

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.*

Volume 25

Milwaukee, Wisconsin, June 19, 1938

Number 13

JOEL'S POWERFUL PENTECOSTAL PROPHECY RELATIVE TO VISITATIONS AND JUDGMENTS

And I shall shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord, shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. Joel 2: 30-32.

What powerful words of Joel's Pentecostal prophecy these be, and what remarkable expressions are being used here! "Wonders in the heavens and in the earth, blood, and fire, and pillars of smoke," — "the sun turned into darkness, and the moon into blood." There may be some doubt whether these expressions are to be understood literally or figuratively. Yet in either case, whether taken in a literal or figurative sense, these expressions show that coming events were casting their shadows before, and the appearances enumerated here were symbolical of great commotions and terrible convulsions.

Reading Joel's prophecy in the light of the New Testament, we shall understand with tolerable clearness the meaning of the symbols of these signs — "blood, and fire, and pillars of smoke," — "sun turning into darkness and the moon into blood." The symbolic language of Joel's prediction found its fulfillment, at least in part, in that terrible historical event, which was accompanied with blood, and fire, and pillars of smoke, rising to the heavens, and at which the sun was turned into darkness and the moon into blood — the destruction of Jerusalem. That occurred within less than half a century from the Pentecostal outpouring which the prophet predicted and at which Peter preached his Pentecostal sermon basing the same on this very prophecy.

It was then that the ruling powers, civil and ecclesiastical, of the Jewish nation came to an end. The Jewish Church and Hebrew commonwealth went out in darkness. Symbolically speaking, the moon of the Jewish nation began to wane from the first day the Romans took possession of Palestine and the latter came under the Roman rule centuries before the Pentecostal event, but scarce forty years from the latter

at the destruction of the capital city the light of that moon was extinguished forever, while the sun of the Jewish Church which had rejected the blessed promises concerning the coming of the Messiah was long getting obscured by clouds of unbelief and obduration, when at last at the people's rejection of the Son of God and His salvation it was turned into complete darkness. Is not this a glaring exemplification of what the prophet here predicts in his Pentecostal prophecy, "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come," which latter no doubt includes the day of the final destruction and desolation of Jerusalem?

Yet the prophet without doubt looks beyond this memorable though terrible event; similar catastrophes, whether literal or figurative, shall occur before the still greater and more terrible day of the second coming of Christ to judgment. It is a remarkable coincidence that times of special spiritual blessing oftentimes are followed not only by severe testing times in which faith is tried and the loyalty of God's people is proved, but also by visitations and judgments because of the disobedience toward the Gospel on the part of the Church in general. This, Joel in his Pentecostal prophecy predicts, shall come the nearer we approach "the great and the terrible day of the Lord," the day of general judgment, of which the destruction of Jerusalem is but a faint shadow and type. Many are the instances of divine visitations and judgments that have occurred during past intervals of the New Testament time, notably the sad spectacle of the primitive churches. Where are the communities to whom St. Paul addressed his blessed epistles? Corinth, Ephesus, Colossae, Philippi, Thessalonica? They had their day, and for a time they improved it; but they grew weary of the Gospel; and, melancholy fact! not one remains at all, — or remains only as a picture of spiritual decay and corruption, and what visitations and judgments still shall come before that terrible day of the Lord, we know not. Certain it is, however, that the wonders in the heaven and in the earth, blood and fire and pillars of smoke, with eclipses of the sun and moon, shall either literally be the precursors and pre-sages of on-coming calamities, or figuratively the calamities and catastrophes themselves.

But while the coming of the Lord shall be a day of terror and despair to the one, to the other it shall be a day greatly desired; for He shall come to take vengeance on them that know not God and obey not the Gospel of His grace, and will on the other hand come to be glorified in the saints and blessed in all them that believe. For thank God, there is still "the remnant whom the Lord shall call," v. 32. This remnant, termed in the New Testament "election of grace," Rom. 11: 5, is composed, not only of the small number of Jews that believed in Christ at His first coming, but of those consisting of both Jew and Gentile of whom St. Paul says, "ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" — the holy Christian Church, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner stone." Eph. 2: 19, 20.

It is of these the prophet here predicts, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." The name of the Lord, of course, is Jesus, for He and He alone shall save His people from their sins; and whosoever, whether he be Jew or Gentile, man or woman, son or daughter, young or old, bond or free, educated or barbarian, of high or low rank, yea, whether he be the greatest of sinners, whosoever — Oh blessed "whosoever" — shall call on Jesus the Savior shall be delivered. He shall be delivered not only from the forebodings of doom on that great and terrible day of the Lord, but delivered above all from the terrors of an awakened conscience caused by the law, delivered from the bondage of sin, from the power of the devil and the captivity of death, shall be redeemed through the blood of Christ, reconciled unto God by faith, declared an heir of eternal life and received into the kingdom of glory.

Would **you** belong to this "remnant" and share in its blessings? Seek it not in yourself or anything that is yours, but in the promises vouchsafed by the outpouring of the Holy Spirit, which still continues in the holy Christian Church and shall continue to the end of time. "For in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said." There is the home of the remnant, "the little flock" to whom God gives the kingdom.

J. J.

— We often hear people complain of the distractions of their minds in prayer. But if we watch those same people, they do not suffer from the lack of concentration in other pursuits which are congenial to them. It is not that they lack the capacity for concentration, it is simply that they have not taken prayer seriously. They have not summoned themselves to the undertaking. Their prayer life is trifling.

— Selected.

Grow In Knowledge

AUSTRIA

I

Since the annexation of Austria to Germany the press of our country has devoted a good deal of space to the changes that have taken place. But still Austria is almost a "terra incognita," an unknown land. A short history of Austria by a former Austrian may not be out of place.

Austria (that is the part of the old Austro-Hungarian monarchy that was and is German in blood, language, and culture, exclusive of all non-German Austria) was occupied in prehistoric times by the Celts, as is shown by finds made in the Southern part, called "Salzkammergut," the region where from times immemorial salt has been mined, and is up to this day.

The Romans obtained possession of Austria and made it a province called Noricum under Emperor Claudius (10 B. C. — 54 A. D.) The river Danube was the northern boundary of Roman Noricum; north of that river the Marcomanni, a Germanic tribe, held forth. Tacitus tells us that the Romans maintained a fleet on that river, in order to protect their province from invasion. The Romans built fine roads connecting their military camps: Vindobona (Wien, Vienna), Lentia (Linz), Ovilaba (Wels), Juvavum (Salzburg). Christianity was introduced into Noricum about the 3rd or 4th centuries.

During the Migration of Tribes, begun 375 A. D., Germanic tribes disturbed the province Noricum, as they did most of the Roman possessions. At the end of the migration, about the sixth century, we find mainly members of the tribe of the "Bajuwaren" (Bavarians) in the province, and this tribe with members of some other Germanic tribes remained the inhabitants of Austria.

History is almost silent as to the period between the migration and the beginning of the reign of Charlemagne. This great statesman and warrior (768 to 814) was crowned Emperor by Pope Leo III in Rome, Christmas 800, and he thus reestablished the Roman Empire. The name "Holy Roman Empire of the German Nation," however, was not officially used before the coronation of Emperor Otto I, called the Great (936-973).

Austria was made a part of the Reich, since the Avars, a fierce Asiatic tribe, were assailing his new empire in the east. Charlemagne called it "Ostmark." The German word Mark (march in English) signifies a borderland, a frontier country. The Ostmark did

serve as such during his reign against these barbarians who had established themselves in what is today Hungary. From now on (803) Austria was a part of the German "Reich."

As a sort of buffer state, a state wedged in between two races, so as to prevent their collision, Austria again served in the years 900 to 911. The Magyars, another Asiatic tribe, uncivilized, almost barbarous at the time, invaded central Europe and threatened the Reich. This tribe was finally defeated by Otto I in 955 in the battle on the "Lechfeld" near Augsburg.

Another Asiatic tribe threatened Germany, and again Austria performed its highly important function as a buffer state in preventing the invasion of the Reich. The Turks, also an Asiatic tribe, under Sultan Soleiman, came up as far as Vienna, and began the siege of that city, May 10, 1529. The Turkish army numbered 250,000 men. Vienna held out for over five months, when the Turks withdrew. It was this danger to the German empire which made Luther sing: "Erhalt uns, Herr, bei deinem Wort und steur' des Papsts und Tuerken Mord."

A second time the danger of an invasion of the Reich by the same Turk was averted, and again it was Vienna which was beleaguered in 1683. This time it was King Sobieski of Poland who came to the aid of Austria. He defeated the Turks in an open battle and forced them to raise the siege.

During the eight centuries from 803 to 1683 Austria has successfully served as a sort of windbreak against the Asiatic hordes and has thus helped to check the attack of Asiatic barbarism on western European civilization.

John Eiselmeier.

(To be concluded)

GRAVEN ON GOD'S HANDS

Weary and disheartened, weighed down with burdens that seem too heavy to bear, compelled to walk over ways dark with misery and rough with tribulation, filled with dire forebodings of even darker days to come, the Christian pilgrim of the night is inclined to ask, Does God really see me? Does He know me? Is He interested in me? Will He deign to help me? Like Zion of old he is inclined to say: "The Lord hath forsaken me." But from out of the Word of God there comes to him the assurance from the Throne of Mercy: "Can a woman forsake her sucking child? . . . Yea, they may forget, yet will I not forget thee." In other words, the love in God's heart will not permit Him to forget the creatures that He had made in His image. One of the most comforting assurances that we are objects of God's constant attention is the beautiful metaphor found in the forty-ninth chapter of Isaiah: "Behold, I have graven thee upon the palms of My hands."

My name is written upon the palms of God's hands. Amidst the perplexities which our individual lives

offer, particularly in such extremities when human aid is of no avail and when it seems to us that we are utterly alone and forsaken, there is glorious consolation in the fact of God's unfailing memory and His never-ceasing and loving attention.

The assurance of the glorious passage from Isaiah has direct bearing on the individual. In His dealing with men God always particularizes. He sees not nations and classes and organizations, but He sees individual human souls. People are inclined to think of God in the abstract, as a Ruler who knows the needs of the universe and who perhaps guides the destinies of nations, who has laid down certain laws to govern the world, but who is otherwise unapproachable by the individual. They picture Him as a potentate engrossed with the world's affairs, who has laid down immutable laws, and if an individual runs counter to them, or if they disastrously affect his personal life and fortunes, that is his own misfortune, and nothing can be done about it.

That is all wrong. The all-powerful, all-knowing, and all-loving God does not deal merely with general problems. Every single life is a divinely appointed and a divinely watched and arranged entity. There is no bustling or confusion in the wide space of God's heart. Numbers do not count with Him. There is enough of divine mercy to be dispensed to all. And so He has written our individual names on His hands, and with our name on His hands, He simply cannot forget us. When He spoke the words which we have quoted, Israel was captive in a far-off land, broken-hearted, and full of homesickness. They felt as though God had forsaken them. And yet it is at this time that their name appears clearly written in the hands of God. At this time He thought of them, yearned over them, and was preparing to help them. You and I are sometimes brought into circumstances in which we are prone to think that God has forsaken and forgotten us. Our prayers and pleadings seem to be of no avail. There is no evidence that God is interested in us. But however dark the night, however apparently solitary the way, however mysterious the difficulties of our position, we may be certain that God remembers us, that, since our names are written on His hands, He simply cannot forget us.

The hand is the seat of strength and the instrument of work. God has written our names there not merely to pensively refresh His memory. He is not animated by the sentiment which causes some people to carry the picture of a departed one in a watch or locket in order that they may recall bygone days. The fact that God has written our names in His hands indicates that His hands will now become active in our behalf. God holds out the mighty hand which works all things and says to His children, "Look, you are graven there, at the very fountainhead of divine activity."

The *Northwestern Lutheran*, edited by a committee, published bi-weekly by the Northwestern Publishing House, of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter at the Post Office of Milwaukee, Wis.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, subscriptions, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

As a matter of fact our names have been engraved on the hands of God from all eternity. Because our names were written there on the seat of divine activity, God became active in man's behalf after man had by his sin proved himself unworthy of His further attention. On Calvary He went into action against the Son of His bosom, who had made Himself the Propitiation for our sins. The hand with our names written upon it smote the Shepherd. Those hands poured out the full vials of divine wrath upon God's only-begotten Son. Those hands heaped upon Him the immeasurable load of human guilt. Those hands rained blow after blow of justice upon Him who had made Himself the world's Sin-bearer. Those hands gave the Savior of the world into the hands of sinners. Those hands fashioned His cross and His grave and on the third day rolled away the stone as proof of man's redemption. Now our names are written on the hands of God in the blood of the crucified Savior.

These hands, prompted by ineffable love and gifted with limitless power, are at work for us, fashioning our individual destinies. "All things work together for good to them that love God." They work together for good because God so directs them.

Our life often seems merely a confused mess of unrelated and unpleasant experiences. Our hearts are filled with petty anxieties and cares and troubles that gnaw away so much of our strength and joy. And yet we have the divine assurance that our lives may properly be filled with serenity, peacefulness, and submissiveness because God tells us, "I have graven thee on the palms of My hands." If we could only stop trying to direct those hands! If we could only cease from seeking to outline for them their activities in our behalf! Those hands which bear our names are directed by an omniscience that knows our needs, by a power that is limitless, and by a love which surpasses that of a mother. Even in these depressing days, when all the forces of hell seem to be unleashed, when trouble and poverty have entered the homes of many of our people, the promise of God has not been

recalled, and the impression of our names on His hands has not been dimmed or erased. In the end all things will work together for our good because they are directed by hands with our names engraved upon them.

Of course, if we realize that God in His mercy has with the blood of Jesus Christ written our names upon His hands, then God's name should be inerasably written on ours. His name should be on our hands, that is to say, memory of Him, love of Him, regard to Him, obedience to Him, submissiveness to Him, confidence in Him, should mold and guide all our activities. And if His name is written upon our hands, it will be written upon our hearts. Our hearts provide the motive power for our actions. Our hearts will use our lips as the expression of their sentiments. And if God's name is written upon our hands, then our actions will be performed in His service and to His glory. With our names written on His hands and His name written on ours, there will be that covenantal relationship for which we have been placed here upon this earth and which will bring us at last to the blessed destiny of heaven.—The Lutheran Witness.

FACE TO FACE

When Abraham ran from his tent door at Mamre to meet the three men, he recognized the one in the middle as the Lord, and bowed himself to the ground, addressing Him, My Lord (Gen. 18:1-4). He was face to face with the Lord. The same Lord came to Jacob in that memorable night, and "Jacob called the name of the place Peniel, for I have seen God face to face" (Gen. 32:30). The Lord spoke unto Moses face to face and yet he he could not behold His face. "Thou canst not see My face — My face shall not be seen" (Exod. 33:20:23). Gideon also was visited by the mysterious heavenly being, the angel of the Lord, not a created angel, but the Creator of angels. And how Gideon feared and trembled because he had gazed in that face! The voice of the Lord calmed his fears: "Peace be unto thee; fear not! thou shalt not die" (Judges 6:22.23). It was at the banks of the river Hiddekel, centuries later, when another one beheld Him. Daniel has described the vision for us and we can read it still, and believe it also, in spite of Critics who would, if they could, destroy that sublime book of the "man greatly beloved." "Then," writes Daniel, "I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; His body also was like the beryl, and His face as the appearance of lightning, and His eyes like lamps of fire, and His arms and His feet like in color to polished brass, and the voice of His words like the voice of a multitude. . . . I was left alone and saw this great vision, and there remained no strength in me, for my comeliness was

turned in me to corruption, and I retained no strength" (Dan. 10:5-8). Daniel saw the same who had paid Abraham a visit, whom Jacob met, whom Moses saw in the burning bush, and Joshua, too, as the captain with the drawn sword; and others as well.

And this wonderful Lord, the Lord from Heaven, came in the fulness of time to earth and took on the creature's form. The Creator became a creature. "He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." He was found in fashion as a man. He had a real human body, a human face. He was tempted in all things as we are, apart from sin, for He is the holy One. He walked amongst the children of men and they looked in His holy face. The real countenance of our Lord, how He looked, is not known to us. It must have been lovely. "Thou art fairer than the children of men; grace is poured into thy lips" (Psalm 45:2). Yet Israel viewed Him differently. Isaiah seven hundred years before He came spoke of Him by the Spirit. "For He shall grow up before Him as a tender plant, and as a root out of a dry ground; He hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him" (Isa. 53:2). But John tells us what he and his fellow disciples saw in Him: "We beheld His glory, the glory as of the only begotten of the Father" (John 1:14). "That which was from the beginning, which we have looked upon, and our hands have handled, of the Word of life" (1 John 1:1).

The multitude were attracted by Him. What kindness, love and sympathy must have been in His face! What holy and righteous indignation, when He looked upon them with anger on account of their unbelief, or when He cleansed the temple. What a face of tenderness when His loving eyes beheld Jerusalem, when those omniscient eyes filled with tears — when He wept! What solemnity must His face have exhibited when He uttered His great woes upon the Pharisees and Sadducees! What kindness and sympathy, what rest and peace must have been in that face! Whenever you read the Gospel records and trace His paths down here, then, beloved reader, think of His face.

Angels beheld Him and surrounded Him. But more than that. He ever was in the Father's presence and face to face with Him. While men and angels beheld that face, the Father's eye was ever upon Him and His voice was heard expressing His delight in His well-beloved Son. Upon that mountain His face was changed, a little glimpse was given of the glory which should cover that face of love and grace after His passion. "His face did shine as the sun" (Matt. 17:2). Then it is written that He set His face like a flint to go up to Jerusalem (Luke 9:51). He knew the outcome there in the garden in deepest, unfathomable agony; we see Him on His face, while His sweat be-

comes as it were great drops of blood. In Isaiah He spoke by His Spirit of the sufferings to come. We can listen to His voice in prophecy. "I set my face like a flint, and I know that I shall not be ashamed." "I gave my back to the smiters and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting" (Isa. 50:6,7). "His visage was so marred more than any man" (Isa 52:14). And how was it fulfilled — "And some began to spit on Him, and to cover His face and to buffet Him" (Mark 14:65). "And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote thee" (Luke 22:64). And then that face on the Cross! What suffering and bitter woe as He hung there — and then face to face with a holy God! Alone, forsaken in that darkness! And then again, what triumph that face must have shown when the work was done, and ere He bowed His blessed head, He had announced the story of His dying love — "It is finished!"

But it is all changed. That face so lovely and gracious is seen in glory now. It is a face crowned with glory and honor, a face which tells out the wonderful story. The knowledge of the glory of God is in the face of Jesus Christ, the risen, the glorified Christ. All the unfathomable grace and power which are for those who are His own, shines now in His face in God's own presence.

In Thy face once marred and smitten,
All His glory now we read.

To see Him there in child-like faith, who was our substitute on the cross and in whom we are accepted, to gaze upon His face in glory, discovering in it the knowledge of the glory of God — that gives power in these evil days and keeps our feet following hard after Him.

But oh the joy! We shall see His face. We shall see Him as He is! We shall meet Him face to face. We asked once a dying young Christian, "What is the happiest thought you can have as a Christian?" And while the one whose life was rapidly ebbing away hesitated, we said, "For me it is this — I shall see my Savior, my Lord, some day face to face." Is this the happiest thought for you, dear reader? Do you look daily forward to it in holy anticipation? Yea, more than that — do you long for it? Do you pray for it? And the blessed certainty of it? His Word assures us that we shall see Him as He is and be like Him. "And they shall see His face and His name shall be in their foreheads" (Rev. 22:4). An eternal, glorious vision and never ending, unbroken fellowship with Him "Who loved me and gave Himself for me." Such is heaven. His love will not be satisfied till we see His face and are with Him. Beloved! think of that face and the coming meeting; face to face with Him.

Today? Perhaps! 'Tis true! Today!
 Ere nightfall we may be away;
 Transplanted home! How blest, how grand!
 Transplanted home to gloryland!
 One twinkling moment, then to be
 With Him for all eternity.

Perhaps today! He'll come most sure!
 This hope He means to keep us pure.
 To have us watching, ready, free,
 Untrammelled with iniquity:
 That we may meet Him without shame,
 Or conscious sense of guilt or blame.

Today perhaps! Perhaps today!
 Yes, He may come! Then watch and pray!
 This "Blessed Hope" keep much in view;
 Nor deem it dead though taught by few.
 And be as urgent as you may
 In winning souls while 'tis "Today."

— Our Hope.



Comments

The Church Universal at Utrecht Pursuant to the call issued last year by the Oxford and Edinburgh conferences on Faith and Order and on Life and Work there met at Utrecht, Holland, a body of men supposedly representative of the church universal. Eighty men they were from all over the world and from practically all creeds and confessions except the Roman Catholics who would not participate. There were Episcopalians, whose archbishop of York was the chairman of the meeting, Old Catholics, Greek Orthodox, Presbyterians, Methodists, Friends, and, last but not least, Lutherans. These Lutherans were Bishop Fugelsang Damgaard of Copenhagen, Denmark, President F. H. Knobel of the United Lutheran Church, and Dr. R. H. Long, president of the National Lutheran Council. All these men claimed to represent 350 million of Christians. Truly an important gathering to all appearances.

Now what did they do? They adopted a constitution to be submitted to all participating churches. The aims set forth in this constitution were

- "1. To carry on the work of the two world-wide movements for faith and order and for life and work.
- "2. To facilitate common action by churches.
- "3. To promote cooperation and study.
- "4. To promote the growth of ecumenical (world-wide) consciousness in members of all churches.
- "5. To establish relations with denominational federations of world-wide scope and with other ecumenical movement.

"6. To call world conferences on specific subjects as the occasion may require, such conferences being empowered to publish their own findings."

A motley gathering this, from the modernist archbishop to the supposedly orthodox Lutherans. Every shade of opinion on things divine, every kind of belief, seems to have had representatives there. How did they reconcile all these conflicting elements? "Dr. Visser t'Hooft," as the Living Church reports, "made the remark: 'At Stockholm in 1925 the slogan was: Doctrine divides; service unites!'" And now? "We know that only upon a solid foundation of a common faith can we realize unity. There is not a Church on the Continent that is one bit interested in a federation of Churches for social service. They all agree that such a plan is superficial. There must be a rooted faith in God Incarnate."

So they have learned that lesson in spite of the wild Americans who were always shouting for service as 'the tie that binds.' The meeting at Utrecht then adopted a doctrinal base for the world plan to be submitted to the Churches. It is "a fellowship of Churches which accept our Lord Jesus Christ as God and Savior." But will all these Churches accept that? "Protest had been formally made by certain 'liberal' groups," says the Living Church, "like the Unitarians and the World Alliance, against the adoption of such a basis. The Czechoslovakian Church had also expressed the hope that such a decision might not be reached. But the provisional conference was solid in its adherence to this foundation of common belief in the Incarnate Lord."

Vague and subject to many interpretations as this doctrinal base is, yet it is something tangible at least. Modernists, like the archbishop chairman at this meeting and others of his kind, will probably find a way to explain the simple meaning of this confession away to cover their own denial of a Christ who is God from eternity, made man from the virgin Mary so that He could die for our sins. How many of the sectarian preachers of this day believe in such a Christ of the Bible? We venture to say, very few. Under such conditions the Council set up at Utrecht can do little else but "to call meetings, appoint investigating committees, and talk optimistically about utopian ideologies, discuss cooperations and relationships," as the Lutheran Herald puts it. The true church of Christ will have none of Utrecht. That being so, we are still wondering what were these Lutherans doing there?
 Z.

* * * *

Wesley and Luther. "Two hundred years ago," says the Christian Century, "on May 24, 1738, an event took place in a meeting of a religious society on Aldersgate Street, London, which Lecky (the historian) declared 'forms an epoch in English history.'" It is related by John Wesley him-

self in his famous Journal: "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

Wesley was a religious enthusiast who had tried preaching in Georgia, had returned to England, had very confused notions on the matter of obtaining forgiveness of sins, had fallen into the hands of the Moravians, who were pietists, one of whom, Bohler, advised Wesley in his uncertain state of mind and soul, his lack of faith, "To preach faith till you have it; and then, because you have it, you will preach it." It was characteristic of Wesley that he noted the very hour of his coming to the true faith. But yet he was not free from his doubts and fears. His 'heart-warming' did not seem to persist. On January 4, 1739, a year after this 'heart-warming,' he wrote in his Journal: "Though I have given, and do give, all my goods to feed the poor, I am not a Christian. Though I have endured hardships, though I have in all things denied myself and taken up my cross, I am not a Christian. My works are nothing; my sufferings are nothing; I have not the fruits of the Spirit of Christ. Though I have constantly used all the means of grace for twenty years, I am not a Christian."

Here is the heart-rending case of a man who founded his faith, his Christianity, not upon the clear, firm word of Christ, but upon his emotional experiences, his feelings about sin and grace. Instead of following the lead of Luther in his clear statements on sin and grace, and that faith is not 'a human imagination or dream' (*menschliche Wahn und Traum*), but a work of God in us, John 1:13, changing the whole heart, because this God-given faith takes hold on the righteousness of Christ, instead of this right course, he seems to have gradually deadened the feelings of fear, silenced the voice of his conscience, and kept on preaching sustained by his newly regained self-righteousness. He never won through to Luther's joyous certainty of his salvation based upon the Word alone. Such simple childlike trust in the Word was beyond this child of Calvinism. "More and more as the years passed did Wesley free himself from the Moravian or Lutheran emphasis on doctrine; more and more did his tests for fellowship simplify toward his final expansive invitation: 'Is thy heart as mine? Then give me thy hand!' When one recalls the religious outlook of his day, it is nothing less than amazing to remember that he set before his followers as patterns Roman Catholic saints, Unitarians and even Greek and Roman pagans."

There is nothing amazing about that. Calvinists have always insisted that any man of good moral character, be he pagan or Christian, so-called, belongs to and is of the kingdom of heaven. Wesley is the father of the modern sectarian church which believes not in doctrine but in service. Wesley believed in saving souls in his emotional rousing way, but today that has degenerated to the saving of man's body, the soul not being of great importance. But a word with you, dear reader. Have you stopped to consider the great grace of God to you in that He has given you the Lutheran teaching and training, based upon God's pure Word that assures you that your sins are indeed forgiven because your Lord who is the truth says so? Have you access to Luther's writings in English or in German and have you made use of your opportunities? These are questions every Lutheran Christian should ask himself in all seriousness. Z.

* * * *

Church Forums In the Expositor and Homiletic Review Charles E. Jefferson is quoted as saying:

"Our age bristles with social and industrial problems, and the Church has come to realize more fully than ever before that it is its business to establish the Kingdom of God here upon this earth. It is the urgency of social and industrial problems which explains the rise and progress of the Church Forum. Church leaders are coming to see everywhere that we must have discussion meetings as well as meetings for Bible study and Worship."

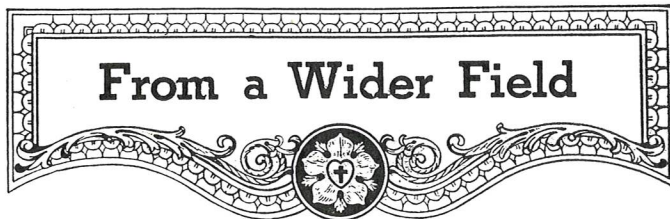
It is an indication of the spiritual bankruptcy of modern sectarian churches that such things as quoted above are publicly advocated in a professional magazine which is published for the purpose of aiding pastors to do their church work efficiently. Here the Calvinistic philosophy with its major aim of establishing the Kingdom of God here on earth crops out in a bald and unmistakable manner. Not to lead the individual soul to Jesus, the Savior of sinners, not to prepare the soul for the world to come is the aim but to make this world a better place to live in. Outlaw war, improve industrial and economic conditions, raise the scale of wages and standards of living, they think, and you are establishing the Kingdom of God on earth. What a far cry from the position of the Apostle Paul, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost"!

In the same editorial a young minister is quoted as saying that he quit the ministry because two of his councilmen committed suicide because of business conditions. The implication is that if this young minister had had a forum in his church and there discussed business and economic problems the thing would not have happened.

However, the mere discussion of industrial and economic problems will not prevent anyone from committing suicide nor enable him to suffer business

losses with equanimity. The surest and only God-pleasing way to achieve that is to kindle Christian contentment in the troubled soul by inculcating such scriptural truths as, "All things must work together for good to them that love God" and, "Let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee." The Christian who knows that through the blood of Christ he has become a beloved child of God and that all his affairs are in the hands of an almighty and loving Heavenly Father can rise above all economic ills and feel content.

I. P. F.



This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 42nd St., Milwaukee, Wis. Please mail all communications for it to his address.

"COME, HOLY SPIRIT, FILL THE HEARTS OF THE FAITHFUL AND KINDLE IN THEM THE FIRE OF THY LOVE. LET GOD ARISE; LET HIS ENEMIES BE SCATTERED. LET THEM ALSO THAT HATE HIM FLEE BEFORE HIM."

Heavenly Spirit, all others transcending,
Thou Who with Father and Son dost abide!
Come Thou, our spirits in unity blending,
Come and make ready the heavenly bride!
Calling and gathering, and Jesus declaring,
Building God's Church, shedding light from above,
Come, O Thou Spirit of God never tiring,
Come and interpret God's wonderful love!

Merciful Jesus, with love never failing,
Sending Thy Spirit, the pledge ever new,
That Thy atonement for all is availing,
Faith ever sees that Thy promise is true.
Crowned are Thy servants with heavenly fire
Speaking with hearts and with tongues all aflame;
Heavenly Spirit, our voices inspire
That we may sing of His glorious name!

Heavenly Consoler, with unction celestial,
Heal Thou the wounds of each sin-burdened heart!
Strengthen our faith, and with zeal Pentecostal
Fill our faint souls, and Thy blessing impart!
Create within us new hearts and new spirits!
Lead us in truth, and sustain us in woe;
Teach us true faith in the dear Savior's merits,
So that at death we Thy power may know.

— J. N. Brun.

MAKING CHURCH MEMBERS WITH BAYONETS

Now we read that General Franco, who has been slaughtering his fellow countrymen with a terrible preponderance of military power, intends to reestab-

lish the Church and abolish civil marriage. The abolition of civil marriage will mean that religious marriage will be substituted, and that naturally raises the question, what religion? Obviously the Catholic religion, whose Church so neglected its duty to the Spaniards that they were driven to hate it, driven into a bloody war, massacred in vastly greater numbers than they massacred the clergy and conquered by the aid of foreigners representing a political system hideous to them.

I ask whether it is now intended to drive the Spanish masses back to the Church at the point of Franco's bayonets, some of them in the hands of Mohammedans, some in the hands of pagan Nazis, without so much as a gesture from the Church to punish or rebuke its guilty and negligent servants.

I have misgivings for the piety of people returned to the fold in this manner and a belief that if anyone suffers in hell for the slaughter of the priests and nuns, the women and children of Madrid and Barcelona and the other dead, the deepest pits will be occupied by those "friends of the Church" and the responsible Church authorities who failed to rebuke or correct them. If I were a Spaniard who had seen Franco's missionary work among the children I might see him in hell but never in church.

— Westbrook Pegler.

ARCHEOLOGICAL FIND VERIFIES BIBLE

Much interest has been aroused in religious circles over the announcement of Dr. Millar Burrows of Yale University, during the middle of last month, that Dr. Nelson Glueck, director of the American School of Oriental Research in Jerusalem, had discovered and excavated the site of King Solomon's ancient seaport known as Ezion-geber. The ruins of the city were found near Aquabah, which is situated on the eastern arm of the Red Sea, the Gulf of Suez being the western arm.

In describing the splendor of Solomon's reign, it is recorded in 1 Kings 9:26-28, how Hiram, King of Tyre, assisted Solomon in building a fleet of ships at Ezion-geber which carried on commerce with southern Arabia and thus indirectly with India. The passage reads:

And king Solomon made a navy of ships in Ezion-geber, which is beside Elath, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

In commenting on the discovery, which Dr. Burrows declares an important one, he said: "It is probable that the visit of the Queen of Sheba, which is narrated immediately after the construction of the merchant fleet, was inspired in part by the fear that Solo-

mon's marine enterprise would diminish her revenues from the trade which passed by caravan through her territory. About a century later Jehosaphat, King of Judah, attempted to revive Solomon's commercial project, but his fleet was destroyed, doubtless by a storm, at Ezion-geber (1 Kings 22:48)."

Dr. Glueck reported that the seaport, which flourishes from the tenth to the eighth century B. C., evidently was engaged in three things, according to the finds made at Ezion-geber, namely, the smelting of copper; the manufacture of copper implements, particularly spear heads, fish hooks and nails; and sea trade, building of ships, and fishing. Weaving was also carried on extensively, for the finds include ropes, baskets and mats. Pottery found at the site is of a unique type.

The excavators were puzzled at first by the fact that the site of the city is about half a mile from the shore of the Red Sea. It was later observed, however, that the prevailing winds from the north create an unceasing flow of sand which has built up the shore and moved it farther to the south.

Aside from the archeological interest created by new discovery, Bible students will rejoice chiefly over the fact that once more the accuracy of the Scripture record has been demonstrated. It is a well-known fact that archeological research has never disproved a single statement of the Bible; on the contrary; every new find brings to light additional evidence to substantiate the veracity of the Word of God. "The word of our God shall stand forever." Isaiah 40:8.

— Lutheran Companion.

THE LITURGICAL COLORS

A worshiper in a Lutheran church which follows strict liturgical practices will inevitably notice from time to time the change in color of the paraments on altar, pulpit, and lectern of the sanctuary. These changes are not accidental, but have a real significance. Five different colors are used, and each is intended to convey a message.

Violet is the first color of the church year, being used throughout the Advent season, as well as during Lent, except on Good Friday. Violet, which is a shade of purple, has always been regarded as the royal, or kingly, color. The Church has also adopted it as the color that denotes repentance. The Advent season, therefore, as well as the Lenten season, is regarded as a time of repentance, for only through repentance can our hearts be truly prepared to receive the coming King and Savior.

White denotes light and purity, and has always typified deity. It is appropriate, therefore, that it should be the color for all the great festivals of the church year that deal with the Triune God. Thus it is the color used throughout the Christmas, Epiphany,

and Easter seasons, as well as on the Festivals of the Transfiguration, Candlemas, Holy Trinity, Annunciation, Visitation, and St. Michael's Day.

Red is the color of fire and blood. It suggests the fire of the Holy Spirit as well as the sufferings and martyrdom of Christ's witnesses. Hence it also stands for the Church and its struggles. This color is used, therefore, for Pentecost or Whitsunday, St. Stephen's and all other Martyrs' days, All Saints' Day, Reformation Day, as well as for the dedication of a church or a church anniversary. It is also used for the Festival of Harvest and for Thanksgiving Day.

Green is the color of nature, wherefore it suggests the Christian life which is the fruit of the work of the Holy Spirit through the Word. This color is used very appropriately, therefore, throughout the long Trinity season (except Trinity Sunday), which season is devoted to consideration of the Christian life. Green is also used on Septuagesima, Sexagesima, and Quinquagesima Sundays.

Black, being the color of mourning, is properly used on Good Friday as well as on days of humiliation.

— Ex.

AID FOR CATHOLIC SCHOOLS IN NEW YORK AND MARYLAND

It may be that fresh stimulus to the continuous Catholic campaign for public money for parochial schools was furnished by the report of the President's advisory committee on education, which recommended federal appropriations to private as well as public schools for certain limited uses and which gave every state final authority to decide what constitutes a public school. But that campaign needed no stimulus, for it is always going on. New York and Maryland have furnished recent episodes. New York's highest court, by a vote of four to three, has declared unconstitutional the "Catholic bus bill," which became a law over Governor Lehman's veto, requiring boards of education to furnish free transportation for pupils to parochial schools when it is furnished to public schools. This may be giving aid directly to the pupils, but it is certainly, as Judge Ripley stated, giving indirect aid to the schools; and the state constitution prohibits state aid "directly or indirectly" to private or parochial schools. The fight now moves to the New York constitutional convention, in which a measure has been introduced to authorize such aid. Governor Alfred E. Smith sponsored a similar resolution in the New York constitutional convention of 1915, but he explained later that he introduced the measure with no expectation that it would be passed and merely as "a bit of legislative tactics" to defeat another proposal. No such statement could be made of the present resolution; it is intended to pass. The fight for public money for Roman Catholic schools is a century old but it has come into the open since 1915.

Maryland's supreme court decided on May 20, by a vote of five to three, that a constitutional prohibition of public aid to sectarian education does not invalidate a law requiring free transportation to such schools at public expense. And so it goes. One court decides in one way and another in another on substantially identical laws and facts. The conflict is really between two radically opposed theories of education and, beneath these, two contrasting social philosophies.

—Christian Century.

RARE GREEK MANUSCRIPTS

Muhlenberg Library Treasures Fragment of New Testament on Papyrus and Parchment

Muhlenberg and Amherst are the only liberal arts colleges in America that own fragments of original Greek New Testament manuscripts, according to "A Descriptive Catalogue of Greek New Testament Manuscripts in America," compiled by Kenneth W. Clark of Duke University, and recently published by the University of Chicago Press.

The two colleges are among approximately sixty educational institutions and museums in this country that possess the priceless manuscripts.

Muhlenberg has two New Testament fragments, one of them dating from the fifth century A. D. and the other from the sixth century. The earlier fragment is a portion of the twelfth chapter of Matthew written on papyrus, and the other, in the form of an amulet or charm on parchment, contains the twenty-third and twenty-fourth verses of Matthew 4, verses dealing with healing.

The two fragments that are now in the archeological collection of the college were received in 1915 from the Grenfell and Hunt Egyptian Exploration. Muhlenberg contributed to the Egypt exploration fund that made the expedition possible, and received, in addition to the two fragments of New Testament manuscripts, many other interesting items that were unearthed in Egypt. Dr. Robert C. Horn, dean of Muhlenberg, is curator of the collection.

The only other educational institutions in Pennsylvania that own portions of the manuscripts are the Crozier Theological Seminary, Baptist institution at Chester, Pa., and the University of Pennsylvania. There are two privately owned manuscripts in the state.

Throughout the country only the largest universities have portions of the manuscripts. They include Yale, Harvard, Princeton, Brown, University of Illinois, University of Michigan, Columbia University, Syracuse University, and Duke.

A Muhlenberg alumnus, Dr. L. Franklin Gruber of the Class of 1898, president of the Chicago Lutheran Seminary at Maywood, Ill., is one of the largest

owners of the manuscripts in America, and until 1922 owned the second largest collection.

Today the largest collection is at the University of Michigan, and the second largest at the University of Chicago.
— Allentown Morning Call.

AN AMERICAN JEWISH CONGRESS

An American Jewish Congress proposes to unify its 4,000,000 people in this country for the defense of the race. Recently it launched a movement in 304 cities to line up at least 1,000,000 persons in "a unified democratic front against anti-Semitism." With this end in view the Congress proposes a national "plebiscite" for all Jews over seventeen years, in which they shall vote to elect 400 delegates for a September session of the Jewish Congress. The selection is also to carry with it a vote on these questions: "Shall Jewish communities be reorganized on a democratic basis? Shall Jews work to establish an independent state in Palestine? Shall the boycott of Nazi Germany be continued?" Dr. Cyrus Adler, president of the American Jewish Commission, has vigorously registered his protest against the whole project. He wisely thinks the entire plan has borrowed dangerously from the Hitler technique, and says, "The idea of a plebiscite with 1, 2, 3, 4 questions, and little likelihood of voting 'no,' doesn't appeal to me as an American system." The present growing tendency to organize groups — national, racial, or otherwise — to advance special interests, works out in the end to the distrust and destruction of the objective sought. No group can afford the cost of this result less at the present time than the Jews.
—The Lutheran.

THE CHURCH MUST TRAIN ITS OWN YOUTH

As an enclosure, the April number of the conservative Lutheran periodical, "Kyrka och Folk," carried a persuasive appeal to the church people of the diocese of Göteborg, an appeal for financial support of a "folkhögskola (corresponding most nearly to the American junior college) for the youth of its congregations. It bore almost six hundred signatures, including that of Bishop Block. There are of course many schools of this particular designation in Sweden. The writing pleads for at least one in which the young people will find the same spirit and be led in the same direction as in the earnest Christian homes and congregations of the diocese.

The occasion for the plea, as well as its object, is explained in the circular, from which we quote only very briefly. "Since about a decade ago, much has been said about the desirability, and indeed of the necessity for such a school. Many of our young people, and not a few of them from our farm homes, flock to the high schools ("folkhögskolorna"). The

completion of the course they offer is being demanded more and more as a preparation for such practical training as, for example, for nursing or deaconess work. Why should our church people be compelled to send their youth to be trained in schools where the Christian tone and spirit is lacking or to schools of Christian character, but of other tradition than that of our church?"

We have no definite knowledge of the situation in the schools of Sweden aside from that which is here intimated. It is clear that a staunch confessional group in the Church of Sweden has become acutely aware of the responsibility to provide, though it must call for financial sacrifices, its own schools for its youth. How earnest should we not cherish our own Christian schools? They are ours to maintain for the training of our youth and for the preservation of our invaluable Christian heritage. — Ex.

COLOMBIA A BACKWARD LAND

Colombia is one of South America's most difficult mission fields. After more than eighty years of occupation, there are now only twenty-six national ordained workers, serving forty-six organized churches with a membership of 1,196. The Sunday school enrollment is 2,245. Many new missionary societies are entering this field, most of them of the independent and faith groups. In one year the total number of missionaries has jumped from 87 to 113. There is an open struggle in Colombia between church and state. While religious conditions are backward the country is making rapid development in many other ways. This is particularly true in means of transportation.

Among the aggressive evangelical missions are the Presbyterian, U. S. A., the Christian and Missionary Alliance, the Gospel Missionary Union, the Cumberland Presbyterian and the Scandinavian Alliances.

— Missionary Review of the World.

Synodical Conference

THE SYNODICAL CONFERENCE

will assemble for its thirty-sixth convention at Watertown, Wis., August 4-9, 1938. Essays: "Union Movements in the Church" (Prof. Th. Hoyer) and "The Gospel and the Social Problems" (Prof. E. E. Kowalke). Delegates should secure three copies of their credentials signed by the president and the secretary of their respective synod or District and mail one to the chairman, Prof. L. Fuerbringer, 801 De Mun Ave., St. Louis, Mo., another to the secretary,

Prof. Geo. V. Schick, Concordia College, Ft. Wayne, Ind., and the third to Rev. F. H. Eggers, 314 N. Fifth St., Watertown, Wis. All overtures and other business for the convention should be received by the chairman not later than June 15 to enable him to place printed copies of the convention's agenda into the hands of delegates at least two weeks prior to the convention.

George, V. Schick, Ph. D.,

Secretary.

Our Synod

FIFTIETH ANNIVERSARY

St. Paul's Lutheran Church of Onalaska, Wisconsin, celebrated the fiftieth anniversary of its organization in two special services on Sunday, May 8. The Rev. Walter Gutzke and the Rev. J. H. Schwartz delivered the sermons.

The Rev. C. J. Reim, pastor of First Lutheran Church of La Crosse, suggested the organization of St. Paul's Lutheran Church, and induced the Mission Board of the Wisconsin Synod to send a missionary. Pastor F. Stromer became its first pastor, he was followed by: G. W. Albrecht, Walter Hoenecke, Gotthold Thurow, Julius Bergholz, Walter A. Paustian.

For forty-four years St. Paul's Lutheran Church was served by the pastor of Immanuel Lutheran Church of North La Crosse. After the vacancy created by the death of Pastor Bergholz, St. Paul's was released of the obligation to call a pastor together with Immanuel. It then called its first resident pastor.

St. Paul's thanks the Lord for all the temporal and spiritual blessings He has during the past fifty years bestowed upon it. And this is her prayer: "The Lord our God be with us, as He was with our fathers: let Him not leave us, nor forsake us: that He may incline our hearts unto Him, to walk in all His ways" (1 Kings 8: 57. 58).

Walter A. Paustian.

† PROFESSOR WM. C. HERRMANN †

On the morning of Pentecost Sunday, June 5, 1938, Professor Wm. C. Herrmann, since 1927 professor of Latin and English at Northwestern College, passed quietly and peacefully away. Since the beginning of this school-year Professor Herrmann was obviously not in good health, but he continued to teach his regular classes and to direct the college orchestra with only occasional brief interruptions. But shortly before Easter severe rheumatic pains set in and he was forced to discontinue teaching.

At that time he hoped to be back at work after a week or two, but his illness, chiefly a heart ailment, grew steadily worse, and since a few days after Easter he was confined to his bed. The end came without any special warning, since the attack that preceded his death was similar to many that he had suffered during the past weeks.

Professor Herrmann would have been 68 years old on the 17th of June. He was born at Greenville, Wisconsin. He was graduated from Northwestern College in 1895, finished the theological seminary at Wauwatosa three years later, and then accepted a call to a congregation in Chicago where he remained one year. From 1899 till 1906 he served the congregation at Fairburn, Wisconsin. For the next three years he took up the graduate study of Latin and Germanic Philology at the University of Chicago. In 1909 he became the first president of Luther Institute, a Lutheran High School in Chicago. For 17 years he remained the guiding spirit of this institution. In 1927 he began his professorship at Northwestern College.

His wide knowledge in the fields of Latin and English served the college in very good stead, as did also his knowledge of music. In him the Lord gave us and his Church gifts which it behoves us to acknowledge and be humbly thankful for.

Professor Herrmann is survived by Mrs. Herrmann, née Lydia Buuck, by two sons and two daughters.

Eggebrecht; School News: Supt. F. W. Meyer and Supt. A. Stelhorn; Institute: Alvin Roschke, Chairman.

C. W. Linsenmann, Chairman.

O. Kolb, Secretary.

DISTRICT CONVENTIONS

NORTH WISCONSIN DISTRICT

God willing, the North Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and other States will convene for its regular session in Grace Ev. Luth. Congregation of the pastor E. Benj. Schlueter at Oshkosh, Wis., June 20 to 24 a. c.

The opening services will take place at 10:00 A. M. Monday morning. The lay delegates are kindly requested to deliver their credentials immediately after the opening services to the secretary. They must bear the signatures of the chairman and secretary of their respective congregations.

The local pastor kindly requests that all announcements be made by June 4. Quarters will be gratis, whereas for meals 35 cents will be charged.

All memorials and petitions should be sent to the president, the Rev. W. Pankow, before June 1, both in English and German writing. G. E. Boettcher, Sec'y.

SOUTHEAST WISCONSIN DISTRICT

The Southeast District of the Joint Synod of Wisconsin and other States convenes, God willing, June 27 to July 1, 1938, at St. John's Ev. Luth. Church, Burlington, Wis., L. Baganz, pastor.

Opening service on Monday morning at 10 o'clock.

Closing service on Thursday evening with the observance of Holy Communion.

Essays and essayists: 1) The Doctrine of the Divine Call with Reference to Present Day Abuses, Prof. A. Zich; 2) Exegesis on Judges 2, 1-4, Pastor G. Hoenecke (German).

Reports and memorials are to be in the hands of the president, Pastor P. Bergmann, by June 1.

Lay delegates are to present their credentials to the undersigned immediately after the opening service.

Requests for lodging are to be sent to Pastor L. Baganz (495 Madison St., Burlington, Wis.) not later than June 15.

Lodging and breakfast are furnished gratis; dinner and supper at nominal prices. W. Keibel, Sec'y.

WEST WISCONSIN DISTRICT

The West Wisconsin District of our Synod will meet June 20 to 23 at the St. Paul's Church, Ft. Atkinson, Wis. (Pastor Henry Gieschen).

The first session will be held on Monday afternoon at 2 o'clock. The opening services on the same day, June 20, at 7:30 P. M.

Memorials must be in the hands of the President, Pastor Wm. Nommensen, not later than June 1.

The delegates from the various congregations are kindly requested to hand their credentials, signed by the president and secretary of their respective congregations to the secretary of the district in the first session.

Lodging and breakfast will be furnished gratis. Dinner and supper will be served at a nominal price.

Requests for quarters should reach the local pastor before June 5. A. W. Paap, Sec'y.

DAKOTA-MONTANA DISTRICT

The Dakota-Montana District will convene from June 22 (10 A. M.) to June 28, 1938, at Elkton, So. Dak. (Pastor Wm. Lindloff).

Opening services with holy communion will be held on Thursday evening at 8.

Essays will be read by Prof. Walter Schumann of Watertown, Wis., and Pastor Theodore Bauer of Hettinger, No. Dak.

Congregational delegates will hand their credentials, signed by the chairman and secretary of their congregations, to the secretary immediately after the opening session.

The local pastor requests that you announce your attendance or non-attendance as well as the number of delegates you expect to bring at an early date.

Signed: Herbert Lau, Sec'y.

Announcements

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference meets at St. Peter, Minnesota (Pastor G. H. Albrecht), on Wednesday, June 22, at 9 A. M. Please announce your coming to G. Th. Albrecht.

A. Martens, Sec'y.

WEST MISSOURI DELEGATE CONFERENCE

The West Missouri Delegate Conference meets at Flasher, No. Dak. (Pastor H. Mutterer), July 7, beginning with a service at 9:30 A. M.

B. R. Hahm, Sec'y.

THE GENERAL TEACHERS' CONFERENCE

The General Teachers' Conference convenes July 6 to July 8 (10 A. M.) in Concordia College, Milwaukee, Wis. Board and lodging in college. The college furnishes bedding, no towels. Lodging costs \$1.00 and meals \$1.00 per day. Kindly announce to Mr. Helmuth E. Pipkorn, 2470 N. 22nd St., Milwaukee, before June 25.

Papers: Inspirational Address: C. W. Linsenmann; God's Guidance in the History of the World: Prof. L. Rincker; Some Aspects of Faith, according to the Epistle to the Galatians: Prof. J. Meyer; The Immigration of the Lutheran Saxons in 1839: Prof. Hattstaedt; What can we do to get more bright Christian boys to prepare as Teachers for our Christian Day Schools: Prof. R. M. Albrecht; The Origin and Explanation of the Names of Hymn-Tunes in Our Hymn Book: Prof. M. Lochner; Psychology, stressing especially the Imagination in teaching: H.

MICHIGAN DISTRICT

God willing, the Michigan District will convene June 27 to July 1 in Zion Congregation, Toledo, Ohio, the Rev. Geo. Luetke, pastor.

The opening service will be held Monday evening at 7:30. Immediately following this service the organization of the District will take place, and the President will deliver his biennial report.

The lay delegates are to present their credentials, properly signed by the president and the secretary of their respective congregations, to the Secretary of the District immediately after the opening service.

The first meeting of the District will be held Tuesday morning at 9:00 o'clock.

Pastor Edgar Hoenecke of Plymouth will read an essay before the convention on the subject "Christian Stewardship."

All overtures or memorials are to be in the hands of the District President not later than June 10.

All pastors, teachers, and lay delegates desiring quarters during the convention at Toledo will please notify Pastor George Luetke, 954 Belmont Ave., Toledo, Ohio, by June 15; later requests can not be considered.

Lodging and breakfast will be furnished gratis; dinner will be served at the price of 35c; supper at 25c.

A. W. Hueschen, Sec'y.

**EVANG. LUTH. SYNOD OF MICHIGAN,
AND OTHER STATES**

The Evang. Luth. Synod of Michigan, and other States will convene, God willing, from June 27 to July 1 in Zion Luth. Congregation, Toledo, Ohio, Rev. George Luetke.

Henry F. Zapf, Sec'y.

MINNESOTA DISTRICT SYNOD

The Minnesota District Synod will meet at Dr. Martin Luther College in New Ulm. Date: June 27, at 2:00 P. M., till and including July 1.

Credentials of delegates shall be signed by the president and secretary of the congregation. All memorials to Synod should be submitted to the District President by June 5.

The Eucharist will be celebrated at the service in St. Paul's on Monday evening. The Confession will be conducted by the Rev. E. G. Hertler or Rev. E. H. Bruns.

Service on Thursday evening will be held in the convention hall. Mission sermon: The Rev. Wm. I. Schulze or Rev. M. J. Wehausen; Christian education sermon: The Rev. A. W. Koehler or Rev. G. A. Ernst.

Essays: "The Form of the Christian Church During the First Century" by Prof. G. A. Westerhaus. "Inculcating Synod Consciousness in Our Youth" by the Rev. M. J. Wehausen.

The Housing Committee will send information on quarters. Registration fee of \$.25 will be charged those delegates quartering elsewhere. W. P. Sauer, Sec'y.

MICHIGAN LUTHERAN SEMINARY

The call to Michigan Lutheran Seminary recently extended to the Reverend W. Franzmann of Colome, Mich., has been declined. A call has now gone to the Reverend Roland Hoenecke of Tacoma, Washington. O. J. R. H.

A CORRECTION — AN ADDRESS

In the installation notice of May 22, page 174, Pastor Schlegel's address was not correctly stated. It is, The Reverend G. J. Schlegel, Mobridge, South Dakota. G.

CHANGE OF ADDRESS

Rev. J. C. Dahlke, 417 E. Chambers St., Milwaukee, Wis.

ACKNOWLEDGMENT AND THANKS

During the last months we have received the following donations for the Seminary kitchen and acknowledge them with our sincerest thanks to the donors.

From the congregation at Scio, Mich., delivered to the Seminary by Rev. A. Wacker; 22 gals. of lard, 75 lbs. flour, 1 bag carrots, 1 box peas, and \$8.16.

From Mr. Beyer (Rev. H. Zink's congregation) 1 bag of potatoes and from Mrs. E. Zessin, Bay City, Mich., 16 doz. eggs; plants for two large flower beds by Mr. Albert Boehringer of Bay City, Mich. Otto J. R. Hoenecke, Dir.

Saginaw, Mich., June 7, 1938.

BOOK REVIEW

Infanticide in Samaria and America. A sermon exposé of what is happening to America's children in the Motion Picture Theaters! By Alvin Edward Wagner, Junior Pastor of St. John's Evangelical Lutheran Church, Forest Park, Illinois. Published by the Board of Elders of St. John's Ev. Luth. Church.

In the Foreword the Senior Pastor, Marcus Wagner, states: "This sermon was preached by our Junior Pastor after observing for years the dreadful spiritual and moral ravages wrought especially upon the children and the adolescent youth by the motion picture theaters. He was prompted to speak in the most serious terms and in the most rousing manner only — by his intense love for the immortal souls — by the consciousness of his awful responsibility as a pastor and spiritual guardian, and by the ardent desire to prove helpful to those who may be helped." By request the sermon was repeated and afterward printed. In addition to what is stated above we would remark that some very pointed appraisals and criticism by people who are in a position to know are offered in the body of the discourse.

G.

The Power of Christ. Evangelistic Sermons by Texas Baptist Ministers. Compiled by Chester M. Savage. Print of Zondervan Publishing House, 815 Franklin St., Grand Rapids, Michigan. 208 pages, bound in cloth. Price \$1.50.

We think the compiler, on the whole, showed very good judgment in the sermons he selected. This, of course, does not mean that we subscribe to all that is said in the book; but we do say that no one will read the book thoughtfully and not be richly rewarded for his efforts.

In our day such statements as the following are truly heartening: "The religion that is not founded on the vicarious death of Christ has no foundation at all. It matters not how brilliant the minds that proclaim it; or how magnificent the temples that house it; or how ornate the ritual that adorns it, it has no power to save from sin. "Modernism," which is not modern at all, but a rehash of the materialistic philosophies handed down by a Pagan past, may be judged by its fruits. Plentiful is its harvest of empty pews, dwindling church rolls, the lowering of moral standards and disregard for law that always follows the loss of the consciousness of sin, and the fear of judgments of Almighty God. In our own country, with population increasing and some of our Christian denominations decreasing, and in a world that is going heathen by sixty millions a year, surely there is need for vigorous preaching of the cross of Christ as the soul's only hope, and instead of lulling the consciences of people to sleep with a 'beautiful isle of somewhere,' declaring the judgments of God against sin, for all who reject His salvation, the certainty of a burning hell." (Page 124).

In a sermon on The Pivotal Point and Fact of Christianity by Dr. I. L. Yearby (Text Isa 53:5), we find another declaration which for its clearness and decision we bring to the attention of our readers. "There are certain great fundamental facts which embody both the theological and practical truths of Christianity. All these facts center in the Person and work of the Lord Jesus Christ. The theological terms that set forth these facts are: the Incarnation, or the miraculous conception and Virgin Birth of Jesus; the Crucifixion, or the atoning death of Jesus; the Resurrection, or the Bodily coming forth from the grave of Jesus; the Ascension and Exaltation, or the going home of Jesus. All of these facts, which are well authenticated, form the foundation upon which the superstructure of the Christian religion is built.

"These facts are all vitally related to each other and interdependent upon each other. Take any one of them away and you undermine the very foundation of the Christian faith.

"Among this quartet of glorious facts, there is one that is pivotal. It is the Crucifixion, or the Cross of Christ. The Cross symbolizes the Death of Jesus Christ, which is the pivotal truth of Christianity, its very heart, its life blood. Without it, there would be no Christianity. We, of course, understand that the Resurrection is God's 'Amen' to the atonement Jesus made in His death upon the Cross. The worth of Jesus lay not in the life He lived, but in the death He died. . . . Around this fact, all the truth of the Christian religion revolves. The theme of the Bible is: 'The Lamb Slain from the Foundation of the World.' . . . The Heart of the Bible is the Cross of Christ, and at the Heart of the Cross of Christ you have the very Heart of God Himself. At the Cross we see revealed the gracious provision of God for the spiritual redemption of the human race."

The book, however, also contains some statements of minor importance on which something might be said. Page 70, in a sermon on "Beautiful Failures" we read: "Joseph's life was a series of failures. . . . He failed to make a good impression on Potiphar." Against this we quote Gen. 39: 2-5. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all he did to prosper in his hand. And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all that he had put into his hand. Then V. 6: And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. What followed was done in a fit of anger (V. 19), called forth by the lies of a designing woman. We surmise that what Potiphar afterward felt for Joseph was what Herod felt for John the Baptist as the latter languished in prison.

On the same page we find the statement: "Luther failed and was thrown in prison." If this is true, we confess our ignorance of it.

On page 78 we read: "Losing his temper barred the road into the promised land to Moses."

Num. 20: 8-12 gives a different cause, the Lord says, "Because ye believed me not." In a fit of temper Moses broke the tablets of the Law, Ex. 32: 19, and for punishment he must fashion new ones, Ex. 34: 1. 4.

Page 83 tells us of Peter, "He grew from winning Cornelius and his family to winning 3,000 in one day." If you compare Acts 2: 41 with Acts 10 you get the impression that the order of these events is inverted.

A tolerance for the lodge is voiced on page 131, which we do not entertain. Page 163 declares: "Every time the black-bosomed priest whispers in the ear of the confessor, 'I absolve thee,' he lies, for only God can absolve one from sin." What we are to do with Matt. 16: 19; Matt. 18: 18; and John 20: 22, 23 is not said. Of course, "confessor" here means "one confessing."

Speaking of Jesus' death and how it was certified by different individuals we find Judas mentioned on page 173: "Judas said to himself, 'He is dead.' He may have said that in the place of his selection, but he is here mentioned with John and Mary, James and Peter, Annas and Caiaphas, Nicodemus and Joseph — they were living. From Matt. 27: 3. 4. 5 we always gathered that this was no longer the condition of Judas in the hour of Jesus' death. Matthew pictures Judas as one suffering the awful qualms of remorse and despair. "Suicide, soon and effective," Satan advises in such cases. We think that Judas followed the advice of his mentor and preceded Jesus in death. G.

Christianity and War — Can They Co-exist? By J. A. Boord, A. M., D. D. The Lutheran Literary Board, Burlington, Iowa. Bound in boards, 212 pages. Price \$1.50.

The author, strange to say, is a retired Lutheran minister of the United Lutheran Church. He takes the position that war should be abolished, to which we might well agree, but he also urges that the Christian church should do something about it, to which we cannot agree. He argues from the "Thou shalt not kill," as all pacifists, but finds Romans 13 very much in the way. He disagrees with our Lutheran Confession, the Augustana, Article 16, which says that a Christian may go to war for his country, and quotes Dr. J. W. Haas, another U. L. C. leader, p. 147, "We must interpret the Augustana in its proper historical setting. . . . If any principle of the Word is not clearly stated, or if the Holy Spirit leads us into further truth, we must not hinder Him

by the claim of fidelity to the past," a most dangerous concession to religious enthusiasm or "Schwaermerei." Thus the author praises the Presbyterian sect for its pacifistic trend and would have the Lutheran church follow, which God forbid! Here is another case of a man who went to the Bible with a preconceived notion and then wrestles with the Scriptures by force of his reason to make the Word of God bolster his opinion. Z.

Reconciliation and Justification, as taught by Christ and the apostles and as it was confessed in the Christian Church in the first century after the apostles. By Theo. Dierks, S. T. D., Lutheran Pastor. Concordia Publishing House, St. Louis, Mo. Pamphlet form, 173 pages, with index. Price 90 cents.

It seems too bad that this work could not have been brought on the market bound in boards at least, for we deem it a very valuable contribution to our none too rich theological literature in English. The writer is a Lutheran pastor of the Missouri Synod who has completed his post-graduate study in the History of Doctrines at Augustana Theological Seminary. The doctrines treated are the very heart and soul of the Gospel, that all the world of men is judicially absolved from the guilt of sin by the Lord God, through the merit of Christ's redemption and received by faith, as proclaimed in the Gospel. This "doctrine of justification is the life of all Christian doctrines," p. 2. It was preached by Christ and His apostles, believed by the early Christians, nearly lost by many ancient church fathers progressing into Catholicism, clearly restored and restated by Luther, and held by the true Lutheran church to this day by the grace of God. It has to be defended today against the welter of false beliefs obtaining among the sects and therefore merits continued and assiduous study by all Christians. To this study the present work is a great help, especially to those students of sound doctrine that are unable to read Luther in the German. On the point that Christians can be well assured that they have the real truth of God on matters of salvation the author well says in the Foreword: "The Christian will therefore always keep his reason in subjection to God's Word, and whoever clings to the Holy Scriptures and with childlike faith believes what God has spoken in His Word can be certain that he has the truth; for Jesus says: "If ye continue in my Word . . . ye shall know the truth." There are many footnotes in this book, but the language is not so learned that it is above the comprehension of the average reader. We recommend the study of this book to all earnest seekers after truth. Z.

1938 Year Book. Official Information for Lutherans in (the State of) Washington. By M. G. Johanson, Publisher.

The Publisher quotes Ps. 133: 1: "Behold how good and how pleasant it is when brethren dwell together in unity," on the title-page and it is with the intent to foster and promote the spirit of unity, we take it, that he in his book tells the different groups that bear the name "Lutheran" about one another. He does this under the head: What Lutherans Should Know About the Lutheran Church and then quotes the Lutheran World Almanac for 1937.

Probably not many of our readers have access to this Almanac, so it will interest them if we briefly quote what is said about the Wisconsin Synod:

"The work of building up the inner life of the Synod was carried on diligently. The strength of a Synod is nothing more or less than the combined strength of all its members applied to the common task. The Wisconsin Synod has never felt it necessary, or even wise, to form special groups of men or women within the body for the support of some particular part of its work. All the activities of the Synod are nothing else than a preaching the Gospel and, therefore, should have the interest and the zealous support of every Christian. All Christians should be made and kept conscious of their spiritual priesthood and trained and stimulated to exercise it faithfully. This duty falls first upon the local congregation and its pastor. The Synod urges its pastors to concentrate on the essentials: preaching, the Christian training of the young, pastoral visitation, and brotherly admonition."

To this is appended some statistical information and a list of them that represent our Synod in the state of Washington. G.

MINNESOTA DISTRICT

March, April, May, 1938

Red Wing Conference

Reverend	Budgetary	Non-Budgetary
Theo. Haar, Bear Valley	\$ 42.00	\$
E. G. Hertler, Brownsville	5.00	
R. Jeske, Caledonia	271.20	
R. F. Schroeder, Dexter	131.89	
T. E. Kock, Goodhue	95.00	
F. W. Weindorf, Grace, Goodhue	87.18	.50
F. W. Weindorf, St. John's, Goodhue	174.85	
E. G. Hertler, Hokah	7.75	
E. G. Hertler, La Crescent	77.20	
T. H. Albrecht, Lake City	248.78	5.00
Theo. Haar, Mazepa	28.00	
T. E. Kock, Minneola	77.70	
A. Eickmann, Nodine	155.50	4.50
M. C. Kunde, Oronoco	61.88	
M. C. Kunde, Pine Island	32.47	
Geo. W. Scheitel, Potsdam	75.00	
R. Jeske, Union	58.55	
Paul E. Horn, Zumbrota	100.00	
	\$1,729.95	\$ 10.00

Mankato Conference

R. J. Palmer, Alma City	78.05	
W. Schuetze, Belle Plaine	251.36	
A. Jul. Dysterheft, Helen	25.00	
L. F. Brandes, Jordan	240.00	26.00
H. E. Kelm, Lanesburg	111.82	
O. K. Netzke, Madison Lake	5.30	
A. Ackermann, Mankato	493.33	82.00
R. A. Haase, North Mankato	30.00	
A. H. Mackdanz, St. Clair	104.08	
Ernst C. Birkholz, St. James	133.55	18.45
O. K. Netzke, Smiths Mill	46.50	
	\$1,518.99	\$ 126.45

St. Croix Valley Conference

O. P. Medenwald, Amery	76.50	
Wm. Franzmann, Baytown	49.00	
G. F. Zimmermann, Cady	57.72	
L. W. Meyer, E. Farmington	141.40	
Wm. Franzmann, Grant	30.50	
A. H. Baer, Hastings	57.07	
Paul T. Bast, Minneapolis	20.48	
Paul C. Dowidat, Minneapolis	800.00	118.00
R. C. Ave Lallemand, No. St. Paul	135.00	
P. R. Kurth, Nye		10.00
P. R. Kurth, Osceola	16.32	10.00
G. A. Ernst, St. Paul	164.85	
A. C. Haase, St. Paul	414.35	
C. P. Kock, St. Paul	100.00	
J. Plocher, St. Paul	340.08	
Arthur W. Koehler, So. St. Paul	102.64	
A. W. Saremba, Weston	20.00	2.00
M. C. Michaels, Woodville	37.00	
	\$2,562.91	\$ 140.00

Redwood Falls Conference

R. Heidmann, Arlington	431.00	83.50
A. C. Krueger, Cedar Mills	220.78	7.95
A. W. Blauert, Danube	131.93	
C. J. Schrader, Echo	104.68	5.60
C. C. Kuske, Emmet	50.78	
Im. F. Albrecht, Fairfax	266.24	
C. C. Kuske, Flora	65.65	
J. Baur, Ft. Ridgely	43.25	
Hy. Boettcher, Gibbon	97.52	
M. J. Wehausen, Morton	180.48	
A. W. Blauert, Olivia	54.57	
A. W. Fuerstenau, Omro	190.49	
Edw. A. Birkholz, Redwood Falls	91.61	10.00
Aug. Sauer, Renville	126.00	3.00
G. R. Schuetze, Seaforth	9.09	
G. R. Schuetze, Sheridan	10.90	
E. G. Fritz, Wellington	305.00	
Aug. Sauer, Winfield	65.00	

C. W. A. Kuehner, Winthrop	40.36	
F. E. Traub, Wood Lake	237.06	2.10
	\$2,722.39	\$ 112.15

Crow River Valley Conference

W. G. Voigt, Acoma	171.42	
W. P. Sauer, Buffalo	107.15	
A. H. Leerssen, Crawfords Lake	44.75	
E. H. Bruns, Delano	138.40	
M. Schuetze, Ellsworth	21.00	
Im. F. Lenz, Graceville	82.40	
Chr. Albrecht, Vacancy, Hancock		10.00
W. J. Schulze, Hutchinson	455.50	
Chr. Albrecht, Johnson	135.23	
K. J. Plocher, Litchfield	45.80	
W. P. Haar, Loretto	237.07	
Jos. Weiss, Lynn	54.60	
E. A. Binger, Malta	11.57	
G. C. Haase, Monticello	22.00	
A. H. Leerssen, Montrose	49.07	
E. A. Binger, Vacancy, Morris	35.00	
W. C. Nickels, Pelican Lake	131.14	
S. Baer, Rockford	202.92	
	\$1,945.02	\$ 10.00

New Ulm Conference

H. C. Sprenger, Balaton	105.55	
A. J. Maas, Brighton	19.08	
A. J. Maas, Courtland	35.50	
J. C. A. Gehm, Darfur	51.60	
H. A. Scherf, Eden	92.00	
A. J. Maas, Essig	33.70	
A. Martens, Island Lake	12.55	
Paul W. Spaude, Lake Benton	106.37	4.31
W. Frank, Morgan	54.20	
G. Hinnenthal, New Ulm	999.01	55.00
F. Koehler, Nicollet	463.96	
R. Schierenbeck, Sanborn	320.00	
G. Theo. Albrecht, St. Peter	120.00	
Wm. C. Albrecht, Sleepy Eye	384.20	
A. Martens, Tyler	9.00	
Paul W. Spaude, Verdi	68.20	1.65
Karl Brickmann, Vesta	173.20	
	\$3,048.12	\$ 60.96

Grand Total	\$13,527.38	\$ 459.56
-------------	-------------	-----------

Memorial Wreaths

For Frank Michel from Rev. A. Eickmann	\$ 1.00
For Bertha Morkle from Rev. L. F. Brandes	3.00
For August C. Arnemann from Rev. A. Ackermann	12.25
For Louis Geisdorf from Rev. G. F. Zimmermann	13.50
For Mrs. Ed. Kiecker from Rev. Im. F. Albrecht	23.50
For Carl Stoll from Rev. M. J. Wehausen	5.00
For Mrs. Henry Possail from Rev. A. Martens	1.50
For Fred J. Backer from Rev. G. Hinnenthal	25.00
For Mike Hill from Rev. G. Hinnenthal	3.00
For Pastor P. Gedicke from Rev. G. Hinnenthal	7.00
For Louise Vogelpohl from Rev. G. Hinnenthal	95.00
For C. C. Menk from Rev. F. Koehler	36.00
For Albert Prigge from Rev. F. W. Weindorf	.50
For Mrs. M. Timmermann from Rev. L. F. Brandes	9.00
For Pauline Hofman from Rev. Ernst C. Birkholz	5.00
For Edna Knake from Rev. Ernst C. Birkholz	1.25
For Florence Rentz from Rev. Ernst C. Birkholz	3.75
For Chas. Teschendorf from Rev. R. Heidmann	5.00
For Theo. Standfuss from Rev. A. W. Blauert	2.00
For Mrs. Hy. Pehling from Rev. C. J. Schrader	8.00
For Mrs. W. Oelschlager from Rev. A. W. Blauert	3.00
For Mrs. Carl Standfuss from Rev. Aug. Sauer	23.00
For F. O. Bratsch from Rev. Aug. Sauer	3.00
For Mrs. Fred Duensing from Rev. F. E. Traub	29.05
For Jacob Fahje from Rev. Chr. Albrecht	20.00
For Louis Wettlaufer from Rev. A. Ackermann	15.00
For Nick Koenig from Rev. A. Ackermann	6.00
For Mrs. C. Medenwald from Rev. O. Medenwald	11.50
For Gilbert E. Timm from Rev. R. Heidmann	60.50
For Carl John Micklenburg from Rev. Chr. Albrecht	10.00

Total	\$ 441.30
-------	-----------

H. R. KURTH, District Treasurer.

COLLECTION ENVELOPES

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

108

JAN. 1, 1939

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 2⁵/₁₆ × 3⁵/₈, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13½	.14½
50 sets or more.....	.12	.12½	.13½
100 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. Printed 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, 1940. Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN.....	\$1.25	GEMEINDEBLATT	\$1.25
Same by mail to Milwaukee readers.....	\$1.50	Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$.40		
Same by mail to Milwaukee readers.....	\$.50		

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

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

If the label on the copy of the publication you are receiving is not dated January 1939 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 1939.

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