

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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EVANGELIZE!

On Olive's brow the Lord victorious stands,
The battle won, the mighty conflict o'er;
In blessing He extends His nail-scarred hands,
Then soars on high to yonder Glory shore.
One last fond look, one last entreating word,
To those who loved the sound of His dear Name;
From holy lips the blest command they heard:
"Go into all the world, my Truth proclaim."

Endowed with unction by the Holy Ghost,
Who came in fiery tongues of cloven flame,
And crowned with joy that glorious Pentecost,
The Lord's ambassadors extolled His Name.
And multitudes, who came from near and far
To magnify the wonders God had done,
Believed in Him, the Bright and Morning Star,
God's own incarnate, ris'n, ascended Son.

O'er hill and plain the blest Evangel spread,
And caused the desert wilderness to bloom;
Unto the hungry came the Living Bread,
Light from above dispelled the heathen gloom.
The thirsty could from Living Waters drink,
The weary heard "Come unto Me, and rest,"
And burdened souls, who bowed at Mara's brink,
With consolation's balm were healed and blest.

The holy blood upon the hill-top shed,
Purged stains of guilt, although of scarlet dye,
And sinners, reconciled, were comforted,
With pardon from their Advocate on high.
O what was wealth and pleasure, pomp and pride,
But nothingness, but vanity and dross,
Compared with treasures that the Christ supplied,
Who paid the ransom-price on Calv'ry's Cross!

O Church of Christ, Thy Lord's command still stands:
"Go into all the world, — Evangelize!"
In blessing still He spreads His loving hands,
The hands that bled to win redemption's prize.
By love constrained, the blest entreaty heed,
Make known His glorious Gospel far and wide.
Beside all waters sow His precious seed,
While yet 'tis day, soon comes the eventide.

Thy Lord is still the Way, the Truth, the Life,
His Word eternal still redeems and saves.
A godless world for Judgment Day is rife,
Behold the lost sink down in Christless graves!
Thou royal priesthood, sanctified by grace,
Armed with His Truth, in love-born zeal arise,
In strength divine for holy warfare brace.
Evangelize! Go forth! Evangelize!

Some day before Him every knee shall bow,
And every tongue declare Him God and Lord.
For love's dear sake, win trophies for Him now,
He merits well His anguished soul's reward (Isaiah 53:11).

Send out His Light to all the wide, wide world,
Until His blest return illumines the skies,
And keep the banner of His Cross unfurled.
Evangelize! Go forth! Evangelize! Anna Hoppe.

THE BALANCE-SHEET OF PROFIT AND LOSS TO SAINT AND SINNER

Matthew 16:25

(Conclusion)

It is well for us to pause from time to time in our worldly employments and consider what the years have brought us and whether it be gain or loss. And it is easy to determine. Perhaps they have brought us broader lands and fuller barns, better positions and larger bank accounts, higher offices and greater honor; and these are goodly things if only we have the wisdom to use them. But have the years brought us also more love and gentleness and patience and courage and faith and hope, more spiritual-mindedness, a deeper knowledge of God, a closer intimacy with Christ and a fuller obedience to His will? Whatever of temporal success or failure they may have brought us, the changeful years have brought us nothing but good if the world be less to us than it used to be, and Christ more.

We have already considered what things men may obtain by rejecting the religion of Jesus Christ, and in what respects these advantages shall be lost to them. Let us now consider what we may be called to sacrifice in becoming disciples of Jesus, and in what respects we shall find again the things we sacrifice.

"And whosoever will lose his life for My sake shall find it." It is not difficult to determine how this can be. How often the Lord told His followers that they must forsake all if they cared to be His. How earnestly He warned them that they could not serve two masters. How lovingly He promises the greatest gain for that which we lose for His sake. However, Jesus does not appeal to the motive of gain when He invites to discipleship, as worldly organizations do when urging membership. Nor would He coerce; but graciously extends the privilege.

But only Christ's true followers shall receive great gain. By faith we become Christ's followers. By faith we find in Him everything worthwhile, so that compared with Him nothing in heaven and on earth can be considered important. Faith rests in the grace of God and expects nothing but good in Him. Having discovered in Christ Jesus all the treasures of grace, how can we doubt that abiding in Him will result in the greatest gain? By

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faith we place ourselves wholly in His gracious hands, trusting Him as a child trusts its father, submitting ourselves to His will and wisdom, confessing in humble resignation: "Thy will be done."

"Godliness with contentment is great gain." By faith we may confidently sing:

"I am content! My Jesus is my Lord,
My Prince of life and peace;
His loving heart is thirsting after man's
Welfare and future bliss."

Contentment is one grand principle of genuine faith. To be without carefulness, worry, anxiety, fear for the future; to realize the truth of Jesus' words: "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" The true child of God has learned with Paul to be "careful for nothing." For, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" By faith we reach that state when we can rejoice with David: "The Lord is my Shepherd; I shall not want."

Ah, but to reach this state will require the constant mortification of self. We may be called to lose the approbation of friends. True religion is peaceable, and gentle, and lovely, yet it often becomes the source of strife and bitterness. Here are Jesus' own words: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Remember, the Gospel becomes the savor of life unto life for one, and the savor of death unto death for another. We cannot expect our ungodly friends to love a religion which condemns them and is in entire opposition to them. The apostle Paul knew what it meant to give up former friends for Christ; but he did it all, and was richly blessed for it. And if friends forsake us, remember, they forsook our Savior, too.

We may be called to endure the frowns of the world. The world loves her own. Her smiles and honors she bestows upon her friends. Hence she has her reproaches and sneers for the pious. But Jesus endured all this, too. He was ridiculed, hated, reviled, persecuted. They called Him a glutton and wine-bibber; they charged Him with ambition and sedition; they set Him down as a false prophet and deceiver; they declared Him a madman and fellow of Beelzebub. They charged His disciples with drunkenness. Paul was called a babbler and fanatic. Festus said to him: "Paul, thou art beside thyself; much learning doth make thee mad." We, too, are charged of the world with weakness of mind, with superstitions and childish fears and dread. For the Gospel of the Crucified One is "unto the Jews a stumblingblock, and unto the Greeks foolishness."

We may be called, also, to lose our liberties in the countries where we dwell. Often property may be confiscated, fines imposed, imprisonment forced upon us, chains and torture become our lot. It was so with Christ. It was so with the apostles. Peter and Paul bear witness that it is so. How often they were arrested, imprisoned, tortured, for the sake of Christ. There is always the watchword of Peter: "We ought to obey God rather than men." And for this principle even we may yet have to suffer.

We may lose life itself. Thousands have died for the sake of Christ. This was predicted by the Lord Himself: "Some of you shall they cause to be put to death." Luke 21:18. "Yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16:2. Of the prophets the writer to the Hebrews says: "They were stoned, they were sawn asunder, were tempted, were slain with the sword." Death for Jesus' sake was the lot of James, Peter, Paul, and a host of martyrs in the early history of the Church. Have we been spared thus far, do we know when we may have to suffer and die for the sake of Christ and our Christian profession? We have not yet "resisted unto blood," but who knows when we shall be called to do so.

Now, this is all we can be compelled to sacrifice. And in this we have comfort, that they who kill the body have not power to kill the soul.

"And take they our life,
Goods, fame, child, and wife:
Let these all be gone,
They yet have nothing won;
The kingdom ours remaineth."

For, whosoever will lose his life for My sake shall find it."

This does not mean literally — not find the same friends, the same treasures, the same honor, the same life. In the midst of these sacrifices we have what is better than life. A man may endure what is worse than death, and enjoy what is better than life. "It is not all of life to live, nor all of death to die." Remorse and despair is worse than death, and the lovingkindness of God is better than life. The true disciple has the fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, etc. Gal. 5:22ff. He has the benediction of heaven, the peace of Christ in his heart: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

We are attaining greater conformity to the life of Christ. Christ is the perfection of beauty. To be like Him is the soul's highest dignity and happiness. And this is attained by a life of faith, which expresses itself in deeds of love, and self-denial and sacrifice. He lost all that worldly men estimate; He renounced riches, pleasures, honors, and His own life. It is indispensable that we have fellowship with His sufferings. We must be made like Christ. We must suffer with Him, if we would reign with Him.

All our sacrifices terminate at death. Then the Christian can bid adieu to all sorrows and distress. Poverty, reproach, persecution, enemies, are all left on this side of Jordan. Death is the portal that admits to everlasting rest, peace, and joy. Here the pain, there the pleasure; here the tears, there the treasure; here the sorrow, there the song; here the cross, there the crown.

Oh, we shall be superabundantly rewarded at the last day. Yes, Paul thus triumphed when he said: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." Jesus, when He had endured the cross, was exalted to the right hand of God. Stephen, when laying down his life, saw "the heavens opened," and the Son of man in all His glory. And this is His great cheering promise: "Be thou faithful unto death, and I will give thee the crown of life." Behold the heavenly company, arrayed in white robes, palms in their hands, and crowns on their heads. Who are they — whence came they? "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." What a glorious prospect! When the Lord calls us out of this vale of tears and toils and battles, unto Himself in heaven, we will be as in a dream, our lips shall be filled with laughter, and our tongues shall sing in everlasting praise!

And now, who will be Christ's disciples? Who will have Christ's yoke with Christ's favor; Christ's reproach with Christ's smile; Christ's cross with Christ's crown? If any are indisposed to make the sacrifices He demands, think of the world's vanity, uncertainty of life, solemnity of judgment, and the awfulness of eternity. Weigh the matter seriously. Weigh the mortal against the immortal; weigh time against eternity; weigh heaven against hell. Now is the accepted time, to-day is the day of salvation. Fall prostrate at His feet; receive His Gospel; behold His cross; take His yoke upon you, and you shall find rest unto your souls!

Here, Lord, I give myself away;

'Tis all that I can do!

K. F. K.

(The End)

Let us never fear to stand for the right. God is on the side of the righteous even though they must face death to obey Him. He will reward us in due time for faithfulness.

— Selected.

COMMENTS

"Is It the Function?" "Is it the function of the Church as an organized unit to try to enforce a particular statute, e. g., the Eighteenth Amendment?" This question is asked in a recent issue of the *Augustana Quarterly*. It was provoked by the stand the Augustana Synod took in the matter to which the writer refers.

According to the *Lutheran Companion*, Dr. G. A. Brandelle, the president of the Augustana Synod, in his report to the synod stated his convictions regarding the Eighteenth Amendment, and the synod voiced its approval by resolution. The *Companion* says:

A strong hint concerning the probable nomination of Governor Smith as the Democratic standard bearer was made by the Lutheran synod president, when he said: "Unless all signs fail, the coming fall will give us an opportunity to place ourselves on record as to our position regarding the Eighteenth Amendment. The Augustana Synod, I am sure, will use every opportunity of opposing the liquor traffic in any form, and will stand by the law of the land."

Asserting that a strong fight has been launched against the Anti-Saloon League by the enemies of prohibition, the synod head asked members of the Church to give their full support to that organization.

"The fight against the Anti-Saloon League," he said, "is going to become more bitter as the days go by, for the liquor element knows full well where the strength of the temperance forces really lies. It is ours to strengthen the hands of those who work for sobriety. May we strive during the coming fall to do everything possible for the preservation of decency and the law of the land."

A writer in a later issue of the *Lutheran Companion* calls the question put in the *Quarterly* absurd and expresses surprise to see that "such a heart-beat emanate from the heart of the Augustana Synod." He argues:

If a certain line of action is right and proper for the individual church member, it ought to be so for the church "as an organized unit." There cannot be one moral law for the individual and another for the organized group of individuals. That's what crooked and self-seeking diplomats and nations have often taught and followed, but the Christian Church should neither follow it nor approve it.

He denies that the Augustana Synod "has endeavored to enforce the Eighteenth Amendment." "It has, however, in co-operation with other churches, given its wholehearted support to the enforcement and preservation of the Eighteenth Amendment."

This the writer defends, giving the following reasons:

In the first place it was to a great extent through the powerful and unyielding support of the churches that this beneficial law was written into the Constitution of the United States. **It is therefore a child of the Christian Church.** (Bold face by us.) It is the duty of a mother to take care of her children, and especially to defend them when they are in danger. It is a poor mother who does not do that.

In the second place there is no other law that is so fiercely attacked as this particular law. . . . Hence it is more in need of defense than any other law.

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Naturally, they who do not believe in the wisdom of this measure represent the forces of evil, for the writer closes: "Resist evil wherever it appears, but most unyieldingly where it appears most threatening and destructive."

It is easy to see where the mistake of this writer lies. To him the Eighteenth Amendment is "a child of the Christian Church."

As a member of the Christian Church we here disown this child. It is not legitimately begotten. The Church has according to the Scriptures only one mission, to preach the saving Gospel of Jesus Christ. Its means are purely spiritual and its aims and purposes are spiritual, the conversion of a sinner and his edification in Christ, the building of the spiritual kingdom of God.

The Church has nothing to do with the reform of the world. It cannot employ force to compel men to a certain behavior; and political agitation and the marshalling of votes are nothing else than force. The Church can only in the name of God witness against all wickedness in this world, calling the godless to repentance. It does not arrest, fine and imprison them. That is the function of civil government.

And even as far as the sanctification of its members is concerned, what special interest has the Church in the Eighteenth Amendment?

Insofar as this is now a law of the land, the Church admonishes Christians to obey all laws of the land, according to the Fourth Commandment. But that is the only moral issue connected with the amendment in question. The abuse of alcoholic beverages is, it is true, a sin; and the Church combats this sin with the Gospel of Jesus Christ. The use of such beverages is in itself not a sin; and no one should presume to declare it a sin, for he would thereby dishonor our Lord and confuse the souls that belong to Him.

We can, therefore, only deplore it when church bodies bearing our Lutheran name ally themselves with the Anti-Saloon League in its political agitations.

The world will get an entirely wrong conception of Lutheranism, and so the divine message we have will suffer.

J. B.

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The Church Paper and the Church Our last number, August 19,

spoke to you on this subject. It contained the annual special inducement offer made by our Publishing House to prospective new subscribers and, editorially, a comment on the same, suggesting that every reader become, in this regard, a worker for his or her church paper and that furthermore each congregation appoint a member whose special aim shall be to have one of our official church papers placed in every home in the congregation. If this aim were accomplished it would be impossible to estimate the benefit the readers' lives would derive from such new and intimate contact — to their life as members of synod, as members of a local congregation, as members of a family where synod and congregation interests would be considered and discussed, for the individual life supported, strengthened, gladdened by the vital touch with others. Dwelling on this very subject the Church Bulletin very aptly quotes from the Trinity Call and St. Peter's Herald of Monroeville, Ohio, and for the benefit of our readers we reprint the following:

"Reading the Church paper makes Christians more intelligent concerning their religion, their church, and their Christian duties.

"Intelligence makes it easier for Christians to understand their church, its work, and their part in the work.

"Understanding makes Christians more sympathetic with, and interested in, the work of their church.

"Interest makes Christians more zealous and enthusiastic for their church's welfare.

"Zeal and enthusiasm make Christians happy in working for their church and make their church support and church work a pleasure.

"Pleasure in doing church work is a benefit to the Christian, and always brings an added blessing to him.

"Pleasure, benefit and blessing make the Christian's religion and his church mean more to him."

And now a suggestion, finally; if our Publishing House were to print its Special Offer in hand-bill form for distribution to such as are not at present readers of our church papers, would you reader help toward the intelligent distribution of such an advertisement?

G.

* * * * *

How They Elect A Bishop The Lutheran Companion tells us how they elect a bishop in Norway.

The Church of Norway is to elect a bishop in the bishopric of Tromsø, Bishop Stoeren having been appointed to the bishopric of Trondhjem vacated through resignation because of the ill health of Dr. Jens Gleditch. The importance of the Trondhjem post is due to the fact that in ancient days it was the seat of the archbishop of Norway. Today Norway has no archbishop but seven Lutheran bishops of equal rank, the

bishop of Oslo being primus. The elevation of a bishop in the church in Norway ranks with the accession of a king in civil affairs.

In the Church of England and in the Roman Catholic Church bishops receive their office by appointment. In the Protestant Episcopal and the Methodist Episcopal churches in the United States bishops are elected to office. In the Lutheran Church of Norway neither of these plans are followed, strictly speaking. A general election first takes place, which serves as a nomination, and the names of those nominated are presented to the government which in turn appoints one of them bishop. But the government is not bound, in all cases, to appoint a nominee of the Church. So it happens, as in the case of Gleditch, that a conservative government, as it happened to be at the time, appoints a pronounced liberal to a bishopric of a conservative church, though not nominated, because it was agreed that one of the seven bishops of Norway should be a liberal. Bishop-elect Stoeren was not one of the nominees for the post at Trondhjem, but made direct application to the government for transfer.

For the vacant chair at Tromsø two groups of candidates are vying. One group consists of liberals, the other of conservatives. The post is a difficult one, since the territory is larger than the entire state of Denmark. The great distances between the churches in the district compel the bishop to spend 265 days of the year traveling, oftentimes under very adverse conditions.

How deplorable this agreement "that one of the seven bishops of Norway should be a liberal." Try to imagine what it would mean to us to have synodical officers and leaders who are not entirely at one with us in the confession.

Truly, we have every reason to be thankful that we have in our country a complete separation of church and state. For this blessing we should thank God daily. Our appreciation of this blessing ought to make us faithful in the performance of our duties as members of our church. Far too many church members take little interest in the conduct of the affairs of their congregation and especially of those of the synod. They do not appreciate the blessings they are enjoying and the responsibilities that always accompany the blessings of our God. Every good gift from above is a sacred trust. Let us be faithful stewards!

J. B.

OUR WORK AND JESUS

St. Luke 5:1-11

Our work may be a pleasure or a pain. It depends on ourselves. It depends with whom we are working, under whose directions we labor, and for whom we toil. Given a partner in our labor, who is cheerful, willing, strong, kind, and helpful; working under a wise and liberal master; toiling for those we love — all these conditions make for happiness in our home. Seldom, if ever, can we find such fellow workers, such overseers and such worthy loved ones. They are all human, which means, that they all fall short of ideal companions in work. Hence it is, that we toil and moil at our work as a burden-

some thing, feeling the weight of the curse of God on the earth for sin.

Yet there is one sure way to do our allotted stint with a joyful heart, and that is to have one for a partner in work, and a master over us, who is not beset by our human frailties, but is ever kind, gentle and strong. This is none other than the Lord Jesus Christ. We Christians know Him, the Lord God, our Savior, not only in church, when resting from our labors, but also on the market-place, on the job, in the field or factory or office. For a Christian takes his Lord Jesus with him everywhere, to his play and his work.

The story of Peter's draught of fishes tells us how that is done. In the first place, like Peter, a Christian *works with Jesus*. A tireless worker is Jesus. His is the great and arduous task of preaching the Gospel to a lost, a condemned world. He labors at it early and late. He makes opportunities to do this most necessary work of saving souls through the word. He commandeers the property of Peter, whose ship must be His pulpit. No doubt Peter left washing his nets, while his Master worked. Peter was willing to aid his Lord in his labors of preaching, not only by giving up the tools of his trade, but by sitting by Jesus' feet, hearing this gospel of salvation. Thus Jesus won Peter's confidence and faith by the word.

If all our work is to be a pleasure, rather than a drudgery and a burden, we too must work with Jesus. We must allow Him to work in our hearts, awaken and strengthen our faith in Him, so that we see Him as our Savior. Not that we can work with Him to become Christians, for the Lord Himself has chosen us and made us children of God. But by hearing His Word, by giving Him room to work in us, we become assured, that we are the beloved of God, His chosen. Thus all our labor is hallowed through the Savior's love, it becomes a blessed work to us, because we work as redeemed Christians. Our daily tasks will then be easy for us, for they are done in the help and strength that Jesus gives. Our faith, which is sustained by His Word, takes from our Lord all that we need in courage, hope, peace, and joy.

Again our work will be blessed, as we *work under Jesus*. It was under orders from Jesus, that Peter went to work. His faith in his Lord was so great that he is willing to forego his own cunning, his knowledge of business, and put himself completely under the direction of his master. When Jesus bids us work, it is blessed work. In whatever station He may have placed us, insofar as it is honest labor, we perform it under Jesus, the Lord. No need for us to consult our own wisdom and experience, the Lord's word of command is enough to go forth to the daily rounds of our duties.

Then, too, we shall see how richly this Lord can bless our efforts in a material way, like Peter's rich draught of fishes. All that we may possess or have earned by the labor of our hands, is nothing but a gift of grace from

Him, under whose orders we work. Be it much or little that our labor brings, it is from God, and is enough for our needs.

This rich draught of fishes has a wonderful effect on Peter. It humbles him. The Lord is so good to him, and he has been so wicked in his life. Compared to his Lord what is he? A sinful man, not worthy of his master's blessings. How often does not the rich blessing from the Lord on our labors, the filled barns, the fat bank account, make us proud of ourselves. We take the credit for ourselves. We pose as selfmade men. Yet should we acknowledge our own unworthiness and sinfulness, having deserved none of these temporal blessings. Then are we truly working under Jesus, when we, too, are brought to our knees with the confession of Peter: I am a sinful man, O Lord. That will be the greatest blessing of all our work, when its unmerited rewards remind us of our sinful state and bring us to so confess our sins, as Peter did.

Finally shall our work be blessed, when we *work for Jesus*. Never was sinner at Jesus' feet with a humble and a contrite heart that he went away unforgiven. Fear not, says the Lord to Peter. What else is this but the absolution spoken by the lips of his savior to the penitent Peter. What greater blessing can be ours, than to be assured by the word of forgiveness, spoken by Jesus even to-day, from the lips of your pastor or fellow-Christian, that your sins are taken away. Then follows such peace and joy as the world knows not of, nor cannot give. Blessed association with Jesus, that brings such heavenly gifts!

Surely then, you too will heed your Savior's command, His gracious plan, to make you also a fisher of men, like unto Peter. You may not be gifted as Peter was, you may not be called to such high station as he, yet you too must be a fisher of men. I said "*must*." For how can you escape it? Has not the Lord labored for you, and in you, to make you His own, has He not died for you, have you not tasted the sweets of His forgiveness and known of His love? Is not your heart moved to do this for Him, to be a fisher of men? Surely you love Him, Who first loved you. Out of that very love for the Lord Jesus, shall you not ask: Lord, what must I do to be a fisher of men? Here is His answer: Work, as I labored, for the salvation of men, preach as I preached, the gospel of the kingdom. Help wherever help is needed in this harvest. Help to gather in the catch, as Peter's partners helped him to save the draught of fishes. You can help in so many ways. Here is your parish church, the parish school, and do not forget the Synod schools, colleges, seminaries, missions. Oh, there is plenty of work for Jesus to win the souls of men lost in sin! And what blessed work it is! When all your earthly successes have mouldered into dust, the souls that you helped to save shall be singing the praise of the Lamb with you before His great white throne. Let us work for Jesus and be blessed forevermore.

A. F. Z.

THE COLPORTEUR IN SPAIN

By John Nisbet in Lutheran Herald

(Tanunda, South Australia)

In the village of Venadau we had an encounter with the Prior of that place. He came up to us asking what books we are selling. We replied, "The New Testament and Portions." "Let me have one," he said, so we handed him a New Testament. "How much is it," he asked, and we told him. He then commenced to tear it up, in spite of our endeavors to get it back and our protests. We assured him he would have to give an account to God for this solemn and daring act of tearing of God's Word. He became infuriated and threatened to kick us out of the place, but later he paid for it. He came up to the inn where we were and still further abused us, using violent and filthy language. I (Jeromino) said I could hardly believe that one who professed to be a minister of Jesus Christ should conduct himself in this manner, and blaspheme the Word and Name of God. On going off he said he could hardly go away without giving us a good hiding with his stick, and would have done so, but an individual put himself in between us to quiet down the priest. We made no remark more than to say that in the same way they treated Christ when He was here, until at last they crucified Him. "Yes, and that is what should be done with you," shouted the priest as he moved off, still tearing up the book he had, also some women likewise did the same.

Others came asking why the books were being torn up, and I explained to them why, and after the priest had gone, a man spoke up for us and said it was clearly seen what the priests were and why they did not wish the people to read these books, and he encouraged the others to buy from us. May God bless this man and his house. Later on, a message came to us demanding us to appear before the Magistrate. The priest was there, and all the Town Council. The former accused us of having insulted him, and he had false witnesses there with him. The Magistrate took our declaration and we maintained that because we said he had blasphemed the Name of God it was not insulting him, but trying to convince him of his sin, and I said, "Senor Prior, God is here before us and you know perfectly well we gave you no occasion to behave yourself as you did, etc." He said we had no business to come to these villages with these books. There it ended, and we were set at liberty.

Later, we came across a soul thirsting for salvation and forgiveness, who had sough to win the favor of God by walking on bare knees behind a procession. He said that his load of sin was increasing and was very great. We spoke with him a long time, gave him a New Testament and Portion, and got down on our knees and prayed with him. At last he was able to thank God for salvation, joy and peace, and we praised God for the joy in heaven over one sinner that repenteth. Another one we met said he had given himself to God in his own house, reading the Scriptures.

In another village near, we met a real and genuine believer in Christ, and he invited us to have a meeting in his house at night, where we were for three hours speaking to the people about Christ as the only Savior. We stayed all night, and next morning two Sisters of Mercy sent us a message to come and see them. We went and had a most interesting conversation with them. They bought Gospels and we gave them Portions. Then the Sacristan arrived and said that these Books were bad, and that the priest had said so and they were not to take them.

The Sisters of Mercy told him he was grievously sinning in speaking so about the good Word of God. They said, "Do you not see that they speak inspired by the Spirit of God? Do you not see that they have the faces of angels?"

In a village called Castil de Campo, the priest came out and prohibited us from selling. We told him he was not a competent authority to hinder us, and that we had our license from the Government for selling. He then went for the Magistrate, and brought also the Civil Guard to our books and documents.

Many people came to the inn some time after dark and bought Gospels, hiding them in their pockets and under their caps.

In Sileras one man bought us out at the inn and told us that he had been converted through reading the Bible and afterward went all the way to Cordova to hear the Gospel preached from time to time.

In some villages there was much poverty, but sinners desire to read the Scriptures. Some gave us grain and eggs, etc., in exchange for the books, as they had no money.

In one village, many people were waiting early one morning at our inn to hear more from the Scriptures about Christ and salvation, shedding tears because they could not have the assurance of sins forgiven. The villagers in that part of the Sierras are very ignorant, but very simple-minded and willing to listen.

ASKS NEW CENSUS QUESTION

In a speech before the Federal House of Representatives, the Hon. O. J. Kvale of Minnesota called attention to the inadequacy of the United States religious census. He asked that religious statistics be gathered decennially as at present in the regular United States religious census, but that an additional question be added to the census of population taken each ten years in house-to-house canvass. Concerning the work of the present religious census, he said, "It is strictly a census of bodies and not of individuals. As such, the statistics are of very limited value to the churches themselves, as well as to social and moral workers, statistical scholars, and others who seek reliable data on social and criminal problems. . . . The statistics take no account of the millions of unchurched citizens of the United States who maintain some sort of religious affiliation and who have religious

beliefs and preferences, even though they are not listed as active supporting members of church organizations. Thus the bureau has no record of the religious character of an approximate one-half of our population. Nearly all other nations have a complete record of such information. Canada and Mexico, our nearest neighbors, have such censuses. The countries of Europe and South America, almost without exceptions, do likewise, as do Egypt, Australia, and others."

He then calls attention to the fact that one state — South Dakota — takes a regular five year census of its population and includes one question with reference to church affiliation. The federal census reports in that state 33% of the population members of some church body, but the state census found 75% who considered themselves in some way affiliated with the churches, and only 9% definitely negative in their replies. He called attention to the fact that although there is no disputing "that religion is the world's greatest moral force to-day," the available information on the religious statistics of the United States "is woefully incomplete and unreliable."

Asking the inclusion of a single question in the general census which will establish the religious preference of all citizens, Representative Kvale demanded to know, "When the farmer is asked perhaps twenty-five questions about his cows and pigs, his farm property and live stock, might he not be asked one question that vitally affects his own community's moral progress and that of his nation?" He closed his illuminating address with the following suggestions:

"I suggest that all the Members of this House who are interested in the subject get in touch with the Secretary of Commerce and the Director of the Census Bureau and give them their views on the question involved. I further suggest that all the church bodies assembled in their annual conventions this year, in fact, every congregation and religious organization in our country, pass a certain resolution asking, nay, demanding, of the Secretary of Commerce and the Director of the Bureau of the Census that this one question be included in the next population schedule."

A BAD HUMAN HABIT

Bad habits never kept any man from being saved. But there is a bad habit of dealing with these "bad habits" which Satan effectively uses to blind men to God's way of salvation. One of the pastors speaking at America's Keswick in a recent conference told of an anxious wife who came to him and said, "My husband will never be a Christian until he gives up his bad habits." Her pastor answered, "He will never be a Christian so long as he has that attitude." That is, he would never give up his bad habits until he became a Christian. This wife's prayers were answered, and her husband came first to the pastor, then to his Savior, and accepted Christ, before he had any evidence that there was new power to conquer the old

habits. Joyful amazement was his at the transformation revealed at the first severe test that came. In the face of a grave business injustice, instead of the old ungovernable temper flying into a rage and tearing things to pieces, this new creature in Christ found his heart going out in pity and prayer for the man who had done the injury. The one bad habit this man did give up was the human habit of not believing in the Savior, — the one sin that will block the way to God's deliverance from all other sins. We need a Savior just because we have a sinful heart that cannot give up its bad habits. Let us warn men against Satan's advice that they make the only reason they need a Savior their excuse for not accepting that Savior. May we let Him come in, who only can handle the problem of bad habits.

—Sunday-school Times.

THE BIBLE IN THE PUBLIC LIBRARY

"A few days ago while in the local library some people came in, asking for some information from the Bible," Rev. John Becker reports in the Wartburg League Intelligencer. "Since the writer is a pastor, the desk librarian directed them to us. We requested a Bible, and were astonished to find that the Bible that was handed to us was not very familiar. We looked and discovered that the Bible was put out by some Catholic Bible society. The contents of the Bible were about the same, but the names of some of the books were different; and we found some portions missing, portions which gave the lie to some of the doctrines propounded by this sect. Naturally we saw to it that a good King James' version was ordered for the local library. The question came to our mind: We wonder whether all public libraries have a copy of the Bible? Has your public library one? Why not see to it that a good copy is placed upon the shelves of our library? And then the further thought came to us: Are our church publications on the magazine racks of our public libraries? We glance through these magazines displayed there, and we find nearly every church represented. Could not our societies place our publications there?"

THE FINNISH APOSTOLIC LUTHERAN CHURCH

The department of commerce announces that, according to the returns received, there were in the United States 137 churches of the Finnish Apostolic Lutheran Church in 1926, with 23,907 members, as compared with 47 churches and 6,664 members reported in 1916. The total expenditures for 1926, as reported by 99 churches, amounted to \$39,299, including \$20,901 for current expenses and improvements, \$8,400 for benevolences, missions, etc., and \$9,998 not classified. The total expenditures reported by 36 churches in 1916 were \$8,459.

The value of church edifices (including furniture and equipment), as reported by 78 churches for 1926,

was \$226,090, which may be compared with \$64,942 reported by 34 churches in 1916.

Of the 137 churches reporting in 1926 37 were located in urban territory (incorporated places of 2,500 inhabitants or more) and 100 were in rural areas. Of the total membership 5,409 were in the urban churches and 18,498 in the rural churches; and of the total expenditures 27 urban churches reported \$17,321 and 72 rural churches, \$21,978. The value of church property reported by 16 rural churches was \$89,300 and that reported by 62 rural churches was \$136,790.

The congregations of this Lutheran body are scattered over 13 states, Minnesota leading with 42 and Michigan coming next with 38. Two things are noteworthy in the above report of the Department of Commerce: first, an increase in membership of over 350 per cent for the 10-year period from 1916 to 1926; second the encouraging fact that of the 137 churches 100 are located in rural districts, clearly showing that our Finnish Lutheran brethren have not flocked to the overcrowded urban centers, but are making their homes in the more wholesome rural areas.

—The Lutheran Companion.

PROTESTANTS IN BAVARIA

Bavaria is that section in Germany in which the Roman Catholic Church is still very powerful. The capital of Bavaria, Munich, is a stronghold of Catholicism; but some one who has traveled and examined into affairs has lately reported for the *Sunday-School Times* that "Protestantism in Munich is very active, is building new churches, and that its churches are well filled and the singing is powerful." The same writer also remarks that, while Protestants are a decided minority in Bavaria, they "have far more than their proportion of students in the university and control the leading positions in the most widely circulated papers." He also reports with gratification that he thought a reaction from superficial Modernist tendencies had set in among the Protestants in Bavaria; in other words, they seem to be going back to the fundamentals of Luther's Catechism.

It is true, the Catholic orders are making desperate efforts to increase their holdings and their influence in Germany; and we have not the least doubt that in some sections they are having some success. But after all, Luther's hymns, Luther's language, Luther's translation of the Bible, and the light which has followed these Lutheran achievements cannot be brushed aside. Through the Thirty Years' War, Rome thought to crush German Protestantism, and it came very near doing it; but after all, Christ still lives, the Bishop and Head of the Church, and through His divine protection and aid there was a wonderful, unprecedented growth and revival of Lutheranism when the Peace of Westphalia had been signed. On the whole, we may be sure that Rome's manifold and intensive activity is not without results and fruits.

And let us not forget that Protestantism is growing right in the city of Rome itself, and the protests of the Pope have injured it very little. Higher education throughout Christendom has nearly all been taken out of the hands of the Pope and has been freed from his influence. And lately even the Catholics of Italy have insisted on a more general public education of the children, free from the influence of the Roman hierarchy. The Catholics wish to make it appear that the struggle of Protestantism is hopeless. They would wish that Lutheranism might be a thing of the past by the time the fifth centennial of the Reformation comes around. But such reports as the *Sunday-School Times* publishes about Munich and Rome tell a different story.

— S. in Lutheran Witness.

PIGTAIL GIVING

The above heading is used in the new Outlook, as descriptive of a method of giving to the support of the Gospel that is all too common among us. It is suggested by a practice that prevailed in the New Hebrides, when the natives yet were sunk in heathenism. At their heathen feasts they would cut off the tails of the pigs they were about to eat and throw them into the "bush" as an offering to their gods, while they themselves would eat the carcasses. They could easily spare the tails, and this simple offering was supposed to satisfy the gods. At any rate, the giving satisfied the crude consciences of the givers. Some Christian giving does not represent a very great advance upon that of the undeveloped New Hebrides natives. It is, indeed, quite common for people to feel obligated to give only what easily can be spared, or what is left after all personal needs have been supplied. This is amply demonstrated by a comparison of the amount spent by the average home for personal pleasure and what is given for the support of the Gospel. One may advance in the cultural effects of a Christian civilization without advancing very far in the underlying principles of life.

— Religious Telescope.

EDUCATION NOT ENOUGH

"Mel" Tritter, a product of Rescue Missions, and himself a director of three great missions, writes: "A friend of mine made up his mind to educate poor children, and he spent a fortune at it. His testimony after years of observation was that there is something lacking because so many of them turn out bad. An ignorant boy who is bad will steal your dog. Educate him and he will steal your daughter. An ignorant bad boy may pick your pocket. Educate him and he will forge your check. In other words, education fails to change the heart, and so there must be something more than education in the worthwhile life. It isn't enough to teach a person, even if you teach him to be good. That leaves an empty heart, and that means room left for sin." — Exchange.

FROM OUR CHURCH CIRCLES

Red Wing Delegate Conference

Convenes, D. v., on September 11—12 in Goodhue, Minn. (A. C. Krueger).

Papers to be read by Jul. Lenz, C. Hinz, A. Eickmann, R. Schroeder.

English services on Tuesday evening.

Sermon: A. Eickmann—P. Horn.

Confessional: G. Scheitel—R. Jeske.

W. P. Sauer, Sec'y.

Lake Superior Conference

The Lake Superior Conference meets at Florence, Wis. (Pastor Croll), on October 1, evening, to October 3, afternoon.

Confessional address: C. J. Henning, Hoffman.

Sermon: W. Roepke, G. Schroeder.

Beside the assigned papers the Pastors K. Geyer, T. Hoffmann and A. Gentz are to read papers.

Paul C. Eggers, Sec'y.

Southwestern Pastoral Conference

The Southwestern Pastoral Conference will meet September 25th to 27th, Tuesday noon to Thursday noon, at Hustler, Wis. (Rev. Herman A. Pankow).

Services: Tuesday evening.

Confessional address: H. Pankow, F. Popp.

Sermon: P. Monhardt, G. Pieper.

Papers: C. E. Berg, Exegesis, 1 Cor. 9:1; Rich. Siegler, 1 Thess. 4:12; H. Paustian, Isagogic on Gospel of St. Matthew; C. W. Siegler, Augustana, Article 15.

Announcement should be made as soon as possible, and also whether you intend to come by train or auto. If by train, on the Northwestern Road, Hustler is the station, and on the Milwaukee & St. Paul Road, Camp Douglas is the station.

Gustav Vater, Sec'y.

Southern Delegate Conference

The Southern Delegate Conference meets at Racine, Wis. (Rev. Th. Volkert), September 9th, 2 to 5 P. M. Several papers will be submitted.

W. Reinemann, Sec'y.

Winnebago Pastoral Conference

The Winnebago Pastoral Conference will meet on September 25th and 26th in the Congregation of Pastor O. Hoyer at Winneconne, Wis.

An English service will be held on Tuesday evening.

Sermon: F. C. Weyland.

Opening session on Tuesday morning at 9 o'clock. Following papers will be read:

- 1) Exegesis on 1 Tim. 6:1ff by W. Pankow.
- 2) Heathenish influence on Jewish customs at the time of Christ by H. Kleinhans.
- 3) Reading of a sermon of the previous Sunday by A. E. Schneider.
- 4) The intermingling of Law and Gospel by H. Klingbiel.

Since the Conference will celebrate the 25th anniversary of Pastor O. Hoyer to be celebrated in an English service on Tuesday evening, the usual Communion service for the Conference will be dropped.

F. C. Weyland, Sec'y.

Crow River Valley Delegate Conference

The Crow River Valley Delegate Conference will convene in the Rev. J. Schaefer's Congregation at Crawford Lake, August 29th and 30th. Sessions will begin at 2 P. M.

Henry Albrecht, Sec'y.

Wisconsin River—Chippewa Valley Conference

The Wisconsin River—Chippewa Valley Conference will meet on September 12th and 13th, at Medford, Wis. (Rev. H. Schaller).

Sermon: Marquardt (Neumann).

Confessional address: Senger (Stern).

Papers to be read:

Revelation of St. John, H. Brandt.

Use of the Law, W. Fischer.

Exegesis of 1st Epistle of St. John, W. Keturakat.

English Thanksgiving Sermon, W. Gutzke.

Decorum of the Pastor, W. Keturakat.

Kindly announce to the pastor loci whether you intend to come or not!

E. Hoenecke, Sec'y.

Dr. Martin Luther College

The readers of the Northwestern Lutheran will be interested to know how the Synod's building program at New Ulm is progressing. When the building committee in February decided to go ahead with the entire project, to continue on the foundation that had been placed last fall, and at the same time to take up the alterations in the old recitation building and in the music hall, many were of the opinion that this work could not be done in time to have everything ready for the opening of school in September. Especially in the old recitation hall the alterations involved a complete reconstruction of the interior. Thanks to the energetic efforts of our contractors, there is no doubt at all at this writing as to the possible completion of the buildings.

The new class room building has but to get a few final touches and it is ready. Most of the finish is

done, but a few doors remain to be hung, and we can move our equipment, which is on the ground to a great extent, into the class rooms and set it up ready for use. The grounds about the building are being graded and side walks are being laid. We still have four weeks before the opening of school, and when the scholars come they will find everything ready for work.

In the old recitation building the carpenters are at present doing the finish work and within a few days all the casings will be in place and the doors hung. After the woodwork has received two coats of paint, the new equipment can be installed and we are ready with out kitchen and dining room.

During the past weeks we have had many visitors on the Hill. There are two things that many emphasized. The one is that we did not spend any unnecessary money in the line of exterior ornamentation on the new class room building. The exterior is very plain. But the interior arrangement is very practical. The other is the result our architects have achieved in the old recitation building. People that were acquainted with the building heretofore hardly recognize it. The exterior is unchanged with the exception of two small additions, but the interior has undergone such a complete transformation that one feels as if he were in an entirely new structure. We shall now have a fine basement with concrete floor offering room for all the storage we need. On the first floor we have a light, spacious dining room for boys that will take care of 200 scholars, a dining room that will seat over 60 girls, and a large commodious kitchen. On the second floor the housekeepers will have two living rooms, a sewing room and three large bedrooms, with plenty of closet space. Furthermore we have four large sick room, a nurse's room and a diet kitchen. On the third floor there are five bedrooms for the maids, two music instruction rooms and a large room for gatherings of classes for some special purpose. The building has been replastered from top to bottom and is as good as an entirely new structure.

The old music hall is also nearing completion. Here we shall have a large room for class singing, five rooms for the practice organs, eleven rooms for the practice pianos. The room for the classes in singing and harmony has been protected from undue interference by the Stevens sound proofing system.

The date for the dedication of our buildings has not been determined upon as yet. The general opinion is that we wait until about the end of September or the forepart of October in order to afford the college choirs some time to prepare for the occasion. It is contemplated to have the choirs repeat Brahms' Requiem for the occasion. Definite announcement of the dedication will be made within a few weeks. But even now we extend a cordial invitation to all of our fellow-Christians to be present on

the day of dedication, or to come any time to visit us and see how the building committee has carried out the trust they have placed in them. B.

made. The undersigned will receive such announcements at Hazel, So. Dak., until the 1st of July, after which date all mail should be addressed to Box 1017, Mobridge, So. Dak. K. G. Sievert.

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state—

Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible).

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Address your card to

Northwestern Publishing House,
263 Fourth St., Milwaukee, Wis.

Dr. Martin Luther College

The new school year in Dr. Martin Luther College, New Ulm, Minn., will begin September 12, at 9 A. M. For catalog, information, application blank kindly address

E. R. Bliefert, nicht,
213 South Jefferson Street,
New Ulm, Minn.

Northwestern Lutheran Academy

Northwestern Lutheran Academy, Mobridge, So. Dak., will open on September 5th, 1928. Only one class is contemplated for the first year, the 9th Grade High. The purpose of our school is to give young men and women of our Dakota-Montana District opportunity to prepare themselves for the work of the church. Such others who wish to acquire a general education will also be welcomed. Anyone desiring information, regarding the school, may obtain it from the undersigned. Such students who plan to enter the institution this fall should be announced as early as possible, so that the necessary arrangements can be

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., will begin September 5. Please, announce new scholars as early as possible. For catalog or other information kindly apply to

Otto J. R. Hoenecke,
2200 Court Street,
Saginaw, Mich.

Winnebago Lutheran Academy

Above institution will begin its fourth year September 4. Information will be given by Prof. W. Heidtke, 241 Elm St., Fond du Lac, Wis.

G. F. Bergemann.

Northwestern College

The next school year begins Wednesday, September 5, at 7:30 A. M. New students must present themselves at 9 A. M. on Tuesday, September 4. For further particulars, especially for blanks for application for admission, apply to

Prof. E. E. Kowalke,
814 Richards Ave.,
Watertown, Wis.

Theological Seminary

Our theological seminary will resume its work on September fifth with a service at ten o'clock in the forenoon.

The application of new students should be in the hands of the Director at least by September first. It is desirable that such students arrive on September fourth, in order that they may present themselves to the individual members of the faculty before the beginning of the lectures.

John Ph. Koehler, Director.

Northwestern Lutheran Academy, Mobridge, So. Dak.

Formal opening of our institution at Mobridge, So. Dak., with the installation of Prof. K. G. Sievert, will take place on September 2nd. The speakers for this occasion will be President Im. Albrecht of Fairfax, Minn., and Prof. A. Schaller of New Ulm, Minn. All friends of our institution are herewith heartily invited to attend. S. Baer.

Lutheran High School

The Lutheran High School of Milwaukee will begin its twenty-sixth school-year on Wednesday, Sep-

tember 5th. The new wing is nearing completion. The faculty has been increased to nine teachers. Besides these, two members of the faculty of the Wisconsin Conservatory of Music and a sewing teacher are active at the school. Four-year academic and commercial courses are offered. Boys and girls who have completed the eighth grade will be accepted as students. The regular tuition fee is \$40.00. For further information write to

E. H. Buerger, Director,
621 13th St., Milwaukee, Wis.

Cornerstone Laying of Mt. Lebanon English Lutheran Day School at Milwaukee

To do missionary work, to preach the Gospel of Jesus Christ and Him crucified, is the divine calling of His church. "Go out into the highways and hedges and compel them to come in, that My house may be filled" is His command.

It is God's desire and express command that the invitation to that great supper should be extended to all people. They should be compelled to come by earnest pleading and beseeching; by preaching to them the Gospel that "God so loved the world, that He gave His only begotten Son, that all sinners might be saved and have eternal life."

In this wonderful soul-saving work our beloved synod has been engaged from its very beginning.

For obvious reasons our synod in this our beloved country of America at first did its work, teaching and preaching the Gospel through the medium of a foreign language.

It is of late very rapidly coming to be an English speaking church.

As the population of our cities increases, not only the outlying, sparsely populated sections are being built up and the fields near the city limits turned into city blocks and beautiful residential districts, but also new suburban towns spring up round about.

Our synod went on record through its mission board to establish missions in these districts, not only to hold its own people, who are moving there, but also to reach the unchurched in such territories.

Hampton Avenue and 57th Street is such a territory. The Southeastern District of the Joint Synod of Wisconsin and Other States, carefully studied the situation and exercised good judgment when they purchased the present location for a chapel and Christian Day School.

The Christian Day School is the greatest factor in the upbuilding and furthering of the kingdom of our Lord.

Mt. Lebanon chapel was dedicated October the 17th, 1926.

Thirty-two children were accepted into the Christian Day School at the time.

At the close of the summer semester in the year 1927, 65 children had received the benefit of a Christian education.

To assist the pastor in his work at this mission, Miss Rhea Wolters of Reedsburg, Wisconsin, was called to teach the lower grades of this school.

In the year 1927, Mr. F. W. Malin was called by the Mission Board to assist the pastor in his work.

At the beginning of that school year, 1927, 110 children were enrolled and attended this Mission School.

Many applicants to our school had to be rejected due to inadequate room.

The Mission Board was informed of this fact that more room had to be provided for.

Mt. Lebanon Congregation petitioned the Honorable Mission Board to grant them leave to build a school house, not exceeding the price of \$8,000.00.

Petition was granted by the Board. The contract for this building was awarded to Mr. N. F. Tamsen, a member of Mt. Lebanon English Lutheran Church, June the 25th, 1928, and work was started on this building June 30th, 1928.

The building is to be one story, brick veneer and basement, 40×50.

It pleased Almighty God that we could lay the cornerstone for this Christian Day School, July 22nd, 1928.

The Rev. Wm. Mahnke, President of the Southeastern Mission Board, preached the festival sermon, and Pastor Henry Gieschen assisted the pastor of Mt. Lebanon Lutheran Church in laying the cornerstone.

May the Lord guide and protect us in this work, which is done only to His honor and for the salvation of those souls, which are to receive the benefit of a Christian education in this school.

Johannes Karrer.

Church Dedication

On the 10th Sunday after Trinity the Bethlehem Congregation of Mason City, Iowa, was privileged to dedicate its new church home to the service of the Triune God. Two services were held. In the forenoon the Rev. J. C. Amdacker, chaplain of the Lutheran Hospital at Hampton, preached an appropriate sermon in the German language, basing his thoughts on the words of Sirach 50:24: "Now thank we all our God." In the afternoon English service the Rev. A. C. Haase of St. Paul, Superintendent of Missions in our district, delivered the dedicatory sermon, using as his text John 8:31-32: "If ye continue in My Word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free," the last verse of which is the inscription on the front wall in

the church, this being the inscription chosen and put there by the former owners of the building, the Christian Scientists, but which shall now first find its fulfillment. The dedicatory words were spoken according to usual custom by the undersigned, and fitting songs were sung by the chorus and Mrs. Hinz. A large number of friends from neighboring congregations had come to join us in our festival. During the noon hour dinner was served to all.

The Bethlehem Congregation is the only church of the Synodical Conference in the city. It was organized ten years ago. Its first house of worship was located near the outskirts in the northwest part. Two years ago this building became too small for the congregation, and the Methodist Episcopal chapel nearby was rented which has housed the congregation up to the present time. About a year ago a movement was started to acquire a new location and church; which, on June 4th, resulted in the purchase of four lots more centrally located, within a few blocks from the heart of the city. About at the same time the chapel, formerly owned and used by the Christian Scientists, was reasonably purchased, and, after a full basement had been completed, it was moved to the new location, where, after having been redecorated and refinished throughout, it is as favorably situated as any church in the entire city. The building is 24x60 in size, and seats 160 persons comfortably.

We were indeed glad when the day came that we would say to one another: "Let us go into the house of the Lord." May this desire be in our hearts every Lord's day.

C. A. Hinz.

Re-Dedication

On the ninth Sunday after Trinity St. Paul's Congregation celebrated the completion of the renovating work in their house of worship by rededicating the church to the service of Christ and His Gospel. In the three services held on that day the Pastors H. Lau, Theo. Bauer and E. R. Gamm reminded us of the true meaning and purpose of our church, and encouraged us in our thanksgiving and rejoicing over its renewed and beautiful interior. The ladies of the congregation served meals in the basement. May our church be a place where God is pleased to record His name and comes to bless us.

E. S.

Jubilee

In connection with their regular meeting the Central Conference celebrated the golden jubilee of the Pastors O. Koch and M. Pankow in special services, held in Zion's Lutheran Church, Columbus, Wis., July 31. The services were well attended by members of Zion's Congregation, Columbus, in whose midst the Rev. Koch had held his office for thirty-eight years, and by members of the congregation at Waterloo,

where the Rev. M. Pankow had served during the last twenty-three years of his active ministry. Prof. Meyer delivered the address on Romans 1:16, showing that the mind of the Apostle, expressed in the words of the text, was at all times found in the jubilists. Following the services various congratulatory messages were spoken and read, and in token of thankful appreciation many gifts presented to the two celebrating brethren. The wives of the celebrants participated in the services.

The services in the church over, the conference members enjoyed a bountiful luncheon in the assembly room, served by members of Zion's Ladies' Aid in honor of the occasion, during which the various brethren of the conference, who were called upon, and others who participated, addressed the jubilists and their wives in keeping with the spirit of the celebration.

May the gracious Lord continue to fulfill His promise given Isaiah 46:4, for the future wellbeing of the celebrants and their wives!

L. C. Kirst.

Golden Wedding Anniversary

Robert Boecher and wife, members of Trinity Lutheran Church of North Milwaukee, Wis., celebrated their golden wedding anniversary August 5th.

Arnold Schultz, Pastor.

Appoint District Correspondent

Rev. M. Lehninger, Plymouth, Nebr., has been elected as District correspondent for both Northwestern Lutheran and Gemeindeblatt.

A. B. Korn, Sec'y.

Ordinations and Installations

Authorized by President E. Benj. Schlueter the undersigned on the third day of June installed as pastor of Crandon and Argonne parish the Rev. H. F. Eggert. May the Lord bless the pastor and his flock!

Address: Rev. H. F. Eggert, Crandon, Wis.

W. G. Fuhlbrigge.

Authorized by President C. Buenger, Candidate Arnold Nieman of Greenville, Wis., was ordained and delegated for the Indian Mission in Arizona, on Sunday, July 29, by the undersigned, assisted by the Pastors F. Reier and E. Redlin. May God bless the Missionary and his work.

L. Kaspar.

On the 9th Sunday after Trinity (August 5, 1928) by order of the President, Aug F. Zich, Rev. Gerhard Kaniess was ordained and installed in the St. Lucas Church, Kewaskum, Wis., by the undersigned. The

following pastors assisted: Rev. Carl Aepler, Frank Gundlach, Carl Gutekunst, R. Schroth, H. Gruell.

Gust. Kaniess.

* * * * *

Authorized by President J. Witt the undersigned on August 12, 1928, installed the Rev. A. Schumann as pastor of Zion's Church near Garrison, Nebr. God's blessing be upon the shepherd and the flock.

Address: Rev. A. Schumann, Garrison, Nebr.

R. C. Horlamus.

* * * * *

On the ninth Sunday after Trinity, August 5, 1928, the undersigned, authorized by the District President, Aug. F. Zich, installed Pastor L. Koeninger as pastor of the First German Ev. Luth. Church of Manitowoc, Wis.

Address: L. Koeninger, 1101 So. 8th St., Manitowoc, Wis. W. K. Pifer.

Change of Address

Theo. H. Lau, 226 So. Madison St., Green Bay, Wis.

MISSION FESTIVALS

Sparta, Wis., St. John's Church, A. Berg, pastor. Speakers: L. Baganz, R. Jeske, H. Hartwig. Offering: \$275.65.

Grover, So. Dak., Emanuel's Church, W. Sprengeler, pastor. Speakers: M. Keturakat, A. Baer. Offering: \$325.00.

Third Sunday after Trinity

White, So. Dak., Argo Township, St. Paul's Church, H. C. Sprenger, pastor. Speaker: A. C. Oberheu (also English). Offering: \$181.00.

Fifth Sunday after Trinity

Town Lomira, Wis., St. Paul's Church, H. Wolter, pastor. Speakers: Walter Gieschen, Phil. Martin, John Henning. Offering: \$135.75.

Town Theresa, Wis., St. Peter's Church, H. Wolter, pastor. Speakers: Phil. Martin, Walter Gieschen. Offering: \$54.00.

Sixth Sunday after Trinity

Zumbrota, Minn., Christ Church, Paul E. Horn, pastor. Speakers: F. Greve, Wm. Petzke. Offering: \$262.05.

Taunton, Minn., Bethlehem Church, Carl C. Kuske, pastor. Speakers: L. Rosin, W. Lindloff. Offering: \$112.98.

Watertown, So. Dak., St. Martin's Church, W. T. Meier, pastor. Speakers: E. R. Gamm, E. Hinderer, A. W. Fuers-tenau. Offering: \$211.50.

Seventh Sunday after Trinity

Firth, Nebr., St. John's Church, A. Schumann, pastor. Speakers: E. C. Monhardt, E. E. Prenzlow. Offering: \$101.88.

Hastings, Minn., St. John's Church, T. E. Kock, pastor. Speakers: H. Lietzau, O. P. Medenwald. Offering: \$33.86.

Eighth Sunday after Trinity

Oshkosh Twp., Yel. Med. Co., Minn., Nicolai Church, Carl C. Kuske, pastor. Speakers: Carl G. Schmidt, M. Wehausen. Offering: \$138.77.

Tomahawk, Wis., St. Paul's Church, G. O. Krause, pastor. Speakers: I. J. Habeck, Gerh. Fischer. Offering: \$71.45.

Enterprise, Wis., St. John's Church, W. G. Fuhlbrigge, pastor. Speakers: H. F. Eggert, L. E. Mielke. Offering: \$56.11.

Norwalk, Wis., St. Jacobi Church, E. Zaremba, pastor. Speakers: H. Monhardt, Phil. Lehmann, J. Brackebusch. Offering: \$87.30.

Hustler, Wis., St. Paul's Church, H. A. Pankow, pastor. Speakers: E. Pankow, J. Glaeser, T. Mueller. Offering: \$137.34.

Ninth Sunday after Trinity

Indian Creek, Wis., St. Peter's Church, H. A. Pankow, pastor. Speakers: H. Reimer, J. Mittelstaedt, O. W. Koch. Offering: \$143.58.

Coleman, Wis., Trinity Church, W. A. Wojahn, pastor. Speaker: F. W. Raetz (German and English). Offering: \$143.20.

Wilson, Minn., Trinity Church, Karl J. Plocher, pastor. Speakers: P. Dowidat, P. Froehle. Offering: \$154.19.

Wilmot, Wis., Friedens Church, S. A. Jedele, pastor. Speakers: Wm. F. Sauer, Wm. Lehmann, Henry Gieschen. Offering: \$254.22.

Surprise, Nebr., St. John's Church, R. C. Horlamus, pastor. Speakers: F. Brenner, J. Witt. Offering: \$164.81.

Weyauwega, Wis., St. Peter's Church, M. Hensel, pastor. Speakers: H. C. Nitz, Louis Mielke, Paul Bergmann. Offering: \$564.13.

Ridgeville, Monroe Co., Wis., St. John's Church, C. E. Berg, pastor. Speakers: H. Hartwig, J. G. Glaeser, L. Baganz. Offering: \$245.92.

Pelican Lake, Minn., Immanuel's Church, J. Weiss, pastor. Speakers: H. Boettcher, C. W. A. Kuehner. Offering: \$121.50.

White Bluffs, Wash., St. Paul's Church, L. C. Krug, pastor. Speaker: R. Fenske. Offering: \$27.00.

Batcheller, Mich., Emanuel's Church, E. E. Rupp, pastor. Speaker: O. Peters. Offering: \$117.15.

Tenth Sunday after Trinity

Manistee, Mich., St. Paul's Church, E. E. Rupp, pastor. Speaker: Prof. E. J. Berg. Offering: \$103.58.

Parish of Prairie Farm and Dallas, Wis., C. H. Auerswald, pastor. Speakers: H. Wolter, J. Williams, H. Nitz. Offering: \$215.01.

Winneconne, Wis., St. Paul's Church, O. Hoyer, pastor. Speakers: F. Weyland, Max Hensel. Offering: \$149.66.

Caledonia, Minn., St. John's Church, Union, Minn., St. Peter's Church, R. Jeske, pastor. Speakers: J. H. Paustian, A. Berg. Offering: \$393.85.

Eleventh Sunday after Trinity

Chesaning, Mich., Zion's Church, H. Engel, pastor. Speakers: R. Koch, H. Arndt. Offering: \$74.25.

BOOK REVIEW

Olavus Petri and the Ecclesiastical Transformation in Sweden.
By Conrad Bergendoff, M. A.

The author of this book has been at great pains to portray, after much research work, the history of Sweden under Gustavus Vasa, when the break came between the Romish power and the king. Olavus Petri studied at Wittenberg, when Luther was preparing himself for the great work of the Reformation, during 1516 and 1518. Petri no doubt came into closer contact with Luther, from whom his torch of the Gospel light was lit. It was this new knowledge of the Gospel that Petri brought to Sweden to aid the king, in his political fight against Rome. The Swedish church became independent of Rome, but did not call itself Lutheran, although Luther's teaching and practice were mostly adopted. It was the beginning of the Swedish Reformation. The importance of Petri's work was, that "He taught the Swedish people to read,

but more than that he taught them the relationship of the Book to their life in home and church and state." This book is well worth reading. Z.

Songs of the Church Year. Hymns on the Gospel and Epistle texts and other songs. By Anna Hoppe. Augustana Book Concern, Rock Island, Ill. Price, \$1.60.

To readers of the Northwestern Lutheran an introduction to Miss Anna Hoppe and an endorsement or recommendation of her work in this place would seem superfluous. Miss Hoppe is too well known in our circles and her work too highly thought of, to require this. We take pleasure in extending to this first collection of her poems a glad welcome and bidding it Godspeed on its way: may it speak faith and comfort and hope to the hearts of many! As to the poems — we think the Lord has in a great measure answered the prayer which the author utters in her "A Singer's Wish,"

How dear to me is David's art:
Sweet, sacred psalmody!
Touch Thou the harpstrings of my heart
That I may sing for Thee!
Permit my faith to bring to earth
A breath from higher spheres,
And let my pen to song give birth
That comforts, strengthens, cheers!

The spiritual attitude of the singer in her songs is as stated in the first of her poems printed by us in 1914:

Lord, grant that in sincere repentance,
I humbly at my Savior's feet recline,
Let me hear this consoling sentence:—
"I called thee by thy name, and thou art Mine."
Saved! Saved by Grace! through faith in Jesus Christ,
The price is paid, His precious blood sufficed!

In a recent letter Miss Hoppe says: "I trust that the dear Lord will be glorified, and that the little book will be blessed by Him and bring blessings to others wherever it goes." We second that wish!

The collection comprises two hundred songs and is supplied with an index of first lines and tunes to which the hymns may be sung. The binding is tasteful, the print is good. We recommend the book as a gift-book. G.

MINNESOTA DISTRICT

July, 1928

Pastors: R. HEIDMANN, Arlington, General Mission \$35.00. J. E. BADE, Balaton, General Mission \$25.00, Home Mission \$43.00; total \$68.00. C. F. KOCK, Belle Plaine, General Administration \$20.00, Theological Seminary \$10.00, General Support \$11.87; total \$41.87. J. E. SCHAEFER, Buffalo, Twin City Mission (Institutional) \$12.00. A. LANGENDORFF, Cady, Wis., Theological Seminary \$21.64. P. HINDERER, Cedar Mills, Negro Chapels from Minna, Louis, Edwin and Clarence Witte \$4.00, Negro Mission Special Thank Offering from Fred Runke to God, who kept his wife in perilous times \$5.00; total \$9.00. J. E. SCHAEFER, Crawford's Lake, Twin City Mission (Institutional) \$6.00. A. W. BLAUERT, Danube, General Administration \$25.00, General Institutions \$100.00, Indian Mission \$43.07, Home Mission \$100.00, Negro Mission \$35.00, Poland Mission \$10.00; total \$313.07. ED. A. HEMPECK, Darfur, Theological Seminary \$40.00, Northwestern College \$10.00, Dr. Martin Luther College \$15.00, Indian Mission \$14.21, Home Mission \$15.00, General Support \$10.00; total \$104.21. F. E. TRAUB, Eden, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$5.00, Indian Mission \$10.00, Home Mission \$50.00, Negro Mission \$20.00, General Support \$5.00, Dr. Martin Luther College (Building) \$10.00, Indian Mission (Building) \$5.00, Negro Mission (Building) \$5.00, To Retire Bonds \$10.00; total \$160.00. W. SCHUETZE, Ellsworth, General Institutions \$20.20, Recitation Hall, New Ulm, from George Hartwig \$5.00; total \$25.20. M. SCHUETZE, Ellsworth,

General Mission \$50.00, Indian Mission \$23.00, Negro Mission \$20.20; total \$93.20. F. ZARLING, Emmet, General Institutions \$26.15, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Indian Mission \$30.00, Home Mission \$47.25, Negro Mission \$10.00, Poland Mission \$10.00, Student Support Dr. Martin Luther College \$20.00; total \$203.40. F. ZARLING, Flora, Dr. Martin Luther College \$9.48, Seminary Building Fund from Mrs. A. Binger \$11.00; total \$20.48. WM. PETZKE, Frontenac, Theological Seminary \$10.00, Northwestern College \$20.00, Dr. Martin Luther College \$30.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Indian Mission \$20.00, Home Mission \$19.70, Negro Mission \$20.00; total \$139.70. HY. BOETTCHER, Gibbon, Church Extension Fund \$6.00, Mindekranz in memory of Elaine Ulrich from Mr. and Mrs. Hy. Rodeald, Mr. and Mrs. W. Ulrich and Mr. and Mrs. C. Ulrich. F. W. WEINDORF, Grace, Town Goodhue, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$50.00, Poland Mission \$13.50; total \$163.50. F. W. WEINDORF, St. John's, Town Goodhue, Indian Mission \$60.00, Home Mission \$60.00, Negro Mission \$60.00, Poland Mission \$15.00 General Support \$42.51; total \$237.51. T. E. KOCK, Hastings, Indian Mission \$5.00, Home Mission \$23.86, Negro Mission \$5.00; total \$33.86. A. JUL. DYSTERHEFT, Town Helen, Through Mr. Herm. F. H. v. d. Brelje for New Ulm Building, Mindekranz in memory of Mrs. Sophie Luehrs from her children and grand-children \$40.00, for Home Mission \$10.00, for Negro Mission \$20.00, and for Lutheran Children's Friend Society \$20.00 from the Estate of Mrs. Sophie Luehrs; total \$90.00. A. JUL. DYSTERHEFT, Town Helen, General Institutions \$70.00, Indian Mission \$30.00, Home Mission \$80.00, Negro Mission \$10.00, Church Extension \$10.00; total \$200.00. M. J. WEHAUSEN, Johnson, Dr. Martin Luther College \$25.00, Dakota-Montana Academy \$25.00, Home for the Aged \$7.70, Indian Mission \$63.80, Home Mission \$50.00, Negro Mission \$25.00, Poland Mission \$25.00, Madison Student Mission \$15.30; total \$236.80. PAUL W. SPAUDE, Lake Benton, Home Mission \$23.20. W. FRANK, Town Lynn, Seminary and Debts \$24.67. C. A. HINZ, Mason City, Iowa, Home Mission \$3.75. J. WEISS, Monticello, General Fund \$20.00. F. KOEHLER, Nicollet, General Institutions \$69.36. W. P. HAAR, No. Mankato, Ind. Miss. \$10.00, Pol. Miss. \$5.00; total \$15.00. ARNOLD EICKMANN, Nodine, General Institutions \$20.00, General Mission \$75.00; total \$95.00. A. LANGENDORFF, Nye, Wis., Negro Mission \$9.75. A. W. BLAUERT, Olivia, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00, Dakota-Montana Academy \$25.00, Indian Mission \$18.75, Home Mission \$100.00, Negro Mission \$22.16; total \$240.91. F. T. LEPPKE, Treasurer, Omro Township, Home Mission \$23.55. L. W. MEYER, Osceola, Wis., General Missions \$100.00, Indian Mission \$46.12, Home Mission \$100.00; total \$246.12. J. WEISS, Pelican Lake, Home for Aged, Belle Plaine, \$15.00, Indian Mission \$18.53; total \$33.53. HENRY BRUNS, Revere, General Institutions \$67.81. J. BAUR, Town Ridgely, General Institutions \$20.00, Indian Mission \$12.50, Home Mission \$30.00, General Support \$11.75, Negro Mission \$12.50, Student Support \$11.25, Church Extension \$13.25; total \$111.25. P. C. DOWIDAT, St. John's, Minneapolis, Twin City Mission \$200.00. A. C. HAASE, Trinity, St. Paul, General Institutions \$125.67, Student Support \$50.00; total \$175.67. MRS. R. PITTELKOW, Treas. Lutheran Mission Auxiliary of St. Paul, City Mission membership from Trinity Church \$3.00. G. THEO. ALBRECHT, St. Peter, Dakota-Montana Academy \$30.00. HENRY BRUNS, Sanborn, Educational Institutions \$491.06. WM. C. ALBRECHT, Sleepy Eye, Church Extension Fund \$72.85, Church Extension Fund \$2.00, in memory of Grandma Wessell from Mrs. J. Remmle and N. N.; total \$74.85. O. K. NETZKE, Spring Valley, Wis., Indian Mission \$10.00, Negro Mission \$10.00, Madison Student Mission \$5.00, Twin City Mission \$16.00; total \$41.00. T. H. ALBRECHT, W. Florence, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$25.00; total \$125.00. E. G. FRITZ, Wellington, General Institutions \$75.00, Indian Mission \$32.50, Home Mission \$75.00, Negro Mission \$25.00, Lutheran Childrens' Friend Society in memory of Hilmar Sell from Mr. and Mrs. Harry Paschke \$1.00, from H. Buerkle 50c, from Alf. Paschke 50c, from Otto Buerkle \$1.00; total \$3.00; grand total \$210.50. CARL G. SCHMIDT, Wood Lake, Indian Mission \$75.00, Home Mission \$100.00, Negro Mission \$50.00, Poland Mission \$27.00; total \$252.00. J. C. A. GEHM, Woodville, Wis., Indian Mission \$30.00, Home Mission \$60.00, Negro Mission \$15.00, China Mission \$5.00; total \$110.00. PAUL E. HORN, Zumbrota, Educational Institutions \$100.00, Missions \$100.00, General Support \$17.13, Dr. Martin Luther College (Building) \$100.00, Church Extension Fund \$15.00; total \$332.13.

H. R. KURTH, District Treasurer.

COLLECTION ENVELOPES

ORDERS FOR COLLECTION ENVELOPES SHOULD BE SENT IN NOW
IF NEEDED BY JANUARY

108

JAN. 1, 1929

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

Monthly Manila Envelopes 12 to a set 4c.
White or Colored Envelopes 12 to a set 5c.
Cartons 1c each extra.
Pockets 1/2c each extra.

Weekly Manila Envelopes each set containing 52 Envelopes 11c per set.

White or Colored Envelopes 13c per set.

Cartons 1c each extra.

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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, if printing should be 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.

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, 1930.** Subscription rates, per annum, are as follows:

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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.

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