

# 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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## ST. PAUL'S CONCLUDING QUESTIONS CONCERNING CHRISTIAN MISSIONS

How shall they hear without a preacher? And how shall they preach, except they be sent?" Rom. 10: 14, 15.

These two concluding questions of St. Paul concerning Christian missions have a practical bearing. The Apostle here brings before us two classes of agents with respect to missions — those who, by the publication of the Gospel, are the means of leading their fellow-men to faith and those who send forth such preachers upon such a mission. In other words, as the inspired Apostle of Christ, Paul sets forth two divine agencies for mission-work; the one is the office or ministration of preaching, the other is the sending forth of missionaries by the Church.

Let us briefly consider the two questions in particular.

### "How Shall They Hear Without A Preacher?"

The preaching of the Gospel has always been and is still the agency that is to evangelize the world. "Go ye into all the world, and preach the Gospel to every creature," is the great commission of Him who is the Founder and Divine Director of Christian missions. And soon after this commission had been given by the Lord on the Day of His Ascension its blessed and regenerative influence had been felt throughout the world. It was the preaching of the Gospel that was the means of converting thousands upon the Day of Pentecost — representatives from well-nigh every people and race in the then known world. It was the preaching of the Gospel which overthrew the idols of Rome and subjected the Roman Eagle to the Cross of Christ. About the year 57 after Christ St. Paul could write to the Roman Christians, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the world." And three years later, while witnessing for Christ at Rome, though a prisoner bound in chains, his preaching of the Christian faith had entered even the household of Caesar, making conquests for the Christian religion through the Roman Empire. And since then, how many a heathen nation has been won for Christ and His Kingdom, thus becoming a con-

stituent part of the Christian Church through the preaching of the Gospel!

But to return to the question, "How shall they hear without a preacher?" Suppose by some means or other, be it by commercial intercourse or other agencies, the Word of God would be borne to a heathen nation. Would that Word become effective and remain with such people for any length of time without the agency or office of preaching? Hardly. What is needed are preachers, men whose divine calling is to proclaim and administer the eternal truth of God — preachers who are living witnesses to the truth and power of the Gospel, witnesses whose hearts are overflowing with love to Christ and to lost souls, equipped with ripe experience and with the fulness of the Spirit. The Ethiopian treasurer who on his return from Jerusalem to his native country was reading the Prophet Isaiah had the Word of God in his hand, yet he could neither understand what he was reading, nor was he savingly converted until Philip the Evangelist began at the Scripture he was reading, and "preached unto him Jesus." Acts 3: 36.

Yes, it is preachers, missionaries, and teachers who are needed for the heathen world, men who not only are qualified, but who feel a Christ-born zeal to preach and teach the Word of God. But oh, how small is the number of missionaries in comparison with the millions of heathen who have not heard the Gospel message! "The harvest truly is plenteous, but the laborers are few." "How shall they hear without preachers?"

### "And How Shall They Preach, Except They Be Sent?"

This is the intensely practical question for all Christian people. It holds up to our mind our Christian duty regarding mission work; that duty is to send forth preachers or missionaries. Mission is the act of sending, Christian mission the act of sending pastors, missionaries, teachers and other laborers in the Lord's vineyard like Christian nurses for the sick, etc. Such sending involves mission work in its entirety from beginning to end, and the work itself devolves upon the Christian Church alone.

It is the Church God employs to send forth preachers of the Gospel. All are not called upon to preach,



but in a sense, all are called upon to send. True, the one great Sender is the Divine Head of the Church; and they who are not commissioned by Him are without authority, whatever human sanction, credentials, and approval they may enjoy. "The Lord gave the Word, and great was the company of those that published it." Yet it is through the medium of the Church that Christ sends forth the laborers into His vineyard. The Church is the body of Christ, and it is from its members alone He chooses and sends forth those who shall diffuse the Christian faith or preach the Word of God.

How does the Christian community or the Church carry out the work of sending out preachers and missionaries? In the first place, it is essential that the Church itself be a living body of Christ. Where there is little life there will be little movement. If Christians are indifferent to the commission of Christ, if love to the Savior be chilled by worldliness, no place will be found for love of souls, and interest in mission work will be found wanting. But if the feeling of Christian love emanating from true faith be strong, its voice will not be silent. Out of the fulness of the heart the mouth will speak.

On the other hand, under Divine guidance Christians will soon find ways and means to carry out this blessed work. They know that if preachers and missionaries are to be sent out, the Church must do something more and better than fling them unfurnished on the world. Those who are to do the Lord's work must be trained for such work. Hence, Christians feel the necessity of establishing and supporting schools and colleges and seminaries where men endowed with the necessary gifts receive the proper training for their calling fraught with responsibilities so sacred. And these having become mature the Church sends them forth, not indeed to be forgotten, but will follow them, whether near or far, with kindly interest, with watchful sympathy, with fervent prayer, and by supporting their work with all the material gifts which are necessary.

"How shall they hear without a preacher? And how shall they preach except they be sent?" May Christians ever keep in mind these weighty missionary questions.

J. J.

#### THE FINAL CHANGE

Oh, think to step ashore,  
 And that shore heaven;  
 To clasp a hand outstretched  
 And that hand God's!  
 To breath new air,  
 And that celestial air;  
 To feel refreshed,  
 And know it immortality.  
 Ah! think, to step from storm and stress,  
 To one unbroken calm —  
 To wake, and find it glory!

— From a Missionary's Bible.

## 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.

(Continued)

#### Chief Aims and Objectives

If we would assist in any way the cause of our educational system, we must first of all lend our efforts toward rectifying the attitude that popular opinion has developed in the course of years. We must strike at the root of the evil and repair if possible the foundation upon which our house stands. We must first of all become convinced of the intrinsic value of Lutheran Christian day schools ourselves. We must, if possible, imbibe a good measure of the spirit that exists in those communities where good schools have been conducted for many years. Here we find that parents who are themselves graduates of such schools would be unwilling to part with them. They would bring great sacrifices before they would deprive their children of the benefits of Christian education which they themselves were privileged to receive. Such a change will not be wrought overnight. As it was in those communities so also with us it will take years of painstaking effort, of fervent prayer, and of sacrifice on the part of pastors, teachers, and laymen before we can hope to realize our ideal. Let us pause for a moment and consider what is the great purpose and import of this institution for which we bespeak your wholehearted support and the prayers and sacrifices of all our membership.

Our parish schools are not to be considered as being there to oppose the state public schools. These schools exist for a just and salutary purpose just as well as other institutions of our state. They are there to blot out illiteracy among the general public, a condition which if it were neglected and allowed to grow would seriously hamper the machinery of government. We therefore cheerfully support them with our tax money even though we do not intend to make use of them for our own children. Our schools are not to interfere with nor to hinder the work of the public schools, but rather in an indirect way to aid them if possible. In our work we endeavor to point the way to the solution of the social problem with which our foremost educators are grappling today. In spite of all their efforts to build good character, in spite of all the high-sounding phrases used in describing the methods and cure-alls to be applied in coping with



the situation, we find our prisons fairly bulging with youthful criminals who have become intellectual wizards in their particular field. In the midst of a world of educators groping aimlessly about in the uncertain darkness of social unrest our schools stand forth as a shining example and as a beacon pointing the way to security and peace.

The chief aim and purpose of our schools is born of our conviction that it is the privilege and prime duty of Christian parents to educate their offspring in the tenets of their faith. Many years ago, before the time of Christ, we are told, there were countries who held that every person and also the children existed primarily for the state, and that the duty and right of education therefore devolved upon the state. Our constitution, however, is built upon the principle that government exists for the citizen; it respects the natural rights of citizens and guarantees unto them free and unhindered exercise of the same so long as they are not abused. The right of parents to direct the education of their children was reaffirmed when the U. S. District Court for the District of Oregon said: "It can scarcely be contended, . . . that the right of parents and guardians to send their children and wards to such schools as they may desire, if not in conflict with lawful requirements, is a privilege they inherently are entitled to enjoy." The state may set up certain standards or requirements that are within reason; but it may not define the manner in which these requirements must be fulfilled. That right must remain with the parents. If their means allow it, they may engage a private tutor for their children; if they so desire, they may send their children to a school where religious instruction predominates; if their child is especially talented in music or art, they may send it to such places where these subjects are particularly emphasized, so long as the general requirements of the state are fulfilled. But whoever has privileges has duties also. Parents to whom such privileges are guaranteed by the Constitution must ever be conscious of their duties as citizens of this country. Wherever it can be shown that this is not the case, the government is well justified in taking cognizance of this fact and in acting according to the best interests of the individual as well as the state. Our Christian parents, however, are not only conscious of their duties as citizens, but they recognize an even greater responsibility to God in this respect. According to their belief it is their Christian duty commanded by God to preach the Gospel unto their children. Jesus said to His disciples, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God," and again to Simon, "Feed my lambs." The Jews of the Old Testament were commanded by God, Deut. 6:6, 7: "And those words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto

thy children." Christian parents know that their children have a soul as well as a body. They know that if they should develop in a manner which will assure them the greatest amount of happiness and the highest usefulness in this world as well as in the next, there must be a proper balance between their intellectual and spiritual development. It would be a grave mistake if they would neglect their training for this life and give them only a thorough training in their religion; but by reversing the order the mistake would be even greater. Christian parents, who love their children, cannot help but recognize their duties toward them. They realize that they must watch over them with great solicitude as they that must give account for them before God. They realize their limitations so far as instructing them in the way to heaven is concerned and therefore are supporting Christian day schools to assist them in their God-given duty. This then is the first great purpose of our schools: To aid Christian parents in carrying out their duty to educate their children in the tenets of their faith in order that they also may be partakers of eternal life.

Christian parents are convinced that they need such an institution as our Christian day school, for they know that there is no real education without religion. It is impossible to teach a class even the abstract truth that two times two is four without making some imprint upon the character of the individual. The environment, the personality of the teacher, the motive or peculiar approach to the subject, all these combine to form the viewpoint from which the child grasps the fact and evaluates its importance and use. The Christian day school with its Christ-centered environment, the Christian personality of the teacher, and the motive for study which leads children to look at all knowledge as a God-given instrument for our use in the building up of His kingdom, these help to clothe the most unpretentious subject of study with an interest which causes the pupil to judge its value in the light of the Gospel. Take away this Christian atmosphere, eliminate the Word of God as a guide in establishing the proper perspective, and the child is at the mercy of an atmosphere of unbelief and of unchristian ethics. There is no neutrality possible. The teacher who tries to teach his children to be honest because their Savior wants them to be so is building and molding Christian character. He will base his instruction on the words of Scripture: "This is the love of God that ye keep His commandments and His commandments are not grievous." But he who teaches them to be honest because of what others might think, or because it is for their own good (it being the best policy, as the proverb goes) is doing exactly the opposite; he is encouraging the innate selfishness of the child and is nourishing the pharisaic Old Adam within him. Jesus said, "Whosoever is



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not for me, is against me." All education without religion must therefore, in itself, be classed as unchristian and it surely cannot be expected to lead to Christ or even to permit children to abide in Him. The instruction in history that sets aside Christ as the ruler of nations and puts into His place heroic figures like Washington, Franklin, Lincoln, and others cannot do otherwise than implant pharisaic ideals in the hearts of the children. They are led to admire the good qualities of these men with the hope that they may thus be influenced to do likewise, not because of their love for the Savior but to nourish their selfish desire for personal honor and glory before men. Seldom are the faults and mistakes of these heroes presented in the proper light. The instruction in citizenship that sets aside God's grace and elevates the Golden Rule to a place of distinction instead can surely be nothing else than a detriment to Christian training. Children are expected to live a law-abiding life, given the incentive of personal benefit or the public good. When these ends are not any more served to the satisfaction of the individual, what will be the result? Our overcrowded penal institutions give us the answer in no uncertain terms. The instruction in geography that elevates the human reason above the Word of God as recorded in the book of Genesis is surely doing its share to undermine the very foundation of the child's faith. What guarantee have we that children who are systematically led to doubt the verity of the Scriptures in this respect will not also succumb to the temptation of doubting the very Godhead of Christ, their Savior? The instruction in art or music that should lead children to appreciate the beautiful and abhor the ugly, thus leaving a tendency in the character of the child that serves as a barrier to evil in later life, is based upon a principle that is thoroughly unchristian and Godless, and militates against the Christian doctrine of sanctification by the Holy Ghost. The instruction in mechanical skills, such as writing, reading, drawing, which is given always with this incentive before the eyes of the child: I must try to do better than my

neighbor, rather than the Christian incentive: I must try to do my best so that I may learn to use the gifts the Lord has given me, is leading away from Christ rather than to Him. Not one thing is perceived by the senses of the child within its school life or outside of it but that it becomes a factor in the child's education and makes its imprint upon his character. Any Christian parent who is sufficiently conscious of this fact cannot help but see the danger confronting his child. To him it will be imperative that his child must be brought under the influence of the Word of God as soon as possible and as long as possible. He will want to have a good Christian school for his child. Here he is reasonably sure that his child will have wholesome environment. Our schools, therefore, in carrying out the purpose first mentioned, namely to aid parents in performing their God-given duty, must and are keeping this second great aim ever before them: To provide Christian environment, Christian teachers, and the Word of God as the only means of molding Christian character.

If we thus abide in the Word of God, if our schools are properly conducted according to the aims mentioned in the foregoing paragraphs, if children are placed under the influence of such environment for a sufficient length of time, we are capable of producing the highest type of citizenry our church or the state could desire. We firmly believe that the fear of the Lord is the beginning of wisdom. All instruction is therefore permeated by Word of God. We follow the principle expressed by the Apostle, "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." Our children are to be taught according to Jeremiah 29:7, to seek the peace of the city wherein they live and to pray unto the Lord for it; for in the peace thereof the kingdom of God shall have peace. Christian children should be more dependable as citizens of any country than others, for they serve their rulers not with eye-service but with a true and loyal heart, knowing that the Lord and Savior would have them render unto Caesar the things that are Caesar's.

Yet, perhaps the most important aim of our schools is the furtherance of the kingdom of God. We are determined to follow the commandment of our Lord to His disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Where are we to begin? Prov. 22:6 we read: "Train up a child in the way he should go; and when he is old, he will not depart from it." And 2 Tim. 3:15: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." To train children in the way of the Lord we have no better instrument today than our Christian day school. This institution is therefore under present conditions the most effective



mission aid that our Synod will ever be able to establish. In the beginning of the existence of our Synod practically every church had its school. Undoubtedly this arrangement had much to do with the indoctrination of the youth who today as grandfathers and grandmothers still find their greatest delight in reading the Bible and singing their Christian hymns. It is self-evident that if we want to see the tree of the kingdom of God prosper we must cultivate well the vineyard God has given us and leave no stone unturned to carry out His command. Realizing this important fact our Synod is encouraging the establishment and support of Christian schools as an aid to our missionary activities in our midst.

It is self-evident that all the aims mentioned are to serve the interest of the congregation as well as the individual. The school is the nursery of the church. It is plain that those congregations supporting a school invariably realize the blessings of their efforts in many ways. Children in attendance are constantly reminded of their duty to remember the Sabbath Day. Through the children the parents are urged to come to church more regularly. Their regular attendance in turn serves to increase their interest in the progress of the Lord's kingdom. The presence of the children and those who have been graduated from the school is desirable because it adds to the worship so far as the singing is concerned. The Lutheran Church has been known for centuries as the singing church. Dr. Luther presented us with a blessed heritage in his reform of the mass, when he returned the opportunity to sing to the people. Other poets since that time have handed down to us hymns and melodies which are admired and appreciated by noted musicians everywhere. Only through an intimate daily acquaintance with these musical treasures of our church, as it is possible in our schools, will our children and future members of our church truly learn to love them. We are told that pastors miss the school for this one reason if for no other. The singing of such congregations where school children are present is accompanied with a zest and fervor that is instantly noticeable. What a pity if because of the neglect of our schools our precious treasure should be lost to us.

Our schools therefore exist primarily, as stated, to aid parents in carrying out their duty toward their offspring, because we believe that there is no real education without religion, because we would train and develop good citizens for our state as well as for the church, because we hope thereby to aid in carrying out the command of our Savior to teach the Gospel to every creature, and because we believe that the kingdom of God as represented by our congregations is materially benefited by them. In the furtherance of these objectives there have been some interesting developments in recent years. Let us consider these for a moment. (To be continued)



**When the Barriers Fall** The Christian Century has an interesting story on the plight of the Temple Baptist Church of Philadelphia and the way out of its predicament. It seems that this church called the Rev. Daniel A. Poling as its minister. Now Dr. Poling was not a Baptist, but a member and an honored minister of the Dutch Reformed Church. Here was a dilemma — but let the Century tell the story.

“There were two possible ways out. One was for Dr. Poling to profess an immersionist conviction and to submit to rebaptism. (With the Baptists immersion of adults is **the** baptism.) This, however, he could not, in good conscience, do. He does not believe that immersion in water is essential to baptism. To submit to immersion-baptism with the implication that he had such a conviction on the subject would have been hypocrisy. The only other way out was for the church to reorient itself in its relation to the non-Baptist portion of the church of Christ, including Dr. Poling's own denomination, in such a manner that it could recognize and receive all Christians who applied for membership in the same way that it received Baptists — that is, by honoring their church letters as certificates of membership in sister churches of Christ.”

And the result? “The Philadelphia church saw this clearly, and Dr. Poling indicated that if the church would change its by-laws in such a way that it could practice Christian unity he could accept its call and administer the pastoral office without compromising the traditional Baptist practice of immersion. Whereupon the ‘open membership’ proposal was adopted at a congregational meeting by a vote of nearly five hundred to eighteen, and Dr. Poling offered, under such circumstances, to be himself immersed in connection with the ceremonies inaugurating his pastorate.”

So the Temple Baptist Church, in order to get a Dutch Reformed pastor into its pulpit, agreed to receive as fullfledged members any and all Presbyterians, Methodists, Congregationalists, Episcopalians — no Lutherans need apply — without going through the formality of immersion: while on the other hand Dr. Poling, the Dutch Reformed minister, in order to get into the Baptist pulpit, agreed to be immersed, although he does not believe that immersion is necessary for baptism. No doubt, Dr. Poling will also receive new members into the Temple Baptist Church by immersion, purely as a matter of form. If that



is not playing hob with any and all confessions of faith, or else hypocrisy pure and simple, what is it? Verily, the ways of the modern unionists are past understanding!

Z.

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**And Yet More Unionism** Dr. Clifford P. Morehouse, the editor of the well known Episcopalian religious journal, the Living Church, made an address recently at Midwest Institute of Human Relations, held under the auspices of the National Conference of Jews and Christians (including Catholics) at Lawrence College, Appleton, Wis. Referring to the startling proposal in regard to world peace made by President Roosevelt some time ago, that the actual rulers of the chief nations in the world — Hitler, Mussolini, Stalin, Lebrun, and himself — should meet in personal conference to discuss disarmament and peace, Dr. Morehouse made his own startling proposal.

“Why should not the Christian religious heads of the world hold such a conference as that? The Pope would, of course, be the logical convener and presiding officer. He would invite (without thereby implying any modification in the claims of his own communion) the Patriarchs of the Orthodox Churches, the Archbishop of Canterbury, the Primates of the Scandinavian Churches and of the Anglican Churches in the British dominions and in the United States, the heads of the dominant or State Churches in other European lands, the Moderator of the United Church of Canada, the President of the Federal Council of Churches in America — in short all the chief Christian leaders, Catholic, Orthodox, and Protestant, in the world.”

Dr. Morehouse asks: “A fantastic and visionary idea?” and answers: “Possibly.” He might have added: a ridiculous idea. Yet in this day and age nothing seems to be too fantastic or ridiculous to be attempted in the interest of church union. We have seen stranger things than that. The purpose in view, of course, is clear enough, namely, to bring us all back into the bosom of the holy Father’s one Catholic fold. The matter of belief and confession can be no obstacle to this great end. Dr. Morehouse says:

“There are vital differences between Catholics and Protestants, and even more vital differences between Christians and Jews. It is right that we should remain loyal to our deepest and most sincere convictions in these fundamental questions of our faith, but underlying these differences are some even more essential points of agreement. Chief among them is the fundamental belief in the Fatherhood of God and in the Brotherhood of Man — the doctrine that man is created in God’s image and destined to eternal life in His presence. The time has come for us to take vigorous united action, based upon the highest concept of man as revealed and developed in the main

stream of Jewish and Christian history and tradition.”

We confess not to understand, and hence cannot explain to you, what that last sentence means. If it has any meaning at all, it must be that it is now time to adopt a universal religion, built upon the outmoded old beliefs of the Fatherhood of God and the Brotherhood of Man. If the editor of the Living Church had been wide awake in these fast-moving times he would know that the Fatherhood and Brotherhood thing in religion has been exploded some years ago and has been thrown into the lumber room of outworn make-shifts. But, we ask, is there any limit to the lengths to which these unionists are willing to go to bring about church union? That these efforts always tend to emasculate virile Christianity by putting aside the one truth unto salvation, that the merit of Christ the sinbearer is thus taken away, needs no further proof for a staunch Christian.

Z.

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**Back to Theocracy** That renegade Lutheran, Frank N. Buchman, according to the Christian Century, is reported as saying in an interview published in the New York World-Telegram, “I thank heaven for a man like Adolph Hitler, who built a front line of defense against the anti-Christ of Communism. But think what it would mean to the world if Hitler surrendered to the control of God. Or Mussolini. Or any dictator. Through such a man God would control a nation overnight and solve every last, bewildering problem. . . . The world needs the dictatorship of the spirit of God. . . . They (all social problems) could be solved within a God-controlled democracy, or perhaps I should say, theocracy, and they could be solved through a God-controlled fascist dictatorship.”

These brave words of Frank N. Buchman showing his eager desire to help the Lord God Almighty to rule this bewildered world find no approval from the editor of the Century. He takes the proponent Buchman to task for his aloof attitude in the matter of the social gospel. The social gospelites do not call upon God to help them in straightening out the kinks in the present world. They will do that with their own weapon: the social gospel. But these fanatics want all churches to join them in this new way to bring the world to a new order. Says the Century:

“Social, economic and political issues are too critical, too insistent and too pervasive. No religious group that assumes any proportions at all can long stand aloof no matter how sincerely it may intend to do so. Indeed perhaps the worst thing about a religion which undertakes to be purely individualistic and to concern itself not at all as to the way in which the corporate life of society is organized is that it cannot succeed in that undertaking — it is forced to take a political position, and its utter lack of under-



standing of political realities predetermines what that position shall be."

In other words, if a church does not mix into politics and matters of state it is doomed, it can accomplish nothing at all. To such lengths has this obsession of the social gospel carried these confused minds on the true nature and purpose of the church, that they have lost all sense of the one thing needful, and cannot see that their busying themselves with politics helps the state not at all, while it spells the ruin of the church. Z.

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**Hollywood or the Bible?** In announcing that she was going to get a divorce from her current husband, a motion picture actress recently declared, "It is going to be an amiable divorce." Both she and her discarded husband were going to be sweet-tempered about it. There were not going to be any hard feelings. Divorces, one is led to understand, can be very nice and noble; they are bad and vulgar only when they are accompanied by bickering and bitter recriminations.

There is no such a thing as the sanctity of marriage according to Hollywood standards. Such ideas are mid-Victorian. Marriage is simply a partnership which can be dissolved just as readily as a business partnership. Why, it is more noble for two people to separate and be divorced when they no longer feel toward one another as they did when they were first married than to continue in such a union. People who look upon marriage as a life-long union are allowing morbid inhibitions to ruin their lives. That that is the prevailing view on marriage and divorce in Hollywood has been amply demonstrated by past performances and is gradually being admitted with ever greater frankness.

If this philosophy of life could be kept confined in Hollywood, it would not concern us so much, but the tragedy of the thing is that Hollywood sets the fashion for the country at large, not only in clothes but also in morals. There is a glamour about the movie actors and actresses. They are the heroes and heroines of our American youth. They are being aped and copied wherever there are movie houses, even in the farthest backwoods. Our generation is becoming Hollywood-minded. The fashions and views of Hollywood exert more influence than those of any other group in the whole country. And that includes the fashions and views with regard to divorce.

It seems almost useless and hopeless to do so, but none the less it behooves us to counteract these frivolous views on marriage and divorce emanating from Hollywood with the clear and contrary teachings of God's Word. Not Hollywood but the Bible should set the fashion for us Christians in such things. The Bible gives no uncertain sound when it comes to mar-

riage and divorce. It says: "What God hath joined together let not man put asunder." "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and whoso marrieth her which is put away doth commit adultery." If ever there was a time when these clear teachings of the Bible should be upheld by the Church, it is in these days when, as a result of the Hollywood influence, the sanctity of marriage is being mocked, and divorce is being exalted.

I. P. F.

## From a Wider Field

### OUR MISSIONARIES

Forget them not, O Christ, who stand  
Thy vanguard in the distant land!

In flood, in flame, in dark, in dread,  
Sustain, we pray, each lifted head!

Be Thou in every faithful breast,  
Be peace and happiness and rest!

Exalt them over every fear;  
In peril, come Thyself more near!

Let Heaven above their pathway pour  
A radiance from its open door!

Turn Thou the hostile weapons, Lord,  
Rebuke each wrathful alien horde!

Thine are the loved for whom we crave  
That Thou wouldst keep them strong and brave.

Thine is the work they strive to do;  
Their foes so many, they so few.

Yet Thou art with them and Thy Name  
Forever lives, is aye the same.

Thy conquering Name, O Lord, we pray,  
Quench not its light in blood today!

Be with Thine own, Thy loved, who stand  
Christ's vanguard in the storm-swept land!

—Margaret Sangster.

### "THE BLOOD OF THE MARTYRS"

of the Christian faith is not all relegated to the duty chronicles of heroic days, now forever past. Dr. Morehouse, editor of *The Living Church* (Episcopal), is reminding us that "in many parts of the world today it is as dangerous to live and worship as it was in the days of the catacombs," and that "the signs point to darker days ahead." On the yet unfaded pages of our daily papers one can still read the roll of Christian martyrs "among the Assyrians, Armenians, Greeks, Chinese, Mexicans and Spaniards." Dr. Morehouse has estimated that while about 129,000 Christians



perished in the persecution of the first three centuries, nearly 200,000 have been martyred for their Christian faith in modern times. "Russia alone, probably, has had as many martyrs as the entire Roman Empire from Nero in A. D. 64 to the year 313, when Constantine made Christianity the religion of the empire." The percentage to population would differ, because there are many more Christians today than in the early centuries. Nevertheless the situation raises the question — are we having a new sowing of "the seed of the church"? — Lutheran.

### RELIGION BEGINS AT HOME

Shoddy cloth — shoddy suit. Shoddy character — shoddy citizenship. Tailoring counts for little if the fabric is rotten.

It isn't the depression, or unemployment, or politics, or lack of money, or machinery, or personnel, that furnishes the Church with its supreme challenge today. It's the moral and spiritual collapse which has engulfed the nation like a tidal wave.

Here's something to think about:

During 1935 an estimated 1,500,000 penitentiary offenses have been committed in the United States, including 12,000 murders, 100,000 assaults, 50,000 robberies and 40,000 burglaries. The crime bill is \$15,000,000,000 a year or \$10 per month for every man, woman and child in the United States. (Government figures.)

The prison population increases 25,000 a year. Illinois has 11,000 convicts, and at Joliet penitentiaries as high as seventy-five men a week are received — mostly youths under 22. The government at Washington has the fingerprints of 5,000,000 criminally inclined persons.

A veteran juvenile officer said to the writer recently: "The swarm of young thieves and gangsters today is the most ominous condition I have ever faced."

### Expel 1,200 Students for Stealing

During the last year in a high school of 7,000 pupils in a certain large American city more than 1,200 were expelled for stealing.

Chicago has 9,000 saloons, many of them more vicious than anything known in the open days before the world war. Drunken women are a jest instead of a tragedy.

Marriage is flaunted, fidelity is ridiculed, and the moral laws that centuries have accepted as the condition of progress are scorned. The only crime is in getting caught.

Mothers teach their 14-year-old daughters birth control, and vice is made glamorous. The wages of sin is death.

Meanwhile the Church contents itself, to a large degree, with bazaars and social events, institutional-

ism and membership gains. It bandages the cancer and thinks all is well.

Sturdy health is the one preventive of disease. Strong moral (Christian) character is the one preventive of corruption and vice.

### NO HEALTH ON ONE MEAL A WEEK

Sturdy health is never maintained on one meal a week. No real moral character is built in one casual hour a week. Each is a constant process.

Moral character is the product of idealism, a strong sense of duty, the desire to serve, the willingness to sacrifice — in other words — RELIGION. It is the fruit of FAITH, certainly not that of expediency, opportunism or egotism.

When a man finds God he finds his own lost soul. And to bring the nation to that finding of God is the supreme task of all branches of the Church today. It must be done in the Church and in the home. To the Church are committed the teaching and the power. In the home it must be applied.

In what way could Chicago not be infinitely improved if it were swept by a re-birth of spiritual fervor and loyalty to the Church? It can be done! The Church has the machinery, the man power, the commission. What it needs is the vision and united action.

Religion truly begins at home. The light shines farthest which burns brightest nearer home. If the home is spiritualized the Church is vitalized.

Wm. F. McDermott,

Church Editor of The Daily News, Chicago.

**Note.** We take for granted that Mr. McDermott when he speaks of moral character in the above article has in mind that new life which emanates from the Spirit of God and is produced in men by the means of grace, the Gospel and Baptism. So too, when he speaks of faith and a return to God, he means that return and that faith which is in Christ Jesus, our Savior. Moral life, in the sight of God, is that life which is rooted in Christ and gets its strength to please God from Christ. Christ says: "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; FOR WITHOUT ME YE CAN DO NOTHING." John 15: 5. W. J. S.

### COURT RULES AGAINST NUDIST PICTURES

The depths to which morals have sunk in the United States was revealed last week in a Chicago court when suit was brought against the Eastman Kodak Company to gain possession of moving picture films showing scenes of a nudist camp at Rose-lawn, Ind. The Kodak concern, after developing the films, had contended that they were indecent, and had refused to return them to the Chicago owner. Judge Samuel B. Trude, after viewing them in his courtroom, upheld the company in its contention and ruled that it had a right to destroy them.

While newspapers of late have been full of accounts of nudist camps springing up in various parts of the country, the average reader has discounted these reports as more or less sensational exaggerations.



That they actually exist has now been demonstrated by formal court proceedings.

All of which raises a question far more important than that of the propriety of showing pictures of these centers of sensuality. What law-abiding citizens have a right to know is why these places are permitted to exist at all. Offscourings of a diseased society, they apparently are being permitted to continue their pollution of the nation's morals unhindered. Have our lawmakers ceased to be the moral guardians of the land, or must we endure these pestholes of iniquity as another manifestation of the doctrine of personal liberty? Even in regard to these shameless creatures the truth of Pope's famous lines may eventually be demonstrated:

Vice is a monster of such frightful mien,  
As to be hated needs but to be seen;  
Yet seen too often, familiar with her face,  
We first endure, then pity, then embrace.

The most encouraging development so far is the fact that a great corporation — and corporations are supposed to be devoid of both consciences and souls — has refused to prostitute its sense of decency and self-respect for the sake of earning a few dollars.

—Lutheran Companion.

### 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.

G.



### AFRICAN MISSIONS

#### RESUME OF "DAY BY DAY"

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

Thursday, June 18. At 8:00 A. M. a deputation of spiritists waited upon me to ask me about the action which the Ikot Obio Ofong Congregation had taken against a spiritist of that congregation. He had been asked to clean house and give up heathen practices if he wanted to remain a member of that church. I told them that I would not speak to the Ikot Obio Ofong Congregation about the action taken, because it was right. I would not recognize any prayer house in any

Lutheran church other than the house of a member of the church, for God wants all the houses of Christians to be houses of prayer, and the church of the congregation. If the spirit people desired to be members of our church they must clean house and purify themselves of the sinful things which are going on among them. 1. They must not make a business out of prayer for the sick, as is being done all along, money being charged for prayer. 2. They must give up heathen sacrifices of goats, rams, white cocks, etc. 3. They must give up practicing sorcery, witchcraft and other satanic arts according to fake and falsely so-called books of Moses (6th and 7th). 4. They must cease discouraging people from the use of medicine. 5. They must cease to lure women into their prayer-houses, making them veritable brothels. 6. They must give up prayer-fellowship with Africans, suspended Romans, Qua Iboe people and others of doubtful character, who are hanging on. 7. They must come before the church and confess their wrong, ask God and the church for forgiveness and solemnly promise to mend.

They left promising to look into these matters. One said there might be much trouble in the congregations because of my attitude. I told him I was not afraid to fight with the devil, for it was he whom we were going to fight in this movement. They should be wise and see in whose service they really are. Went to headmen's meeting in Ikot Okubo, from 9 to 12. Instructed them on the Scriptures and after that talked with them about the heathen practices still going on in the bush among Christians. Was told that not only twin murder was prevalent, but also the murder of the yet unborn children was freely practiced without shame. Also the custom of fattening the girls was still carried on among Christians, not indeed during the time the heathen do it, during August, but during December, in a sly, cunning way, but practically the same thing as among the heathen. Some of the headmen, in the meeting, expressed their thanks to God that the light of the Gospel knowledge was now coming into the bush and that all these things were fearlessly exposed and put into the light of the Word of God where they could not stand.

After dinner went to Ekeya and returned at supper time. In the evening worked on the questions for catechumens with Mr. Nyung, and made 50 questions ready for stencil cutting.

Friday, June 19. Workmen are here to begin cementing the floor of our house. Stepping continually with heeled shoes on the mud floor has ground it to fine powderlike dust. Cementing could not longer be delayed. Went to Obot Idim to teach my class. The Ibesikpo people are gathered this morning at Oboit Idim to begin cutting of the bush on the property opposite the school, set apart as mission property. By the time I left they had cut out a considerable piece. It will take them, however, two more



days to clear the place. Unfortunately the brush cut down does not dry readily now, on account of much rain, but I think we shall get the place in order by September. Returned home, found the sewing class in the house. Had a talk with a spiritist leader of Nung Udoe who tried to deny the charged made against him. It is of no use to deny. We know too well what is going on in the spiritist prayer dens. Cut stencil for the questions for catechumen instruction and duplicated the first set of fifty. In the evening went to Ikot Iko for meeting with the headmen. Found the whole congregation gathered, and was pleased, for in this way my words go right to those for whom they are intended. A spiritist leader was present. He denied that he used books of sorcery, but could not deny that he is hanging together with such as do so and worse things. I told him that there was no use of a special prayer house of his own alongside with the big church they have in Ikot Iko. All the praying he and others had to do could be made in the privacy of the home and in public in the church. He also said he knew of none who took money for prayer, but could not deny when I pointed the finger at him and told him before the congregation that he himself was one of them. The congregation admitted that I was right. The meeting ended at 10:00 P. M. Driving through the dense bush over the road which in places was almost invisible because of being overgrown by bush was a trying experience. Arrived safely home.

**Saturday, June 20.** Rain almost all night and in the morning hours. The two rooms cemented yesterday have dried so far that they can be used to store in them our belongings which are in the two other rooms which are going to be cemented today. The people from Ikono came for a meeting with me. They had announced beforehand that they were coming. These people have joined the Ibesikpos last year and Nyung Etim Udo has sent teachers into their midst. These teachers attend regularly the teachers' meeting on Wednesday and take sermons, Sunday school lessons and other material with which I provide the teachers along and instruct their people as they hear and learn from me. The Ikono people belong to the Ikono clan of Ibibios living partly in Uyo district, partly in the Abak district which joins Uyo district in the west. Five villages, or better, five scattered communities, have been provided with teachers. These people asked for two things, establishment of a special station among them and the opening of a group school, the building of which they are just now erecting. As to the first petition I told them that we had not even properly occupied the Ibesikpo field, hence we could not think, even for a long time, to establish a mission station in any other part. We would first lay a good foundation for the house before we were going to erect

the walls and roof. The enlarging of the house was a matter which did not come into consideration now. As to the second point they were told that each congregation should have its school if this was at all possible. If this could not be the case then a group school was a very good thing. They should, however, not forget that children make a school. I had found that people were eager for a school, but when the school was there they were very slow to send their children to school, especially were they very slow to send their girls.

I promised them to come in the beginning of July and see their part of the country and look up the congregations.

After lunch the headmaster came for translating work. With him came the Qua Iboe headmaster of the Nsit Central School. Had a long talk with him. He himself is an example of the failure of Qua Iboe to instruct its people. He was filled with the teaching of "Jehovah's witnesses" who deny the Trinity, the existence of the soul, of the resurrection of the body, etc. It is a tragedy which is taking place in the Qua Iboe. Because of lack of white men they turn over the work to the native elders who do not know as much as a good confirmand in our midst.

He who wants excitement must come here. Hardly had the Qua Iboe man bidden good-bye, when a man from Afaha Udo Eyop came, out of breath, a woman had been laboring in childbirth since Thursday, had been in the hands of spiritists, but since the case proved too "strong" for them, the father of the woman, who had been in the meeting of the headmen in the Eyop congregation, which I attended last week, and he remembered what I had said about the spiritists. Could "Etubom." as they call me, help? I went to the bush far behind the Eyop church, put the woman into the car and hurried her to Ituk Mban to the Methodist hospital and left her in the hands of a kind doctor.

Returned home, worked on the form for baptism of children.

**Sunday, June 21.** Went to service in Ikot Iko and gave instruction on holy communion to the communicants of this center. The church, which is not small, was packed. Arrived at the time of Sunday-school which is fairly well organized and used the Sunday school literature. A woman taught a class of girls, and she did fairly well. Ikot Iko is building a second teacherage. The people are thinking of reappointing a second teacher. I hope the woman of the congregation who has a teacher's certificate and taught last year will be reappointed.

In the afternoon preached in Iot Obio Odonon on baptism and its benefit and baptized 15 children, all between a few months and two years of age. The people asked for baptism of their children.



Coming home one of the headmen of Nung Udoe informed us that his wife had been laboring in child birth since morning and there was as yet no progress. Mrs. Nau went to the house in the bush behind the market place and convinced herself that there was no immediate danger. We hold ourselves, however, ready to help at any time we may be called upon. At ten o'clock he called again and said that the mother had been delivered, but the child was dead. — Heavy rain from 2:00 to 6:00 P. M.

**Monday, June 22.** Having worked two months without taking any rest, I feel that I cannot go on continually as I have been doing. I have to go slower if I want to last till next year. I took a little bit more rest today. Went to Uyo for mail, bought plans from an Iboe carpenter in the bush 1½ miles from Uyo and returning stopped at Obot Idim and had a talk with the headmaster and Chief Eduono of Ikot Abia concerning the school and the spiritists. Read in a letter from my son John that he had read in the "Lutheran Witness" that the Board had called Rev. Kramer of New Orleans to come out as missionary. What a Godsend, if K. would accept the call. He would be the right man. Attended meeting in Ikot Obio Ofong for translating purposes. Finished the Sixth Commandment with additions on polygamy, and in the Fifth Commandment added a note on twin murder. In the evening had a long talk with the school inspector.

**Tuesday, June 23.** Went to Obot Idim, where the people had gathered again to cut the bush on mission land, and stayed there in order to encourage them till afternoon. They cut a very large piece out of the bush so that we can now see what we are at. The property slopes gently down to the west and then rises again somewhat leaving a rather low place in the most favorable spot of the whole property. Drainage is, however, very good also in this place. Returning home I cut stencils for tomorrow's sermon and for the questions for catechumens. I am now ready to take the instruction of the catechumens in hand by giving into the hands of the teachers suitable material for the instruction. By 9:00 P. M. we were ready with all material to be given to the teachers tomorrow.

O Christ, our true and only Light,  
Enlighten those who sit in night;  
Let those afar now hear Thy voice,  
And in Thy fold with us rejoice.

Fill with the radiance of Thy grace  
The souls now lost in error's maze,  
And all whom in their secret minds  
Some dark delusion haunts and blinds.

So they with us may evermore  
Such grace with wondering thanks adore,  
And endless praise to Thee be given  
By all Thy Church in earth and heaven.



† MRS. EMILY BERGHOLZ †

On July 20, 1936, Mrs. Wm. Bergholz, née Emily Hoge, widow of the late Rev. Wm. Bergholz, was called to her eternal rest. She died at Green Bay, Wisconsin, where after the resignation of Rev. Bergholz from the active ministry she spent the declining years of her life.

The mortal remains were taken to Kewaunee, Wis., and buried beside her husband on July 22, 1936.

Here in Riverview Cemetery Rev. and Mrs. Bergholz now slumber in the midst of the congregation served by the Rev. Bergholz for so many years.

May they rest in peace until the final summons calls them to arise; when eternity dawns upon earth and they with glorified body shall follow their Master in triumph to the mansions of the blessed.

Officiating pastors were Rev. R. Lederer of Green Bay and the undersigned.

Survivors: one son, Wm. Bergholz, one daughter, (Ella) Mrs. J. Leyse; eight grandchildren, one great-grandchild.  
W. A. Kuether.

TRIPLE ANNIVERSARY

Three men, the professors Kowalke, Wendland, and Westerhaus, standing in the service of our whole Synod, were privileged to celebrate their silver jubilee. Prof. Wendland's anniversary was last year, but he preferred to have the celebration postponed and to have one celebration for all three combined. And so it was done. A unique celebration it was; three men having studied at the same institution at the same time, and now all three instructing practically the same length of time at this very institution.

The congregation as well as the College Board and the Central Conference could not let this opportunity pass by without celebrating it. And in order that the students could also be present it was thought best to have it after the beginning of the school year. So the date was set for the evening of September 22, which happened to be an ideal evening. For there were many who had come from far.

The jubilee service as well as the social gathering thereafter were held at the College gymnasium. The Rev. President Wm. Nommensen delivered the sermon on the words of Ps. 51:15: "O Lord, open thou my lips, and my mouth shall show forth thy praise." Besides the assembly also the students' choir sang hymns of praise to the Lord.



For the social part of the evening Pastor Kirst was requested to act as toastmaster. The following were called upon to speak: Prof. A. Pieper as representative of our Seminary; Dr. J. H. Ott as senior professor at Northwestern; Pastor Klingmann as president of the College Board and pastor of the three professors; Pastor Loeper as Visitor of that section of the Central Conference; Pastor Kuhlow as a former colleague; Prof. Huth as a retired colleague; and lastly also Mr. Oscar Siegler as president of the student body. Pastor Kirst, chairman of the Central Conference, presented the celebrants with a gift from the Conference. Before closing a lunch was served by the ladies of St. Mark's Congregation.

It surely is the wish, not only of those who could be present at their celebration, but also of all members of Synod, that God give these brethren a rich measure of grace that they may serve in their station for many years to come and that their mouth may also in the future show forth the praises of the Lord.  
H. Geiger.

#### FIFTIETH ANNIVERSARY OF PAROCHIAL SCHOOL

St. John's Church at Barre Mills, La Crosse Co., Wis., celebrated the fiftieth anniversary of its parochial school, in conjunction with its annual mission festival, September 20. Pastor Rich. Siegler, under whose pastorate the parochial school was established, delivered a sermon in the forenoon, Pastor W. Gutzke preached a mission sermon in the afternoon, and Prof. E. E. Kowalke occupied the pulpit in the evening.

Many Christians from neighboring congregations attended the services. A children chorus of St. John's Church, a male-chorus from La Crosse, a girls-trio, and a chorus consisting of teachers and pastors, sang during the services, praising God for his wonderful blessings. The ladies of the congregation served a free dinner to hundreds of guests.

During the past fifty years St. John's Church has had the following teachers: O. Illing, E. Wetzel, J. Gieschen, O. Stindt, J. Rohde, R. Brueseschoff, and, since 1925, O. F. Boerneke.

An offering of \$400.00 was assigned to the different missions and educational institutions of our Synod.

May the Lord continue to bless, and protect, and prosper our parochial school.  
J. H. Paustian.

#### GOLDEN JUBILEE

On September 6 the members of St. John's of Arcadia, Wis., were permitted to celebrate their fiftieth anniversary as an organized congregation, having been organized in 1886. Two festival services were held: Rev. John Mittelstaedt of Menomonie preaching in the morning and the Rev. A. Sauer of Winona in the afternoon. With grateful hearts the members of St. John's recalled the blessings, both tem-

poral and spiritual, which the Lord had graciously bestowed upon them in the past. Since the annual mission festival was held at the same time the members were urged to show their gratitude by a greater zeal for the extension of God's kingdom, especially by personal mission work.

The following pastors have served St. John's since 1886: Julius Badke, 1884-1887; Albert Froehle, 1888-1890; Carl Rutzen, 1890-1896; Herman Gerhard, 1896-1897; Th. Brenner, 1897-1898; D. Metzger, 1898-1903; L. Krug, 1903-1904; Adolph Werr, 1904-1905; H. Viestenz, 1906-1907; C. A. Otto, 1908 (as vicar only); Chris. J. A. Sauer, 1909; C. A. Otto, 1910-1917; R. Lederer, 1917-1921; Rud. Korn, 1921-1928; Rich. W. Mueller, 1928-1934; F. H. Senger, since 1934.

Pastoral acts performed since 1886: baptized, 255; confirmed, 218; marriages, 76; burials, 101, communed, 2,779 (the communion record dates back only to the year 1906). St. John's today numbers 48 voting members, 138 communicant members and 189 souls.

May the Lord of the Church, who has blessed us in the past, preserve unto us and our children the precious means of grace in their truth and purity, to the salvation of many immortal souls and to the glory of His most holy name!  
F. H. S.



#### MICHIGAN STATE TEACHERS' CONFERENCE

The Michigan State Teachers' Conference will convene October 28 to 30 at Tawas City, Michigan, Teacher Wm. Woltmann.

Lessons: A copy of this year's program will be sent to all the members.

Announce to the teacher, Wm. Woltmann, Box 86, Tawas City, Michigan, before October 20.

Lester A. Raabe, Sec'y.

#### SOUTHERN WISCONSIN PASTORAL CONFERENCE

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

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

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

Old Essays: Previously announced.

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

Edmund Sponholz, Secretary.

#### 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. Froehle; 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.

**EASTERN PASTORAL CONFERENCE**

The Eastern Pastoral Conference of the Southeast Wisconsin District will meet, D. v., October 20 and 21 at West Mequon, Wis. (Pastor A. Mittelstaedt). Sessions on both days will begin at 9:30 A.M.

Papers: Exegesis 2 Tim. 2, M. Rische; Hebrews 1, A. Mittelstaedt; Genesis 1, E. Tacke (Shiley). Eternity of the Punishment in Hell, F. Gundlach; Spiritualism, G. Schoewe; Temporary Call, Prof. J. Meyer.

Sermon: A. Maaske (Mahnke). K. Lescow, Sec'y.

**DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE**

The Dodge-Washington Counties Pastoral Conference will meet October 27 and 28, 1936, at 10:00 A.M. at Koske, Pastor O. Toepel.

Papers to be read by: Martin, Bradtke, Lengling, Cares, Stern, Zarling, Redlin.

Sermon: Reinemann — Bradtke.

Confessional Address: Lengling — Cares.

Please announce yourself!

Herm. C. Klingbiel, Sec'y.

**CENTRAL CONFERENCE OF THE NEBRASKA DISTRICT**

The postponed Central Conference of the Nebraska District will meet, D. v., in Norfolk, Nebr., Thursday and Friday, October 29 and 30, 1936, beginning at 9:00 o'clock.

Speakers: Roth (Holzhausen).

Work: Completion of the Second Commandment, Teacher Fuhrmann; Exegesis of 1 John 5, Pastor Roth; Ministry of the Keys with special reference to the form of absolution, Pastor Tiefel.

Kindly make timely announcements to Pastor Witt.

Wm. P. Holzhausen, Sec'y.

**CENTRAL CONFERENCE**

The Central Conference meets at Fox Lake, Pastor A. Dasler, on October 27 and 28, 1936.

Order of Business: Tuesday, 9 A.M., Opening. 9:20, J. B. Bernthal: Apology. 11:30, Schumacher: Catechisation on the First Commandment. 1:30, Opening. 1:45, Kuhlow: 1 Tim. 2. 3:00, Bergmann: The Life of Christ from His Resurrection until His Ascension. 4:15, Miscellaneous. Wednesday, 9 A.M., Opening. 9:20, Sermon Critique. 9:45, Mennicke: Ps. 2. 11:00, Miscellaneous. 1:30, Opening. 1:45, Business. 2:00, Loeper: Are the Words of Promise in the Close of the Commandments Law or Gospel? 3:30, Casual Questions.

Substitute Papers: Klingmann: Was lehrt die Schrift vom Gnadenlohn? M. Nommensen: Ps. 42.

Sermon: Keturakat, Mennicke (English).

Confessional Address: Timmel, Fredrich (English). Please, announce before the last Sunday.

H. Geiger, Sec'y.

**WISCONSIN STATE TEACHERS' CONFERENCE OF THE JOINT SYNOD OF WISCONSIN AND OTHER STATES**

To be Held at First Lutheran School, La Crosse, Wis., November 5 and 6, 1936

**PROGRAM**

**Thursday A. M.**

- 9:00 Opening Exercises, Address by Chairman, Announcements (in church).
- 9:45 Beneficial Methods of Private Scripture Study ..... Prof. A. Schaller  
Substitute: The Call ..... Prof. W. Schumann
- 10:30-10:40 Recess.
- 10:40-11:10 Methods of Teaching Reading in the Upper Grades ..... Prof. A. C. Stindt  
Substitute: Catechism ..... Prof. R. M. Albrecht
- 11:10-11:30 Discussion of Prof. Stindt's paper.

**Thursday P. M.**

Sectional Meeting and Round Table Discussions.

- 1:15-1:25 Opening Exercises in each division.
- 1:25-2:25 A. **Lower Grades.** Chairman: Hertha Sievert; Secretary: Ann Glatz.  
A Reading Lesson ..... Miss I. Koch  
Substitute: Hymn Study ..... Miss Ada Sieve
- B. **Intermediate Grades.** Chairman: M. Zahn; Secretary: Miss Bartz.  
Catechism Lesson ..... Walter Albrecht  
Substitute: Hygiene: The Eye .....  
..... Martin Busse
- C. **Upper Grades.** Chairman: S. J. Bergemann; Secretary: Miss Restle.  
Lesson in Appreciation of Good Literature ..... C. F. Heine  
Substitute: Our Inner Mission .....  
..... E. O. Schmidt

- 2:25-2:35 Intermission.
- 2:35-3:35 Round Table Discussion.  
A. **Lower Grades.** Chairman and secretary the same as above.  
Teaching Phonics ..... Miss G. Thurow
- B. **Intermediate Grades.** Chairman and secretary same as above.  
Playground Supervision ..... W. Pape
- C. **Upper Grades.** Chairman and secretary same as above.

What Should Our Pupils Know About Synod: 1. Its History, 2. Its Work, 3. Source Material Suggested for the Teacher ..... Prof. J. Eiselmeier  
Substitute: State School Laws: 1. Parochial School's Relation to Them, 2. County Superintendent's Relation to Our Schools, 3. Examinations, 4. Course of Study ..... M. Dommer

- 3:35-3:45 Intermission
- 3:45-4:15 Practical Demonstration in Choir Directing ..... Prof. Emil D. Backer

**Friday A. M.**

- 9:00-9:15 Opening Exercises and Announcements.
- 9:15-10:00 Commentary on the New Bible History..... Prof. J. Meyer  
Substitute: How Can We Interest Our Young People in Church Work? ..... E. Ebert
- 10:00-10:30 From the Desk of the Executive Secretary.
- 10:30-11:30 Business Meeting: Reading of Minutes and Election.

**Friday P. M. Joint Meeting (in church basement)**

- 1:30-1:45 Opening Exercises.



- 1:45-2:30 Rugg Plan ..... Mr. Lynn B. Stiles  
 Substitute: How to Teach Pupils to Reason in  
 Working Written Problems in Arithmetic .... G. Kiecker
- 2:30-3:15 Manuscript Writing (Practical) .....  
 ..... Mr. J. F. Powers  
 Substitute: Lecture on Tests ..... Wm. Kirschke
- 3:15-3:30 Completion of Business Meeting.
- 3:30-4:00 Current History of Conference; Discussion of  
 Questions of General Interest pertaining to Our Work;  
 Suggestions as to Improvement of Conference Program.
- 4:00-4:15 Inspirational Address ..... Pastor K. Toepel  
 Substitute ..... Pastor K. Timmel
- Remarks: Kindly send announcements not later than  
 October 21 to J. F. Gawrisch, 1218 Madison St., La Crosse,  
 Wis. — Those traveling by train with the group coming  
 from Milwaukee please mention this when announcing.
- J. F. Gawrisch, Sec'y.

### INSTALLATIONS

Authorized by President K. F. Krauss the undersigned  
 installed Mr. August Piehl as teacher in St. Paul's Ev. Luth.  
 School, Saginaw, Mich., on the fourteenth Sunday after  
 Trinity.

Address: Mr. August Piehl, 1003 No. Bond St., Saginaw,  
 Mich. O. J. Eckert.

\* \* \* \*

Authorized by President K. F. Krauss the undersigned  
 installed Mr. Norbert H. Berndt into his office as teacher of  
 Bethel Lutheran School at Bay City, Mich., on September 6,  
 1936.

Address: Mr. Norbert H. Berndt, 236 No. Farragut St.,  
 Bay City, Mich. M. Schroeder.

\* \* \* \*

Authorized by President Wm. Nommensen the under-  
 signed on the 14th Sunday after Trinity (September 13,  
 1936) installed Pastor Henry Gieschen, called by St. Paul's  
 Congregation at Ft. Atkinson, Wis., into his office. Prof.  
 Paul J. Gieschen assisted.

Address: Rev. Henry Gieschen, 307 So. High St., Ft.  
 Atkinson, Wis. Fred. W. Loeper.

\* \* \* \*

Authorized by President E. R. Gamm the undersigned  
 installed Pastor Theodor Bauer on the fourteenth Sunday  
 after Trinity (September 13) as pastor of St. John's Con-  
 gregation at Hettinger, N. D., and of Zion's Congregation at  
 Reeder, N. D.

Address: Rev. Theodor Bauer, Hettinger, N. D.  
 F. E. Traub.

### ORDINATIONS AND INSTALLATIONS

On September 27, the 16th Sunday after Trinity, the  
 undersigned ordained and installed Candidate Le Roy Ristow  
 as pastor's assistant and teacher in Emanuel Church, New  
 London, Wis. Walter E. Pankow.

\* \* \* \*

Authorized by President Paul J. Bergmann of the South-  
 east Wisconsin District the undersigned ordained his son  
 Adolph C. Buenger in Friedens Church, Kenosha, Sunday,  
 August 2, 1936, the 8th Sunday after Trinity, and installed  
 him as pastor of St. John's Evang. Luth. Church of Good  
 Hope, Milwaukee Co., Wis., Sunday August 9, 1936, the 9th  
 Sunday after Trinity.

Address: Rev. Adolph C. Buenger, R. 9, Box 223, Mil-  
 waukee, Wis. Carl H. Buenger.

### CALL FOR CANDIDATES

Dr. Ad. Haentzschel, student pastor for Synodical Con-  
 ference 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, Wiscon-  
 sin Rapids, Wis. E. Walther.

### CHANGE OF ADDRESS

Rev. P. J. Kionka, 2041 N. 34th St., Milwaukee, Wis.  
 Rev. Paul G. Bergmann, 335 Broad Street, Menasha, Wis.

### MISSION FESTIVALS

Helenville, Wis., St. Peter's (E. C. Fredrich). Off'g: \$263.18.  
 Akaska, S. D., Zion (F. E. Traub, vacancy pastor). Off'g:  
 \$64.02.

#### Third Sunday after Trinity

Richmond, Wis., Christ (F. W. Loeper). Off'g: \$138.08.

#### Sixth Sunday after Trinity

Marathon, Wis., St. Matthew's (E. E. Kolander). Off'g:  
 \$140.00  
 Somerset, Wis., Emanuel (J. W. Pieper). Off'g: \$25.85.

#### Seventh Sunday after Trinity

Menomonie, Wis., St. Paul's (J. Mittelstaedt). Off'g: \$240.00.

#### Eighth Sunday after Trinity

Remus, Mich., St. Paul's (D. Metzger). Off'g: \$71.90.

#### Ninth Sunday after Trinity

Wilson, Minn., Trinity (R. W. Mueller). Off'g: \$142.16.

#### Tenth Sunday after Trinity

Town Grover, Peshtigo, Wis., St. John's (Gervasius Fisher).  
 Off'g: \$200.24.  
 Kirchhayn, Wis., David's Star (M. F. Rische). Off'g: \$541.97.

#### Twelfth Sunday after Trinity

Town of Leeds, Columbus Co., Wis., Zion (H. Geiger).  
 Off'g: \$143.55.

Mound City, S. D., St. Paul's (E. Schaller). Off'g: \$118.74.  
 Garrison, Nebr., Zion (Ad. Schumann). Off'g: \$104.82.  
 Dalton, Wis., Grace (Aug. Paetz). Off'g: \$32.98.  
 Mauston, Wis., St. Paul's (A. A. Winter). Off'g: \$187.60.

#### Thirteenth Sunday after Trinity

Broomfield, Mich., Zion (D. Metzger). Off'g: \$74.00.  
 Ward, S. D., Emanuel (W. Lindloff). Off'g: \$83.35.  
 Hoskins, Nebr., Trinity (Im. P. Frey). Off'g: \$200.18.  
 Florence, S. D., St. Peter's (G. E. Schmeling). Off'g: \$42.13.  
 Clark, S. D., Peace (G. E. Schmeling). Off'g: \$31.35.  
 Hague Twp., S. D. (R. J. Palmer). Off'g: \$70.15.  
 Burlington, Wis., St. John's (L. W. Baganz). Off'g: \$177.08.  
 Stillwater, Minn., Salem (J. W. Pieper). Off'g: \$217.00.  
 Winneconne, Wis., St. Paul's (O. Hoyer). Off'g: \$100.00.  
 Town Omro, Wis., Zion (O. Hoyer). Off'g: \$20.00.  
 Hazelton, N. D., St. Paul's (H. A. Schultz). Off'g: \$36.66.  
 Slades Corners, Wis., St. John's (E. Sponholz). Off'g:  
 \$267.52.

Waupaca, Wis., Immanuel (F. A. Reier). Off'g: \$82.26.  
 Valentine, Nebr., Calvary (Hugo Fritze). Off'g: \$60.00.  
 Willow Lake, S. D. (R. J. Palmer). Off'g: \$70.15.  
 Omak, Wash., Trinity (W. Amacher). Off'g: \$52.00.  
 Glenham, S. D., St. Jacobi (E. R. Gamm). Off'g: \$92.05.  
 Naper, Nebr., St. Paul's (W. J. Oelhafen, vacancy pastor).  
 Off'g: \$71.40.

Balaton, Minn. (J. E. Bade). Off'g: \$248.00.

#### Fifteenth Sunday after Trinity

Barre Mills, Wis., St. John's (J. H. Paustian). Off'g: \$400.00.  
 Town Morrison, Brown Co., Wis., Zion (Br. Gladosch).  
 Off'g: \$500.00.

Circle, Mont., Salem (O. W. Heier). Off'g: \$46.00.  
 Olanda, Mont., St. Johannes (O. W. Heier). Off'g: \$30.00.  
 Roscoe, S. D., St. Paul's (J. P. Scherf). Off'g: \$192.57.  
 Gale Twp., Campbell Co., S. D., Peace (E. Schaller). Off'g:  
 \$44.27.

Plymouth, Nebr., St. Paul's (W. Baumann). Off'g: \$238.00.  
 Jenera, Ohio, Trinity (J. Gauss). Off'g: \$471.16.  
 \$1,020.00.

Friesland, Wis., Trinity (Aug. Paetz). Off'g: \$100.00.  
 East Mequon, Wis., St. John's (Kurt Lescow). Off'g: \$250.00.  
 New Lisbon, Wis., St. Luke's (A. A. Winter). Off'g: \$70.21.  
 Merna, Nebr. (V. H. Winter). Off'g: \$46.65.

#### Sixteenth Sunday after Trinity

Benton Harbor, Mich., St. Matthew's (H. C. Haase). Off'g:  
 Saline, Mich., Trinity (A. Lederer). Off'g: \$423.25.  
 Carlton, Kewaunee Co., Wis., St. Peter's (W. A. Kuether).  
 Off'g: \$74.67.



BOOK REVIEW

**Jesus, the Savior.** A Christmas Service Compiled for Christian Children. By Gilbert G. Glaeser, Friedens Lutheran School, Kenosha, Wis. Print of Northwestern Publishing House, Milwaukee, Wis. Price, Single Copy, 8c; dozen, 75c; hundred, \$4.50.

This service is composed almost entirely of Scripture texts and old time-honored hymn-texts still so dear to the older Christians of our time. The writer, who has used the service himself for the past three years, follows the policy of apportioning the recitations to groups of children, instead of assigning them to individuals; the same, of course, may be done with some of the singing — in the interest of creating variety. The congregation and the choir are also to take part. We commend this service to the attention of those who must soon decide the question, What service shall we arrange for the children's Christmas? G.

**The Menace of Modernism.** A Message delivered in the Moody Memorial Church, Chicago, Illinois, as an Evening Address of the Founders' Week Conference, of the Moody Bible Institute, Chicago. By Merrill T. MacPherson, President of The Philadelphia Fundamentalists and Pastor of The Central North Broad Street Presbyterian Church, Philadelphia, Pa. Print of Zondervan Publishing House, Grand Rapids, Michigan. Price, in paper cover, 20c.

The address is a sharp attack on Modernism and the evils which follow in its wake, but we do not share the writer's convictions on the State's duties where such questions as Sunday Laws and Prohibition are concerned. G.

**Advanced Bible History for Lutheran Schools in the Words of Holy Scripture.** Concordia Publishing House, St. Louis, Mo. Price: \$1.10 each; dozen, \$10.56, and postage.

The textual content of the new edition is, of course, the same as in the old, but there are many changes. We will mention but a few. It has been better fitted for a history handbook by the introductions and oversights which have

been added to the various historical units. Paragraphs have been broken up, new headings supplied, and a larger type used — making the book more pleasing to the eye and more readable. By changes in the succession or, where necessary, by explanatory notes, due emphasis has been given to the chronological order of events. The self-pronouncing feature has been dropped for the sake of economy, but a Pronouncing Vocabulary of Proper Names has been printed in the rear of the book. The pictures present a wealth of color and their number has been enlarged. Advanced Bible History comprises XII and 447 pages, 5½x7½, and is bound in green cloth covers. As a book it impresses one as being not only attractive but also durable. G.

**Martin Luther.** A Brief Review of His Life and Work. A Children's Reformation Service. By Peter C. Krey. Concordia Publishing House, St. Louis, Mo. Price, \$.05; doz. \$.50; hundred, \$3.50.

A program in questions and answers and hymn-verses. All hymns used in the Service are from Luther's own Compositions. G.

**"I Am Jesus"** and Other Evangelistic Sermons by J. C. Masee, D. D., LL. D. Zondervan Publishing House, Grand Rapids, Michigan. Cloth \$1.00; Paper \$.65.

The author presents seven sermons in this little volume, "I Am Jesus," "The World's Greatest Sensation," "The Lame Walk," "A Son Transfigured: A Son Transformed," "The Unchanging Christ," "The Man of Sorrows," "Missing the Presence." It is the purpose of the author to "declare a full and free salvation which, by His atoning sacrifice, Jesus Christ, the Son of God has provided for a wayward and erring world." The sermons are evangelistic as this term is generally understood. The texts are short, just a few words of the Scripture, although the author liberally uses the context in the exposition of the sermons. The construction of the sermons is peculiar to that type of preaching. Needless to say that one can not always agree with the author. W. J. S.

TREASURER'S STATEMENTS

August 31, 1936 — 2 months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration .....	\$ 11,807.19	\$ 1,390.11		\$ 1,390.11	\$
Educational Institutions .....	3,614.88				
Theological Seminary .....	269.75	2,107.49	60.00	1,891.88	155.61
Northwestern College .....	228.82	8,377.53		6,801.60	1,575.93
Dr. Martin Luther College .....	249.31	6,474.38		5,786.93	687.45
Michigan Lutheran Seminary .....	79.00	2,305.25		2,065.50	239.75
Northwestern Lutheran Academy .....	78.54	1,584.71	58.34	1,413.95	112.42
Home for Aged .....	167.65	1,813.87		817.80	996.07
General Missions .....	10,461.34	321.82		321.82	
Indian Mission .....	1,348.43	4,320.92		4,043.75	277.17
Negro Mission .....	1,038.21	3,222.03		3,222.03	
Home Mission .....	3,750.19	16,716.39		16,716.39	
Poland Mission .....	558.10	1,547.40		1,547.40	
Madison Students .....	89.81	150.00		150.00	
African Mission .....	33.00				
Indian Mission, Fire .....	3,745.87				
School Supervision .....	59.25	434.50		434.50	
General Support .....	875.38	3,052.00		3,052.00	
Indigent Students .....	196.95				
To Retire Debts .....	195.14				
Revenues .....	\$ 38,846.81	\$ 53,818.40	\$ 118.34	\$ 49,655.66	\$ 4,044.40
	5,110.93				
	43,957.74	43,957.74			
Deficit .....		\$ 9,860.66			

Debt Statement

Debt on June 30, 1936 .....	\$478,878.25
Debts made since .....	64,372.63
	\$543,250.88
Debts paid .....	42,383.38
Budget Debt on August 31, 1936 .....	\$500,867.50
Church Extension Debt .....	170,814.29
Total Debt August 31, 1936 .....	\$671,681.79

We acknowledge with thanks the following donations:

Previously reported .....	\$ 14.00
Mrs. John Rupp for General Administration .....	1.00
N. N. for General Administration .....	5.00
N. N. for Missions .....	150.00
School Commission .....	2.25
Dr. Ernst Fund income for General Support .....	184.78
Insurance received for Indian Mission Fire .....	3,745.87
Total .....	\$4,102.90

THEO. H. BUUCK, Treasurer.



# COLLECTION ENVELOPES

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

108

JAN. 1, 1937

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

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

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

### PRICES FOR ENVELOPES

Weekly envelopes, size 2-5/16x3<sup>5</sup>/<sub>8</sub>, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13 <sup>1</sup> / <sub>2</sub>	.14 <sup>1</sup> / <sub>2</sub>
50 sets or more.....	.12	.12 <sup>1</sup> / <sub>2</sub>	.13 <sup>1</sup> / <sub>2</sub>
110 sets or more.....	.10 <sup>1</sup> / <sub>2</sub>	.11	.12
210 sets or more.....	.10	.10 <sup>1</sup> / <sub>2</sub>	.11 <sup>1</sup> / <sub>2</sub>
310 sets or more.....	.09 <sup>1</sup> / <sub>2</sub>	.10	.11
400 sets or more.....	.09	.09 <sup>1</sup> / <sub>2</sub>	.10 <sup>1</sup> / <sub>2</sub>
600 sets or more.....	.08 <sup>1</sup> / <sub>2</sub>	.09	.10

Cartons 1c each.

Minimum charge \$3.50.

Monthly sets, two-fifth of the above prices of weekly sets. Cartons 1c extra per set. Pockets <sup>1</sup>/<sub>2</sub>c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets <sup>1</sup>/<sub>2</sub>c extra per set.

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

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

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

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

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

Specially printed single envelopes added to weekly or monthly sets.

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

## SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1938. Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN.....	\$1.25	GEMEINDEBLATT .....	\$1.25
Same by mail to Milwaukee readers.....	\$1.50	Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$ .40		
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 1937 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1937.

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