 22, was graduated from Northwestern College in June of this year and intended to continue his preparation for the ministry at Thiensville this fall. Those who attended the commencement exercises at Watertown will remember that he delivered the German oration. Both brothers were unusually well gifted, were very faithful students and fine characters.

Ralph Rubel, aged 16, was just beginning his preparation for the ministry and in June had completed his first year at Northwestern College. Hilma Gartzke, aged 23, was the fiancee of Waldemar Dobratz. Norma Dobratz, aged 16, and Verna Dobratz, aged 20, had been living at home with their parents on their farm near the village of Concord.

The six brothers, sisters, intended bride, and friend were buried side by side in the cemetery of St. Stephen's Congregation. The six coffins completely filling the space before the altar in the church before burial were in themselves a mute and powerful sermon on the text chosen by Professor John Meyer, one

of the six officiating pastors: "All flesh is as grass, and all goodliness thereof is as the flower of the field."

May the Lord in his great mercy comfort the bereaved parents with the assured faith that even such a tragic calamity as this cannot separate them or their children from the love of God, which is in Christ Jesus our Lord.

K.

**SEVENTIETH ANNIVERSARY OF
ST. PAUL'S EV. LUTH. CHURCH,
NORFOLK, NEB.**

In the midst of a searing drought and unprecedented heat, with hordes of grasshoppers swarming in the fields, St. Paul's Ev. Luth. Church of Norfolk, Neb., July 12 celebrated the seventieth anniversary of its founding. The seemingly certain prospect of complete crop failure did not dim the joy in the hearts of the Norfolk Christians as, with fellow-Christians from neighboring congregations, they gathered to thank the gracious Lord for the manifold blessings received. Guest preachers were Pastor M. Raasch, Lake Mills, Wis., and Pastor V. Winter, Broken Bow, Neb., both sons of the congregation, Pastor W. E. Pankow, New London, Wis., son of the second pastor of the congregation, and Pastor E. A. Klaus of Stanton, Neb. A history of the congregation and letters of congratulation were read by the pastor, Rev. J. Witt. The hearts of especially the older members were saddened by the news that the Rev. M. Pankow, the second pastor of the congregation, had passed away the day before. In the evening a sacred song service by the choir and quartets of the congregation was given under the direction of Teachers Fuhrmann and Eggers.

This congregation has a history that is unique and, one would almost say, extremely romantic. It is a real pioneer congregation, its founders settling in an uninhabited region along the Northfork of the Elkhorn River and thus starting the settlement out of which grew the present city of Norfolk. A number of members of St. Paul's Congregation at Ixonia, Wis., in 1865 made plans to settle in the West where all could be close to church and school. Nebraska was considered a likely place. Three men, after the manner of the ancient Israelites, were sent ahead to spy out the land. After thorough exploration they decided upon the location where Norfolk now stands.

Upon their return to Ixonia preparations were immediately made to settle in the new country, and May 23, 1866, the caravan of Christians departed from Ixonia for Nebraska with horses, oxen, cattle, household goods, and such other things as would be needed in the new region far away from other human habitations. In three columns of prairie schooners the heroic bands of Lutherans under the leadership of Father Braasch proceeded on their perilous journey, fording rivers not yet equipped with bridges and

facing other dangers and hardships. Services were regularly conducted on the way by Father Braasch on Sundays. Finally on July 12, 1886, the caravan of 53 wagons arrived at its destination. Lots were cast for the land, and each family was assigned its portion. Space does not permit us to describe in detail how these hardy pioneers carved their homes out of wild prairie country, but it must be said that a place of worship was one of their first concerns, though it was only a rough shed with a thatched roof.

Rev. J. Hoekendorf, who had already been the pastor of most of these people in Ixonia, arrived in October and served as pastor of the pioneer congregation until his death in 1877. The first church building was constructed of logs and was most primitive in its furnishings. In 1878 a larger frame church building was erected, which served until the present large and substantial brick edifice was completed in 1908. The present church building stands on the original site selected by the pioneers as the church property, though some distance from the outskirts of the present city of Norfolk, a circumstance which has somewhat hindered the gaining of members from the city proper.

Candidate M. Pankow was called 1878 as the second pastor of the congregation and served until 1892. In addition to serving the Norfolk congregation Pastor Pankow also founded and temporarily served other congregations in adjoining localities. Other pastors of St. Paul's have been: Rev. A. F. Siegler (1892-1899); Rev. Phil. Hoelzel (1899-1904); and Rev. J. Witt from 1904 to the present time.

The congregation from the very beginning maintained a parochial school, the pastors conducting the school with occasional help until 1883, when the first regular teacher was called and a separate school building was erected. At the present time the congregation has two school buildings, two male teachers and also a dwelling for each. The following have served as teachers in the parochial school: Miss Hoekendorf, E. Heilmann, H. Klaus, W. Zutz, J. Eismeyer (the first regularly called teacher), W. Henkel, L. Zuelow, F. Siegler, Wicke, W. Schroeder, H. Nimmer, J. Bartz, M. Meinke, Mrs. C. Hamann, Miss Ella Raasch, C. Quandt, Misses E. Eckert, Frieda Hille and Esther Dommer, C. Fuhrmann and F. Eggers. The latter two are still in charge of the two schoolrooms after many years of service. It was no doubt due to the Christian day school training, which has been maintained from the very beginning, that this congregation has contributed from its ranks a great host of teachers, pastors and professors to the work of the Church at large.

According to the 1935 parochial report the congregation has a membership of 225 voters, 725 communicants and 950 souls.

May the present members of St. Paul's, looking back upon the Christian devotion of their pioneer forefathers, join in the prayer of Solomon: "The Lord our God be with us, as he was with our fathers. Let him not leave us nor forsake us." I. P. F.

GOLDEN WEDDING ANNIVERSARY

July 6 marked the fiftieth wedding anniversary for Mr. and Mrs. Ed. Boelter, members of Trinity Lutheran Congregation at Hutchinson, Minn. A special service of thanksgiving was held on Sunday, July 12, at which their pastor, on the basis of Psalm 64:9, thanked God for the many blessings hitherto received and implored His divine aid for their old age. The couple was made happy by the presence of their fourteen children and many other relatives, friends, and the members of their congregation. A. Kell.

TWENTY-FIFTH WEDDING ANNIVERSARY

On July 10 the members of Zion Congregation of Toledo, Ohio, arranged a special service to observe the 25th wedding anniversary of their pastor and his wife, the Rev. Geo. N. Luetke. The undersigned was requested to preach and based his address on Psalm 40:5. — A reception followed in the church basement where tokens and congratulations were received. May the Lord continue to bless this couple and make them a blessing, as He has done in the past. F. E. Stern.

SILVER ANNIVERSARY

"I have considered the days of old, the years of ancient times." With these words of the 77th Psalm Pastor W. F. Sauer of Milwaukee ushered in the 25th anniversary of Zion's Congregation at Akaska, S. D., on June 21. Pastor Sauer showed on the basis of the Word of God that the congregation had abundant reason for thanking and praising God for supplying them with Word and Sacraments since the days of old, since the years of ancient times. The undersigned preached in the afternoon and assured the congregation from God's Word that God's help and protection would also be theirs in the future. Pastor O. W. Heier of Circle, Montana, preached in the English language in the evening and stressed the fact that the fathers of the congregation had soundly built upon the Word of God and urged the younger generation to follow their footsteps. Many visitors from neighboring congregations joined the congregation in this service of thanksgiving. The church was filled to capacity in all three services. The congregation and her pastor, the Rev. Theodore Bauer, had left nothing undone to give the church a pleasing appearance for this celebration. It was painted both inside and outside for this memorable occasion. One glance showed that the love of God, to His Word, and to His house had not waxed cold in spite of the fact that both pas-

tor and congregation had suffered much and long because of drought and crop-failures. And even in the basement of the church there was no sign of poverty. The ladies of the congregation served two sumptuous meals to all the worshippers. No doubt some had to pinch and save for a long while at home to make this celebration possible. But the love for God's cause always finds means and ways to carry out the desired plans. Over and above this the congregation contributed \$78 as a thank offering to God. Surely, at such occasions the fruit of the preaching of God's Word is manifest, and none dare say that it ever returns void.

A bit of history may be interesting. In the summer of 1899 Candidate Wm. G. Albrecht was called to Mound City. Pastor Albrecht served a large mission field from Mound City as the basis. Akaska also belonged to this field. Pastor Albrecht's successor was Pastor Hans Eggert. He came in the year 1902. Pastor Eggert also served Akaska from Mound City. When he left and a long vacancy occurred, the Iowa Synod tried hard to snatch up the entire mission field, but God did not bless their efforts. In July, 1905, Pastor W. F. Sauer accepted the call to Mound City and again served Akaska from there. In 1910 Candidate Theophil Albrecht was installed as first resident pastor in Akaska. He had already assisted Pastor Sauer as vicar previous to this time. After serving four years Pastor Albrecht accepted another call, and October 25, 1914, he installed the undersigned as pastor of the congregation. On March 18, 1928, the undersigned accepted another call, and Pastor Theodore Bauer became his successor. Pastor Bauer has since then served the congregation faithfully. During Pastor Albrecht's pastorate the parsonage was built. During the time the undersigned served the congregation the first church was acquired. It was bought from the Baptists and moved to Akaska from Le Beau. During Pastor Bauer's term of office the present serviceable church was built.

After 25 years five of the seven original charter members are still affiliated with the congregation. These are: August Rettke, Gustav Weiss, Emanuel Eiteneier, Christoph Schilling, and Samuel Heier. Two young men from the congregation, E. J. Otterstaetter and O. W. Heier, are serving in the holy ministry. During the 25 years 157 were baptized, 3 were confirmed, 2,157 communed, 38 couples were married and 49 Christians were given a Christian burial. At present the congregation numbers 90 communicant members, 38 voting members, and 4 lady members. The congregation has been self-supporting for many years and together with Eales, which numbers about six families, supports her own pastor. The whole territory in and around Akaska is again devastated by drought, crop failure, and grasshoppers. There will be no harvest. There will apparently not even be suf-

ficient feed for cattle. But in spite of all this, there was no murmuring and complaining heard at the time of the celebration, as is so often the case in congregations more abundantly blessed with this world's goods. The good people out west have learned to submit to God's will and to hope and pray for better days in the future. Let us join in the prayer: "Lord God, permit not this faith to be put to shame. Amen."

A. W. Fuerstenau.

TWENTY-FIFTH ANNIVERSARY OF ORDINATION

On July 23 exactly twenty-five years had elapsed since Pastor Karl Brickmann was ordained to the holy ministry and installed in the midst of the Plum City-Eau Galle-Waverly parish by Pastor J. Abelmann. This event the members of St. John's Congregation at Vesta, Minnesota, where Pastor Brickmann is stationed since September 15, 1929, did not wish to have pass by unnoticed, but made arrangements for a jubilee service for the evening of July 26 and invited the neighboring pastors to attend. The officiating pastors and the elders of the congregation accompanied the jubilarian to his seat of honor. The undersigned conducted the altar service while the visiting elder of the New Ulm Conference, Pastor R. Schierenbeck, proclaimed the word on the basis of Psalm 116: 12-14. After the service a social gathering took place in the basement of the church. Greetings from the above named parish as well as those of St. Matthew's Congregation of St. Charles, Minn., in whose midst Pastor Brickmann had been installed October 3, 1920, were read and the jubilee offerings presented. The ladies of the congregation served lunch, and the neighboring pastors gave addresses. The jubilarian thanked one and all for every kindness shown, expressed His own unworthiness of God's mercies, and left the rest to the Lord. The gathering adjourned wishing Pastor Brickmann many more years of service in the Lord's Kingdom and strength to bear his cross, brought on through the prolonged illness of his good wife.

H. A. Scherf.

TWENTY-FIFTH ANNIVERSARY OF INSTALLATION

On the evening of June 16 the members of the two St. Paul's Congregations at Manchester and Marquette, Wis., and the Winnebago Pastoral Conference pleasantly surprised Pastor William Wadzinski with a commemoration of the twenty-fifth anniversary of his installation in the Holy ministry. A jubilee service was held in the Manchester Church, in which Pastor F. C. Weyland spoke on the basis of 2 Cor. 5: 18-20, turning the thoughts of the jubilarian as well as of the entire gathering of worshipers upon the glory of the solemn obligations of the New Testament min-

istry of reconciliation. At the close of the service Pastor E. Behm presented gifts to the jubilarian from his congregations and conference brethren and also read several congratulatory letters from his earlier charges.

After the service the guests were invited to take part in a banquet which Pastor Wadzinski's congregation had prepared in the village hall. With Pastor M. Hensel acting as master of ceremonies various conference brethren were called upon to give brief talks appropriate for the occasion. In his own response the jubilarian's thoughts went especially to his aging mother in distant Poland, whose joy during all these years has been in her son's service in the church though it has meant separation without even an opportunity of ever hearing him in his proclamation of the Gospel.

The Rev. Wm. Wadzinski was ordained to the holy ministry at Wabeno, Wis., on July 9, 1911, and was installed on that same day not only as the pastor of the Wabeno congregation but also of that at Laona and at Blakewell, Wis., and two days later in the parish at Armstrong Creek. May the Lord of the Church grant Pastor Wadzinski many more years in the ministry of reconciliation, ever granting him to see a blessed privilege in the arduous task.

Carl Lawrenz.

RE-DEDICATION

St. Paul's Congregation of Tomah, Wis., re-dedicated its newly decorated church to the service of the triune God on August 2. In the morning service Prof. Alex Sitz of Northwestern College preached the German sermon. The speaker for the English service, held in the evening, was Pastor Wm. Baumann of Neillsville. May the Lord continue to bless this house of worship with His gracious presence.

H. S.

MICHIGAN LUTHERAN SEMINARY

The new school-year at Michigan Lutheran Seminary, D. v., will begin on September 8. Please announce new scholars before September 1. For catalogs and other information apply to

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

WINNEBAGO LUTHERAN ACADEMY

The new school year of this Lutheran High School begins September 1, at 9 A. M. Tuition: \$27.00 the first year, each succeeding year \$30.00, additional \$10.00 for business course. Scholars from beyond Fond du Lac can be accommodated in Lutheran homes at reasonable rates. In all matters pertaining to the Academy address

G. E. Bergemann,
229 E. Second St.,
Fond du Lac, Wis.

ANNOUNCEMENT

The school year at Dr. Martin Luther College, New Ulm, Minnesota, begins on Wednesday, September 2, at 9 o'clock in the morning. All new students are asked to go to their family physician for a physical examination and to mail us a report of this examination when they definitely announce their coming. Please address all correspondence to

Carl L. Schweppe,
New Ulm, Minnesota.

**LUTHERAN THEOLOGICAL SEMINARY
AT THIENSVILLE**

The school-year 1936-1937 begins on September 9 with an opening service at 10 A. M. For information please apply to the registrar, Prof. J. Meyer.

F. Brenner, Sec'y.

NORTHWESTERN COLLEGE

The opening date of the new school year at Northwestern College is September 8. All new students meet in the college chapel at nine o'clock in the morning of that day. Graduates from New Ulm, Saginaw, Mobridge, and Winnebago Academy whose credits have been forwarded during the summer need not report until the following day. Opening exercises will take place at eight o'clock on Wednesday, September 9. For application blanks and information address

E. E. Kowalke,
814 Richards Ave.,
Watertown, Wisconsin.

NORTHWESTERN LUTHERAN ACADEMY

The new school-year at our Academy will open on September 1. The opening services will be held at 11 o'clock. Early announcement of new students is desired.

K. G. S.

**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

Northwestern Publishing House,
935-937 North Fourth Street,
Milwaukee, Wisconsin.

LUTHERAN HIGH SCHOOL OF MILWAUKEE, WIS.

This Christian high school, owned and controlled by more than thirty congregations of the Synodical Conference in Milwaukee, is glad to serve those young people of our church who wish to enjoy the benefits of a Christian high school training. God willing, the new school year will begin on Wednesday, September 9. Four-year academic and commercial courses are offered. The general tuition is \$40.00 a year, payable in monthly installments. For further information write the Director,

E. H. Buerger,
Lutheran High School,
1859 N. 13th St., Milwaukee, Wis.

ST. CROIX VALLEY PASTORAL CONFERENCE

The St. Croix Valley Pastoral Conference will meet on September 9, at 10:00 A. M., in Town Woodbury, Minn., Pastor H. Lietzau.

Essays: "Common Errors in Exegesis," A. C. Haase;
"Shall We Merge?" C. Kock. O. P. Medenwald, Sec'y.

NORTHERN PASTORAL CONFERENCE

The Northern Pastoral Conference of the Michigan District will meet September 22 and 23, 9 A. M., at Frankenmuth, Mich., with Pastor A. Kehrberg.

Papers: Operation of the Holy Spirit in repentance and faith, D. Rohda; Das Verhalten des Pastors beim Krankenbesuch, C. Binhammer; Wie ist Luthers Bibeluebersetzung und die King James Version einzuschätzen? Dir. Hoenecke. Ex. Joh. 3:16-36, A. Hueschen.

Confessional Address: D. Rohda, L. Meyer.

Sermon: G. Schmelzer, M. Schroeder.

Remarks: Those desiring quarters must announce not later than September 17. C. J. Kionka, Sec'y.

RED WING DELEGATE CONFERENCE

The Red Wing One-day Delegate Conference meets at Mason City, Iowa, on September 15, at 9 A. M. sharp. A free-for-all discussion of District Convention report will keep us busy for the day. E. G. Hertler, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on October 13 and 14, 1936, at Burlington, Wis. (Pastor L. Baganz). Session will begin at 9 o'clock, C. S. T.

Sermon: A. Lossner, John 7, 25-31 O. Nommensen, Luke 7, 36-50.

Confessional Address: A. C. Bartz, C. H. Buenger.

Old Essays: Previously announced.

New Essays: W. A. Diehl: Exegesis, Matt. 13:24 ff. C. H. Buenger: "The Effectual Calling of the Holy Ghost." E. W. Hillmer: "Anointing in the Scriptures."

Edmund Sponholz, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on September 22 and 23, 1936, at Town Forest (Rev. E. Behm). The first session will begin at 9 o'clock.

Essays: Joint Study of Luther's Galatians; Mose, der Knecht Gottes, J. Schulz; Lutheran Appreciation of the Gift of the Bible, C. Lawrenz; The Making of a Lutheran Pastor, G. Pieper; The Pastor at Home, O. Hoyer; The Pastor in His Field, E. Behm; The English Reformation, H. Bierwagen; Titus 1:10 ff, I. G. Uetzmann; Exegetical and Dogmatical Study of 1 Cor. 11:17-34, G. Kobs.

Confessional (English): C. Lawrenz; M. Fleischer.
 Sermon (English): T. Redlin; W. Gieschen.
 Please make early announcement with the local pastor.
 Carl Lawrenz, Sec'y.

REDWOOD FALLS DISTRICT PASTORAL CONFERENCE

The Redwood Falls District Pastoral Conference meets September 22 and 23 in Rev. K. Kuske's congregation at Flora Twp., at 2 P. M. Service Tuesday evening.
 Aug. Sauer, Sec'y.

LAKE SUPERIOR CONFERENCE

The Lake Superior Conference of the North Wisconsin District will meet on September 29 and 30 at 9:30 A. M., C. S. T., at Marquette, Mich., with Pastor Wm. Roepke.
 Papers: The Prophet Malachai, H. Kahrs; The Inerrancy of the Scriptures, R. Marti; The Examining of the Catechumen Class for Confirmation, W. Fuhlbrigge; Present Church Conditions in Germany, G. Geyer; Continued Exegesis of Galatians by the Conference.
 Confessional Address: H. Hopp, W. Roepke.
 Sermon: W. Lutz, R. Marti.
 Kindly make timely announcements with Pastor Roepke.
 E. C. Rupp, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference meets with Pastor F. Koehler at Nicollet, Minnesota, on Wednesday, September 23, beginning at 9 A. M. Kindly announce in due season.
 H. A. Scherf, Sec'y.

SOUTHERN NEBRASKA DELEGATE CONFERENCE

The Southern Conference will convene September 15 and 16, 1936, at Garrison, Nebraska, Rev. A. Schumann, beginning 9:30 A. M. on the 15th.
 Sermon (English): W. Krenke (W. Baumann).
 Confessional Address (English): H. Spaude (H. Lehmann).
 Old Papers: 1. "An isagogical exposition of the book of James," W. Krenke. 2. "Article III of the Augustana, the Son of God," R. Vollmers. 3. "What are the essentials to the success of a weekly Bible Class," Wm. Wietzke.
 New Paper: "The Ladies' Aid," H. Lehmann.
 Please announce for yourself and delegate.
 W. Krenke, Sec'y.

INSTALLATIONS

Authorized by President E. Ben. Schlueter the undersigned installed Mr. Gerhardt A. Koepsell as teacher in the St. John's Lutheran Church in Town Newton, Manitowoc County, Wis., on July 12, the fifth Sunday after Trinity.
 E. H. Kionka.

* * * * *

Authorized by President Wm. Nommensen the undersigned installed Mr. Carl A. Finup into his office as teacher and principal in St. Stephen's School on the 8th Sunday after Trinity,

Address: Mr. Carl A. Finup, 423 Madison St., Beaver Dam, Wis.
 L. C. Kirst.

* * * * *

Authorized by President P. J. Bergmann, I installed Rev. H. J. Schaar on the 8th Sunday after Trinity (August 2, 1936) as pastor of St. John's Ev. Luth. Church at Woodland, Wis. Rev. F. H. Zarlring assisted.

Address: Rev. H. J. Schaar, Woodland, Dodge Co., Wis.
 F. Zarlring.

* * * * *

Authorized by President Wm. Nommensen the undersigned installed Rev. Walter Krueger on August 2, 1936, as pastor of St. John's Congregation at Ixonia, Wis.
 H. W. Schmeling.

NOTICE — AGAIN MEMORIAL WREATH

Please do not send us Memorial Wreath acknowledgments — they are to be sent to your District Cashier, who will make note of them in his report. Some still persist in sending us such and afterward enquire of us why we do not print them. Our final notice in this matter may be read on page 29, issue of January 19, 1936.

CHANGE OF ADDRESS

Rev. C. Bast, c. o. W. M. Petrie, 500 Dunning St., Madison, Wis.

MISSION FESTIVAL

Trinity Sunday

Goodhue, Minn., St. Peter's (T. E. Kock). Off'g: 100.00.

First Sunday after Trinity

Darfur, Minn., St. John's (J. C. A. Gehm). Off'g: \$51.25.

Third Sunday after Trinity

Bear Valley and Mazeppa, Minn., St. John's (Theo. Haar). Off'g: \$129.00.

Fourth Sunday after Trinity

Town Newton, Manitowoc Co., Wis., St. John's and St. Paul's (E. H. Kionka). Off'g: \$227.28.
 Ridgeway, Minn. (R. W. Mueller). Off'g: \$174.06.

Fifth Sunday after Trinity

Grover, S. D., Emanuel (W. F. Sprengeler). Off'g: \$175.05.
 Brighton Tp., Minn., Zion (B. A. Borgschatz). Off'g: \$91.78.

Sixth Sunday after Trinity

Minneola Tp., Minn., St. John (T. E. Kock). Off'g: \$126.00.
 Town of Ellsworth, Meeker Co., Minn., St. Peter (M. Schuetze). Off'g: \$133.95.
 Town Lynn, Minn., Zion (J. Weiss). Off'g: \$122.15.
 La Crescent, Minn., Immanuel (E. G. Hertler). Off'g: \$170.00.
 Pine Island, Minn., St. John's (M. C. Kunde). Off'g: \$47.70.
 Kewaunee, Wis., Immanuel (W. A. Kuether). Off'g: \$205.48.

Seventh Sunday after Trinity

Sebewaing, Mich., New Salem (G. A. Schmelzer). Off'g: \$239.15.
 Rockford, Minn., Cross (H. C. Nitz). Off'g: \$290.69.
 Algoma, Wis., St. Paul (Karl F. Toepel). Off'g: \$340.00.
 Town Sheridan, Minn., St. John (G. Schuetze). Off'g: 268.91.
 Medford, Wis., Immanuel (I. J. Habeck). Off'g: \$268.91.
 Oronoco, Minn., St. Paul (Jul. F. Lenz). Off'g: \$139.05.

Eighth Sunday after Trinity

Bremen, Wabasha Co., Minn., Trinity (Jul. F. Lenz). Off'g: \$141.15.
 Lime Ridge, Wis., Trinity (A. H. Dobberstein). Off'g: \$85.50.
 Johnson Creek, Wis., Immanuel (A. W. Paap). Off'g: \$319.22.
 Rising City, Nebr., St. John (H. Spaude). Off'g: \$180.91.

Ninth Sunday after Trinity

Eldorado, Wis., St. Peter (W. A. Wojahn). Off'g: \$74.00.
 Broken Bow, Nebr., St. Paul (V. H. Winter). Off'g: \$51.04.
 Valentine, Nebr., Zion (Hugo Fritze). Off'g: \$73.00.
 Grant, Minn., St. Matthew's (Wm. Franzmann). Off'g: \$135.65.

Tenth Sunday after Trinity

Libertyville, Ill., St. John (W. H. Lehmann). Off'g: \$158.00.
 Seaforth, Minn., St. Paul ((G. Schuetze). Off'g: \$22.70.

BOOK REVIEW

Christian Giving. By Clarence Edward Macartney, D.D. Minister, First Presbyterian Church, Pittsburgh, Pa. Print of Zondervan Publishing House, Grand Rapids, Mich. In paper cover, price, 15c.

In the Foreword the writer states that it is his plan to preach a sermon every year to his own congregation at the time of the annual pledges on the subject of Christian Giving. This sermon is one of the series. He sends it out, he says, "with the prayer that some of those who read it may form the habit and discover the joy of Christian giving." We think it well calculated to fulfill that purpose. G.

Twenty-fifth Anniversary — Zion Evangelical Lutheran Church, Phoenix, Ariz. 1936.

This is a jubilee booklet tastily made up and in word and picture presents the history of the Phoenix Church. It is a fitting memento for the members of the congregation as well as for them who in the past have wrought there. G.

NORTH WISCONSIN DISTRICT

April, May, June, 1936

Rev.	Budgetary	Non-Budgetary
	\$	\$
Behm, E. G., St. Paul, Forest	\$ 257.16	
Behm, E. G., St. John, Forest	36.56	
Bergfeld, F., Bethany, Bruce's Cr., Mich.	41.00	
Bergmann, P. G., Zion, Rhinelander	111.98	
Boettcher, G. E., Bethlehem, Hortonville	68.00	
Boettcher, Imm. P., Grace, Sugar Bush ..	33.00	
Boettcher, Imm. P., Christus, Maple Creek		
Boettcher, I. P., Immanuel, Maple Creek	31.02	
Brandt, F., and Sauer, T. St. Paul, Applet.	473.00	
Braun, M. A., Parochie, Centerville	157.54	
Brenner, Th., St. Peter, Freedom	193.45	
Croll, Melvin W., St. John, Florence	29.00	
Dornfeld, Martin W., St. Peter, Manis-		
tique, Mich.		
Dornfeld, Mart. W., Grace, Germfas, Mich.		
Dowidat, John, St. Luke, Oakfield	70.11	
Eckert, Harold H., St. John, Reedsville ..	436.30	
Eggert, Paul C., Friedens, Abrams	21.40	
Eggert, Paul C., St. Paul, Brookside	23.58	
Eggert, Paul C., St. John, Little Suamico	6.74	
Engel, A. L., St. Paul, Ford River, Mich.	17.40	
Fischer, G. W., St. John, Grover	122.19	
Fleischer, M. A., Trinity, Red Granite ..	24.69	
Froehlke, Ph., St. Matthew, Appleton	139.13	
Fuhlbriggé, W. G., Trinity, Coleman	97.38	
Fuhlbriggé, W. G., St. Matthew, Beaver ..	57.75	
Gentz, A. A., Trinity, Marinette	103.04	
Geyer, K., Zion, Peshtigo	115.35	
Gieschen, Walter A., St. Paul, Green Bay	350.21	
Gieschen, W. W., Friedens, Wautoma	113.64	
Gladosch, Br., Zion, Morrison	435.07	
Gose, Roy B., Zion, Jacksonport	45.59	
Grunwald, Har., Zion, Louis Corners	195.32	
Haase, W. G., St. John, Two Rivers	242.50	
Haase, W. G., St. John, Sandy Bay		
Habermann, A., Friedens, Hartland	31.83	
Habermann, A., St. Paul, Angelica	13.61	
Hartwig, Wm. J., St. John, Montello	431.00	
Hartwig, Wm. J., Immanuel, Mecan	294.97	
Henning, Carl J., Grace, Crivitz	75.77	
Henning, Carl J., St. John, Athelstane ..	15.44	
Henning, Otto C., St. John, Sewastopol ..	66.60	
Hensel, M., St. Peter, Weyauwega	327.30	
Hinnenthal, E., Emanuel, Forestville	48.10	
Hoffmann, Th., St. Paul, Gladstone, Mich.		
Hoffmann, Th., Martini, Rap. River, Mich.	3.91	
Hopp, H., Holy Cross, Daggett, Mich.	50.00	
Hopp, H., St. Mark, Carbondale, Mich.	51.33	
Hoyer, O., St. Paul, Winneconne	111.14	
Hoyer, O., Zion, Zion	26.90	
Kahrs, H. A., Grace, Powers-Spald., Mich.		
Kahrs, H. A., Trinity, Hermansv., Mich.	13.75	
Kaniess, G., St. Luke, Kewaskum	94.22	
Kaspar, L., Immanuel, Greenville	101.76	
Kaspar, L., Immanuel, Clayton	30.52	
Kionka, Ed. H., St. John, Newton	334.44	
Kionka, Ed. H., St. Paul, Newton	47.48	
Kionka, P. J., St. John, Maribel	384.00	
Kleinhans, H. O., Martin Luther, Oshkosh		
Kleinhans, H. O., Trinity, Mears Corners	25.61	
Kleinke, W., St. John, Gibson	67.64	
Kleinke, W., St. John, Two Creeks	36.55	
Kobs, Geo., St. John, Markesan		
Koeninger, L., Erst. Ev. Luth., Manitowoc	825.00	
Krubsack, J., Christ, Eagle River		
Krubsack, J., Three Lakes		
Kuether, H. A., St. Paul, Sheboygan Falls	148.10	
Kuether, W. A., Immanuel, Kewaunee	138.80	
Kuether, W. A., St. Peter, W. Kewaunee	49.63	
Lawrenz, Carl, St. Paul, No. Fond du Lac	257.41	
Lederer, R., Erste Ev. Luth., Green Bay	300.00	
Lemke, H. J., St. Paul, Arandon	34.35	
Lemke, H. J., Friedens, Argonne	9.00	
Lutz, W. F., Salem, Escanaba, Mich.	157.50	
Marti, R., St. Peter, Stambaugh, Mich.		
Marti, Reuben, Zion, Crystal Falls, Mich.		
Marti, R., St. Stephen, Channing, Mich. ..		
Masch, John, Immanuel, Black Creek	140.16	
Mielke, L., E., Erste Ev. Luth., Shiocton		
Mielke, Louis E., St. John, Deer Creek ..		
Oehlert, Paul Th., Trinity, Kaukauna	365.52	

Pankow, E. P., Friedens, Green Lake	168.50	
Pankow, W. E., Immanuel, New London..	429.59	
Pieper, G., St. Peter, Fond du Lac		
Pohley, J. G., Trinity, Menasha	158.23	
Pussehl, H. E., Grace, Monica	3.23	
Pussehl, H. E., St. John, Enterprise	4.07	
Raetz, F. W., Trinity, Wabeno		
Redlin, E., Trinity, Ellington	163.70	
Redlin, E., St. Paul, Stephansville	47.65	
Redlin, T. W., St. John, Salemsville	54.23	
Redlin, T. W., Zion, Kingston	129.78	
Reier, F. A., Immanuel, Waupaca	23.00	8.40
Reier, F. A., St. John, Lanark		
Reim, Edmund, Trinity, Neenah	462.25	
Reuschel, J., St. John, Dundas	15.35	
Roepke, W., Trinity, Marquette, Mich. ..	107.50	
Roepke, W., St. Paul, Green Garden	43.00	
Rupp, E. Emanuel, St. Ste. Marie, Mich.	30.70	
Sauer, M. F., Trinity, Brillion	391.61	
Schaefer, Gerh. A., St. Peter, Collins	394.94	
Schink, W. F., St. Peter, Mosel		
Schlavensky, Norman, Grace, Denmark ..	3.00	
Schlavensky, Norman, Immanuel, Eaton..	19.50	
Schlavensky, Norman, Christ, Fontenoy ..	106.87	
Schlueter, E. B., Grace, Oshkosh		
Schneider, A. E., St. John, E. Bloomfield	108.21	
Schoenike, E., St. Paul, Greenleaf		
Schoenike, E., Bartholomew, Kasson		
Schroeder, E. C., Trinity, Liberty	22.41	
Schroeder, Frederick, St. Paul, Fairburn	44.00	
Schulz, C. P., Immanuel, Mosel		
Schulz, Zion, Van Dyne	117.00	
Schuman, F., St. Peter, Sawyer	72.48	
Siegler, V. J., Salem, Nasewaupee	47.55	
Strohschein, Walter, Trinity, Dundee		
Strohschein, Walter, Friedens, Waucausta		
Thurow, Th., Christ, Menominee, Mich.	172.44	
Toepel, K. F., St. Paul, Algoma	815.00	
Uetzmann, F. C., St. John, Wrightstown	69.45	
Uetzmann, I. G., Grace, Pickett		
Uetzmann, I. G., Immanuel, Oshkosh	16.50	
Uetzmann, Th., Immanuel, Manitowoc	78.00	
Voigt, A. W., Immanuel, Shirley	45.75	
Voigt, A. W., St. Paul, Pine Grove	28.75	
Wadzinski, Wm., St. Paul, Manchester	122.55	
Wadzinski, Wm., St. Paul, Marquette	24.93	
Warnke, Harold, St. John, Princeton	322.90	
Werner, A., St. John, Center	131.96	
Weyland, F. C., St. Peter, Winchester	29.04	
Weyland, F. C., Zion, Readfield		
Weyland, F. C., St. John, Caledonia		
Wojahn, W. A., St. Paul, Eldorado	69.70	
Wojahn, W. A., St. Peter, Eldorado	67.88	
Zell, Ed., St. Peter, Mishicot	80.89	
Zell, Ed., Rockwood	48.68	
Zell, Ed., Jambo Creek	8.14	
Ziesemer, R., Mt. Olive, Appleton	202.38	
Zink, W., St. Paul, Dale	74.38	55.25
8.00 Totals	\$14,736.11	\$ 84.25

Mindekraenze

For Joseph J. Schulz, \$3.00, from Rev. F. M. Brandt and T. J. Sauer.
 For Herman Strothoff, \$6.00, from Rev. L. H. Koeninger.
 For Robert C. Miller, \$5.00, from Rev. E. P. Pankow.
 For Louis C. Kregel, \$3.00, from Rev. F. A. Reier.
 For Rudolph Knudson, \$3.00, from Rev. Edm. C. Reim.
 For Mrs. Ida Schnoor, \$5.00, from Rev. Edm. C. Reim.
 For Fr. Bloedorn, \$5.00, from Rev. Martin F. Sauer.
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 For Mr. and Mrs. Lau, \$1.00, from Rev. Martin F. Sauer.
 For Mrs. Ernestine Engel, \$5.00, from Rev. Martin F. Sauer.
 For Carl Schroeder, \$1.00, from Rev. Gerh. A. Schaefer.
 For Mrs. Robert Reichert, Sr., \$3.00, from Rev. Theo. Uetzmann.
 For Heinrich Oestreich, Rockford, \$5.00, from Rev. Ed. Zell.

ALBERT VOECKS, Treas.,
 Appleton, Wis.

COLLECTION ENVELOPES

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

108

JAN. 1, 1937

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.

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Weekly envelopes, size 2-5/16x3⁵/₈, each set containing 52 envelopes.

	Manila	White	Colored
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50 sets or more.....	.12	.12 ¹ / ₂	.13 ¹ / ₂
110 sets or more.....	.10 ¹ / ₂	.11	.12
210 sets or more.....	.10	.10 ¹ / ₂	.11 ¹ / ₂
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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
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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, 1938. Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN.....	\$1.25	GEMEINDEBLATT	\$1.25
Same by mail to Milwaukee readers.....	\$1.50	Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$.40		
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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 1937 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 1937.

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