

# 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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## FOUR LEADING QUESTIONS CONCERNING CHRISTIAN MISSIONS

How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? Rom. 10: 14. 15.

In the four questions before us Paul the great missionary Apostle seeks to press home upon Christians the absolute necessity of mission work. In the previous chapter he expresses a deep-felt sorrow for the Jews because of their unbelief, and he begins this chapter by the memorable words, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Then, as he goes on, he is led to think of the salvation, not only of the Jews, but of the whole world. He says, "There is no difference between the Jew and the Greek (Gentile): for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." And then, as he thinks of the heathen world lying in darkness, he asks these four questions, the truths they embody we can, for lack of space, only briefly outline here, and for the present only the first two of the questions.

### 1. How Shall They Call on Him in Whom They Have Not Believed?

This question is fundamental. It is a question which not only opens to our eyes the entire field of Christian missions, but which offers the keynote to the whole missionary problem. St. Paul who asks this question in behalf of missions, expresses the keynote to these in one word, "in whom they have not believed." "Not believed." Believing or faith, faith in the Lord, in the One true God and Savior of mankind is the only keynote, the one cardinal requisite for the evangelization of the world. But this faith Paul finds wanting in the entire heathen world. As he visualizes its utter spiritual darkness he sees no faith, no faith in a kind and merciful God, no faith in His eternal counsels of grace that all men be saved; he sees no faith in the atonement for sins which God has consumed through the vicarious sacrifice of His Son Jesus Christ. No, what Paul sees in the pagan world is only gross idolatry. In the whole realm of heathen

religion there is no such word as faith, faith in a reconciliation with God. Theirs is a religion not of faith but of man's self-appointed works. They offer sacrifices of their own to atone for their sins and to attain God's favor, but their sacrifices leave their sins unatoned and their souls without reconciliation with God. Their very worship is an abomination in the eyes of the Lord. Truly theirs is a state of utter hopelessness and despair.

And, therefore, seeing all this, the great missionary Apostle places this all-important matter before the tribunal of all Christendom, and asks, "How then shall they call upon him in whom they have not believed?" In Paul's own terms, to call upon the name of the Lord, is to be saved; it is to know the Lord Jehovah, the One God and Savior, with the eyes of faith which faith receives at the throne of grace freely and without any merit of one's own all the treasures of divine blessing — forgiveness of sin, life and salvation. How, then, shall the Gentiles be saved, since they do not enjoy divine blessings of faith? Brethren, Paul wishes to impress, do you not see the one thing above all that is needed for the heathen in their spiritual distress? They need to know their Lord and Savior who gives to all who call on Him salvation, holiness, everlasting life. They need to know of the Lamb of God who beareth the sins of the world, that they may turn from their idolatrous worship to the worship of the true God.

How shall this one need, the greatest of all needs, be provided for? The Apostle does not answer the question himself. He leaves that to the conviction divinely effected as well as to the godly and efficacious decision of the Christians. **They** are to come, and by the grace of God will come to a decision, how this lack shall be supplied to the heathen.

Thus the first fundamental question asked of Paul here involves the paramount issue of all true Christian mission work.

### 2. "How Shall They Believe in Him Of Whom They Have Not Heard?"

Naturally this question follows from the first one. It is the question which calls attention to the only means whereby the heathen can come to saving faith. "Of whom they have not heard?"



How shall the heathen people come to the knowledge of their Lord and Savior? Leave them to the dictates of natural religion, or the searching of God in the works of creation? Can these answer the profound questions, Is God compassionate, forgiving, loving? Is there forgiveness of sin? How can man be justified before God?

Or leave them to the teachings of their religious leaders and prophets — the priests of Buddhism, of Brahmanism, of Mohammedanism and other pagan religions of the East? These do not teach the true God who lives and reigns over all people, but false gods who do not exist.

Or shall we bring the heathen the advantages of modern civilization, the benefits of science and learning through commercial intercourse? Teach them how to plow and till the soil, how to raise sheep and cattle, how to make use of modern machinery and inventions for mass productions, how to build public highways throughout their land, and to engage in auto-traffic? Good as all this is, it is of no avail whatsoever for their regeneration and spiritual welfare.

No, in asking the question, "How shall they believe in him of whom they have not heard?" St. Paul points to the one and only means whereby the heathen can come to the knowledge of the blessed Lord and Savior and to faith in His glorious work of redemption — the Word of God. Says he in a commentary as it were to this very question, "So then faith cometh by hearing, and hearing by the Word of God." A plainer statement of the matter in question can hardly be made. The Lord God and Savior reveals himself to man in His Word alone, and hearing that Word man alone comes to faith, and in no other way.

How necessary is it, therefore, that the Word of God be borne to the heathen world! All depends on this that the heathen are enabled to hear the message of salvation. How sad is the condition of millions in pagan countries of territories who have not heard of the blessed message of the crucified Savior! Small wonder that missionaries often hear the question asked on the part of those who, by hearing the Gospel, have experienced the love of God and the salvation which is in Christ Jesus, "Oh, why did you not come sooner and tell us the Word of salvation."

J. J.

(To be concluded)

— "And these words, which I command thee this day shall be upon thy heart." "Whosoever made that Book made me," said an educated Chinese who was helping to translate the Scriptures into his own tongue. "It knows all that is in my heart. It tells me what no one but God can know about me. Whosoever made the Book made me."

— W. A. Allbright.

## Grow In Knowledge

### OUR CHRISTIAN DAY SCHOOLS — THEIR WORTH AND THEIR PROGRESS

An essay read by Mr. Kurt Oswald at the Convention of the North Wisconsin District—published here by request.

#### Introductory

What is the true worth of our Christian day schools? What causes a question like this to come into prominence so frequently? Do we ever question the value of the rain which falls on our fields, or of the sunshine enveloping the universe? These creations of God are accepted by all as highly beneficial and necessary for our very existence. So also many man-made institutions are so well rooted in the make-up of our civilization that the reason for their existence is seldom, if ever, questioned. The results of their administration are so consistently uniform, and their existence has become so self-evident that no one ever lets his imagination picture to himself the conditions which would obtain, should we suddenly be deprived of them. There is, however, a decided tendency to undervalue the benefits we deprive from our Christian day schools. We have no apologies to make for our schools. We believe that their mission is important, that their standard of achievement in spite of handicaps is unusually high, and that we need not hesitate one moment in asking our Christian parents to support them and to make use of them. Yet the fact remains that there are those who harbor doubt in their hearts concerning them. Wherever prejudice against our schools exists, there must also be reason for it. Let us inquire into the facts so that we may, if possible, determine the reasons for such undue prejudice. In order to do this we must examine as closely as we can conditions in our schools in the years past.

Research on the subject has definitely established the fact that Lutheran schools have been in existence in our country since the 1643, when a school was established in Wilmington, Delaware. Excellent school systems were flourishing among the Germans in New York, Pennsylvania, and Georgia before the period of American Revolution. Since that time various Lutheran church bodies have fostered extensive school systems. Both the Wisconsin and the Missouri Synod's schools have been in existence since the time of their inception about 1850.

However, these schools were not always of the same character throughout. Aside from the fact that they must have been as varied as the personalities of



the teachers who were engaged in them, there was also great variation in the subject matter and in the general administration of these schools, as well as in the aims pursued in the different localities and periods of our history. In one phase there may have been unanimity, and that is in the religious instruction and Christian training. But so far as the secular work and general outward characteristics are concerned, let us just recall to our memory a few things, some of which may have been the cause of prejudice wherever it exists today.

### Mistakes of the Past

For instance, the term *Deutsche Schule*, German School, is still with us. At one time the necessity of preserving a working knowledge of the German language was deemed of such importance by pastors, teachers, and laymen alike that parents were actually encouraged to send their children to our schools so that skill in the use of it might be acquired. The emphasis, woefully misplaced, was laid on this argument to the extent that today outsiders, yes, even some of our own people, still labor under the impression that this is the most important reason for the existence of our schools. It is not more than two years ago that a certain individual, not a Lutheran, expressed surprise over the fact that we were using a geography text in the American language in our school. An elderly man, a member of our congregation, once voiced the opinion that only a German could be a true Lutheran, since Luther translated the Bible into the German. In recent years the gradual change from German to English, especially in the rural districts, has left some under the impression that henceforth our schools have outlived their usefulness. The 35th Regular Convention of the Missouri Synod acknowledges this fact when it states in a resolution adopted: "The interest in this great and blessed institution seems to be waning in many quarters of our Synod and the majority of missions are started without this nursery of the church, simply because it is deemed impossible and impracticable to start such a school." It seems to have become increasingly difficult in some localities to convince parents of the real importance of our schools.

Furthermore, is it not possible that we after careful examination of our past methods may have to admit an inclination toward influencing the mind of our children more than the soul? For some reason, whatever it may be, we find the idea prevalent today that intellectual training is the most important issue of a child's school life. Many parents of today are easily satisfied with the instruction of their children providing their repertoire includes so many hymns studied, so many Bible Histories absorbed, so many abilities acquired in the secular subjects. That emphasis upon memory work in our religious course is necessary and

has its advantages no one will deny. Conditions in the past no doubt were such that, considering the fact that the curriculum was not crowded so much with other things, such training did not prove to be a great burden as some may suppose. However, it also seems to have had a positive influence toward creating the present attitude toward our educational system. Many think that one or two years of intensive drill in memory work should suffice to acquaint children with the chief elements of Christian doctrine. The next step is confirmation and with that stamp of approval we think we have performed our Christian duty. Many schools in our circles in the past found the time of confirmation on Palm Sunday marked by a general exodus of the pupils confirmed, just as though with the consummation of their instruction by the pastor the peak of their religious education so far as the classroom is concerned had been reached. In some places this condition still obtains. The idea of a full eight grade course in religious education given with the object of influencing the soul and moulding the character of the child is far from being considered essential by even half of the actual communicant membership of our Synod. If this were not so, should we not find more than 157 of our over 500 congregations supporting such schools, and should not these schools be better attended than by an average of about fifty per cent of the children of school age in every parish? These figures quite definitely show that the influence of the Word of God as a factor in creating faith is not considered as seriously as we should expect. The value of prolonged Christian training in our schools has been underrated far more than we would at first thought be willing to admit.

If we are honest with ourselves we will also have to admit that in all but a very few exceptional cases our schools have been seriously handicapped as to educational facilities. There are some even in this present time which are dependent for their annual revenue upon the receipts of a school picnic or some such festivals; some depend on special collections raised whenever the need arises or upon some form of social function arranged for that purpose; only a select few can boast of a regular annual appropriation from the general treasury of the congregation without any stringent requirements as to where and how the funds are to be applied. Add to this the fact that the average classroom of our teachers often contained forty to fifty pupils. In our neighborhood there was one that had 105 in three classes which represented the same thing as eight grades today. It was presided over by one teacher and no one ever considered the fact that under those conditions he was suffering a severe strain on his nervous system, let alone the fact that unwieldy classes like this could not be expected to produce satisfactory results. Even while our schools were thus being handicapped, the expense of



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administration in our state schools began to grow and in late years mounted so high that many level-headed citizens considered a curb necessary. We ourselves might be convinced of the intrinsic value of our schools in spite of past and present handicaps, but the ordinary person who sees only the outward appearance can not be blamed if he is attracted and led astray by the glitter and fine equipment of our state schools.

Another factor which may have been a great influence in creating the prevalent luke-warm attitude is the matter of control in the classroom. There are those among us today who are able to recall to our remembrance scenes of undue application of the principle: "Spare the rod, and spoil the child." We dare not be too hasty in condemning where we are not entirely conversant with the facts in the case. The fact remains, however, that the stories as they are told must have a good percentage of truth to back them. Can we blame the teachers? Not at all times. As was stated before, the schools in most cases consisted of one-room units. Generally there was an overcrowded and congested condition. The nervous system of the teacher was taxed to the utmost with an overburden of work so that his daily preparation seldom touched more than the barest necessities. The outbursts of misbehavior during the day were an inevitable result. Small wonder then that the exasperated teacher took recourse to the rod as the only possible solution to the problem. Today the recollections of the average member of our congregations are still burdened with the spirit of bygone times. Children who are ready to be introduced to their first year of school life are given the excellent advice to be good else the rod may be used. The idea is so general that practically every one of us has heard remarks of this nature. The engagement of women teachers in our public schools together with the dispensation of severe cases of disciplinary action in our courts has caused a reversal of public opinion. The pendulum has swung to the very opposite extreme.

Still the average member's biased estimate of our schools subsists and influences at least to some extent his choice of a school for his child.

Strained relationships between pastor and teacher have no doubt also been responsible in some measure for the hesitation and misgivings with which the subject of parochial schools is approached. In many places where schools could be in existence and flourishing at this time such experiences have been a contributing factor in preventing their establishment and continuance. Strife and dissension between the leaders of the flock have led many congregations to become discouraged and have even led outsiders to lift the finger of scorn against us. The resulting wreckage has often left seemingly insurmountable difficulties in its wake so far as the re-establishment of such schools is concerned and has prevented many from making an honest attempt at encouraging schools where they had not existed before. Human nature will always be the same so long as the Old Adam within us is not curbed and prevented from having his way. An interesting treatment of this subject was presented by Pastor Reim in a recent issue of the School Bulletin. In it he points the way to a solution of the problem which has caused untold harm to continued progress of our schools in many quarters. Evidently a more earnest endeavor to exercise the principles of Christian love and charity mentioned in this article would have done much to avert the development of adverse opinions concerning our schools where they exist today. Is it any wonder then that we hear the question raised, "What is the true worth of our Christian schools?" Whoever among us is not conscious of a more significant reason for their existence than those mentioned, and observes their beggarly conduct, must certainly, being blinded by the glitter and ostentatious show of our public school system, be found on the side of those who consider them nothing short of a necessary evil.

(To be continued)



## Comments

**Tyranny and Tyranny** We read much of the difficulties experienced by the Evangelical state church in Germany due to Hitlerism. The leaders of this church have protested long and loud against the flood of irreligion advancing steadily under the fostering care of the state rulers of the Fatherland. But things are not yet as bad as they might be. The Living Church quotes William Henry Chamberlin, former Russian newspaper cor-



respondent, writing in the September issue of the American Mercury, a man who knows the inner workings of the Soviet system in Russia very well indeed. Mr. Chamberlin is of the opinion "that so long as the Confessional pastors and the Roman hierarchy in Germany can make audible protests and communicate them to the foreign press, 'persecution in the absolute sense of the word can scarcely be said to have begun.'"

As to Russia Mr. Chamberlin says: "Strenuous inculcation of atheism in the schools. Any teacher who is not willing to give anti-religious instruction is liable to dismissal. A complete ban on the printing of religious books and on their importation from abroad. On the other hand every facility is given for the mass publication of atheistic literature. The original constitutional guaranty of freedom of religious and anti-religious propaganda is now regarded as criminal. Anti-religious propaganda is encouraged in every way. Every kind of social and political disability is imposed on believers. They are, or course, excluded from membership in the ruling Communist Party, which means that they are automatically disbarred from many posts of authority and responsibility. The student who is known to be religious is likely to be expelled from the university; the state employee who is caught going to church regularly is marked for dismissal. Finally, large numbers of priests and of ministers of the Protestant sects are to be found in concentration camps; they have usually been deported there without any trial."

Can there be a stronger warning against the godless character of the Communists, no matter in what guise they appear, or in what country? Let us thank God for our religious liberty and make use of it while there is yet time. Z.

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**"Religion in Public Schools"** Under this heading the Rev. F. A. Walsh writes in the Living Church. He says truly, "In some respects no child in the world is in a more deplorable state in the matter of religious instruction than the child in the American public school." What to do? The need for religious knowledge in our children is great. "Something more is needed in our day than the fast decaying Sunday school. The rapid current of modern life will carry our young people into irreligion and antireligion unless we show them in our educational system that religion belongs to life, has real value and a genuine lesson even for this machine and radio age."

Well said, and all too true. But here comes the proposed remedy: Let us have religious teaching in our public schools! "The program of the Interfaith Committee on Moral and Religious Training with headquarters in Washington, D. C., which is intended

to be nation-wide in scope, stresses these five points: that moral and religious training be provided for those children in public schools whose parents desire them to have it; that it be given by trained instructors acceptable to the parents; that it be entirely separate and distinct from the secular curricula and outside the regular daily sessions; that it be restricted to pupils attending schools of less than college grade; and that the use of public school buildings for the accommodation of these classes is to be sought for all days of the term except Saturday and Sunday."

Father Walsh, like all the proponents of this scheme, blithely ignores the difficulties in the way. First of all, are all children desiring religious instruction to be taught by one chosen teacher? What religion is he, or she, to teach? Or is there no difference in Protestant beliefs and creeds? Or may it be Jew? These are weighty questions that must be answered. We defy Father Walsh or any other man to give a satisfactory answer that will be practical. Besides, will divorcing this religious instruction from the other branches taught in school really **train** the young in religious views of life? We think not. In fact the religious teaching must be so given that the whole atmosphere of the school is permeated by the vital truths of religion, so that "readin and ritin and rithmetic" are all learned and practised in the Christian viewpoint of religion. Otherwise this religious teaching will ever remain a by-product of education to be shed at the earliest opportunity by the unhappy recipient.

The religious need of our youth is indeed great, but we see no other solution than that still practised by the Lutheran church, as well as by the Catholic church: the parochial school. The public school will not do for our children. A correspondent sends in a clipping from the Capital Times of Madison, Wis., reporting a Dane county teachers institute. Here the public school teachers were "advised to instruct their pupils that no scientific evidence exists that would point to any predictable end of the world." And again: "That man's conception of truth changes; that there is every reason to have complete confidence in what is known as the scientific method, and that nature's laws are invariable." This, the report says, E. N. Robinson of Madison urged upon the teachers to teach their pupils. As long as the grade schools are to be afflicted with the teaching of this kind of unproved scientific doctrines directly opposed to the Bible truths, will a side show of religious teaching in the public school draw the children away from this main circus? No, our Lord demands a thorough religious training that can be had only either in the Christian home, or in the Christian day school.

That brings up first and foremost the question of the Christian home. The injunction to bring up their children in the nurture and admonition of the Lord,



Eph. 5, 4, is laid upon the parents as the ones most interested and most responsible. There are many reasons why these Christian homes are becoming rarer every day, but there shall be no valid excuse on that day before the throne of judgment for parents that have disregarded the Lord's will in the matter of bringing up their children in the fear of the Lord.

Z.

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**Liberalism and Lutheranism** "The narrow-minded Lutherans," as we are called by all the so-called Liberals, do not make a great deal of noise in the world. It has been tried lately to make the Lutheran church, and what it stands for, popular with the masses, to bring this our beloved church more into public notice, to evangelize America if not the world with the Gospel that genuine Lutheranism preaches. However laudable these efforts may be, their success always appeared very doubtful to us. In the first place, true Lutheranism proclaims a Gospel that the masses, we might say the world, rejects. We know and are convinced that the world needs just this Gospel and no other, if it is to be saved. But we also know from the undying words of our Lord Himself that the true church of God that proclaims this Gospel will never be popular, will never attract the great multitudes to its standards, but will be cast aside with a smile of contempt by the high and the low in this world. Ours is not only a fighting church, it is a church oppressed by the wise in their own conceit. The false gods of science are so firmly entrenched in the learned, that our Gospel appeals to them not at all, because it will not bow to science. As to the masses of today, they are ruled by the lust of money and of worldliness.

In the second place, we also know that we of the Lutheran church cannot command success. We preach Christ and Him crucified to whomsoever that will hear, and we know that this Gospel has the power to create faith in the human heart. But, aside from the fact, as Christ told us, that many are called and few are chosen, we also know that the Spirit, like the wind, bloweth where it listeth. It is not in our power to convert a single soul, we can only sow the seed, and must leave its coming to life and being kept alive to the Spirit of God. We gladly receive those who have come to faith as a gift of God's grace and mercy, for which we are thankful, knowing full well that we have the promise that Christ's church shall not perish from the earth. That must content us.

Z.

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**Whose is the Child?** In Brighton, Colorado, a father was recently sentenced to serve two months in jail because he had chained his two sons, aged twelve and ten respectively,

to a post in the basement of their modest home, leaving a sister of fourteen years of age to care for them.

These seemed to be the facts in the case. Both parents found it necessary to work to provide for the family. While the parents were gone from home, the boys amused themselves on the streets and frequented a dangerous "water-hole." The parents, on being informed of the boys activities, disapproved of their actions and forbade them to loaf on the streets and to visit the "water-hole." However, the boys refused to obey the wish of the parents. The father remonstrated with them, but to no avail; he whipped them severely, but without results. Finally, in sheer desperation and at the mother's suggestion, the father took a chain which the boys had secured somewhere and used at play, put it about their necks and secured the chain to a convenient post in the basement. This was not done in a fit of rage but as a disciplinary measure.

Now an unfortunate thing happened. The "chained" boys found some matches and played with them which resulted in a fire in the basement. The sister seeing the flames gave the alarm and the sob-sister-neighbors reported to the "humane society" and these in turn had the father arrested for "cruel and inhuman treatment of his children." The result was that the father was sentenced.

But let us hear the father's side of the case. He told the court, "Their mother and I loved them better than our lives; but when we see what's happening to children these days we want to do everything we can to SAVE OURS even to chaining them. I had no idea of HURTING them." Yet the father was put in jail.

We're not going to argue whether the father acted wisely by putting the boys in chains. We're sure the sob-sisters would not have passed so hard a judgment on the father had he bound them with an apron string. Surely we could have suggested other methods to the father more efficient and which would have saved him from the clutches of the law. But that is not the point now. We commend this father even though his methods of discipline were crude. He wanted his children to be different from those who roamed the streets unattended and unrestrained. He wanted his boys to live clean and decent lives, if not Christian lives. We firmly believe this father could have been persuaded to entrust his boys to the care of our Christian day school.

This case raises the question again WHOSE IS THE CHILD? Does the child belong to the parents or to the State? Is the State the God-appointed custodian or guardian of the child, or are the parents? Is it the function of the State to dictate to parents the means and extent of punishment to be meted out by parents to disobedient children? Surely, if torture, abuse or criminal neglect of a child can be proven no



one will deny that the State has a right to step in and take charge. But in this Brighton case neither premeditated nor unintentional cruelty, even remotely, entered into the case. Yet the father is subjected to serve a term in jail because the State overstepped its bounds of authority. Whether or not the father of these boys knows it, he has on his side the Lord God Himself saying: "He that spareth the rod hateth his son," Proverbs 13:24, and "The rod and reproof give wisdom: but the child left to himself bringeth his mother to shame." Proverbs 29:15. It is understood, without argument, that these words are directed to parents, fathers and mothers. It is God's will that PARENTS are to train their children and so long as they do not abuse this privilege and right the State dare not interfere. This fact needs to be emphasized in our day. (The Brighton case is not the only case of its kind.) Parents, especially in our day, the day of disrupted homes, need to be reminded of their responsibility towards God in the training of their children. They need to be encouraged and not discouraged to be watchful and vigilant with regard to their children's behavior and not to spare the rod. God asks this of them and the eternal welfare of the child's soul may demand even drastic measures to teach them the folly of their way. Let no court on earth frighten the Christian parent.

W. J. S.

## From a Wider Field

### PRESBYTERIAN COLLEGES

The Presbyterian Banner, James H. Snowden, editor, reminds its readers that the Presbyterian Church has fostered colleges. One reads:

"In such times as these, both young and old need to be reminded as to the numerous colleges, universities and other institutions of higher learning which were founded under Presbyterian auspices.

"Certain institutions that are now state controlled were thus founded. Transylvania University in Kentucky, the University of Tennessee, Ohio University at Bloomington — these are a few they founded. Quoting Tewksbury, the following were founded by Presbyterians between 1782 and 1850: Liberty Hall (Washington and Lee), 1782; Transylvania, 1783; Hampden-Sydney, 1783; Dickinson, 1783; Tusculum, 1794; University of Tennessee, 1794; Jefferson, 1802; Washington, 1806; Hamilton, 1812; Allegheny, 1817; Centre College, Ky., 1823; University of Pittsburgh, 1819; Lafayette, 1826; Hanover College, Indiana, 1833; Wabash College, Indiana, 1834; Oglethorpe, Ga.,

1835; Muskingum, 1837; Davidson College, N. C., 1838; Maryville, Tenn., 1842; Mississippi, 1830; Cumberland University, Tenn., 1833; Carroll College, Wis., 1846; University of Buffalo, 1846; Austin College, Texas, 1849, Bethel College, Tenn., 1850; Geneva College, Pa., 1850; Waynesburg College, Pa., 1850; Erskine College, S. C., 1850.

"Having the Christian religion's consecration and education to found so many notable institutions, do we now have enough of the gospel realized in life in our midst to maintain these or similar institutions or enterprises?"

We Lutherans could properly ask ourselves about our appreciation of our colleges and seminaries. One answer would be — We believe in education which equals the best there is and costs the least imaginable. That is the impression made by the reluctance of people to finance their own institution of education by annual giving.

—The Lutheran.

### J. E. HOOVER APPEALS TO PARENTS

When ministers from a thousand pulpits proclaim to the world that the real cause of crime, in the last analysis, is the result of lack of parental training in the home, their hearers are not moved to action, presumably because ministers are not supposed to be authorities on crime. But when J. Edgar Hoover, in the *Exchangite* for May, confirms the statement of these ministers, we sit up and listen. He says, among many other startling things: "We cannot wholly blame these youths for the crimes they commit. We must go behind these crimes and blame the true perpetrators — the fathers and mothers, who so failed in their duty, who were so prone to the amusements of the moment, who, through mental laziness, allowed discipline to relax and their children to reap the harvest which they the parents, really sowed." This condition, as he shows, is perpetuated by rotten politics, permitted to miscarry justice, through an indifferent attitude of voters. The *Exchangite* is to be thanked for the publication of such an article, which should be read by every citizen of this country.

—The Kablegram in the Bond.

### COMMUNISM AND CATHOLICISM

Deep concern afflicts the Roman Catholic authorities because the toilers of their faith have been more easily drawn into Communism than others. This has been noticeable not only in Latin France, Italy, and particularly in the Spain of today, but also in non-Latin Poland, Austria, Belgium and Ireland, in which there is a decided drift into radicalism. In our country also this tendency has caused great anxiety, as witness the agitation of Father Coughlin and his large following of fellow-believers. When last year America, an influential Jesuit periodical, published a



series of articles critical of Coughlin, the editor was overwhelmed with critical and abusive letters, which he confessed, "show a terrible hatred of the clergy and hierarchy." In spite of the fine Catholic record for charitable works, rather paternally applied, the chief reason for antagonism seems to lie in the divided and contradictory Catholic teaching on social matters. The attitude of the authorities too greatly favors the expressed opinion of Cardinal O'Connell of Boston: "I used to think that it would be a fine thing to help our Catholic people to become materially well-to-do and prosperous. I have given it up. You lose when you do it." In the meantime, that other priestly autocracy, "Made-in-America" Mormonism, has had to face a similar problem. Its high-priest, Heber J. Grant, has just had to issue a warning to his followers not to join the Communist party, a tendency which they have been exercising freely indeed. Evidently there is something yet to be said for the representative government and self-determining organization of the ordinary Protestant bodies. — Ex.

#### THE DREAM OF A BLIND-DEAF GIRL

Mary is stricken with blindness and totally deaf. Some years ago a bone infection made the amputation of a leg necessary in order to stay a destructive disease. She walks on crutches. On account of her handicaps the sense of touch is her only connection with the outside world. In spite of her afflictions, however, Mary is a devout Christian prayerfully looking up to Him with a heroic heart and a childlike faith and trust in the Good Shepherd, who watches over His sheep, leads and guides them. She has learned to use a specially constructed typewriter and to read and write in Braille. Her Bible knowledge is astounding and surpasses that of many Christians with sight. She is a subscriber to many publications for the blind. It is interesting to know how one can communicate with the blind-deaf. In order to accomplish this, the blind-deaf person raises one hand, extends the palm of the hand, while the other person spells each word into the hand, by means of the manual alphabet of the deaf. The sense of touch of a blind-deaf person is so acute that it becomes rarely necessary to repeat the spelling of a word in order to be understood, as the writer knows by personal experience.

What a powerful sermon such an afflicted person preaches! Have we not much reason to be grateful to our God, "that He has given us eyes, ears, and all our members, our reason and all our senses, and still preserves them?" The good Lord has spared us the afflictions and handicaps of a Mary, yet do we always show gratitude for these unmerited blessings bestowed upon us by a gracious God? The writer is frank to say that his associations and contacts of many

years with the afflicted, the sick, and the unfortunate, has given him a grateful heart, has strengthened his faith in a merciful God, and, by His grace, has made him a better and a more thankful Christian.

A few months ago the writer received a letter from his afflicted charge. She tells of a wonderful dream. May Mary's letter be an encouragement and a comfort to others who like Mary, have a cross to bear.

"On Sunday morning I awoke about four o'clock. It was too early and too cold to get up so I soon fell asleep again and dreamed this beautiful dream. The lady with whom I used to board had gone to paradise. She was so happy there she offered me a home with her. I left everything on earth and went. As I neared the portals of paradise, I got my sight, hearing, my leg and health, and the portals opened wide to me. I stepped inside perfectly well and whole. 'What did you see in paradise?' you ask. I saw the splendors of God there. No expression can explain the beautiful colors and all that came into view. Far, far off in the distance I saw small, white wings fluttering earthward and a chorus of lovely children's voices singing, 'Unto you is born a Savior.' No human being ever heard or saw as well as I did in paradise. My former landlady stood there with outstretched arms in welcome. I stepped inside and — I walked. No crutches at all. It was all so beautiful and I was happy. Then suddenly I awoke and how sorry. It was only a dream, too bad it had to close with just a dream, but the dream revealed to me what the child of God can look forward to in the future, and I got much consolation out of the dream after all."

Kind reader: Nothing is more becoming a Christian than to see a believer meet his afflictions, enduring his griefs, with composure, with a majesty of submission, a disposition that speaks the words: "It is the Lord; let Him do what seemeth Him good."

E. A. Duemling.

\* \* \* \*

#### WILL YOU HELP?

This department of your paper is called "From A Wider Field" and is now conducted by Pastor Wm. Schaefer of Milwaukee. Will you help him make it of interest to other readers by sending him items that meet your eye elsewhere and, to your mind, would be worth printing here? Those who edit their own parish paper may help by always sending a copy of it to him. Please address all communications of this nature to Rev. Wm. Schaefer, 4521 N. 42nd St., Milwaukee, Wis.

— It was the Bridegroom who bare the sins of His spouse in His own body on the tree. What other burden will He not bear? Even the troubles our own folly brings upon us are occasions to His love, if we do but cast the burden upon Him; but if we do not judge ourselves, He knows how to chasten us to bring us to self-judgment, that He may comfort His mourners with His immeasurable grace and love.

—Robert C. Chapman.



## Synodical Conference

### AFRICAN MISSIONS

#### RESUME OF "DAY BY DAY"

By Dr. H. Nau, Missionary in Nigeria, Africa  
Prepared by Prof. J. T. Mueller

**Monday, June 15.** Immediately after breakfast, here in my house, a meeting with spiritists of Nung Udoo. A very vicious kind of spiritists are active in Nun Udoo. Their leaders are men of the African church and they have drawn a number of our Nung Udoo people into their nets. They sacrifice goats, rams and white cocks at an initiation ceremony. They use for their "Gesundbeterei" sorcery and witchcraft the 6th and 7th book of Moses, they make a trade out of prayer and their nefarious doings, they despise medicine. I spoke about all these things to the people. Their spokesmen were very obstinate. It is the thing they make a living of, hence they hold on to it with all their might. I told them clearly that members of congregations who wanted to belong to the Lutheran Church could have nothing to do with this heathen thing. They should separate themselves from the African leaders and from their own leaders, who were given to the same heathen practices if they wanted to be children of God and members of our church.

During the meeting the leader of the movement in our congregations, Jonathan from Afaha, came to announce to me that a woman had brought forth twins and he had them in his house to protect them. He asked me to come and get them since he could not always watch over them. This man is of a better type with sense and understanding. He agrees with me that the movement needs a thorough reformation. He practices, as he says, no sacrifices, takes no money, and sees now, too, that it is wrong to despise all medicine and to join with the Africans, of which he admits that it is an altogether wicked church. He promised me to try to make the people see the bad things and to work toward saneness in the movement.

Spoke to the husband of the woman who brought forth twins at Ikot Okubo of whom, however, one was killed. There is no conscience in the people about this matter of killing twins. They remain as stupid as an old ox when spoken to about the terrible sin. The chief offenders are the old hags. The men tolerate it because they, too, are stricken with fears when a woman brings forth twins. Went with the car to Afaha Udo Eyop to get the mother with the twins. Found the mother in undescrivable filth and the little

babies, which were well developed and altogether lovely babies, had been besmeared over and over with white clay. The small one was to be killed as could be seen from the attitude of the mother over against it. Well, I do not need to write down all of the things which I said there in the depths of the palmbush. Some of it may not look well on paper. I took the mother, the babies, another child of the same woman, and another woman to help her, to my house. Thanks to Nyung's foresight I have two outhouses with altogether six small rooms. One of them is the room for mothers with twins. The first thing my wife did was to give everyone a good scrubbing with plenty of hot water and carbolic soap. After several hours came the old mother of the woman, most probably to do during the night what they had not succeeded in doing during the day. My wife chased her, who, by the way, was over and over covered with filth and sores, from the premises. By evening the babies were lying in a petrol case on a clean sheet of linen, the mother was sitting by in one of my wife's old dresses, a fire was burning in the room and the odor of fresh yam over the fire filled the air. So far everything is lovely. We made a late inspection of the babies after 10 P. M. They were resting well, now taken out of the petrol box and lying on the floor between the mother and an older sister, to keep them warm during the rainy night.

The intermezzo with the babies over, I cut two stencils, prepared for the translators' meeting and went to Ikot Obio Ofong for that meeting. We succeeded in finishing two lessons, bringing us up to lesson 13. In the evening from eight to ten meeting with the elders of Nung Ukana church in Nung Ukana. Learned that this church has not been troubled much by the spiritists because of the sane attitude of the leaders of the church. Spoke about catechumen instruction, baptism of children, spiritists, finances, killing of twins. Here Elder Tim and two others have made persistent efforts to protect twins. There are therefore in Nung Ukana three pairs of twins living, but, Tim admitted, many have been killed. Either the elders did not find out soon enough that twins were born or, when they ceased their watch, they were done away with later. He asked me to speak to the conscience of the other elders and it was done then and there. All elders will stand up before the church next Sunday and will plead with the people to desist from this terrible practice.

**Tuesday, June 16.** Rain in the morning till about 9:30 A. M. Went to Ikot Oduet to young men's meeting. Instructed them for more than one hour. In spite of the rain a large number had turned out for the instruction meeting. Returned home about noon, where the sewing class was in session at our house. Lunched in a hurry and went to Oron to get some more timber for the school, but especially for making



door and window frames and doors and shutters for my house. Came back about 4 P. M. Cut stencils for next Sunday's sermon.

**Wednesday, June 17.** Duplicated the sermon, went to Obot Idim to teach my class and returning put the bricklayer to work at building the front wall of our hall. Prepared for this afternoon's teachers' meeting. At 2 P. M. attended teachers' meeting till 5:30 P. M. Today is market in Nung Udoe and this time, as well as last week, exceptionally big crowds attend, since there is no rain this afternoon. At 8:00 P. M. meeting with the headmen of Afaha Udo Eyop. This place is one of the hotbeds of the spiritists and twin murders. Spoke to the headmen about baptism of children, instruction of catechumen, twin murder, spiritism and congregational finances. The headmen listened and made promises. They indicated that the women were perhaps more to be blamed for the terrible customs in their midst than the men. I admitted that this was true. This was, however, only the result of the attitude over against their women when they are still girls. They are never sent to school and remain in ignorance. Christian knowledge is not there, from their mothers and the old hags of grandmothers they learn no good thing, and therefore they reap in their women what they sowed when they were young. They admitted that it was so. Returned home close to eleven o'clock and was dead tired, but could not sleep on account of the exciting meeting.

(To be continued)



## Our Synod

### ANNOUNCEMENT

The General Synodical Committee will, God willing, meet in the week of October 11, the session of the Committee opening on Wednesday, October 14, at nine o'clock in the morning in St. John's School, Milwaukee, Wis.

### Preliminary Meetings

- The Joint Mission Board, Republican Hotel, Monday, 10:00 A. M.
- The Board of Trustees, St. John's School, Monday, 10:00 A. M.
- Joint meeting of the Board of Trustees and the Joint Mission Board, Monday, 2:00 P. M., St. John's School.
- The Representatives of our Educational Institutions, St. John's School, Tuesday, 9:00 A. M.
- The Conference of Presidents, Tuesday, parsonage, 9:00 A. M.

### Program

Wednesday forenoon, Report of the Joint Mission Board; Wednesday afternoon, Report of the Board of Trustees, Reports of the Boards of our Institutions; Wednesday evening, Reports of Standing Committees; Thursday, Committee Reports. John Brenner.

### † PASTOR MICHAEL H. PANKOW †

Michael H. Pankow, for many years pastor in the Wisconsin Synod, was called to his eternal home on July 11. He had spent the last year of earthly sojourn with his daughter, Mrs. Aug. Gorder, in Minneapolis. Feebleness of old age had burdened him for some time, but humanly speaking, the excessive heat of the summer was the direct cause of his death.

Michael Pankow was born May 26, 1852, in the township of Lebanon, Dodge Co., Wis., as the son of Pastor Erdman Pankow and his wife Wilhelmine, née Moldenhauer. At the age of 22 he decided to study for the ministry and after spending several years at Northwestern College at Watertown he entered the Lutheran Theological Seminary at Springfield, Ill., graduating with the class of 1877.

He immediately accepted a call to Norfolk, Neb., and served that congregation faithfully for fourteen years. During this time he also organized the congregation at Hadar, Stanton, and Hoskins. Thereupon he accepted a call to Newville, Wis., and served the congregation at Newville and T. Deerfield, also starting the congregation at Lake Mills. After two years of service to the Lord in this parish, the condition of his health in Newville caused him to deem it advisable to accept a call tendered him by the congregation at Waterloo, Wis. Entering this new charge in 1894 he continued his labors in their midst for 23 years and also organized a new congregation at Hubbleton which he continued to serve together with Waterloo. When the demand for preaching the Gospel in the English language became well justified, he asked the congregations to accept his resignation, so that they might call a pastor who would be able to preach the Gospel in both German and English.

After resigning from the active ministry he lived with his son, Walter, first at Friesland, then at Markesan, and finally at New London. During this time he was often called upon to serve as vacancy pastor in various places. His dear wife and faithful companion was called from his side two years ago. Five children also preceded him in death, three in infancy, one son, Oscar, at the age of 17, and one son, Arnold, at the age of 41. He is survived by one daughter, Mrs. Aug. Gorder of Minneapolis, and two sons, Adolph of Aberdeen, S. D., and Walter of New London, Wis. He also leaves four grandchildren.

The burial service was held at New London on the 15th of July with Pastor Jul. Klingmann of Water-



town conducting the service. John 3:36 formed the basis of his timely message of comfort. In the name of St. John's Congregation at Waterloo. Pastor G. Thurow gave a touching tribute to the service of the departed. The congregation had also sent a delegation to honor his memory by their presence at the burial service. Prof. Walter Schumann conducted the burial ceremony at the grave.

A desire often repeated by the departed in the last year is fulfilled: "Oh, that the Lord would soon take me home! My days of service in this world are past."

### EIGHTY-FIFTH ANNIVERSARY

St. John's Ev. Luth. Congregation of Town Newton, Manitowoc Co., Wis., celebrated its eighty-fifth anniversary on August 30, recalling all the blessings and mercies the Lord has shown this congregation in the eighty-five years of its existence. It was in the year 1847 when a number of Lutheran families from Germany settled in Town Newton. As soon as homes were established, religious services were conducted in the various houses. In 1851 Pastor C. F. Goldammer, one of the first home missionaries of our Wisconsin Synod, came to Newtonburg on a canvassing trip, and organized our St. John's Congregation. The congregation called him as pastor and erected a building to be used as parsonage, school and church. Pastor Goldammer also founded congregations in the Town of Liberty and the village of Manitowoc. The latter congregation soon called him to serve their growing flock. In the following years from 1857 to 1874 St. John's Congregation was served by the following pastors: Streissguth, Sprengling, Niedmann, Warnke, Kleinert and Wagner. Pastor Ernst Strube was called in 1874 and served until 1888. In this year a fine brick veneer church was built. At the dedication services Pastor Anton Pieper was installed as pastor. Others who since have served the congregation are: Pastors Christian Sieker, 1901-1912; F. Uplegger, 1912-1915; K. F. Toepel, 1916-1927, and since July 1927 the present pastor, the undersigned. On January 22, 1922, the church was destroyed by fire. The present fine edifice was erected and dedicated on November 4, 1923. In 1903 a Christian day school was established. The following have served as teachers: Mr. Ernst Schultz, Mr. Ernst Rusch, Mr. C. J. Hohenstein, Mr. J. R. Harmening and since March, 1936, the present teacher is Mr. Gerhard Koepsell.

Mindful of God's mercies, St. John's Congregation together with fellow Christians of neighboring congregations, especially from Liberty and Manitowoc, celebrated the anniversary in a fitting manner. The pastors: Wm. Roepke, Karl Toepel and Benj. Schlue-ter were guest speakers. Two former teachers, Mr. Schultz and Mr. Rusch, acted as organists. The

choirs of the congregation, under the direction of Mr. Koepsell, rendered appropriate anthems.

May the Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us.

E. H. Kionka.

### SEVENTY-FIFTH AND EIGHTIETH ANNIVERSARIES

On June 7 and again on August 30, two of the oldest congregations of our Synod were privileged to celebrate respectively their seventy-fifth and eightieth anniversaries.

On June 7 Zion Congregation of Kohlsville, Wis., celebrated its seventy-fifth anniversary. At this occasion two former pastors, Rev. Wm. Weber of West Bend and Rev. R. Marti of Stambaugh, Mich., preached, as well Rev. R. Buerger of Milwaukee. Two of these same pastors, Rev. Weber and Rev. Marti, also preached at the eightieth celebration of St. Peter's Congregation on August 30. In addition to these two, a grandson of one of the former pastors was also asked to serve, namely Pastor G. Thiele of Bristol, Wis.

Rev. Philip Koehler was the first Lutheran pastor to serve these congregations. St. Peter's Congregation already existed before the arrival of Pastor Koehler, but until the time of Pastor Koehler's pastorate its members had unionistic services with the Presbyterians. Their congregation bore the name, The Lutheran Presbyterian Congregation. During the pastorate of Rev. Koehler the Lutherans, however, severed themselves from the Presbyterians, and a true Lutheran congregation came into being. While serving St. Peter's Pastor Koehler began six other congregations in the vicinity. One of these congregations was Zion Congregation of Kohlsville.

During their existence of eighty years these two congregations were served by the following pastors: 1855-1858, Rev. Koehler; 1858-1859, Rev. Rell; 1859-1860, Rev. Braun; 1860-1861, Rev. Dammann; 1861-1862, Rev. Dr. Neumann; 1862-1868, Rev. Denninger; 1868-1884, Rev. Hilpert; 1884-1887, Rev. Thiele; 1888-1890, Rev. Claus; 1891-1896, Rev. Lescow; 1896-1901, Rev. Stephens; 1901-1910, Rev. Petri; 1910-1927, Rev. Weber; 1927-1929, Rev. Werr; 1929-1931, Rev. Marti; since 1932, G. Redlin.

During the existence of Zion Congregation the following ministerial acts were performed: baptized, 310; confirmed, 391; married, 98; buried, 176; communed, 11,115.

In St. Peter's the records show the following: baptized, 589; confirmed, 410; married, 144; buried, 214; communed, 9,493.

May the God of all grace also bless these congregations in the future.

R. Redlin.



### MICHIGAN LUTHERAN SEMINARY

The 27th school year at Michigan Lutheran Seminary, Saginaw, Mich., was opened September 8 as usual with a divine service. Rev. R. Koch of Zilwaukee, Mich., addressed the assembly of students and friends of the institution.

The new enrollment was 16 (11 boys and 5 girls). The total enrollment, however, has remained the same as it was at the beginning and at the end of the last school year — 65. Besides the nine scholars that graduated in June seven others did not return, for the most part on account of failure in their respective classes. Numerically the four classes are quite equal: 12th grade 14, 11th grade 17, 10th grade 18, 9th grade 16.

The dormitory enrollment has again increased, but we shall be able to house them without the added expense in fuel and light by again opening up the third floor of the building. The increased population in the dormitory will cause a greater consumption in the refectory. We therefore, already herewith, ask our friends in the congregations of our synodical district not to forget us this fall, but come to our and the Synod's aid by supplying our Seminary kitchen with provisions of all kinds, especially potatoes.

May the kind Lord bless the work in our school in the year that has begun, as He has done it throughout the long years that have passed by.

Otto J. R. Hoenecke.

Saginaw, Mich., September 9, 1936.

### DR. MARTIN LUTHER COLLEGE

On Wednesday, September 2, at 9 o'clock, our school year began with the customary opening service. Immediately thereafter registration of new and old students took place, and then the schedules for the several classes were given out. Our total enrolment today is 146, exactly the same number we had here last year. Of these 44, 28 boys and 16 girls, are here for the first time. Our dormitory for girls is filled, and in the one for the boys we also have a few more students than resided there in 1935.

The intense drought of the last few months doubtless had some effect on our attendance. We have only one new student from South Dakota and none from Nebraska. These states could usually be depended upon for more than that, but when one knows the economic stress under which some of these people must face the coming winter and spring, the fact that we did not have quite so many new students as last year is easily understood. We are happy, however, that the Lord has favored us with such a number of bright and eager faces. May He enable us to do our best for them.

Aside from a few minor repairs and some painting, all done by our own employe, no changes or improve-

ments of any consequences were made. Our buildings are in excellent condition, and our equipment is quite complete. Most of our visitors express their satisfaction with and their approval of the manner in which our property is taken care of. We welcome these visitors, and we value their interest and their comments.

On September 8 Mrs. Lydia Wagner received a message informing her of the death of her father, Mr. Henry Goeglein. For a number of years he was a familiar figure on our campus. While Mrs. Goeglein had charge of the girls' dormitory, he served as our assistant fireman. He also devoted a great deal of time to the care of our garden and grounds. Poor health made it necessary for these good people to leave us. They moved to Defiance, Ohio, where funeral services and burial took place.

Our garden crop was small. This experience is general throughout this territory, and our usual, substantial list of donors of canned goods and vegetables will doubtless shrink. Several people and groups have already forwarded money instead and asked us to purchase supplies for the kitchen. We thank them for these gifts, and we join them in their prayer that the Lord may again grant to all a bountiful harvest.

S.

### NORTHWESTERN LUTHERAN ACADEMY

"O ye of little faith." The words of the Savior perhaps described our feelings better than any others, as we viewed the future enrollment at our Academy a few weeks ago. But how wonderfully the Lord has put our thoughts to shame! The enrollment at our school has shown a decided increase over last year. Though we lost three students by graduation and two others discontinued their studies, our total enrollment is twenty-three. Nine of these entered the ninth grade. So our enrollment is five more than last year.

But why were we so pessimistic in our views? Anyone who has travelled in the Dakotas during the past summer will know the answer. These agricultural states have been hit by another total failure of harvest. In the trade territory of Mobridge the last real rain fell on the Fourth of July, 1935. The ground was so parched and dried out this spring that the seed did not germinate in the ground. Not even the Russian thistle, or tumbling weed, which grew abundantly in 1934 and furnished many a ton of fodder for the livestock that year, grew this year. The prairie, whose virgin grass is usually the source of the cattles' keep during the major part of the year, did not even become green this spring. Beginning a hundred miles east of Mobridge and extending about 300 miles west into Montana, the ground is black, the grass dead. And the winds of the west are again moving the soil in dust storms.



These conditions have forced our farmers not only to cull their herds of cattle and flocks of sheep, as they did in 1934, but they were forced to sell the foundation herds as well. It makes one's heart bleed with pity to see trainload after trainload of cattle and truckload after truckload of hungry, starved sheep pass by. And with every source of income shut off, many a family is moving out to try their fortune in Minnesota, or Wisconsin, or particularly in Oregon and Washington. One parish, we are told, lost eight families within one or two months. And other parishes report losses for similar reasons. Countless others are today employed on relief projects by the government, to provide those necessities of life, without which they would hardly be able to get through the winter.

In this same section of our country insects destroyed what little plantlife there still existed. On our campus, where the trees and shrubs are watered regularly, grasshoppers stripped the trees and hedge within three days, even chewing the bark off the stems in places. It is true, these shrubs are coming back again. But our garden did not fare so well. We had hoped to raise a major portion of our potato supply this year. But it was the work of little more than one night and the vines were stripped. This condition is general in western Dakota. Even meadows which ordinarily have resisted the drought became the easy prey of insects. Inconceivable though it be, it was reported in the newspapers that grasshoppers moved in such swarms that they appeared to be clouds over the face of the sun. Mormon beetles and grey beetles also helped to do much damage in certain sections.

In view of such conditions gloomy thoughts were to be expected. But what joy to find the enrollment increased, to be able to report that mission festival collections this year are in most instances somewhat higher than last year. Certainly we have no reason to be gloomy. For the Lord has blessed us with exceedingly great blessings. And if the Lord so blesses His work among us who are severely stricken, He will certainly also make the hearts and hands of those who are more blessed than we willing to do His work with increasing zeal. Yea Lord, so bless us!

K. G. S.

The Religious Digest quotes Superior Judge William T. Aggeler of Los Angeles, for many years public defender in that city, as saying that of the thousands of men and women charged with every conceivable crime, who came before him, only two per cent were active members of any church. The other ninety-eight per cent either had no religion or had ceased to attend church.

## Announcements

### 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.

### SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The Southeastern Michigan Pastoral Conference will meet September 29 and 30, 10:00 A. M., at Our Savior, Dundee and Nardin, Detroit, Mich., Rev. Henry Allwardt, pastor.

Papers: H. Heyn, Sermon; W. Steih, Exegesis of 1 Cor. 2: 6, cont. from verse 6; F. Stern, Chapter on the Divine Call in Schaller's Pastorale.

Sermon: J. Nicolai, J. Gauss.

Confessional Address: G. Luetke, G. Ehnis.

Remarks: Announce early for quarters.

P. Heyn, Sec'y.

### CROW RIVER VALLEY PASTORAL CONFERENCE

The Crow River Valley Pastoral Conference will meet October 6 and 7, 1936, 10 A. M., in Morris, Minnesota (Pastor E. A. Hempeck).

The following papers are to be read: E. H. Bruns, What Stand Our Church Takes Toward Cremation. W. J. Schulze, Sermon. W. P. Haar, Considerations a Pastor Owes to His Predecessor and Successor. W. Voigt, Unlutheran Trends in Connection with Ministerial Acts. K. J. Plocher, How Should Communion Registration be Conducted? Sermon: K. J. Plocher — W. J. Schulze.

Please announce! K. J. Plocher, Sec'y.

### EASTERN DAKOTA PASTORAL CONFERENCE

The Eastern Pastoral Conference of the Dakota-Montana District will convene on October 6 and 7, beginning at 9:00 A. M. on Tuesday, at Dempster, So. Dakota, Rev. A. Sippert, pastor.

Sermon: (English) H. C. Sprenger (L. Lehmann).

Confessional Address (German) G. Schlegel (D. F. Rossin).

Essays: The Church of Smyrna, G. Schmeling. Exegetical Treatise on Matt. 11: 25-30, W. L. Meier. Instruction of Adults for Confirmation, L. Lehmann.

Please, register. R. J. Palmer, Sec'y.

### WESTERN DAKOTA-MONTANA PASTORAL CONFERENCE

The Pastoral Conference of the Western Dakota-Montana District will meet October 6-8, at Tappen, North Dakota, Rev. E. Hinderer. The first session will begin at 10 o'clock Tuesday morning.

Papers: M. Cowalski: Exegesis, 1 Tim. 6; E. Gamm: Hints for Pastoral Visitation of the Sick; Kuehl: Giving as Taught and Exemplified in the O. T.; Mutterer: Excavations and their bearing on Holy Scripture; Schnitker: The Pastor as a Model for his Flock. E. H. Krueger, Sec'y.

### FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet on October 20 and 21, 1936, at Algoma, Wis., Rev. Karl Toepel. Sessions begin at 10 A. M.



Confessional Sermon: W. Zink — C. H. Auerswald. Essays: Exegetical homiletical study of Eph. 5:15-21, A. Habermann; Fear of God in the Chief Scripture Passages, R. Schoeneck; Significance of Christ's Baptism, Fr. Brandt; The Pastor and his Family, L. Kaspar; Isagogics of Leviticus, Im. Boettcher; Isagogics of Numbers, Th. Brenner; Isagogics of Deuteronomy, Ph. Froehke; The Origin of Popery, E. Redlin; Attempts at Reformation up to Luther's Time, J. Masch.

Timely announcement requested. F. A. Reier, Sec'y.

SOUTHWESTERN MINNESOTA MIXED PASTORAL CONFERENCE

The Mixed Pastoral Conference of Southwestern Minnesota will meet from October 13 (10 A. M.) to October 15, in Redwood Falls, Minn. (Rev. E. Birkholz).

German confessional address: M. Hauser (R. Haase).

English sermon: E. Dicke (H. Eggers).

Papers: H. Meyer, W. H. Bauman.

Announce or excuse to Rev. E. Birkholz before October 10. A. F. Mock, Sec'y.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet Tuesday, October 20, in St. John's Lutheran Church, Minneapolis, Minn., Rev. Paul Dowidat, pastor. Conference will open with divine worship with Holy Communion at 9:00 A. M. Speaker: G. Zimmermann (A. Baer).

Papers: "Liturgics with Reference to Outward Form and Conduct," Ave Lallemand. "Development of the Bible," Schweppe. "Condition of the Lutheran Church in Germany Today," Franzmann. O. P. Medenwald, Sec'y.

MISSISSIPPI VALLEY PASTORAL CONFERENCE.

The Mississippi Valley Pastoral Conference will convene at Cochrane, Wis., Rev. C. F. Kurzweg, on September 29, 10 A. M.

Communion services in the evening.

Confessional sermon: A. Hanke, R. Korn.

Papers: R. Siegler; A. Vollbrecht: Isagogical Treatise on the Epistle to the Romans; E. Palechek: Exegesis, 9th and 10th chapters of the Ep. to the Hebrews.

Please inform the local pastor if you intend to come or not. W. C. Limpert, Sec'y.

CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

The Chippewa-Wisconsin River Valley Pastoral Conference will meet on October 6 and 7, 1936, at Menomonie, Wis. (Rev. J. Mittelstaedt). The first session will begin at 10 o'clock.

Essays: Die Schriftlehre vom Teufel (to be continued), J. F. Henning, Jr.; How Can We Stimulate Attendance at the Lord's Table? Geo. Fischer; Scriptural Basis for the Practice of Tithing, G. Marquardt; New Testament Exegesis 2 Timothy, E. Walther; Old Testament Exegesis, I. J. Hobeck; Darf die Amtszeit eines Pastors begrenzt werden? J. Mittelstaedt.

Confessional Address: F. Kammholz — E. Kolander (English).

Sermon: O. Engel — S. Fenske (English).

Please announce early! E. E. Prenzlow, Sec'y.

WINNEBAGO LUTHERAN TEACHERS' CONFERENCE

The Winnebago Lutheran Teachers' Conference will meet at Trinity Lutheran School, Neenah, beginning Thursday morning October 1, 1936, at 9 A. M., and closing Friday afternoon. Teacher William Hellermann, 503 Oak St., will provide quarters for all those requesting them on or before September 20.

Program

Theoretical

- 1. Divine and Human Nature of Jesus in Regard to His Temptation ..... Rev. Reim
2. Stressing the Importance of Conservation of Natural Resources in our Schools ..... Kurt Oswald
3. Our Schols, A Direct Result of the Reformation .... Emanuel Arndt

Practical Lessons

- 1. History of Wisconsin (Grades 5 and 6) ..... Henry Gruenhagen
Substitute: Drilling Multiplication Tables (Grades 3 or 4) ..... Elmer Behrens
2. Destruction of the Spanish Armada (Grades 5 and 6) ..... A. F. Pape
Substitute: Teaching Children How to Solve Two-step Problems (Grades 5 or 6) ..... Theodore Lau
3. The Marriage at Cana (Grades 1 and 2) Frances Redeker
Substitute: The Daughter of Jairus ..... Clara Mehlberg
4. Silent Reading Lesson (Grades 3 and 4) ..... Ardella Dahms
Substitute: Picture Study (Grades 3 and 4) ..... Ada Nantke
Substitute: Teaching a New Combination in Numbers (Grades 1 and 2) ..... Edna Deibert
5. History of Our Synod (Grades 7 and 8) ..... H. J. Zautner
6. Teaching Active and Passive Voice (Grades 7 and 8) ..... V. Albrecht
Substitute: A preview of "The Vision of Sir Launfall" ..... E. Leitzke

For the timing of your lesson or paper consult the program you have already received.

Every substitute is expected to have his paper ready for presentation at this conference.

Emanuel Arndt, Sec'y.

ORDINATIONS AND INSTALLATIONS

Authorized by President Karl Krauss of the Michigan District the undersigned as vacancy pastor arranged the ordination and installation service at Arlington Lutheran Church, Toledo, Ohio, on the 13th September. Pastor Oscar Naumann was the one ordained and Vice-President John Gauss ordained and installed him in the presence of the congregation.

Address: Rev. Oscar Naumann, 881 Geneva St., Toledo, Ohio. Geo. Luetke.

\* \* \* \*

On authority conferred by Pres. W. Pankow and assisted by the Rev. A. Hertzfeld I have on August 2 ordained and installed the Rev. Amos Schwerin in Trinity Church of Neenah, Wis., to teach a class in our school and to render assistance in the office of the ministry. May the Lord bless him in his work.

Address: Rev. Amos Schwerin, 312 E. Franklin Ave., Neenah, Wis. E. Reim.

\* \* \* \*

Authorized by President J. Witt, the undersigned installed on the 13th Sunday after Trinity Pastor E. J. Hahn in St. Paul's Congregation near Gresham, Nebr. Pastor A. Schumann assisted.

Address: Rev. E. J. Hahn, Near Gresham, Nebr.

H. H. Spaude.

\* \* \* \*

Authorized by President A. Ackermann and assisted by the Visiting Elder, the Rev. W. C. Nickels, I installed the Rev. A. Leerssen of Montrose, Minn., as pastor of Trinity Lutheran Church at Crawford Lake, Minn., Sunday, September 6. W. P. Sauer.

NOTICE — DAKOTA-MONTANA DISTRICT

Prof. F. Traub has been appointed to serve as visitor of the Western Conference of the Dakota-Montana District for the unexpired term of Rev. H. Schaar.

E. R. Gamm, Pres., Dak.-Mon. District.

CALL FOR CANDIDATES

Dr. Ad. Haentzschel, student pastor for Synodical Conference Lutherans attending the University of Wisconsin at Madison, has upon his request been released by the Joint Madison Board to accept a call to Valparaiso University. A new student pastor will be called. Names of suitable candidates from our circles should be sent without delay to the Joint Madison Board, c-o Pastor E. Walther, Wisconsin Rapids, Wis. E. Walther.



## MISSION FESTIVALS

Island Lake Tp., Minn., Zion (A. Martens). Off'g: \$80.80.  
Chesaning, Mich., Zion (H. L. Engel). Off'g: \$96.10.

## Second Sunday after Trinity

Marshfield, Wis., St. Peter's—Immanuel's (J. Carl Bast).  
Off'g: \$168.39.  
Theodore, S. Dak., Trinity (P. G. Albrecht). Off'g: \$56.95.

## Third Sunday after Trinity

Sanborn, Minn., Zion (R. Schierenbeck). Off'g: \$290.00.  
Town Eau Galle, Dunn Co., Wis., Zion (R. C. Hillemann).  
Off'g: \$123.11.

## Fifth Sunday after Trinity

Woodville, Wis., Immanuel's (M. C. Michaels). Off'g: \$70.00.  
Forest Parish, Wis. (E. G. Behm). Off'g: St. Paul's \$145.07;  
St. John's, \$11.70.

## Sixth Sunday after Trinity

Eitzen, Minn., Zion (Franz F. Ehlert). Off'g: \$185.00.

## Seventh Sunday after Trinity

South Ridge, Monroe Co., Wis., St. Matthew's (P. Mon-  
hardt). Off'g: \$210.00.  
St. James, Minn., St. Paul's (E. C. Birkholz). Off'g: \$101.11.  
Graceville, Minn., Mt. Olive (I. F. Lenz). Off'g: \$130.00.  
West Salem, Wis., Christ (J. H. Schwartz) Off'g: \$238.63.

## Eighth Sunday after Trinity

Mishicot, Wis., St. Peter's (Ed. Zell). Off'g: \$48.32.  
Rockwood, Wis. (Ed. Zell). Off'g: \$19.08.  
Prentice, Wis., Mission (Louis A. Winter). Off'g: \$22.47.  
Plum City, Wis., and Waverly, Wis., Immanuel's and Trinity,  
(R. C. Hillemann). Off'g: \$160.85.  
Wilmot, Wis., Peace (S. A. Jedele). Off'g: \$205.61.

## Ninth Sunday after Trinity

Manistee, Mich., St. Paul's (E. E. Rupp). Off'g: \$77.41.  
St. Clair, Minn., St. John's (A. H. Mackdanz). Off'g: \$90.00.  
North St. Paul, Minn., Christ (R. C. Ave-Lallemand).  
Off'g: \$89.00.  
Town Beaver, Wis., St. Matthew's (W. G. Fuhlbrigge).  
Off'g: \$74.15.

## Tenth Sunday after Trinity

Four Parish Lutheran Circuit, Wis. (G. Gerth): Christ of  
Greenfield; St. Paul's of Caledonia; St. John's of Town  
Merrimac; Immanuel's of Merrimac. Off'g: \$86.50.  
Spirit, Wis., Zion (Louis A. Winter). Off'g: \$58.68.  
Batcheller, Mich., Immanuel's (E. E. Rupp). Off'g: \$70.16.  
Nodine, Minn., St. John's (A. Eickmann). Off'g: \$257.87.  
Indian Creek, Wis., St. Peter's (H. A. Pankow). Off'g: \$100.00.  
Eales, So. Dak., Grace (Theo. Bauer). Off'g: \$37.46.  
Nasauwapee, Twp., Door Co., Wis., Salem (V. J. Siegler).  
Off'g: \$95.17.  
Caledonia, Minn., St. John's and Union, Minn., St. Peter's  
(R. Jeske). Off'g: \$294.80.  
Loganville (Tuckertown), Wis., St. John's (A. H. Dobber-  
stein). Off'g: \$195.00.  
Tolstoy, So. Dak., St. James (W. Herrmann). Off'g: \$49.45.

## Eleventh Sunday after Trinity

Sault Ste. Marie, Mich., Immanuel's (E. C. Rupp). Off'g: \$33.28.  
Vesta, Minn., St. John's (Karl Brickmann). Off'g: \$111.70.  
Dale, Wis., St. Paul's (W. F. Zink). Off'g: \$277.65.  
Auburn—Brush Prairie, Wis. (J. F. Henning). Off'g: \$63.79.  
Pickett, Wis., Grace (I. G. Uetzmann). Off'g: \$52.67.  
Oshkosh, Wis., Immanuel's (I. G. Uetzmann). Off'g: \$30.00.  
Gresham (near), Nebr., St. Paul's (H. Spaude). Off'g: \$174.00.  
Ridgeville, Wis., St. John's (C. E. Berg). Off'g: \$102.00.

## Twelfth Sunday after Trinity

Cambridge, Wis., St. James (R. F. F. Wolff). Off'g: \$80.00.  
Bowdle, So. Dak., St. John's (P. G. Albrecht). Off'g: \$131.52.  
Yakima, Wash., Grace (Fr. Soll). Off'g: \$110.68.  
North Freedom, Wis., St. Paul's (G. Vater). Off'g: \$79.00.  
Randolph, Wis., Friedens (H. R. Zimmermann). Off'g: \$188.63.

## Thirteenth Sunday after Trinity

Hortonville, Wis., Bethlehem (G. E. Boettcher). Off'g: \$186.29.  
Town of Freedom, Outagamie Co., Wis., St. Peter's (Th.  
Brenner). Off'g: \$153.21.  
Zeeland, No. Dak., Zion's (S. Baer). Off'g: \$153.08.  
Lemmon, So. Dak., St. Luke's (E. C. Kuehl). Off'g: \$71.00.  
Town Herman, Dodge Co., Wis., Emanuel's (H. W. Cares).  
Off'g: \$135.15.

Town Theresa, Dodge Co., Wis., Zion (H. W. Cares).  
Off'g: \$96.30.  
Fox Lake, Wis., St. John's (A. Dasler). Off'g: \$54.76.  
Tyler, Minn., Immanuel's (A. Martens). Off'g: \$50.00.  
Watkins, Mont., Mission (O. W. Heier). Off'g: \$48.97.

## Fourteenth Sunday after Trinity

Pardeeville, Wis., St. John's (A. J. Engel). Off'g: \$145.00.

## ACKNOWLEDGMENT AND THANKS

During the past months the following gifts were received for the Seminary: For a Slicer: Ladies' Aid, First Ev. Luth. Church, Manitowoc, \$10.00; Rev. R. Buerger, \$1.00; Anon \$4.00; W. Brukaradt, \$1.00; Ladies' Aid, Bethel, Milwaukee, \$10.00; St. Luke's Ladies' Guild, Milwaukee, \$10.00; St. Lukas Ladies' Aid, \$10.00; Mrs. W. Kansier, \$5.00; Ladies' Aid, Atonement, Milwaukee, \$5.00; Ladies' Aid, St. James, Milwaukee, \$10.00; Ladies' Aid, Trinity, North Milwaukee, \$10.00; Ladies' Aid, St. Marcus, Milwaukee, \$10.00; Ladies' Aid, Nathanael, Milwaukee, \$5.00; Ladies' Aid, Siloah, Milwaukee, \$10.00; Ladies' Aid, Saron's, Milwaukee, \$5.00; Ladies' Aid, Nain, Milwaukee, \$10.00; St. Peter's Ladies' Guild, Milwaukee, \$5.00; St. Peter's Ladies' Aid, Milwaukee, \$5.00; Ladies' Aid, Salem's, W. Granville, \$5.00; Ladies' Aid, Trinity, Mequon, \$5.00; Ladies' Aid, Resurrection, Milwaukee, \$5.00; Ladies' Aid, Cudahy, \$2.00; Ladies' English Bible Class, St. John's, Milwaukee, \$15.00; Ladies' Aid, Grace, Milwaukee, \$7.00 For a Power Lawn Mower: Ladies' Aid, Plymouth, Nebr., \$15.00. For Office and Kitchen: Seven chairs, six dozen teaspoons, cabinet, paper towels from a group of ladies from our Milwaukee congregations. From the Rev. J. Guse Estate: Seven boxes of books and periodicals.

Our sincere thanks to all donors.

F. Brenner, Bursar.

\* \* \* \*

Dr. Martin Luther College acknowledges the receipt of \$10.00 from the St. Paul's Lutheran Aid, Arlington, Minnesota. This sum is to be used for the purchase of canned fruits and vegetables. This donation is especially welcome because our supply of fruit and vegetables is not so plentiful as it was in other years.

C. L. Schweppe.

## BOOK REVIEW

**The Perfect Life** by Lehr A. McCord, A. B., B. D. Tiffin, Ohio. 181 pages, cloth bound. Price: \$1.50. The Lutheran Literary Board, Burlington, Iowa.

The Perfect Life is the life of Christ according to the four Gospels, really a harmony of the Gospels, putting "in logical and chronological order all the events and words of Jesus' earthly presence." The text used is the American Standard Revised Version. We are sorry that this is the case. Since the King James Version is the one generally used in our churches and homes it would have been better, in our opinion, to use the King James. The words are entirely taken from the Scripture but paragraph headings are supplied by the author. In these we are not always able to agree with him. Some are vague and others misleading. Just a few examples. The theme for Matthew 5, 43ff is "A new Code of Life." Certainly Christ did not intend to give the Jews or us a NEW code of life but to give the old commandment its true meaning. Matthew 7, 7-12 is to be "THE KEY TO Prayer." The key to prayer is Jesus Christ — "Whatever ye shall ask the Father in MY NAME," etc.

However the book is a valuable aid for the study of the Life of Christ. It is supplied with good indexes; and the marginal references to the Gospel quoted are a convenience to the reader for collateral reading in the Scripture.

W. J. S.

**Report of the Nineteenth Regular Convention of the Norwegian Synod of the American Evangelical Lutheran Church.** Held in Bethany Ev. Luth. Congregation, Rev. Clarence Hanson, Pastor, Bethany Lutheran College, Mankato, Minn., June 5 to 11, 1936. Price, 30c, postpaid. Order from The Lutheran Synod Book Co., Bethany Lutheran College, Mankato, Minn. Print of Lutheran Free Church Pub. Co., Minneapolis, Minn.

The report besides relating the proceedings of the body mentioned and giving the usual statistical information contains an interesting essay on "Unity, Union, and Unionism." G.



# COLLECTION ENVELOPES

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JAN. 1, 1937

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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.

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