

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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TRUE PROGRESS!

Based on Jeremiah 3: 22-25

(Conclusion)

"Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto Thee; for Thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel. For shame hath devoured the labor of our fathers from our youth; their flocks and their herds, their sons and their daughters. We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God."

II. We Want to Return to the Lord!

Let us note that the prophet Jeremiah is speaking to the members of a visible Church organization! Among these were not a few who had departed from the Lord altogether and were only nominally believers. Jeremiah pleads with them to follow his admonition. He puts the very words of repentance into their mouth telling them to say unto the Lord: "Behold, we come unto thee; for thou art the Lord our God." In the mouth of the prophet this exhortation is cast into an invitation not only to them, but to every one of us, who wants to return to the only true progress!

Through the voice of Jeremiah the Lord is still speaking to us individually and collectively as members of His Church. He even shows us how we under the present circumstances may comply with the prophet's exhortation. "Turn thou unto me!" He wants us to prove our own selves. As a rule, we do not enter upon our self-examination with an open mind, but with the foregone conclusion that, after all, we are not bad as many others are. Jeremiah tells us: "The heart is deceitful above all things." First the Lord must throw the bright light of His Word upon our many defects and personal transgressions; otherwise we shall never discover them. Since we are seeking the only true progress, we want to examine our relation to God and His Word. Indeed, outwardly we are subjects of Christ's Kingdom; but we also want to be so in reality and in truth. We want to be true believers. We want to love God, worship Him, do His will, and find joy and comfort in His Word. We also want to examine our relation to our Church and her work. We want to know of the whole work of the Church as it should be carried on far beyond the confines of our congregation. We want

to be concerned about Synod's mission program, that particular phase of synodical life which has to do with the salvation of the unconverted. In short, we want to use our privilege in the Church by praying, working and giving according to our ability. In all the work of the Church we want to say to the Lord: "Behold, we come unto thee: for thou art the Lord our God."

However, many phases of the Lord's work have been left undone ever since we were forced to operate our Church under a restricted budget. We want to return to that work with new zeal. We want to provide the means needed to lengthen our cords and strengthen our stakes which is the real life of the Church. We want to keep our regular contributions in step with the greatly improved earning power. We want to conduct our share of synodical work in the right spirit of love to our fellow-man. All of us have reasons to be interested in external developments of the Church, in the building of a greater organization, but we also want to be just as interested in the inward growth and in the saving of souls; lest we, too, become like Judah and Israel. "For Israel hath forgotten His maker, and buildeth temples; and Judah multiplied fenced cities."

'Tis true, our Church has made progress, in spite of "our many backslidings." She devised an efficient system of distributing her long list of candidates in the service of the Lord from time to time to keep them from "standing idle in the market place." She demands that her servants work conscientiously and put forth consecrated efforts to increase their usefulness. Although, by the grace of God, she progressed in many phases of her work, the time for re-adjustment is at hand. New needs arising in our various institutions and mission fields must be met. Some of our professors, teachers, and missionaries are handicapped, working under great difficulties, while we yet expect them to produce tangible results. And, since the cost of living has mounted steadily our laborers are in need of full salaries for their services. We want to provide properly for all the men at work in the Kingdom. We want to restore the full salaries to which they are entitled as soon as we can; lest Jeremiah's denunciation also apply to us: "Woe unto him that buildeth his house — that useth his neighbor's service without wages, and giveth him not for his work."

Everybody, who has thus really searched and tried his heart and conduct according to the will of God, no matter how conscientious he may be in his Christianity, is placed

face to face with the awful fact that he has repeatedly departed from the Lord. The years of depression have written an awful warning on the walls of our Church now admonishing us that it is time for all Christians to look to the spiritual side of our congregational and synodical life and work. At the present time perhaps the greatest warning is Synod's debt which we allowed to accumulate in the years of our nation's greatest prosperity. We all will want to confess our share of the blame for even during our most prosperous times Synod failed to raise sufficient funds for its work. Must we not all confess with Jeremiah: "We have sinned against the Lord our God. . . . And have not obeyed the voice of the Lord." Therefore, like Jeremiah, we will feel the urgent need of returning to the only true progress! We will find help in the Lord, because "Blessed is the man that trustest in the Lord, and whose hope the Lord is."

III. We Will Find Help in the Lord!

Jeremiah furthermore, shows us in the context that the Lord's invitation to return extends far beyond the small circle of the children of Judah and Israel and penetrates among the very heathen nations, also urging them to come to the Lord. All of Jerusalem, says he, shall be called "the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord." Since the name of the Lord, His glory and honor, is revealed through the proclamation of His Word, and especially through the preaching of the Gospel, it must be brought to all nations to hear the Gospel message as their greatest treasure. Although they are not in the same sense children as those from the house of Israel and Judah, yet they are His creatures, the work of the Lord's hands. They are all included in the salvation of Christ, and should be turned from graven images to serve the living God. "Truly in the Lord our God is the salvation of Israel."

The Lord can and will help us gather the heathen. He promises us through the voice of Jeremiah: "I will heal your backslidings." As the Good Samaritan bound up the wound of the man that fell among the thieves, so the Lord, too, does not want to cause our wounded conscience for sins of commission and omission to begin to bleed anew. He rather wants to heal us through His great mercy. In our mission work we often have to deal with a fallen creature that seems to have lost all respect for man and God. There we, too, will first see his sins as a bleeding wound, which the Lord can heal. In His great mercy and compassion the Lord can help us accomplish our aim in seeking those who have strayed from the fold to the ways of error and sin. He can help us find those that are His. Knowing this we have the assurance that all our mission efforts will be a success and can carry on our work rejoicing not with the idea that we can do something, but rather in the faith, that the Lord can do this great work through us. In fact, the Lord has helped already. Who would have thought four years ago, that our Church would carry the Gospel beyond the seas to

the natives in darkest Africa! Who would have believed that the hearts of our Christians at home could be moved to unite in a Synod-wide debt retirement program at a time like this in order to make more room for real expansion work in our Church!

God has indeed called us to be His witnesses among the nations, we are to make known the true God to all people, including those dwelling in the very midst of the children of Belial. To His disciples He said: "Behold I send you forth as sheep in the midst of wolves," and again He says: "From henceforth there shall be five in one house divided, three against two, and two against three." Here we need not think only of the gross idol-worshippers in far away pagan lands bowing down to wood and stone, but of heathen in the sense of the unbelievers, the ungodly, and the enemies of Christ's Church living in the midst of our own so-called Christian nation. To them as well as to the so-called Christians, who either openly or secretly have already turned their backs to the Christ of the Bible and have thereby returned to the fold of the unbelieving world are we to bear witness of the everlasting Gospel of the coming of the Savior and His sure salvation. There is a day coming when all nations and all generations will be gathered before the judgment-seat of Christ. To be sure in that vast assembly we can expect many of these stray souls to arise and accuse us saying: "I did seek after the way everlasting; my soul did hunger for the bread of life and it starved to death, because thou didst provide no food for it!" Happy is the individual Christian who can rise in his defense and can say with the apostle: That which we have seen and heard have we declared unto you, "that ye also may have fellowship with us: and truly your fellowship is with the Father, and with his Son Jesus Christ."

Oh, how much remains to be done toward a fuller realization of the Lord's invitation and promise to us! What a tremendous challenge now faces the Church everywhere! Let us unitedly pray that we as a Church may not be found wanting in measuring up to our full opportunity and responsibility. If the Church does not exert the influence that it should bring to bear upon the community, the state and the world at large in a day like ours, it is only because its individual members do not take enough lively interest in its work. Wars are not won by the bravery and efficiency of the troops in the field, but largely by the interest, strength, and heroic cooperation of the people at home. If battles are to be won for Christ, there must stand behind all the delegates to Synod, the missionaries in the field, and the various boards in charge, the rank and file of our Christian people, upholding the arms of their leaders by their lively interest, their ardent prayers, and their liberal contributions. Our divine warfare against the old evil foe is a tremendous undertaking; it requires the interest and support of every one who professes the name of Jesus. Remember how in times of war news items from the field attracted the attention of all at home. Men, women, and children were wont to ask: "What's the latest

from the front?" Our missionaries, Christ's soldiers, are even now fighting salvation's battle against the powers of hell, and their struggles and victories ought so greatly to interest our individual Christians at home as to prompt the question daily: "What's the latest from the battle front of our mission fields?" "How is the work progressing?"

Wherever this interest is kept alive the prophecy of Jeremiah is coming to pass. Wherever we follow the prophet's direction, there God's assured blessing will become evident in an unfolding of a richer spiritual life and a greater spiritual power. We take interest in the progress of so many things that are valueless; let us take a deeper interest in the work of winning souls for the Kingdom of God. That is real progress! It is the only true progress!

A. L. Engel.



THE OX-CART AND THE NEW STREAMLINED AUTO

We may as well have said the old and the new or modern time. We will, however, not speak of the great change in general but of the mental or spiritual change, especially in our higher institutions of learning, in our universities. And since quite a number of our Christian young people attend these schools in our day and are thereby endangered, it surely is timely to call attention again to the general godless character of these institutions.

All higher education is today in the deadly clutches of evolution. And certain men, great in the eyes of the world, impress their views, their "Weltanschauung" upon these institutions. One of these men who exerted a great influence over our American educated world for the last sixty years, is John Dewey. Dewey was born in 1859 in the state of Vermont and subsequently became a teacher in the West. He is considered the greatest philosopher of the present time in America.

Experience is his main topic. Centuries ago, he says, people believed in supernaturalism, that is, that life is ruled by a God outside this world. Life was treated as a preparation for something outside of it and after it. People thought it necessary to believe in some power beyond in order to escape the uncertainties of life. Life, he says, has been thought to be evil and hopeless unless it could be shown to bear within itself the assured promise of a higher reality. But of late a change has taken place. Men, according to Dewey, have now gone away from that which is

beyond. The answer, he says, is undoubtedly that the experience men had, as well as any they could reasonably expect, gave no signs of ability to furnish the means of its own regulation. This in plain words means that religion promised many good things but failed to fulfill its promise. So, he says, people now put their trust in experience, because experience with its many scientific inventions and discoveries has made life comfortable; contrary to religion, science has fulfilled its promises of help.

Dewey says, the scientific method is the only dependable means of **disclosing the realities of life**, the only **authentic mode of revelation**. Science and its consequences, technology, telephone, railroad, autos, radios, etc., have occupied man's mind and **supplanted** the idea and longing for the good beyond. The belief in a single purpose (Dewey thereby means the belief in God and religion) distracts thoughts and wastes energy that, if directed toward attainable ends, would make the world better.

According to Dewey then, the revelation of our Savior and the Bible is no real revelation; but science or the men of science like Dewey, reveal the real truth and bring about real comfort and happiness of life. And when Dewey says that religion distracts thoughts and wastes energy he places himself on the same level with Marks, the great Communist, who claimed that religion is an opiate for the foolish. Religion, Dewey avers, should rather develop a faith in the possibilities of human experience and human relationships that will be best for human interests and inspire action to make that sense a reality. In short, Dewey wants the church to **abandon all religion** and have faith in science and its great blessings; join itself to science and work in harmony with it. — And many churches, largely the sectarians, have discarded **real religion** revealed in the Scriptures and have harmonized their religion with the so-called science and **have failed**. They have now neither religion nor science because **real science** is and never will be contrary to **real religion**.

This world-view, "Weltanschauung," of which Dewey boasts gives one an insight into our state schools. They are not only godless but actually antagonistic to God. Hence we should do all we can to not only warn our young people but, if possible, keep them out of them. And if, under certain circumstances, they must attend them, let them know their evil, faith-destroying character. At the same time it ought to remind the church of the need of giving our children a good Christian training that they may be strong to withstand the temptations. We must tell them of the foolish claims of this so-called science, that very often this greatly exalted science is nothing but **an assumption**, a vague idea of some professor, without any foundation whatever. We have, kind

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reader, Christian schools where **real religion** and also **real science** is taught. Send your children there and do all you can to uphold these schools by your daily prayers and assist them financially. Hy. Koch.



How to Save the Church and thus the world, that is the all-important question among the fear-ridden churchmen of the sects. The confusion of mind which afflicts these clerics on the question, What constitutes the church of Christ, bears some strange fruit. World-wide gatherings of delegates to great conferences, as those at Oxford and Edinburgh, were supposed to find a way to uniting all Christendom into one compact body that might present a solid front against all the forces of unbelief in the world. The returning American delegates are not at all enthusiastic about the results achieved at these conferences. The obstacles in the way of a world-wide union of all Christian churches seemed so great as to be hardly overcome. And why stop with the Christian sects, trying to unite them, why not take in also all beliefs such as the Mohammedans, the Buddhists, etc., for they all believe in a God of some sort and teach some moral lessons to man. Already it is a problem what to do with the Unitarians and Universalists, who do not believe in a triune God. Is the belief in the three Persons of the Godhead necessary?

Doctrinal questions aplenty arose to disturb these churchmen. The reports dealt with such teachings as Grace; the Word of God and the Church; the Sacraments and the Ministry. On all these doctrines there was and is a wide divergence of opinion and belief. Says the Christian Century, "The concept of the 'Word of God' was one of the most difficult upon

which the conference expended its effort. Happily, there appeared to be no literalists in the conference. (How about the Lutherans attending? Editor's query.) The Bible taken as a book, was not regarded as synonymous with the Word. The Word produced the Bible. . . . The Bible was held subordinate to the Word, it was held up as the norm of Christian faith and practice. Yet it requires to be interpreted. Scientific research —" but why go on. The long and the short of it was that these churchmen did not believe the Bible to be the only Word of God, and that is why all their efforts came to naught. Isaiah 8: 9-10. Z.

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The Social Order is today the most discussed thing among men, thinking and unthinking. In an article headed "What is Communism?" the Lutheran Herald quotes a writer in a Chicago daily who has this definition: "If a farmer has six cows, the Communists would take all of them; the Socialists would ask for three; the Fascists would allow the farmer to keep the cows and feed them but take all the milk." The Minneapolis Journal commentator adds that the Communists, after taking all six cows, would also burn the barn. And the editor of the Herald adds to this by saying, "Selfish capitalists proceeding in a legal way would secure a mortgage on the farm, a chattel mortgage on the six cows, charging high interests, and finally wind up with a foreclosure of both mortgages."

The problem of abolishing poverty and the inequality of earthly possessions among men still remains unsolved and, we venture to say, will remain unsolved until all selfishness and greed has been bred out of the human race — which will be never. But all these schemes for a redistribution of wealth advocated by the thinking and unthinking, stir up the feelings of envy, hatred and greed in man still more, without doing much good to anybody. Some of these schemes are sure, if tried, to cast many men out of the frying pan into the fire. This is especially true of Communism which begins by throwing God and all belief in Him out of the window, thus cutting off all hope of curing man's selfishness and robbing him of all comfort under the stress of other men's cruelty.

Christians are not to forget what Lunatscharskij, Commissar of Education of the Soviet Republics writes on this point: "We hate Christians. Even the best of them must be regarded as our worst enemies. They preach love to one's neighbor and pity, which is contrary to our principles. Christian love is a hindrance to the development of the revolution. Down with love for one's neighbor! What we want is hatred. We must know how to hate, for only at this price can we conquer the universe. We have done with kings of the earth; let us now deal with the kings

of the skies. All religions are poison. They intoxicate and deaden the mind, the will, and the conscience. A fight to the death must be declared upon religion. Our task is to destroy all kinds of religion, all kinds of morality."

That's in Russia. It cannot happen here. Let's not be too sure. Read what J. Alvan Hall, president of the National Americanism Foundation, has to say, as reported in the News Bulletin: "The Communists have been making a special drive among American children and American young people through the Young Pioneers and the Young Communists League which is the American section of the Young Communists International of Moscow. The young Communists — our American youth — when they join this organization take the following oath: 'I swear fidelity and obedience to my class, its heirs and successors in the name of the class war, **believing in no God.**'"

It is the class struggle that is so much at the bottom of our strikes for higher wages and better conditions in our land. It is the class war that is openly advocated by those churches which are dripping with expressions of love for the downtrodden and striving to bring Christ into the fight for money and goods, that authentic Christ who, when asked to divide an inheritance between brothers, exclaimed: "Man, who made me a judge or a divider over you?" Luke 12: 14, and then went on to warn against covetousness by insisting "a man's life consisteth not in the abundance of things which he possesseth." All this is forgotten by honest but mistaken divines who are now spreading the untruth that under the present conditions of society the Gospel of the kingdom cannot be preached with any success, that we must first lift men out of the present life of inequality in matters of money, before we can hope to have them listen to us in trying to save their souls. Thus the sectarian churches of today lift on high man's material prosperity as the abundant life promised by the Savior. The thing is so popular today and so widespread that many a Lutheran is misled by it. But that is another story.

Z.

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Is the Bible True? There have always been men who doubted the Bible, holding its statements to be untrue. They are critical of the Book. Nowadays we call them 'modern critics.' These are very learned men, at least in their own estimation. They have set up many theories about the Bible. Human reason was held to be the master of the Bible. The trouble was and is, that so many of their theories fell one by one at the wayside, being of course, superseded by new theories, which again were proved false. But as all of their fictions about the revelation of God in the Bible were rooted in unbelief, the failure of their pet theories did not turn

them to the truth. The way of these higher critics, like the way of the transgressor, is hard.

It was claimed that, as the Lutheran Herald says, the Books of Moses could not have been written by Moses because the art of writing was not known as early in history as that. A theory that has ceased to be. Evolution and Darwinism did what they could to destroy the belief in the Bible. But the theories of evolution are now conceded by the advanced thinkers as being built on shifting sand. "Who believed, for instance, that there ever had been a King Belshazzar ruling in Babylon? Who believed that the Exodus of Israel took place at the time set by the Old Testament? Or that Israel crossed the Jordan and took Jericho in the way described in the Book of Joshua? Well, Belshazzar has been located in Babylon, and as a king there just at the time mentioned in the Book of Daniel. The fact of the matter is that the Old Testament is being vindicated more and more as time passes. It is vindicated by contemporary documents and monuments. The archaeologist's spade is bringing evidence to light that cannot be contradicted. Stones, hundreds of thousands of them, speak out, testifying to the reliability of the Old Testament as a historical book." Quite so, but will that make the unbelievers believe in the Bible as the only Word of God unto salvation? We trow not.

Z.

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Churches Losing Ground? The question whether the churches are decreasing or increasing in membership is a matter of interest to all connected with the Church. Roger W. Babson in his official capacity as Moderator of the Congregational Christian Churches was also interested and made a first-hand study of it. It is his considered opinion that the "church membership" figures published annually by the Christian-Herald and broadcast in the newspapers are padded and too optimistic. In his opinion the figures include not only many who have turned their backs upon the church of their youth but actually millions who are dead and buried physically. His own denomination, he says, has had a net loss of over 150,000 Sunday school scholars since 1925, and he believes that Protestant church membership has declined in spite of the fact that Protestant population has been increasing each year. The Church is no longer holding the young people as it formerly did.

Determined to get at the root of the matter, if possible, he interviewed students at twenty different Protestant colleges. He agrees with the views frequently expressed that "young people are more intelligent and inquiring today — they do not accept as readily what their grandparents did." One would naturally conclude that the modernistic churches which have enthroned reason and which deny the old

fundamental truths of the Christian religion would attract them, yet his investigations show that the liberal churches, like the Unitarians, have even greater trouble holding their young people than those who still adhere to the old truths. That ought to cure those misguided people, sometimes found in our own congregations, who are always bringing pressure to bear to make our church more liberal in its doctrine and practice. The ultimate result would not be gain but loss.

Mr. Babson found that the young people whom he interviewed had a definite reason for their lack of interest in their churches: "They stated kindly and diplomatically that we church-goers appear to them to be a group of hypocrites! They cannot connect our mode of living and methods of doing business with the teachings of Jesus whom we claim to follow. They do not understand how we can attend church, sing the hymns and make the prayers we do on Sundays, and then act as we do the other six days of the week."

Reading this, one thinks of the popular expression of our day: You've got something there. There are other and no doubt more powerful reasons for the lack of interest in the Church such as the spirit of worldliness which characterizes the present generation and the modern system of education which puts the stress on material things and ignores spiritual values. However, there is no doubt that the evident lack of sincerity or, to use the harsher term, the hypocrisy of many church members has driven many out of the church and kept others from joining it. We hear a lot about the need of the right kind of publicity for our church, and the meaning usually is publicity in the newspapers, billboards, etc., but the best kind of publicity (if we must use that term) is the sincere, godly life of the church members, the life, conduct and Christian testimony of those who are both hearers and doers of the Word. Paul knew of no better recommendation. To such he wrote, "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." 2 Cor. 3:3. I. P. F.

— If I have no motive but the Father's will, how astonishingly it simplifies everything! If we never thought of doing a thing except it was God's positive will that we should do it, three-quarters of our life would at once disappear! This is the truth practically as to ourselves, yet we clearly see that such was the obedience of Christ. This too is the principle of real piety, because it keeps us in constant dependence upon God, and in constant reference to God.

— J. N. Darby.

From a Wider Field

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

TWO LAMPS

The following poem is the work of a sorely tried Christian woman. Her husband is totally blind and she is facing an operation which may mean "darkness" for her. She has made a hymn book in "braille" which she uses in church. Though thus handicapped she is a **regular** church attendant with her blind husband.

The poem was sent to us by the minister of the church in Milwaukee of which the Baumanns are members.

A lamp of clay is in my hand,
Whose light grows fainter day by day.
No longer can I see the path,
And treacherous grows the way.

Another lamp, a precious pearl,
I hold secure within my heart.
Its flame of faith lights all the way,
And doubts and fears depart.

Too soon the fragile clay will fall,
And mingle with the hoary dust.
But Jesus is the lamp divine
In whose pure light I trust.

Mrs. Wm. Baumann.

OUR PAGAN FUNERALS

An article under this heading appeared in one of our "Exchanges" and we thought so well of it that we are going to pass on to our readers some of the thoughts expressed by the writer. It is really time for all Christians to stop and think seriously on the ever increasing problem "the funerals" present. Let the ministers especially be sober to combat the attending evils of "funerals."

We quote from the article written by Pastor C. E. Haterius: "The modern funeral has gone pagan! Just so. With all its soft lights, slow music, frock coats, and costs, it has become too respectable to be Christian. . . . We are displaying too much emphasis on the body not enough upon **the spirit**. We have permitted sentiment to run rampant. It is causing a real hardship to families of meager means. While living costs are high, the **cost of dying is excessive**. Where there are ample means, it often assumes utter vulgarity.

"We have witnessed or participated in more than 1,000 funerals, funerals of people in all stations in

human society — gangsters, slum diggers, soldiers, and just ordinary civilians. Increasingly grows the conviction that the Christian Church and its constituency have permitted themselves to be drawn into a great pageant, with the "City of the Dead" as its center. It is fertile ground because of natural human sentiment and the oft-frantic impulse to hold fast that of which we have been bereft — **the remains of a loved one.**"

Why a Costly Metal Casket?

"Why a \$500 casket of metal, when a \$200 one serves the purpose? 'Vanity of vanities!'"

This is not a criticism of what we call in this modern age the mortician. There are many honest, unmercenary persons among them. Like other professions, however, they have their racketeers. But we, **who are Christians**, must take a saner view of the matter. Personally, we have always felt the futility of preserving the remains of our departed loved ones beyond the period of the services. We dislike the idea of cremation, while realizing that it may be universally adopted because of necessity, some day. Why not give the bodies back to God as He apparently has decreed and in like manner as we came into this world, namely, by a natural process?

"We give reason to the non-believer that our own type of faith substantiates what Jesus wished we would not exemplify, namely, that, **"If in this life only we have hope in Christ, we are of all men the most miserable."** The Almighty has ordained, 'Ashes to ashes, dust to dust.' It requires about ten years for the natural disintegration of the body or about fifty years by artificial preservation. **WHAT DIFFERENCE DOES IT MAKE?** None, except that we have permitted ourselves, contrary to what ought to be part of our faith, to feel closer to our departed by preserving a **MERE SHELL**. We go to extraordinary expense to do so. Better believe our departed one is up among the stars, or better, with God, or both."

Here is much food for thought. The Christians ought to come back to fundamentals. What is a funeral? Why a funeral? Why the burial? Is the funeral to serve as an opportunity to make a great splurge before the world; to give an outward expression of our sorrow; to convince the neighborhood, the world, how dearly we loved the departed? If it is not useless it is foolish! Let us remember we are dealing with the **BODY ONLY** at funerals. The **SOUL**, the **SPIRIT** has gone before to its reward. Here we have the shell, the temporary house of the soul which without the soul, the spirit, is nothing. Better to direct our attention upon the **SOUL** which, in the case of a Christian, is now safe in Abraham's bosom, removed from cares and sorrows and trials and eternally at rest in the New Jerusalem above. Here is comfort, here is consolation.

Those who die in the Lord are not dead; they are living, alive in the glories of that eternal home which the Savior has prepared for those who love Him. Hear Christ tell Martha, "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?"

Why then a funeral? What is it all about? Finally, to confess, "The wages of sin is death" and "The gift of God is eternal life through Jesus Christ our Lord." That's it! "All have sinned" — therefore this body must return to dust and now we are committing it to the ground for **THAT PURPOSE** that it may return to dust. We are not interested in postponing or unduly delaying this process. "The gift of God is eternal life," therefore this body will arise again out of the dust and together with the soul live with Christ forevermore.

When these biblical thoughts are uppermost in our mind we will remain sane and sober at all times, especially when funeral arrangements are to be made for our loved ones.

W. J. S.

ROMAN CATHOLIC LOSSES

A Catholic priest complains bitterly that there are dangerous leaks in the ship of St. Peter. He is speaking of the losses of members sustained by the Roman Catholic Church. The "Presbyterian" tells us that in Germany, during 1930, 16,302 Catholics became Protestants, and in 1935, 31,203 left the Church of Rome. Conversions of Roman Catholic priests to Protestantism are increasing in number. It is calculated that the civil war in Spain has caused the death of more than 500,000 Spanish citizens, nearly all of whom were formerly members of the Roman Catholic Church.

—Lutheran Witness.

PROTESTANT CHURCHES ADD 54,600, LUTHERANS LEAD

Membership in Protestant churches in Chicago increased during the year ended December 31 at a rate greater than that estimated for Chicago's population during the same period.

The announcement was made by Walter R. Mee, executive secretary of the Chicago Church Federation. The total increase for the year was nearly 54,000, as against Chicago's population gain in the same period of 38,000, estimated by the city statistical department.

Mr. Mee said that over a period of ten years, during which he has studied movements in local church memberships, the average increase of all local congregations runs about 35 new members each year.

Lutherans of all synods continue to lead in membership increase with a grand total for the year of 17,230 new members for the 332 churches reporting. Presbyterians, with 121 churches, reported 4,758 new

members to rank second. The 185 Methodist Episcopal churches reporting show an increase of 4,307 with 3,108 new members in 81 churches.

Other leading denominations reported as follows:

Congregational-Christian, 87 churches, 2,477 new members; 82 Baptist churches, 2,071; Evangelical and Reformed, 1,885; Disciples of Christ, 690, and the Reformed Church of America, 376. Mr. Mee said 1,053 churches of all denominations reported."

— Chicago Tribune.

THE PLAGUE OF THE CULTS

is bothering the Catholic Church. This faith-sickening virus, which Catholicism has so persistently charged to the unwholesomeness of Protestantism, is expressing itself disturbingly at present in Catholicism. The present Catholic concern is with "the charm of the Little Flower of Jesus," whose virtues are to be extended by the nauseous chain-letter system, with its reward of good-luck if you are compliant with its demand, and the threat of trouble if you ignore it. In spite of warnings from bishops and preists this Catholic cult continues to flourish. And now the Vatican itself is constrained to interpose, through the formidable "Congregation of the Holy Office," to order "the cessation of chain-prayers as tending to render the faith something not very serious." Also the prelates are adjured to "suppress with a strong hand abuses which seem to have been introduced . . . not in keeping with the rules of the Holy See, which desires that the Lord be worshipped and the saints venerated." But now "Our Lady of the Miraculous Medal has become even more disturbing than the "Little Flower of Jesus," St. Teresa of Lisieux, who was led into strange and compromising air-lanes of politics and economics radiating from Detroit, by a would-be prophet who only turned out to be an adept publicity-hound. O. L. M. M. gets many glowing testimonials of restored health and prosperity, quite after the style of Christian Science and its cousins. One recently stated fervently, "Through the intercession of Our Dear Lady I have been made, post-master." That would be more convincing if we knew the previous politics of the recipient. What worries the church authorities most is that too many of "the faithful are substituting attendance at novenas of Our Lady of the Miraculous Medal for the Mass on Sunday." That will be a salutary experience for Catholicism, by which she will understand that she is not different from the Protestantism to which she gave birth in her aberrant days. Cultism, more native to Catholicism, is nevertheless probable wherever there is self-will, self-love, and where the mental upper stories have a good bit of room to let.

"AGREE WITH THINE ADVERSARY QUICKLY"

A lawsuit in the Orient is very different from one in our own land. There is no intricate procedure, and attorneys are not needed. The judge sits in some public place, and every person has the right to summon before him any other person that he thinks has wronged him. Not infrequently two litigants on their way to the judge continue their quarrel along the narrow streets, shouting out accusations, denials and recriminations as they go. Arrived at the place of judgment they salute the judge, drop on their knees before him, and the complainant states his case; the accused replies, witnesses are called, if there are any, and the verdict is rendered on the spot. If found guilty, the accused may be thrown down upon the ground and lashed with the cruel scourge, or dragged off to prison, there to lie until a fine is paid for his release. It frequently happens, however, that some acquaintance or kindly person stops the litigants in the way and brings them to an agreement before they reach the judgment seat.

— Geo. C. Reed.

— Trim your lamp in time, that it may burn well in eternity.
— Selected.



Our Synod

SEMINARY NOTES

The new school year was opened on September 8 in the usual way with a special service, in which many friends of the seminary from far and near took part.

The total enrolment on the opening day was 56, some of whom, however, were prevented in various ways from attending the lectures from the very beginning of the year. Last June 26 students had completed their work at the seminary and were graduated as candidates for the ministry. Besides these, another young man left the institution to follow some other profession. 24 new students now entered the seminary, and one returned who had interrupted his studies on account of poor health. Of the 24 new men one left us after only three days to accept a call as parochial school teacher in one of our congregations. There remain 55 names on our lists: 12 in the senior class, 20 in the middle class, and 23 in the junior class.

As far as the undersigned has been informed, 13 candidates of the last class have been employed as pastors, tutors, teachers in our congregations and institutions. Besides these, two consented to serve

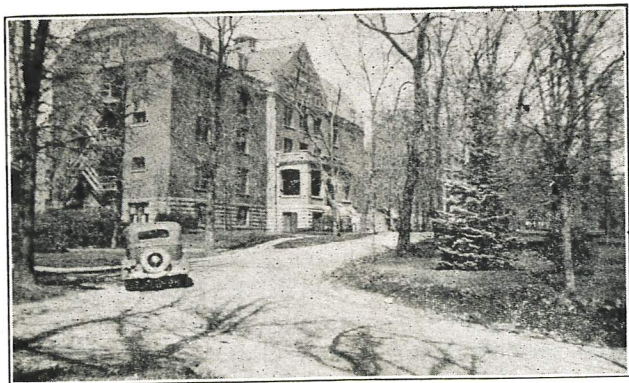
temporarily as helpers in a home for children. In this connection attention may again be called to the fact that every one of our candidates stands ready to assist in our parochial schools until such a time when he may receive a call into the pastorate.

In former years many of our congregations brought liberal amounts of provisions to our refectory. Such gifts will be welcome also in this year, perhaps doubly so on account of the rapidly rising cost of living.

May the Lord graciously continue to bless our seminary.
John P. Meyer.

**DR. MARTIN LUTHER COLLEGE
NEW ULM, MINNESOTA**

With the opening service at 9 o'clock on the morning of September 8, the new school year at Dr. Martin Luther College was begun. Forty-six new students were enrolled. Five others had filled out application blanks, but for various and good reasons they had to alter their plans. Of the forty-six, twenty-three are boys and twenty-three are girls. Our ninth grade numbers twenty-four, and the total now in attendance is one hundred forty-three, two more than were pres-



ent when school closed last June. At that time we graduated thirty-three. Fifteen of these had completed the high-school course, and of them only a few returned to take up their work in the Normal Department. Among the others who had been with us, there were some whom we expected to be here again, but illness and the failure to make their class will account for the absence of many of them.

When we consider the subject of Christian education, we cannot help feeling that a decided spirit of indifference has made itself more and more evident in our circles. In the discussions we have with parents we often find a total lack of appreciation and understanding of this phase of our work. Why this is, we do not know, but somewhere something is missing in the present-day attitude toward the training of our youth. Were we so burdened with other cares that we failed to stress this as we should? Or have we simply been silent because we no longer think Chris-

tian training essential? Or is just a little bit of it enough? It can not be that we have outgrown all further need of it. A revival of interest is not only desirable; it is necessary unless we as a Church are willing to drift down the stream and perhaps lose our identity entirely as we float along.

On the other hand, it is encouraging to know that we still have people who will make the utmost kind of sacrifices in order to have their boys and girls in a high school in which the Scriptures are the basis of instruction and in which the environment is certainly



more wholesome than in other places. We have some examples of that kind of self-denial with us this year. Surely many of us would blush with shame if we knew the details and then realized how much easier it would have been for us if we had only wanted to.

When school began, all the members of the faculty were ready and in good health. Each one is carrying his fair portion of the work. Our students appear eager and willing to pursue their studies. Our buildings and grounds are in excellent condition. Our kitchen force has already canned 1300 quarts of fruits and vegetables grown in our garden. Under these decidedly favorable circumstances we are now proceeding. We call upon God to abide with us in the future as He has in the past.
S.

NORTHWESTERN COLLEGE

At Northwestern College there are enrolled 221 students. Last year's total reached 229. The decrease is to be accounted for chiefly by the smaller enrollment of local high-school students who come to Northwestern for one or two years of college work before transferring to the university or a teachers' college.

Although the total enrollment is somewhat smaller than that of last year, the number of students living in the dormitory, most of whom take the regular classical course, is 161, a slight increase over last year.

In the first-year class of the preparatory department (Sexta) there are 22 students, all boys except three.

There are 22 new freshmen in the college depart-

ment, six of them from our preparatory institution in Saginaw. Five students came to us from the Concordia Colleges, four of them entering the junior class, and one the freshman class. In all there are 57 new students.

The only dark cloud that rested over the opening of the new school-year was the serious illness of the inspector, Professor Kremer. He was taken ill during the summer, and when the time came for the opening it was apparent that he could not possibly take over his work in the dormitory and the classroom. An infection of the pleura still confines him to his bed. Professor Kremer is at present at the home of his parents in Milwaukee under a specialist's care. We pray God that he may strengthen and comfort him in his affliction and grant him the happiness of a complete and early recovery.

Since there seemed no likelihood that Professor Kremer would be able to assume his duties for some time, it was necessary to engage an assistant to Mr. Gensmer in the dormitory. Mr. John Raabe, a graduate from the Seminary, was called on to take over the work as tutor.

With this serious exception, faculty and students were able to begin the work of the new year in good health. May God continue to grant this blessing and to give us grace that all our work may be done so as to please Him and further His kingdom.

E. E. Kowalke.

DIAMOND JUBILEE

On September 12 Zion Ev. Luth. Congregation in Town Morrison, Brown Co., Wis., celebrated its 75th anniversary and the 10th anniversary of the dedication of its new church. — The congregation was organized in 1862 and for a number of years was served from Reedsville by the pastors C. Gausewitz, Sr., 1862-1864; Braun, 1864, 1866; and Kluge, 1866-1872. Services in the earliest days were held in homes. In 1863 the congregation built a log church about 1½ miles south of the present church. The first resident pastor was Junker, 1872-1878. As early as this there already had been a parochial school, and the pastor now took charge. Also the next pastor, Roeck, 1878-1887, a missionary from India, taught until 1886. During his pastorate a new church was built in 1882 just south of the present site. His successor was Pastor G. W. Albrecht, 1887-1891. In 1888 the old school building was moved across the road to be changed into a home for the teacher, and our present school was built on the site of the old one. Pastors following were F. Ave Lallemand, 1891-1898; Jul. Kaiser, 1898-1905. W. Henkel, 1905-1912, accepted a call as professor at Northwestern College in 1912 and later was professor at our Theological Seminary at Wauwatosa. During his time the present parsonage was built. The present

pastor Br. Gladosch was installed here on January 12, 1913.

Although building of a new house of worship had been seriously considered, after August 21, 1914, when lightning struck the church steeple causing it to burn down to the belfry, the World War and its aftermath delayed definite action until 1926. The next year the new church was built and was dedicated to the service of the Lord on October 30, 1927. — The parochial school dates back definitely before 1872, before 1872 a student Jonas taught, then the pastors Junker and Roeck and the following teachers: F. Gruett, 1886-1887; Denninger, 1888-1892; E. Hartmann, 1892-1894; Brauer, 1894-1897; E. Gruett, 1897-1912; A. Zorn, 1912-1914; E. Jacob, 1915-1920; and since August, 1920, our present teacher Edgar Blauert. Cand. theol. E. Froehlich called as assistant pastor and teacher was ordained and installed September 5, 1937.

The pastors W. Pankow, Benj. Schlueter and R. Ziesemer preached the jubilee sermons. Both choirs of the congregation directed by Teacher Blauert sang at the three services. Seventy-five years of the grace of God! "The Lord hath done great things for us; whereof we are glad!" Abide with us: for it is toward evening and the day is far spent.

B. Gladosch.

FIFTIETH WEDDING AND ORDINATION ANNIVERSARY

On Sunday evening, June 27, the members of St. Peter's Church in Fond du Lac, Wis., as well as the members of the Winnebago Pastoral Conference assembled in St. Peter's Church to celebrate the fiftieth anniversary of the Reverend G. E. Bergemann, their pastor and conference brother, respectively. In the church service Pastor John Schulz of Van Dyne, in eloquent and appropriate words pointed out how the Lord, who had instituted the divine office of the Christian ministry, had for half a century blessed the work of the jubilarian in this holy office. Pastor G. Pieper conducted the altar service. After the close of the service the assembly repaired to the spacious auditorium of the parish school for a social gathering.

Here addresses were delivered by several members of the congregation as well as by two classmates of Pastor Bergemann who had been invited to attend. A gift was tendered their pastor by the congregation and the chairman of the Winnebago Pastoral Conference presented the jubilarian with a gold cross in behalf of the conference.

The congregation also fittingly remembered the fiftieth anniversary of the wedding of Pastor and Mrs. Bergemann by presenting to the beloved couple a basket of fifty gorgeous roses.

Toward the close of the evening's festivities Pastor Bergemann thanked the congregation for the atten-

tion shown him and, reminiscently, expressed his joy over the whole-hearted cooperation shown him by the congregation during the many years of service in St. Peter's and the blessings God had showered on their mutual labors for the upbuilding of the congregation's church and school.

Choir and quartet music pleasingly added to the beauty and enjoyability of both gatherings.

May the Lord, for many more years, keep His protecting hands over our esteemed brother and his gracious spouse.
E. G. B.

TWENTY-FIFTH ANNIVERSARY

On September 12, 1937, the St. John's Congregation at Redwood Falls observed the completion of twenty-five years of active service in the Gospel ministry of their pastor, the Rev. Edw. Birkholz. Guest speakers were Prof. A. Schaller, Rev. R. Schierenbeck and Rev. Chr. Mack.

The pastors and a large representation of the two former congregations, Darfur and Marshall, brought greetings and a jubilee gift. A purse was presented by St. John's Congregation as well as individual gifts by pastors of the Redwood Falls Conference and brethren in the neighborhood.

A social gathering took place after the services with lunch served by the ladies of the congregation.

May the Lord bless the brother, so that he may serve the Lord in his kingdom, as pastor, as visitor of the conference and member of the New Ulm College Board for many more years.
M. J. W.



THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wis., on Wednesday, October 20, at 9:00 A. M.

Preliminary Meetings

- Joint Mission Board — Monday, October 19, 10:00 A. M., Republican Hotel.
- Conference of Presidents — Tuesday, October 19, 9:00 A. M., St. John's School.
- Board of Trustees — Tuesday, 2:00 P. M., St. John's School.
- Representatives of Educational Institutions — Tuesday, 7:00 P. M., St. John's School.

John Brenner.

EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Eastern Pastoral Conference of the Dakota-Montana District will meet October 19 and 20, beginning at 9 A. M., at Henry, South Dakota, with Rev. Gerhard Schmelting.

Essays: 1. Exegetical Treatise on Matt. 11:25-30, Rev. W. T. Meier. 2. Our Savior's Letter to the Church at

Ephesus, Rev. H. Rutz. 3. Sunday School and the Best Material, Rev. W. Sprengeler.

Sermon: D. F. Rossin, W. T. Meier.

Confessional Address: H. C. Sprenger, A. Siffert.

Remarks: The main sermon will be in English, the confessional address in German. — Please announce yourself to the local pastor at an early date.

L. G. Lehmann, Sec'y.

MIXED CONFERENCE OF WEST CENTRAL MINNESOTA

The Mixed Conference of West Central Minnesota convenes on the 12th and 13th of October in St. John's Church, Renville, the Rev. A. Sauer, pastor. All those wishing lodging for the night are asked to send their requests to the local pastor before October 10.

H. Brommeier, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on October 12 and 13, 1937, at St. Luke's Church, Kenosha, Wis. (Pastor E. W. Hillmer — 6700 30th Ave.). Session will begin at 9 o'clock.

Sermon: M. F. Plass, Matt. 22:23-33; E. Sponholz, Luke 13:19-17.

Confessional Address: F. E. Blume; W. A. Diehl.

Old Essays: As previously announced.

New Essays: O. Heidtke: Exegesis, Hebrews, Ch. 1; M. Buenger: "The Kingdom of Heaven" as used in the parables of our Lord; O. Nommensen: Giving and Taking offense; F. E. Blume: Justin Martyr.

Edmund Sponholz, Sec'y.

SOUTHEASTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southeastern Pastoral Conference of the Michigan District will meet October 11 and 12 at Jenera, Ohio.

Confessional (German) J. Gauss, E. Hoenecke.

Sermon (English) G. Press, R. Timmel.

Exegesis 1 Cor. 4, A. Allwardt.

English sermon to be read, H. Heyn.

Committee on submitting topics for next conference F. Stern and H. Richter.

C. H. Schmelzer, Sec'y.

DODGE WASHINGTON COUNTIES PASTORAL CONFERENCE

The Dodge-Washington Counties Pastoral Conference will meet October 18 and 19, 1937, at 9:30 A. M., at Huilsburg, Pastor W. Reinemann.

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

Sermon: Martin, Marohn.

Confessional Address: Schaar, Stern.

Please announce!

G. Redlin, Sec'y.

EASTERN PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

The Eastern Pastoral Conference will meet October 26 and 27, beginning at 9:30 A. M., at Thiensville, Wisconsin, Pastor S. E. Westendorf.

Essays: Genesis, H. Shiley; Hebrews, A. Mittelstaedt (A. Schewe); Seeming Contradictions in the Easter Gospels (A. Krueger); How Shall We Deal with Indifferent Church Members, E. Ebert.

Sermon (English): T. Monhardt (C. A. Otto).

Kurt Lescow, Sec'y.

JOINT CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTIES

The Joint Conference of Sheboygan and Manitowoc Counties will meet October 26 (9 A. M.) — 27 at Glenbeulah (L. Spilker, pastor).

Essays: Ex. John 3, 22-36, Jagow; Hebr. 9, Eckert; Old Testament Quotations in the New Testament, Huebner; 1 Pet. 3, 8-10, H. Koch; Religion of Socialism, Gutekunst; Church's Future, Spilker; Social Gospel, Koeninger; Crusades, Kitzerow.

Confessional Address: Haase — Schroth.
Sermon: Schroeder — Struck.
Brethren desiring lodging must announce by October 17.
E. H. Kionka, Sec'y.

ROSEBUD DELEGATE CONFERENCE

The congregation at Naper, Nebraska, F. Knuettel, pastor, will be host to the Rosebud Conference, October 12 and 13. The opening devotion will begin at 10 A. M.

Program: The Third Article, R. Bittorf; Essentials of Good Lutheran Church Music, H. Fritze; Exegesis of Matthew 5, F. Zarling; Sermon for Criticism on the text, Galatians 4:21-31, N. Mielke; The Young Citizens League, R. Brei.

Preacher: H. Hackbarth (F. Miller).
L. Sabrowsky, Sec'y.

SOUTHWEST MICHIGAN CONFERENCE

The Southwest Michigan Conference will meet October 27 and 28 at Muskegon Heights, Mich.

Sermon: Rev. N. Engel; Rev. A. Fischer.
Confessional: Rev. M. Haase; Rev. A. Fischer.
Exegesis: 1 Tim. 5, 17-25, Rev. A. Fischer; 1 Tim. 6, 1-21, Rev. N. Engel.

De Ecclesia: Rev. H. Hoenecke.
Sermon Study: Rev. W. Westendorf.
"Die Rechtfertigung eines Suenders vor Gott," Rev. A. Hoenecke.

Please announce whether you will be present.
Rev. N. Engel, Sec'y.

MIXED CONFERENCE OF SOUTH WEST MINNESOTA

The Mixed Conference of South West Minnesota will meet October 12 (10 A. M.) — 14 at Ormsby, Minn. (Rev. P. Affeldt).

Pastoral Sermon: H. Eggers (P. Koch).
Confessional Address: R. Haase (F. Kolander).
Papers: C. Bramscher, Intersynodical Uniformity in Externals; A. F. Mock, Divorce, Remarriage.
Early announcement requested.

A. F. Mock, Sec'y.

CENTRAL CONFERENCE OF THE NEBRASKA DISTRICT

The above-named conference will meet at Stanton, Nebr., October 28-29, 1937.

Papers: Exegesis of 1 John 5, Roth; First Commandment, Eggers; How Popery Developed, Holzhausen.

Speaker: Winter — Roth.

Kindly make timely announcement to Pastor H. Hackbarth. Bring Delegates.

Wm. P. Holzhausen, Sec'y.

RED WING ONE-DAY PASTORAL CONFERENCE

Red Wing One-Day Pastoral Conference meets at Mazepa, Minn., October 19 at 9 A. M. sharp. Pastor Theo. Haar will read an essay on "The Ministerial Office a Divine Office."
E. G. Hertler, Sec'y.

EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The above-mentioned conference will convene two weeks later than previously announced because the date conflicts with that of the General Synodical Committee, absenting some of our brethren, and because we wish to hear the report of our brethren concerning the proceedings of that body.

The date therefore is November 2 to 3, beginning at 9 A. M. at Henry, South Dakota, Gerhard Schmeling, pastor.

Essays: Exegetical Treaties on Matt. 11:25-30, Rev. W. T. Meier; Our Savior's Letter to the Church at Ephesus, Rev. H. Rutz; Sunday School and the Best Material, Rev. W. Sprengeler.

Sermon: D. F. Rossin, W. T. Meier (English).
Confessional Address: H. C. Sprenger, A. Lippert (German).

Please announce!
L. G. Lehmann, Sec'y.

MINNESOTA LUTHERAN TEACHERS CONFERENCE

The Minnesota Lutheran Teachers Conference will meet at Good Thunder, Minnesota, October 21 and 22; Rev. O. H. Brauer, Teacher A. H. Nitschke.

Edwin Zielske, Pres.

MICHIGAN STATE TEACHERS' CONFERENCE

The Michigan State Teachers' Conference will meet at the St. John's Lutheran School at Wayne, Michigan, October 27 to 29 (Pastor O. Peters). Kindly make timely announcements with Mr. Henry Schulz, 3629 Sophia Street, Wayne, Michigan.

Wednesday A. M.

9:00—10:00	Nicodemus (5—8).....W. Woltmann Sub.: How Can Water Do Such Great Things.....Rev. A. Westendorf
10:00—10:30	Recognition of a Sentence (5—8).....E. Kirschke Sub.: Circulation of Blood (5—8).....N. Berndt
10:30—10:40	Recess.
10:40—11:10	World Winds and Rainfall (5—8) A. Wandersee Sub.: Causes of Spanish-American War (5—8).....L. A. Raabe Sub.: Geo. Rogers Clark's Expedition (5—8).....R. H. Sievert
11:10—11:40	Singing Lessons (5—8).....A. Jantz

Wednesday P. M.

1. Chairman's Address.
2. Discussion of Lessons.
3. Correct Way to Recite Catechism
.....Rev. O. Peters

Thursday A. M.

9:00— 9:45	Mary and Martha (1—4).....Miss Wassmann
9:45—10:15	Eskimos (1—4).....Miss E. von Stein
10:15—10:30	Recess.
10:30—11:00	The Turkey (1—4).....F. Radde Sub.: The Pilgrims (1—4).....F. Bartels
11:00—11:30	Reading Lesson (2).....Miss A. Kuhnke

Thursday P. M.

1. Essay: Educational Changes in Our Present-Changing World.....Prof. H. Klatt
2. Discussion of Lessons.
3. Home Work.....W. Stindt

Thursday Evening

Services — Sermon — The Rev. A. Wacker.

Friday A. M.

1. Value of Workbooks.....W. Woltmann
2. Bible Stories as Basis of Catechism Instruction.....L. Sievert
3. Business Meeting.

Lester A. Raabe, Sec'y.

APPOINTMENT

Teacher J. Gawrisch has been appointed as School Visitor in place of Teacher O. Boernecke who resigned from this position.

Wm. Nommensen, President,
West Wisconsin District.

ORDINATION AND INSTALLATION

By authorization of President W. Pankow the candidates Martin Albrecht of our Theological Seminary and Arnold Coppens of Dr. Martin Luther College were installed in their respective offices in St. Peter's Congregation of Fond du Lac, Wisconsin, on the 16th Sunday after Trinity, the first as Director of Music and instructor in the parish school and the Winnebago Lutheran Academy, the latter as teacher in St. Peter's School. Since Mr. Albrecht is to be ready occasionally to assist in ministerial duties, he was also ordained to the holy ministry on the above date.

Address: Martin Albrecht, 389 S. Park Ave., Fond du Lac, Wisconsin.

Arnold Coppens, 389 S. Park Ave., Fond du Lac, Wisconsin.
Gerhard Pieper.

President A. Ackermann authorized the undersigned to ordain A. J. Maass, Cand. Theol., and to induct him into office in Zion Ev. Luth. Church at Brighton Twp., Nicollet County, Minnesota. This was done on Sunday, September 5. Address: A. J. Maass, Route 3, New Ulm, Minnesota. Edwin H. Sauer.

INSTALLATIONS

Authorized by President Wm. Nommensen, the Rev. Reinhard Schoeneck was installed by me as pastor of St. John's Lutheran Church at Rice Lake, Wis., on the 17th Sunday after Trinity, September 19.

Address: The Reverend Reinhard Schoeneck, 734 North Main Street, Rice Lake, Wisconsin. Otto Engel.

Authorized by President Carl Krauss, the undersigned installed Frederick Radde as teacher of St. Matthew's Ev. Luth. School of Benton Harbor, Mich.

Address: Frederick Radde, 1025 Lavette Ave, Benton Harbor, Mich. H. C. Haase.

Authorized by President W. Pankow, of the North Wisconsin District, the undersigned installed Mr. Carl E. Wacker as principal of the First German Ev. Lutheran School in Manitowoc, Wis., on August 22.

Address: Mr. Carl E. Wacker, 1018 S. 16th St., Manitowoc, Wis. L. H. Koeninger.

Authorized by President W. Pankow, of the North Wisconsin District, the undersigned, on September 5, ordained to the Holy Ministry Mr. Carleton Toppe, called as assistant to the pastor of the First German Ev. Lutheran Church in Manitowoc, Wis.

Address: Mr. Carleton Toppe, 1031 S. 16th St., Manitowoc, Wis. L. H. Koeninger.

On the sixteenth Sunday after Trinity Mr. Milton Bradtke was installed as teacher in St. Paul's Ev. Luth. School, Saginaw, Mich., by the undersigned with the authorization of President K. F. Krauss.

Address: Mr. Milton Bradtke, 720 Ames St., Saginaw, Mich. O. J. Eckert.

CHANGE OF ADDRESS

Rev. Johannes Karrer, 3147 No. Fratney St., Milwaukee, Wis.

MISSION FESTIVALS

- Kewaskum, Wis., St. Lucas (G. Kaniess). Off'g.: \$130.98.
- Johnson Creek, Wis., Immanuel (A. W. Paap). Off'g.: \$312.24.
- Hazelton, N. Dak., St. Paul's (H. A. Schultz). Off'g.: \$41.86.
- Lomira, Wis., St. John's (Rud. F. W. Pietz). Off'g.: \$132.44.

Fifth Sunday after Trinity

Henry, So. Dak., St. Paul's (G. E. Schmeling). Off'g.: \$68.00.

Eighth Sunday after Trinity

Coleman, Wis., Trinity (W. G. Fuhlbrigge). Off'g.: \$100.00.

Ninth Sunday after Trinity

Medford, Wis., Immanuel (I. J. Habeck). Off'g.: \$292.26.

Tenth Sunday after Trinity

Indian Creek, Wis., St. Peter's (H. A. Pankow). Off'g.: \$101.65.

Eleventh Sunday after Trinity

St. Charles, Minn. (H. Kuckhahn). Off'g.: \$105.50.
Town Beaver, Wis., St. Matthew's (W. G. Fuhlbrigge). Off'g.: \$44.10.

Twelfth Sunday after Trinity

Cold Spring, Wis., St. John's (Robert F. F. Wolff). Off'g.: \$31.00.
Sault Ste. Marie, Mich., Immanuel (E. C. Rupp). Off'g.: \$31.04.

Thirteenth Sunday after Trinity

Scio, Mich., Salem (A. G. Wacker). Off'g.: \$835.00.
Goodrich, Wis., St. Andrew's (L. Vater). Off'g.: \$19.00.

Fourteenth Sunday after Trinity

- Leeds, Mich., Zion (H. Geiger). Off'g.: \$122.63.
- Wonewoc, Wis., St. Paul's (Martin Glaeser). Off'g.: \$382.00.
- Argo Twp., Brooking Co., So. Dak., St. Paul's (R. A. Kettenacker). Off'g.: \$75.20.
- Lemmon, So. Dak., St. Luke's (E. C. Kuehl). Off'g.: \$67.03.

Fifteenth Sunday after Trinity

- Clark, So. Dak., Peace (G. E. Schmeling). Off'g.: \$45.71.
- Reedsville, Wis., St. John's (H. Eckert). Off'g.: \$388.00.
- Merna, Nebr. (V. H. Winter). Off'g.: \$38.67.
- Town Herman, Dodge Co., Wis., Emanuel's (Herman W. Cares). Off'g.: \$122.02.
- Town Theresa, Dodge Co., Wis., Zion (Herman W. Cares). Off'g.: \$82.34.
- Valentine, Nebr. (20 miles North), Calvary (Hugo Fritze). Off'g.: \$48.00.
- Fox Lake, Wis., St. John's (A. Dasler). Off'g.: \$57.00.
- Elkton, So. Dak., Trinity (Wm. Lindloff). Off'g.: \$94.95.

Sixteenth Sunday after Trinity

- Raymond, So. Dak., Bethlehem (L. G. Lehmann). Off'g.: \$85.31.
- Florence, So. Dak., St. Peter's (G. E. Schmeling). Off'g.: \$50.67.
- Hustler, Wis., St. Paul's (H. A. Pankow). Off'g.: \$107.61.
- Florence, Wis., St. John's (M. W. Croll). Off'g.: \$36.54.
- McIntosh, So. Dak., St. Paul's (J. J. Wendland). Off'g.: \$42.31.
- West Salem, Wis., Christ (J. H. Schwartz). Off'g.: \$251.40.
- Hoskins, Nebr., Trinity (Im. P. Frey). Off'g.: \$205.95.
- Miner, No. Dak. (B. R. Hahm). Off'g.: \$10.00.
- Eldorado, Wis., St. Peter's (W. A. Wojahn). Off'g.: \$87.13.
- Clarkston, Wash., St. John's (E. F. Kirst). Off'g.: \$22.25.
- Pardeeville, Wis., St. John's (A. J. Engel). Off'g.: \$185.24.
- Flint, Mich., Emanuel (B. Westendorf). Off'g.: \$147.68.
- Town Portland, Wis. (C. W. Siegler). Off'g.: \$39.00.

Seventeenth Sunday after Trinity

- Hillsboro, Wis., St. Paul's (Martin Glaeser). Off'g.: \$140.00.
- Akaska, So. Dak., Zion (H. Heckendorf). Off'g.: \$72.05.
- Mansfield, Wash., St. John's (W. E. Schulz). Off'g.: \$48.00.
- Herrick, So. Dak., St. John's (W. J. Oelhafen). Off'g.: \$100.00.
- Glenham, So. Dak., St. Jacobi (E. R. Gamm). Off'g.: \$77.25.
- Watertown, So. Dak., St. John's (G. J. Schlegel). Off'g.: \$130.25.
- Paradise, N. Dak., St. John's (J. J. Wendland). Off'g.: \$20.45.
- Helenville, Wis., St. Peter's (E. C. Fredrich). Off'g.: \$250.00.
- Sioux City, Iowa, Grace (W. P. Holzhausen). Off'g.: \$42.83.

Eighteenth Sunday after Trinity

- Oconomowoc, Wis., St. Matthew's (N. E. Paustian). Off'g.: \$146.00.
- Maribel, Wis., St. John's (Gerhard Struck). Off'g.: \$204.00.
- Gibbon, Minn., Immanuel (Hy. Boettcher). Off'g.: \$1,145.00.
- Cambridge, Wis., St. James (R. F. F. Wolff). Off'g.: \$87.21.
- Benton Harbor, Mich., St. Matthew's (H. C. Haase). Off'g.: \$1,000.00.
- Saline, Mich., Trinity (A. Lederer). Off'g.: \$457.77.
- Broken Bow, Nebr. (V. H. Winter). Off'g.: \$46.15.
- Bangor, Wis., St. Paul's (C. W. Siegler). Off'g.: \$296.45.

BOOK REVIEW

How to Become a Christian, and Other Sermons. By Tillis D. Sumrall, Pastor Central Baptist Church, Amarillo, Mich. Bound in cloth, 146 pages, gold title. Price, \$1.00.

These are sermons preached over the radio. They also are fundamentalistic in their teaching. Salvation through the blood of Christ, verbal inspiration of the Bible, the existence of heaven and hell, all are advocated here. The preacher

is a good Baptist, believes that "Saved people should be baptized," p. 19; believes also in the millennium before the second resurrection, a premillennialist. Beyond that it is refreshing in this day and age to read sermons from authors outside of our own church who still cling to the basic truths of Christianity. Z.

The World's First Christmas Service. Northwestern Publishing House, Milwaukee, Wis. Price: Single Copy, 8 cents; dozen, 75 cents; hundred, \$4.50. Transportation extra on dozen and hundred lots.

This is a Christmas program made up of songs, recitative reading, declamations, etc. The following are the parts and give you an idea of the treatment of the subject: Opening Service, The First Christmas Church, The First Christmas Congregation, The First Christmas Preacher, The First Christmas Sermon, The First Christmas Choir, The First Christmas Worship, The First Christmas Missionaries, The First Christmas Fruits. G.

Perfect In Every Good Work. Daily Devotions, Covering the Period from August 22 to October 9, 1937. By Richard Caemmerer. St. Louis, Mo., Concordia Publishing House.

This booklet offers "Daily Devotions, No. 4." The next issue will cover the period from October 10 to November 27 and both can be ordered from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo., at 5 cents per copy, and \$3.00 per hundred, postage extra. G.

Lutheran World Almanac. 1934-1937. Published by The National Lutheran Council. 39 East 35th St., New York, N. Y. Price: \$1.25, plus postage.

A book of 384 pages and full of information. It is attractively bound in light blue cloth — board covers. Here are some of the contents: Section I. Church Year Calendar. Section II. The Lutheran Church of the World (36 pages). Section III. General Lutheran Church Bodies in the United States and Canada (22 pages). Section IV. General Co-operative Groups (The National Lutheran Council, Federations, Societies, Conferences, and Associations). Section V. Historical Essays and Digests. Section VI. Lutheran Biographies. Section VII. Necrology. Section VIII Alphabetical Ministerial Directory. Sections IX to XVI are mostly statistics, some detailed, some in summaries. A good book for reference. G.

The Thomasius Gospel Selection. An Exegetico-Homiletical Treatment by W. Arndt, J. H. C. Fritz, Theo. Hoyer, Theo. Laetsch, P. E. Kretzmann, J. Theo. Mueller — Professors of Theology in Concordia Seminary. L. Fuerbringer, General Editor. A Series of Gospel Texts for the Sundays and Festivals of the Church-Year. Print of Concordia Publishing House, St. Louis, Mo. Price: \$4.50.

We can best give our readers an idea of what the book offers by quoting the Foreword. "The Gospel expositions offered to the Church in this volume are the so-called Thomasius, or Bavarian Gospels. They were selected by Gottfried Thomasius, the well-known Lutheran theologian and author. . . . His Gospel selections appeared in 1867, are well chosen, followed the trend of the church-year, and have always been highly valued among the new pericopes together with Wurttemberg, the Eisenach, the Synodical Conference selections, and the texts selected by Nitzsch and Ranke. They were chosen for this present work because they have never been treated in either language in an exhaustive exegetico-homiletical way aside from brief outlines, while such treatments of the Epistles and Gospels of the ancient Church, of the Eisenach, and of the other selections, just mentioned have been published in English and German."

While the whole book was planned and supervised by the General Editor, the collaboration of his colleagues has brought variety into the execution of the work. The whole church-year is divided in two parts: The Semester of the Lord and The Semester of the Church. The Semester of the Lord is again subdivided into three greater divisions: The Christmas Cycle, The Easter Cycle, The Pentecost Cycle. Each of these again comprises three parts of varying length: The Preparation, The Celebration, The After-Celebration. The difficulties of the texts are gone into thoroughly and appended to each treatment of a Gospel lesson are homiletical directions for the sermon. The book offers valuable help to the student. The book is strongly bound in cloth-covered boards — contains VII and 645 pages. G.

MINNESOTA DISTRICT

June, July, August, 1937

Red Wing Conference

Rev.	Budgetary	Non-Budgetary
Theo. Haar, Bear Valley	\$ 121.00	\$
July. F. Lenz, Bremen	173.45	
E. G. Hertler, Brownsville	1.10	
R. F. Schrader, Dexter	52.17	
Karl A. Nolting, Frontenac	184.54	
T. E. Kock, Goodhue	145.00	
F. W. Weindorf, Goodhue, Grace	135.98	
F. W. Weindorf, Goodhue, St. John's	273.20	
Jul. F. Lenz, Hammond	10.00	
E. G. Hertler, Hokah	25.45	
E. G. Hertler, LaCrescent	142.00	
Theo. Haar, Mazeppa	177.00	
T. E. Kock, Minneola	175.14	
A. Eickmann, Nodine	362.16	10.00
M. C. Kunde, Oronoco	80.01	
M. C. Kunde, Pine Island	57.68	
Geo. W. Scheitel, Potsdam	248.00	20.00
J. R. Baumann, Red Wing	5.00	6.00
K. A. Nolting, West Florence	234.00	
P. E. Horn, Zumbrota	300.00	
	\$2,902.88	\$ 36.00

Mankato Conference

R. J. Palmer, Alma City	235.20	
W. Schuetze, Belle Plaine	232.49	
A. Jul. Dysterheft, Helen	240.00	
L. F. Brandes, Jordan	89.50	
H. E. Kelm, Lanesburg	46.77	
A. Ackermann, Mankato	242.31	30.75
R. A. Haase, North Mankato	80.00	
A. H. Mackdanz, St. Clair	68.77	
Ernst C. Birkholz, St. James	85.00	7.75
O. K. Netzke, Smiths Mill	91.25	
	\$1,411.29	\$ 38.50

St. Croix Valley Conference

Wm. Franzmann, Baytown	24.80	14.00
G. F. Zimmermann, Cady	88.16	
L. W. Meyer, E. Farmington	168.13	
G. F. Zimmermann, Elmwood	9.00	
Wm. Franzmann, Grant	5.25	
Paul T. Bast, Minneapolis	22.27	
R. C. Ave Lallemand, No. St. Paul	40.00	
P. R. Kurth, Nye	3.15	
P. R. Kurth, Osceola	10.16	
E. W. Penk, Prescott	24.00	
G. A. Ernst, St. Paul	94.90	
A. C. Haase, St. Paul	36.00	2.00
C. P. Kock, St. Paul		40.00
J. Plocher, St. Paul	224.12	
Arthur W. Koehler, So. St. Paul	58.86	
J. W. F. Pieper, Stillwater	53.00	
A. W. Saremba, Weston	125.00	
M. C. Michaels, Woodville	106.25	
	\$1,093.05	\$ 56.00

Redwood Falls Conference

R. Heidman, Arlington	94.50	18.00
A. C. Krueger, Cedar Mills	509.94	
A. W. Blauert, Danube	26.50	
C. J. Schrader, Echo	99.30	5.00
C. C. Kuske, Emmet	83.13	
Im. F. Albrecht, Fairfax	106.66	24.24
C. C. Kuske, Flora	83.79	
J. Baur, Ft. Ridgely	108.00	12.00
Hy. Boettcher, Gibbon	8.00	
M. J. Wehausen, Morton	265.10	
A. W. Blauert, Olivia	5.52	
A. W. Fuerstenau, Omro	231.04	
Edw. A. Birkholz, Redwood Falls	216.33	
Aug. Sauer, Renville	76.25	8.20
G. R. Schuetze, Seaforth	31.56	
G. R. Schuetze, Sheridan	118.77	
E. G. Fritz, Wellington	340.00	
Aug. Sauer, Winfield	125.15	
F. E. Traub, Wood Lake	316.95	14.00
	\$2,846.49	\$ 81.44

Crow River Valley Conference

W. G. Voigt, Acoma	157.61	
W. P. Sauer, Buffalo	187.41	
E. H. Bruns, Delano	159.58	
M. Schuetze, Ellsworth	124.00	
Im. F. Lenz, Graceville	120.00	
W. J. Schulze, Hutchinson	218.43	
Chr. Albrecht, Johnson	200.00	5.00
K. J. Plocher, Litchfield	208.10	
W. P. Haar, Loretto	110.71	
Jos. Weiss, Lynn	157.20	
E. A. Binger, Malta	28.45	
W. C. Nickels, Pelican Lake	324.76	
S. Baer, Rockford	320.31	
	<u>\$2,316.56</u>	\$ 5.00

New Ulm Conference

J. E. Bade, Balaton	102.25	
Benj. Borgschatz, Brighton	50.00	
J. C. A. Gehm, Darfur	24.00	
H. A. Scherf, Eden	162.50	
P. Gedicke, Essig	18.00	
Paul W. Spaude, Lake Benton	32.10	
W. Frank, Morgan	133.19	
G. Hinnenthal, New Ulm	1,154.00	
F. Koehler, Nicollet	252.99	
N. N.	810.00	
R. Schierenbeck, Sanborn	400.00	
G. Theo. Albrecht, St. Peter	235.00	
Wm. C. Albrecht, Sleepy Eye	61.20	
Paul W. Spaude, Verdi	39.37	
Karl Brickmann, Vesta	217.12	
	<u>\$3,691.72</u>	
Walther League, Minnesota District		
Walther F. Hinck, Treas.	7.50	
Grand Total	<u>\$14,269.49</u>	\$ 216.94

Memorial Wreaths

For Wilhelmine Sell from Rev. L. F. Brandes	\$ 1.00
For Mrs. Ed. Springborn from Rev. W. Franzmann	5.00
For Mrs. Friedr. W. Hartfiel from Rev. A. C. Haase	12.00
For Mrs. Dorothea Stolp from Rev. A. C. Haase	6.00
For August Ferg from Rev. M. C. Michaels	15.25
For Herman Strobust from Rev. M. C. Michaels	9.00
For Mrs. Mathilda Klatt from Rev. A. W. Blauert	26.50
For Edward Balko from Rev. Edw. A. Birkholz	8.50
For Albert Pankow from Rev. Aug. Sauer	8.00
For Mrs. F. Pockrandt from Rev. Aug. Sauer	6.00
For Mrs. Alb. Tolzmann from Rev. Aug. Sauer	8.20
For Mrs. Reinhold Schmidt from Rev. W. J. Schulze	1.75
For Mrs. Henry Rixe from Rev. Chr. Albrecht	5.00
For Mrs. Aug. Ahrens from Rev. W. Schuetze	8.50
For Carl Sulflow from Rev. A. Ackermann	11.50
For Mrs. H. Elting from Rev. Ernst C. Birkholz	7.75
For Lloyd Fuchtenhagen from Rev. R. Heidmann	3.50
For Mrs. M. Nicolei from Rev. Hy. Boettcher	6.00
For F. Gehrke from Rev. Hy. Boettcher	2.00
For Albert Tolzman from Rev. Aug. Sauer	11.50
For Mrs. Emil Goetz from Rev. F. E. Traub	29.00
For John Splittosser from Rev. W. P. Haar	7.00
For Otilie Heso from Rev. W. P. Haar	3.00
For Mrs. Otto Voelbrecht from Rev. A. Eickmann	10.00
From Rev. J. R. Baumann	6.00
For Mrs. Henry Fitschen from Rev. Karl A. Nolting	10.00
For Mrs. Bertha L. Emmet from Rev. A. Ackermann	21.50
For Otto Schendel from Rev. W. P. Haar	9.00
For Karl Kohls from Rev. H. A. Scherf	8.50
For Mrs. C. G. Reim from Rev. G. Hinnenthal	42.00
For Mrs. Herm. Fixsen from Rev. G. Hinnenthal	3.00
Total	<u>\$ 311.95</u>

H. R. KURTH, District Treasurer.

TREASURER'S STATEMENTS

2 Months — August 31, 1937

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 8,124.92	\$ 4,101.19	\$	\$ 4,101.19	
Educational Institutions	2,011.78				
Theological Seminary	358.09	2,409.43	160.00	1,790.13	549.30
Northwestern College	272.20	9,627.33	675.00	5,533.31	3,419.02
Dr. Martin Luther College	506.33	5,288.76		5,120.49	168.27
Michigan Lutheran Seminary	203.02	2,876.18	650.00	1,894.19	331.99
Northwestern Lutheran Academy	175.45	1,783.38	247.60	1,339.53	196.25
Home for Aged	130.50	977.65		968.60	9.05
Mission, General	9,034.53	125.15		125.15	
Indian Mission	1,217.42	4,591.91	55.25	4,398.37	138.29
Negro Mission	917.98	996.63		996.63	
Home Mission	3,772.57	17,473.32		17,473.32	
Poland Mission	986.83	1,469.90		1,469.90	
Madison Student Mission	109.16	902.92		902.92	
African Mission	45.00				
Indigent Students	171.73				
General Support	457.50	3,122.00		3,122.00	
School Supervision	8.65	369.45		369.45	
To Retire Debts	2,119.15				
Total	<u>30,622.81</u>				
Revenues	<u>3,916.80</u>				
	<u>\$ 34,539.61</u>	<u>\$ 56,115.20</u>	<u>\$ 1,787.85</u>	<u>\$ 49,605.18</u>	<u>\$ 4,722.17</u>
		34,539.61			
Deficit		<u>\$ 21,575.59</u>			

Debt Statement

Debts on June 30, 1937	\$447,105.36
Debts made since	24,822.86
	<u>\$471,928.22</u>
Debts paid	6,006.06
Budget Debt August 31, 1937	\$465,922.16
Church Extension Debt	160,770.29
Total Debt on August 31, 1937	<u>\$626,692.45</u>

THEO. H. BUUCK, Treasurer.

COLLECTION ENVELOPES

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

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JAN. 2, 1938

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 $2\frac{5}{16} \times 3\frac{5}{8}$, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13½	.14½
50 sets or more.....	.12	.12½	.13½
110 sets or more.....	.10½	.11	.12
210 sets or more.....	.10	.10½	.11½
310 sets or more.....	.09½	.10	.11
400 sets or more.....	.09	.09½	.10½
600 sets or more.....	.08½	.09	.10
Cartons 1c each.			
Minimum charge \$3.50.			

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

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

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

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

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

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

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

Specially printed single envelopes added to weekly or monthly sets.

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

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1939. 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 1938 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 1938.

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