

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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"ALL THINGS ARE READY, — COME TO THE FEAST"

Son of God the heav'nly Father,
Jesus Christ, Thou Living Bread,
Thou hast beckoned us to gather
At a feast Thy love has spread.
We have heard the invitation,
Gracious Lord of our salvation,
What a boundless love is Thine,
Asking sinners thus to dine!

Thy so loving invitation
Calls earth's famished sinners home!
Precious, precious proclamation: —
"Whosoever will, may come!"
All is ready, haste ye mortals,
Enter through the open portals,
Come, partake of Heaven's feast,
Ere the gracious call hath ceased!

Bread of Life, for sinners broken,
Grant us grace to heed Thy call.
Love, of Love Divine the token,
Who hast died to save us all, —
How can mortal dare refuse Thee?
How can sinner dare to lose Thee?
In obedience to Thy Word,
We are coming, dearest Lord!

Savior, Savior, dearest Savior,
How can tongue Thy praises tell?
Pardon Thou our ill behavior,
O divine Immanuel!
Cleanse us, heal us, make us able
To surround Thy heav'nly table,
Clothe our carnal nakedness
With Thy robe of righteousness.

Thou hast fed us, Bread of Heaven,
With the manna from above.
Living Water Thou hast given
To Thine Own, O Fount of Love!
Thou hast clothed us, dearest Savior,
With Thy blood-bought robe forever.
Thou hast giv'n the weary rest,
Thou our troubled hearts hast blessed.

Till we dine with Thee, dear Jesus,
In the heav'nly banquet hall,
Grant us love that never ceases
To give thanks to Thee for all.
Grace, forgiveness, life, salvation,
Freedom from sin's condemnation,
Are the priceless gifts of Thine
Thou dost grant us, Love Divine!

Bread of Life, with manna feed us
As we journey here below,
In Thy pleasant pastures lead us,
Where the Living Waters flow.
Shepherd, let us leave Thee never,
Keep us in Thy fold forever.
Grant us grace, O Living Vine,
With the heav'nly host to dine.

On the Gospel Lesson for the
Second Sunday after Trinity.

Anna Hoppe.

THE AUGSBURG CONFESSION

Articles in Which are Reviewed the Abuses Which have been Corrected

Inasmuch, then, as our churches dissent in no article of the faith from the Church Catholic, but only omit some abuses which are new, and which have been erroneously accepted by the corruption of the times, contrary to the intent of the Canons, we pray that Your Imperial Majesty would graciously hear both what has been changed, and what were the reasons why the people were not compelled to observe those abuses against their conscience. Nor should Your Imperial Majesty believe those who, in order to excite the hatred of men against our part, disseminate strange slanders among the people. Having thus excited the minds of good men, they have first given occasion to this controversy, and now endeavor, by the same arts, to increase the discord. For Your Imperial Majesty will undoubtedly find that the form of doctrine and of ceremonies with us is not so intolerable as these ungodly and malicious men represent. Besides, the truth cannot be gathered from common rumors or the revilings of enemies. But it can readily be judged that nothing would serve better to maintain the dignity of ceremonies, and to nourish reverence and pious devotion among the people than if the ceremonies were observed rightly in the churches.

Article XXII: Of Both Kinds in the Sacrament

To the laity are given Both Kinds in the Sacrament of the Lord's Supper, because this usage has the commandment of the Lord in Matt. 26:27: Drink ye all of it, where Christ has manifestly commanded concerning the cup that all should drink.

And lest any man should craftily say that this refers only to priests, Paul in 1 Cor. 11:27 recites an example from which it appears that the whole congregation did use both kinds. And this usage has long remained in the Church, nor is it known when, or by whose authority, it was changed; although Cardinal Cusanus mentions the time when it was approved. Cyprian in some places testifies that the blood was given to the people. The same is testified by Jerome, who says: The priests administer the Eucharist, and distribute the blood of Christ to the people. Indeed, Pope Gelasius commands that the Sacrament be not divided (dist. II., De Consecratione, cap. Comperimus). Only custom, not so ancient,

has it otherwise. But it is evident that any custom introduced against the commandments of God is not to be allowed, as the Canons witness (dist. III., cap. Veritate, and the following chapters). But his custom has been received, not only against the Scripture, but also against the old Canons and the example of the Church. Therefore, if any preferred to use both kinds of the Sacrament, they ought not to have been compelled with offense to their consciences to do otherwise. And because the division of the Sacrament does not agree with the ordinance of Christ, we are accustomed to omit the procession, which hitherto has been in use.

Article XXIII: Of the Marriage of Priests

There has been common complaint concerning the examples of priests who were not chaste. For that reason also Pope Pius is reported to have said that there were certain causes why marriage was taken away from priests, but that there were far weightier ones why it ought to be given back; for so Platina writes. Since, therefore, our priests were desirous to avoid these open scandals, they married wives, and taught that it was lawful for them to contract matrimony. First, because Paul says, 1 Cor. 7:2-9: To avoid fornication, let every man have his own wife. Also: It is better to marry than to burn. Secondly, Christ says, Matt. 19:11: All men cannot receive this saying, where He teaches that not all men are fit to lead a single life; for God created man for procreation, Gen. 1:28. Nor is it in man's power, without a singular gift and work of God, to alter this creation. [For it is manifest, and many have confessed, that no good, honest, chaste life, no Christian, sincere, upright conduct has resulted (from the attempt), but a horrible, fearful unrest and torment of conscience has been felt by many until the end.] Therefore, those who are not fit to lead a single life ought to contract matrimony. For no man's law, no vow, can annul the commandment and ordinance of God. For these reasons the priests teach that it is lawful for them to marry wives.

It is also evident that in the ancient Church priests were married men. For Paul says, 1 Tim. 3:2, that a bishop should be chosen who is the husband of one wife. And in Germany, four hundred years ago, for the first time, the priests were violently compelled to lead a single life, who indeed offered such resistance that the Archbishop of Mayence, when about to publish the Pope's decree concerning this matter, was almost killed in the tumult raised by the enraged priests. And so harsh was the dealing in the matter that not only were marriages forbidden for the future, but also existing marriages were torn asunder, contrary to all laws, divine and human, contrary even to the Canons themselves, made not only by the Popes, but by most celebrated Synods. [Moreover, many God-fearing and intelligent people in high station are known frequently to have expressed misgivings that such enforced celibacy and depriving men of marriage (which God Himself has instituted and left free to men) has never produced any good results, but has brought on many great and evil vices and much iniquity.]

Seeing also that, as the world is aging, man's nature is gradually growing weaker, it is well that no more vices steal into Germany.

Furthermore, God ordained marriage to be a help against human infirmity. The Canons themselves say that the old rigor ought now and then, in the latter times, to be relaxed because of the weakness of men; which it is to be wished were done also in this matter. And it is to be expected that the churches shall at some time lack pastors if marriage is any longer forbidden.

But while the commandment of God is in force, while the custom of the Church is well known, while impure celibacy

causes many scandals, adulteries, and other crimes deserving the punishments of just magistrates, yet it is a marvelous thing that in nothing is more cruelty exercised than against the marriage of priests. God has given commandment to honor marriage. By the laws of all well-ordered commonwealths, even among the heathen, marriage is most highly honored. But now men, and that, priests, are cruelly put to death, contrary to the intent of the Canons, for no other cause than marriage. Paul, in 1 Tim. 4:3, calls that a doctrine of devils which forbids marriage. This may now be readily understood when the law against marriage is maintained by such penalties.

But as no law of man can annul the commandment of God, so neither can it be done by any vow. Accordingly, Cyprian also advises that women who do not keep the chastity they have promised should marry. His words are these (Book I, Epistle XI): But if they be unwilling or unable to persevere, it is better for them to marry than to fall into the fire by their lusts; they should certainly give no offense to their brethren and sisters.

And even the Canons show some leniency toward those who have taken vows before the proper age, as heretofore has generally been the case.

Article XXIV: Of the Mass

Falsely are our churches accused of abolishing the Mass; for the Mass is retained among us, and celebrated with the highest reverence. Nearly all the usual ceremonies are also preserved, save that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people. For ceremonies are needed to this end alone that the unlearned be taught [what they need to know of Christ]. And not only has Paul commanded to use in the church a language understood by the people, 1 Cor. 14:2-9, but it has also been so ordained by man's law. The people are accustomed to partake of the Sacrament together, if any be fit for it, and this also increases the reverence and devotion of public worship. For none are admitted except they be first examined. The people are also advised concerning the dignity and use of the Sacrament, how great consolation it brings anxious consciences, that they may learn to believe God, and to expect and ask of Him all that is good. [In this connection they are also instructed regarding other and false teachings on the Sacrament.] This worship pleases God; such use of the Sacrament nourishes true devotion toward God. It does not, therefore, appear that the Mass is more devoutly celebrated among our adversaries than among us.

But it is evident that for a long time this also has been the public and most grievous complaint of all good men that Masses have been basely profaned and applied to purposes of lucre. For it is not unknown how far this abuse obtains in all the churches, by what manner of men Masses are said only for fees or stipends, and how many celebrate them contrary to the Canons. But Paul severely threatens those who deal unworthily with the Eucharist when he says, 1 Cor. 11:27: Who-soever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. When, therefore, our priests were admonished concerning this sin, Private Masses were discontinued among us, as scarcely any Private Masses were celebrated except for lucre's sake.

Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no

longer. There have been great dissensions concerning the Mass, concerning the Sacrament. Perhaps the world is being punished for such long-continued profanations of the Mass as have been tolerated in the churches for so many centuries by the very men who were both able and in duty bound to correct them. For in the Ten Commandments it is written, Ex. 20:7: The Lord will not hold him guiltless that taketh His name in vain. But since the world began, nothing that God ever ordained seems to have been so abused for filthy lucre as the Mass.

There was also added the opinion which infinitely increased Private Masses, namely, that Christ, by His passion, had made satisfaction for original sin, and instituted the Mass wherein an offering should be made for daily sins, venial and mortal. From this has arisen the common opinion that the Mass takes away the sins of the living and the dead by the outward act. Then they began to dispute whether one Mass said for many were worth as much as special Masses for individuals, and this brought forth that infinite multitude of Masses. [With this work men wished to obtain from God all that they needed, and in the mean time faith in Christ and the true worship were forgotten.]

Concerning these opinions our teachers have given warning that they depart from the Holy Scriptures and diminish the glory of the passion of Christ. For Christ's passion was an oblation and satisfaction, not for original guilt only, but also for all other sins, as it is written to the Hebrews, 10:10: We are sanctified through the offering of Jesus Christ, once for all. Also 10:14: By one offering He hath perfected forever them that are sanctified. [It is an unheard-of innovation in the Church to teach that Christ by His death made satisfaction only for original sin and not likewise for all other sins. Accordingly, it is hoped that everybody will understand that this error has not been reprov'd without due reason.]

Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now if the Mass take away the sins of the living and the dead by the outward act, justification comes of the work of Masses, and not of faith, which Scripture does not allow.

But Christ commands us, Luke 22:19: This do in remembrance of Me; therefore the Mass was instituted that the faith of those who use the Sacrament should remember what benefits it receives through Christ, and cheer and comfort the anxious conscience. For to remember Christ is to remember His benefits, and to realize that they are truly offered unto us. Nor is it enough only to remember the history; for this also the Jews and the ungodly can remember. Wherefore the Mass is to be used to this end, that there the Sacrament [Communion] may be administered to them that have need of consolation; as Ambrose says: Because I always sin, I am always bound to take the medicine. [Therefore this Sacrament requires faith, and is used in vain without faith.]

Now, forasmuch as the Mass is such a giving of the Sacrament, we hold one communion every holy-day, and, if any desire the Sacrament, also on other days, when it is given to such as ask for it. And this custom is not new in the Church; for the Fathers before Gregory make no mention of any private Mass, but of the common Mass [the Communion] they speak very much. Chrysostom says that the priest stands daily at the altar, inviting some to the Communion and keeping back others. And it appears from the ancient Canons that some one celebrated the Mass from whom all the other presbyters and deacons received the body of the Lord; for thus the words of the Nicene Canon say: Let the deacons, according to their order, receive the Holy Communion after the presbyters, from the bishop or from a presbyter. And Paul, 1 Cor. 11:33, com-

mands concerning the Communion: Tarry one for another, so that there may be a common participation.

Forasmuch, therefore, as the Mass with us has the example of the Church, taken from the Scripture and the Fathers, we are confident that it cannot be disapproved, especially since public ceremonies, for the most part like those hitherto in use, are retained; only the number of Masses differs, which, because of very great and manifest abuses, doubtless might be profitably reduced. For in olden times, even in churches most frequented, the Mass was not celebrated every day, as the Tripartite History (Book 9, chap. 33) testifies: Again in Alexandria, every Wednesday and Friday the Scriptures are read, and the doctors expound them, and all things are done, except the solemn rite of Communion.

Article XXV: Of Confession

Confession in the churches is not abolished among us; for it is not usual to give the body of the Lord, except to them that have been previously examined and absolved. And the people are most carefully taught concerning faith in the absolution, about which formerly there was profound silence. Our people are taught that they should highly prize the absolution, as being the voice of God, and pronounced by God's command. The power of the Keys is set forth in its beauty, and they are reminded what great consolation it brings to anxious consciences; also, that God requires faith to believe such absolution as a voice sounding from heaven, and that such faith in Christ truly obtains and receives the forgiveness of sins. Aforetime, satisfactions were immoderately extolled; of faith and the merit of Christ and the righteousness of faith no mention was made; wherefore, on this point, our churches are by no means to be blamed. For this even our adversaries must needs concede to us that the doctrine concerning repentance has been most diligently treated and laid open by our teachers.

But of Confession they teach that an enumeration of sins is not necessary, and that consciences be not burdened with anxiety to enumerate all sins, for it is impossible to recount all sins, as the Psalm testifies, 19:13: Who can understand his errors? Also Jeremiah, 17:9: The heart is deceitful; who can know it? But if no sins were forgiven, except those that are recounted, consciences could never find peace; for very many sins they neither see nor can remember. The ancient writers also testify that an enumeration is not necessary. For in the Decrees, Chrysostom is quoted, who says thus: I say not to you that you should disclose yourself in public, nor that you accuse yourself before others, but I would have you obey the prophet who says: 'Disclose thy way before God.' Therefore confess your sins before God, the true Judge, with prayer. Tell your errors, not with the tongue, but with the memory of your conscience, etc. And the Gloss (Of Repentance, Distinct. V. Cap. Consideret) admits that Confession is of human right only [not commanded by Scripture, but ordained by the Church]. Nevertheless, on account of the great benefit of absolution, and because it is otherwise useful to the conscience, Confession is retained among us.

Article XXVI: Of the Distinction of Meats

It has been the general persuasion, not of the people alone, but also of those teaching in the churches, that making Distinctions of Meats, and like traditions of men, are works profitable to merit grace, and able to make satisfactions for sins. And that the world so thought, appears from this, that new ceremonies, new orders, new holy-days, and new fastings were daily instituted, and the teachers in the churches did exact these works as a service necessary to merit grace, and did greatly terrify men's consciences, if they should omit any of these things. From this persuasion concerning traditions much detriment has resulted in the Church.

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First, the doctrine of grace and of the righteousness of faith has been obscured by it, which is the chief part of the Gospel, and ought to stand out as the most prominent in the Church, in order that the merit of Christ may be well known, and faith, which believes that sins are forgiven for Christ's sake, be exalted far above works. Wherefore Paul also lays the greatest stress on this article, putting aside the Law and human traditions, in order to show that Christian righteousness is something else than such works, to wit, the faith which believes that sins are freely forgiven for Christ's sake. But this doctrine of Paul has been almost wholly smothered by traditions, which have produced an opinion that, by making distinctions in meat and like services, we must merit grace and righteousness. In treating of repentance, there was no mention made of faith; only those works of satisfaction were set forth; in these the entire repentance seemed to consist.

Secondly, these traditions have obscured the commandments of God, because traditions were placed far above the commandments of God. Christianity was thought to consist wholly in the observance of certain holy-days, rites, fasts, and vestures. These observances had won for themselves the exalted title of being the spiritual life and the perfect life. Meanwhile the commandments of God, according to each one's calling, were without honor; namely, that the father brought up his offspring, that the mother bore children, that the prince governed the commonwealth, — these were accounted works that were worldly and imperfect, and far below those glittering observances. And this error greatly tormented devout consciences, which grieved that they were held in an imperfect state of life, as in marriage, in the office of magistrate, or in other civil ministrations; on the other hand, they admired the monks and such like, and falsely imagined that the observances of such men were more acceptable to God.

Thirdly, traditions brought great danger to consciences; for it was impossible to keep all traditions, and yet men judged these observances to be necessary acts of worship. Gerson writes that many fell into despair, and that some even took their own lives, because they felt that they were not able to satisfy the traditions; and they had all the while not heard any consolation of the righteousness of faith and grace. We see that the summists and theologians gather the traditions, and seek mitigations whereby to ease consciences, and yet they do not sufficiently unfetter, but sometimes entangle, consciences even more. And with the gathering of these traditions, the schools and sermons have been so much occupied that they have had no leisure to touch upon Scripture, and to seek the more profitable doctrine of faith, of the cross of hope, of the dignity of civil affairs, of consolation of sorely tried consciences.

Hence Gerson and some other theologians have grievously complained that by these strivings concerning traditions they were prevented from giving attention to a better kind of doctrine. Augustine also forbids that men's consciences should be burdened with such observances, and prudently advises Januarius that he must know that they are to be observed as things indifferent; for such are his words.

Wherefore our teachers must not be looked upon as having taken up this matter rashly or from hatred of the bishops, as some falsely suspect. There was great need to warn the churches of these errors, which had arisen from misunderstanding the traditions. For the Gospel compels us to insist in the churches upon the doctrine of grace, and of the righteousness of faith; which, however, cannot be understood, if men think that they merit grace by observances of their own choice.

Thus, therefore, they have taught that by the observance of human traditions we cannot merit grace or be justified; and hence we must not think such observances necessary acts of worship. They add hereunto testimonies of Scripture. Christ, Matt. 15:3, defends the Apostles who had not observed the usual tradition, which, however, evidently pertains to a matter not unlawful, but indifferent, and to have a certain affinity with the purifications of the Law, and says, 9: In vain do they worship Me with the commandments of men. He, therefore, does not exact an unprofitable service. Shortly after He adds: Not that which goeth into the mouth defileth a man. So also Paul, Rom. 14:17: The kingdom of God is not meat and drink. Col. 2:16: Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the Sabbath-day; also: If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: Touch not, taste not, handle not? And Peter says, Acts 15:10: Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Here Peter forbids to burden the consciences with many rites, either of Moses or of others. And in 1 Tim. 4:1-3 Paul calls the prohibition of meats a doctrine of devils; for it is against the Gospel to institute or to do such works that by them we may merit grace, or as though Christianity could not exist without such services of God.

Here our adversaries object that our teachers are opposed to discipline and mortification of the flesh, as Jovinian. But the contrary may be learned from the writings of our teachers. For they have always taught concerning the cross that it behooves Christians to bear afflictions. This is the true, earnest, and unfeigned mortification, to wit, to be exercised with divers afflictions, and to be crucified with Christ.

Moreover, they teach that every Christian ought to train and subdue himself with bodily restraints, or bodily exercises and labors, that neither satiety nor slothfulness tempt him to sin, but not that we may merit grace or make satisfaction for sins by such exercises. And such external discipline ought to be urged at all times, not only on a few and set days. So Christ commands, Luke 21:34: Take heed lest your hearts be overcharged with surfeiting; also Matt. 17:21: This kind goeth not out but by prayer and fasting. Paul also says, 1 Cor. 9:27: I keep under my body and bring it into subjection. Here he clearly shows that he was keeping under his body, not to merit forgiveness of sins by that discipline, but to have his body in subjection and fitted for spiritual things and for the discharge of duty according to his calling. Therefore, we do not condemn fasting in itself, but the traditions which prescribe certain days and certain meats, with peril of conscience, as though such works were a necessary service.

Nevertheless, very many traditions are kept on our part, which conduce to good order in the Church, as the Order of

Lessons in the Mass and the chief holy-days. But, at the same time, men are warned that such observances do not justify before God, and that in such things it should not be made sin if they be omitted without offense. Such liberty in human rites was not unknown to the Fathers. For in the East they kept Easter at another time than at Rome, and when, on account of this diversity, the Romans accused the Eastern Church of schism, they were admonished by others that such usages need not be alike everywhere. And Irenaeus says: Diversity concerning fasting does not destroy the harmony of faith; as also Pope Gregory intimates in Dist. XII, that such diversity does not violate the unity of the Church. And in the Tripartite History, Book 9, many examples of dissimilar rites are gathered, and the following statement is made: It was not the mind of the Apostles to enact rules concerning holy-days, but to preach godliness and a holy life [, to teach faith and love].

COMMENTS

Will Not Ordain Women The Presbyterian Church in the United States will not ordain women to the ministry. The General Assembly voted down, 293 to 171, an overture to permit the ordination of women, though women may be ordained as elders in the church.

The General Conference of the Methodist Episcopal Church, South, took the same attitude.

This is entirely in accordance with the Scriptures. 1 Cor. 14: 34, 35 we read: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

However, the 171 votes for this overture seem to indicate that the question will be raised again at some future time. More power to those who stand firmly on the Word of God against the philosophies of man that want to subvert the order established by God himself.

So far, so good. But we must not forget what this command of God implies. It does not so much give man authority in the church as it lays on him responsibility. Those who favor the ordination of women remind us: "That women make a majority of the church congregations; that they do a great part of the actual church work everywhere; if not the greater part; that they have most to do with the religious training of the young in the home; that they keep the missionary societies going, and see that the church suppers are properly cooked and served; and that they arrange flowers near the pulpit, and do most of the church drudgery men would scorn to do."

That this is the case, though more so in some church church bodies than in others, no one will deny. And that is not as it should be. Leaving aside the cooking and serving of church suppers, which could well be omitted without harm to any church, and the arranging of flowers near the altar, the work of the church, including the drudgery, should be taken care of by the men.

No man should leave the religious training of his children entirely in the hands of his wife. No man should permit his wife to attend the services for him and to perform for him the work of raising money for the church. No man should be satisfied to let his wife take an interest in the affairs of the congregation and of the missions, believing it the proper thing for children and women but not for strong men to have a heart for such things. No man should be too busy to attend the business meetings of the church, to serve on committees, and to do whatever drudgery has to be done. It is well to adhere to the divine command that women should not preach in the church, but let man not fail to apply fully to his life the truth upon which this command is based. J. B.

Blasphemy? In 2 Thess. 2:4 St. Paul speaks of one who "exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." Since the days of St. Paul his words have in no age lacked of confirmation: in our time things are coming to pass that most forcibly remind us of their truth. Here is a little item of that kind:

PARMA, Italy. — A suspended sentence of five months imprisonment and a fine of \$52.39 was imposed to-day on a Milan merchant, Eugenio, for speaking ill of the pope. This was one of the first cases resulting from the Italo-Vatican treaties ending the Roman question by which offenses against the pope are considered and punished like offenses against the king, Mussolini, and the government. —Chicago Tribune. All strictly legal and proper. Of course, the sentence was suspended; but what of that? It is not the amount of fine or the length of the period of imprisonment that counts here, it is the principle of the thing. Once the principle is established, as it is now by the new Italo-Vatican treaties, it becomes necessary to bring it to the attention of the masses. That is drastically done by such happenings as the above. Nor is the dweller in the Vatican losing anything by being classed with "king, Mussolini, and the government." When occasion demands he will most emphatically assert himself and demand what he considers his right. Besides, some projects prosper best in an atmosphere of haze and twilight. Look at what is being done in this country to-day in the name of charity and benevolence. The great mass of people that is being exploited does not question, Who are we that are giving and what are we giving for? That they are being appealed to is enough evidence for many that the purpose must be their own, that it is necessary that it be upheld, and that just this way of furthering it must be the best. It is prestige, dignity, position that counts here. No, do not press the penalty, it is the principle that counts. Later it may be expedient to enforce the penalty — well, the way will be open. Let us consider such incidents in the world about us, bearing in mind St. Paul's injunction: "Let no man deceive you by any means." G.

The Strength of the Church The strength of a church — what is it? Opinions differ widely. In a recent issue, *The Literary Digest* quotes from an article by Guy McConnell in *World's Work*. The writer evidently believes that in union there is strength. "Suppose fifty million people get behind a steam-roller and flattened out the two hundred barriers which divide Protestantism into as many sects. And all these sects were merged into one." What would the result be?

"It would create a United or super-church with a two-billion-dollar plant, an approximated debt of about 170 millions on about one-fourth of the parsonages and church edifices, and a total annual operating expense on church overhead of 300 millions. These 'pooled' assets and liabilities are exclusive of about \$1,122,974,600 represented by universities, colleges, and training-schools (which carry endowments equal that sum), and billions of dollars in great hospitals, charity and aid societies, orphanages and other homes, missions, and publication plants.

"They include 80,000 reporting congregations with a reporting membership of about 13 millions, about one-fourth of all the Protestants, and an aggregate Sunday-school of 10,944,911."

Mr. McConnell is very hopeful of the future. He points to the United Church of Canada, founded in 1925 by Congregationalists, Methodists, and Presbyterians, showing what saving in money and in man-power has been achieved by the merger, and how the church has grown strong in its humanitarian functions. He declares that the fusion is proceeding steadily, and that all sect lines are gradually breaking down; that, "in fact, sect competition is at an end." His contention is that the church has gained strength through this merging of the various denominations.

Against his opinion, we refer to an item of interest reprinted from the *Sunday School Times* in our last issue. This tells us that the Presbyterian Church that remained outside of the combination has since enjoyed a most gratifying growth. "In four years it has added 505 congregations and built or purchased over 200 churches and manses. In 1928 the total revenue was \$4,668,064, or \$161,430 more than the undivided Presbyterian Church raised in 1910." That certainly does not look like weakness. To the observer it must appear that these Presbyterians rather gained strength by remaining outside the union.

And we are not at all surprised. Mr. McConnell very aptly speaks of a steam-roller to flatten out the two hundred barriers which divide Protestantism into as many sects. These barriers are not of a material nature. They exist in the hearts of men. Divisions in the church arise when men no more agree in their confession. The steam-roller that is to flatten out these barriers will, therefore, have to pass over the hearts of men to crush something that is in those hearts, their religious conviction.

What this steam-roller is, becomes plain when we read the following:

"In their feverish obsession to outnumber, outbuild, and overpower one another, nationally and locally, the Protestants have lost prestige as a spiritual institution, and their humanitarian functions have been weakened. Furthermore, they are face to face with economic problems which only mergers can solve.

"The competitive churches have been doing their job so badly that, in handling social problems, sickness, and unemployment, special outside organizations have tried to come to the rescue.

"The reason for this is that people with money to donate to social service do not feel safe in putting it into the hands of a competitive Church for this purpose. Mergers will change all this.

"Not only will mergers spiritually revitalize communities; they will weld together all the present unfortunate competitive social and moral forces into a specific community responsibility. Look at the boiled-down, aggregated figures in these proposed mergers. The economic problem overtops all others. Until it is solved by mergers, the true social and moral functions of the Church can not be performed."

It is the wrong conception of the character and the mission of the Church. When the thought of numbers, of financial strength, of social services, etc., overcomes the faith in the heart of a man and makes him willing to compromise with error, his spiritual vitality is lowered and his spiritual life threatened. He may show great enthusiasm and may work diligently and give liberally to aid in the achievement of great external results, but he is not spiritually strong and, therefore, does not add to the strength of his church.

Spiritual strength comes from above. It is the gift of the Holy Ghost. Spiritual strength is implicit faith in the gracious promises of the Word of God. Through the faith in our blessed Redeemer all gifts of the Holy Ghost come to us. That faith, born of the Word, will cling to the Word and hold it precious. It will confess the word and refuse to compromise with error. It will rely on the Word as on the sole means given us for the upbuilding of the Church of Jesus Christ. By the Word it will accomplish the gracious purposes of God.

A church that has many members alive in this faith is a strong church; a church strong in the Lord, strong to do the work of God, strong to endure under trials and persecutions, strong to overcome all the enemies of the kingdom of God.

J. B.

* * * * *

Significant According to the word which God utters by the mouth of Jeremiah (17:5), one of the damnable human traits by which man draws down God's curse upon himself is when he suffers his heart to depart from the Lord. As this is true of the individual it is also true of the groupings of men: a God-forsaking family, a God-forsaking people challenges the wrath of the Most High. No sadder spectacle of insane flying into the face of God does the world of to-day offer than that which the people of Russia are with idiotic bravado offering to our gaze. When we remember what took place before Ai (Joshua 7:12), when we call to mind what Israel experienced when, departing from the Lord,

it sought strength through friendship with Egypt, we find reason to tremble for a people which glories in the fact that it is at enmity with God. Such a people will carry out the details of the awful picture which God portrays and "trusting in man, make flesh its arm." That Russia, now at its darkest, is doing this very thing will be apparent to our readers from the following little item taken from The Defender:

The Red Army of Russia to-day is the largest on earth, with 725,000 troops. Armies of other nations rank: second, French 643,675; third, British 394,519; fourth, Italian 353,120; fifth, Rumanian 325,000; sixth, Spanish 243,511; seventh, Polish 229,900; eighth, Japanese 210,000; ninth, Czechoslovakian 158,103; tenth Jugoslavian 141,568; eleventh, the United States 136,217.

Our sins often place at God's disposal the best instruments for their punishment when His patience is exhausted. If the Red Army in His hands is used to this purpose it will surely be deserving of its name and Russia, as once did France, will go to prove that "God is not mocked."

G.

CHURCHES KEEP STEP WITH OUR POPULATION

The growth of church membership in the United States, except in the large metropolitan centers, has kept pace since 1906 with the increase in the country's adult population, while the value of church property has increased enormously, according to data compiled for the Institute of Social and Religious Research by Dr. C. Luther Fry, made public to-day. The institute is financed by John D. Rockefeller, Jr.

The material prepared by Dr. Fry fills a large volume under the title "The United States Looks at Its Churches," presenting an extended independent analysis of both published and unpublished data collected by the Federal Census of Religious Bodies for 1926. The full significance of the government's figures is brought out for the first time by relating them to such factors as population changes and fluctuations in the purchasing power of the dollar. The chief purpose of Dr. Fry's study was to draw from the census returns new and important information of a general character about the churches. The result shows clearly the tremendous spiritual, social, and economic force represented by organized religion in the United States.

Fifty-Five Per Cent Churchmen

Dr. Fry shows that out of every 100 persons over 13 years of age there are to-day in this country fifty-five church members, just as there were ten and twenty years ago; only 52 per cent of the rural inhabitants are church members, as compared with 58 per cent of the people living in towns and cities; and nearly half the Protestant ministers are not graduates of either college or seminary.

According to the latest returns there are 212 separate denominations having 232,000 churches and 44,380,000 members. Denominational Sunday Schools have an en-

rolment of more than 21,000,000 pupils, excluding the pupils in undenominational Sunday Schools and in parochial schools. The value of church edifices alone, not including such items as pastors' residences, investment property, school buildings, hospitals, etc., is given as \$3,800,000,000, while for 1926 the total expenditure of local churches was \$817,000,000.

Some measure of the vast dimension of organized religion in the United States, Dr. Fry points out, can be gleaned by comparing data for public schools with those for churches.

Religion a Social Enterprise

"The 232,000 churches compare with 256,000 public school buildings," Dr. Fry says. "The total number of 21,000,000 Sunday School scholars is less by only 3,700,000 than the pupils in all the public elementary and secondary schools. The annual church expenditures of \$817,000,000 are 40 per cent as large as the expenditures of public schools. Clearly, organized religion is an enormous social enterprise."

Sunday School enrolments in recent years have been increasing less rapidly, the institute report points out. In 1906 the pupils in Sunday Schools were equivalent to 40 per cent of the youth population under 19 years of age. By 1916 this percentage had reached 48, but is now 44.

The Roman Catholic Church has had a decided decline in the number of Sunday School scholars, it is shown, along with a definite increase in the enrolment of its parochial schools. From 1906 to 1926 the rate of increase in the enrolment of parochial schools was nearly twice that of public elementary and secondary schools.

Women Are In Majority

Returns from most of the churches show that five women are church members for each four men. This means that on the average there are 125 female members to 100 male.

"On the reasonable assumption that the ratio of men to women was the same in 1926 as in 1920 (104 males to every 100 females)," says Dr. Fry, "it follows that 48 per cent of the men are church members, contrasted with 62 per cent of the women. This striking difference bears out the contention that churches have a decidedly greater hold upon women than upon men."

A point brought out in the study is that in those states in which the suicide rate tends to be high, the proportion of the population in church tends to be low.

Most of the 212 religious denominations mentioned in the study are numerically small. There are fifty that have fewer than 1,000 adult members each and forty-eight with from 1,000 to 5,000 members. More than half of all the denominations have fewer than 7,000 adult members each.

Membership Centralized

The fact remains, however, Dr. Fry points out, that a handful of organizations embrace the vast majority of church members. There are only two dozen denomina-

tions with more than 200,000 adult members each, and these twenty-four bodies include 91 per cent of the country's adult membership.

The largest single denomination is the Roman Catholic Church, with 13,000,000 members 13 years of age and over. This means that three out of every ten adult church members in the United States are Roman Catholics.

The second largest denomination in the United States is the Methodist Episcopal Church with 3,700,000 adult members, or 8.4 per cent of the national total. It is followed by the Southern Baptist Convention with almost 3,300,000 adult members, or 7.4 per cent of the entire total.

Population by Denominations

The two other denominations with more than 2,000,000 adult members each are the Negro Baptists and the Methodist Episcopal Church South, while the Presbyterian Church in the United States, the Protestant Episcopal Church, the Disciples of Christ, and the Northern Baptist Convention have from 1,000,000 to 2,000,000. The United Lutheran Church in America and the Congregational Church have roughly 900,000 and 860,000 respectively, and the Evangelical Lutheran Synod of Missouri, Ohio, and other States, 700,000. No other denomination has as many as 500,000.

Catholics Dominate East

The industrialized East, with large numbers of foreign-born from Southern Europe, tends to be dominantly Roman Catholic. In all the New England States Roman Catholics make up at least half the adult church membership.

The Southwestern States of Arizona and New Mexico with their strong Spanish tradition are also predominantly Catholic.

The Jews are particularly numerous in New York and to a less extent in New Jersey, while the Mormons claim half the members in Idaho and nine-tenth of the total in Utah.

Differences in the rate of growth of individual denominations are quite as striking as the fluctuations from state to state, the study points out. Four of the large denominations more than doubled their memberships during the past twenty years. These are the Church of Christ, Scientist, the African Methodist Episcopal Church, the Churches of Christ and the Church of Jesus Christ of Latter Day Saints. The rapid growth of such non-traditional sects as the Mormons and the Christian Scientists, Dr. Fry declares, would seem to demonstrate fundamental changes in the religious thinking of large groups of Americans.

Expenditures on Increase

Church expenditures, which represented \$8.70 per adult member in 1916, amounted to \$18.44 in 1926, and even when this figure is adjusted to allow for changes

in the price level during the past decade it becomes \$13.06, or an increase of 50 per cent in the purchasing power of the church member's average annual contribution.

Speaking of the significant tendency of Protestant churches within recent years to combine, the study points out that between 1916 and 1926 no fewer than eighteen denominations were involved in mergers and amalgamations.

Many Pastors Lack Training

One of the most arresting discoveries made by the study is that so large a proportion of ministers have had little or no academic training. More than three-eighths of the ministers of the eighteen largest white denominations, including the Roman Catholic, and more than three-fourth of the ministers of the three leading Negro bodies, are not graduates of either college or seminary.

In its investigation of the training of ministers, the institute caused an analysis to be made of hitherto unpublished census returns from the 105,000 ministers of the twenty-one leading denominations, representing three-fourths of the churches in the United States, including those of the Roman Catholic Church.

Of the 71,500 ministers of the seventeen white Protestant bodies studied, almost 29,500, or 41 per cent, did not claim to be graduates of either college or seminary, while only 33 per cent claimed to be graduates of both.

"The Roman Catholic Church," the report says, "makes a far better showing, and the Negro bodies a far worse showing. Instead of 41 per cent falling into the group of non-graduates, only 6.6 per cent of the Roman Catholic priests were so classified. On the other hand, 68 per cent of the priests claimed to be graduates of both college and seminary.

"Of the ministers of the three Negro denominations, 78 per cent reported themselves as not graduates of either college or seminary, while only 7.4 per cent claimed to be graduates of both."

Among Protestant bodies, rural-urban differences are especially striking. Of the 25,000 city ministers among the seventeen white denominations, only 20 per cent reported that they were not graduates of either college or seminary, as compared with 53 per cent of the 46,000 country pastors; while 52 per cent of the city, and only 23 per cent of the country, pastors were graduates of both.

— N. Y. Times.

If He should speak and beckon me to follow
A lonely path and dreary up life's hill,
I wonder — should I dare to go unflinching
Caring for naught — save but to do His will?
If He should touch me with those radiant fingers,
Sealing me His — His purpose to fulfil,
Should I refuse that claim to my allegiance?
Or strong in faith, go forth to do His will?

— Selected.

CHURCHES OF DETROIT, MICHIGAN, COMMEMORATE AUGSBURG CONFESSION

Thousands of Lutherans from ninety-six participating congregations of the Synodical Conference in Detroit and vicinity assembled Sunday, May 25, at the Michigan State Fair Grounds in the Northern part of the city for a joint celebration of the Four Hundredth Anniversary of the Augsburg Confession. The celebration was directed by a joint committee chosen for the purpose and composed of the Pastors A. Fahling, President, Wm. Hagen, Treasurer, G. Claus and H. Fehner of the Michigan District of the Missouri Synod, E. Buchheimer and H. Wacker of the English District of the Missouri Synod and O. Peters, Secretary, and H. C. Richter of the Wisconsin Synod.

Two services were held in the spacious Coliseum seating about 20,000 which was filled almost to capacity at each service while many hundreds, due to the installation of amplifiers, were able to listen to the services outside. A large number of visitors from farther points in Michigan, Ohio, and Ontario also had come to participate in the festival event. The student body and faculty of the Concordia Lutheran College at Fort Wayne, Indiana, under the leadership of W. C. Burhop, the president, was the largest of the visiting delegations. They came to Detroit by special train on the previous day and took active part in the services. The College band accompanied the singing of the vast congregation, and the student body, in unison with approximately 3,000 school and Sunday School children, previously drilled, served to lead the celebrants in the recitation of the Augsburg Confession which formed a number of the afternoon service. During the interim between services the audience was treated with band selections and military drills by the students in front of the grandstand.

The afternoon service was broadcast over station KF U O at St. Louis, Mo.

The subject matter of the preaching which was to the point, powerful, and inspiring, of course, could be none other than the Augsburg Confession, its origin and source, its farreaching effect in the history of the world and of the church, particularly its clear presentation of evangelical principles, and the unflinching courage of its sponsors, laymen as well as theologians, upholding the same in troubled times, and the crying need of like courage and faith in our present lukewarm, unionistic age.

The German sermon in the morning service was preached by the Honorable President of the Missouri Synod, Doctor F. Pfotenbauer of Chicago, Ill., and the English sermon by Pastor L. Linn of Grace Church near New York City.

For the purpose of presenting the polyglot character of the Lutheran Church and greeting to many of the visitors and participants in their native tongue, brief addresses were given in the Polish language by Pastor F.

Sattelmeier, in Slovenian by Pastor A. Daniel. Pastor Erki Penttinen addressed the Finns in their native tongue.

The afternoon service was in English. Doctor W. H. T. Dau of Valparaiso, Ind., preached the sermon. The children's mass chorus under the direction of Teacher E. Wunderlich recited the three Articles of the Apostle's Creed with their explanations, whereupon the entire assembly, led by students and children, joined in the reading of the Augsburg Confession as abbreviated in the printed form of the Jubilee Program. Pastor O. Peters of Wayne, Mich., continued the service by reading the clear, forceful words of the Athanasian Creed, and a concluding prayer of thanksgiving and the Benediction by Pastor R. G. Smukel of Bethany Church brought the memorable celebration to a close.

The services were enhanced by the rendition of various selections presented by a large mass choir, organized for the occasion and consisting of about 600 voices under the able direction of Prof. Ed. Ossko. Among these the a capella presentation of "Lord, keep us steadfast in Thy Word" and the Nicean Creed, arranged by A. Gretchaninof were especially well received.

The hearty singing of the children's chorus under the direction of Teacher F. Buddenbaum also was greatly enjoyed. Two Choral numbers were rendered in connection with the recitations in the afternoon service.

The offering of the day, gathered by envelopes previously sent out and designated for the Building Fund of the Deaf-Mute Institute, amounted to \$8,200 and probably will reach the \$10,000 level before concluded.

H. C. Richter,

By request of the Celebration Committee.

QUADRICENTENNIAL CELEBRATION AT STILLWATER, MINNESOTA

On June 15 the Synodical Conference Congregations of the Friendly Valley celebrated the Quadricentennial of the Augsburg Confession at the Auditorium in Stillwater, Minn. Churches participating were: Hudson, Sommerset, Stillwater, Baytown, Withrow, Afton, and Woodbury.

Services in the morning were conducted in the German language. Rev. Walter Hoenecke of Milwaukee, Wis., delivered the sermon on Hebrews 13:7,8. He showed that the fathers of the Reformation, who drew up the Augsburg Confession, are to be looked upon as our teachers, whose teaching we should heed, and whose example of faith we should follow.

In the afternoon Dr. Haentzschel of Madison, Wis., preached in the English language on the text Zechariah 4:6. He presented the entire Reformation movement and especially the presentation of the Confession at the Diet of Augsburg as occurring not by might, not by power, but by the Spirit of the Lord. Though the mightiest forces of the world opposed, yet the Spirit and the Truth of the Lord prevailed.

A chorus of 100 voices rendered suitable selections in both services, and an orchestra accompanied the singing of the assembly. Collections were lifted, the proceeds of which were designated for Negro Mission. H. C. R.

THE PEOPLES OF PALESTINE

Recent events in the Holy Land have drawn particular attention to the various people within its borders, as also to their pretensions and claims. The discussion has mainly centered round the words "Arabs" and "Jew," and with but a superficial knowledge, the former has been treated as indigenous and the latter a modern adventurer. The question, however, is more intricate and varied than that suggests. The present writer made a study of the dialects of the country nearly forty years ago, traveling from village to village, and being thus brought into contact with the peasantry as well as the city populations, he came to a knowledge of the various sections of the people which may throw light on the problems of to-day.

The Peasantry of Palestine

The broad statement has been made that the "Arabs" are the aboriginal inhabitants of the land. This can, however, only be said with limitations, and our own experience is that such an assertion can only be made of the peasantry or villagers. The country was never depopulated. The peasantry of a country survives every revolutions, and so it has been here. Ethnological investigations go a long way to show that the peasantry, in all likelihood the remnants of the race formed by the amalgamation of the Israelite and Canaanite, before the days of the writing prophets, and with an admixture of the blood of every race that has ruled and Crusader — have long occupied and cultivated the soil. They are the remnants of the later composite Israel, were subjects of David and Solomon, and later of the divided kingdom, and of those who later held sway. In our study of the Galilean Dialect we discovered that the peasantry, in speaking, made the same confusions of the gutturals that the Aramaic speaking Galileans made in the New Testament. (Matt. 26:73) and in Talmudic days (Erubin 53 a. b.) But apart from these villagers, simple toilers on the soil, who have not national traditions, no family history and no political ambitions, the whole population with one single small exception are *immigrants into Palestine*.

The Samaritans of Shechem

The section indicated is the small Samaritan community of something under 200 souls, resident in Nablus, the ancient Shechem. Though we may question some of their own assertions, we cannot find any ground for doubting that they are exactly what the Old Testament makes them to be, the people formed by the union of the colonists brought in by the Assyrian kings and the remnant of Israel left in the land in 722 B. C. They are

thus a race of the same nature as the rest of the peasantry, though perhaps of a purer descent, since the days of Ezra.

This "feeble folk" has once again created a fresh interest in themselves in the world for two separate reasons. The old enmity between Jew and Samaritan has come to an end. The earthquake of 1927 which ruined the Samaritan Quarter of Nablus did this. The first to come to the help of the sufferers were the Jews of Tel Aviv, who sent loads of food and a doctor, and who ran risks in doing so, for they were themselves stoned by the Arab population of Nablus. As it was, the Samaritan High Priest stated in the presence of Mr. Robold and myself, "What men have been trying to do for ages (bring peace between Jew and Samaritan) God did in seven months."

The second point is their possession of the completed Pentateuch as their Bible. It must have been before the disputations with the returned Israelites in 536 B. C. Had it been only closed in the days of Ezra, what a magnificent opportunity the Samaritans would have had for an attack against the Jews!

The Effendi Class

There is one class that perhaps represents the real Arabs, and that is what we designate the "Effendi Class." They can produce no genuine genealogical proofs, but their claim is probably correct, that they are descendants of the followers of the Arab invaders of Palestine in 636 A. D. They live in the cities Jerusalem, Hebron, Nablus, Jaffa, and Acre. Besides themselves possessing large tracts of land, they have acquired by money-lending, or in more nefarious ways, the control of a great deal of that occupied by the peasantry. While the villagers are originally Moslems or members of the Greek Church, the Effendis are still fanatical Mohammedans. They have generally a fair Arabic education, and in modern times most of them have acquired a working knowledge of either French or English. They are accordingly able to ventilate their "grievances," while the poor illiterate peasantry whom they control and oppress, are unheard.

The Moroccan Arabs in Safed

A still more dangerous Arab community exists in several places throughout the country, but especially in Safed, and in Jerusalem, in the quarter adjoining the Wailing Wall. These are immigrants from Morocco and they are designated in Arabic, Moghrabiyeh (Moroccans). It was members of this community in Safed that attacked the Conder-Kitchener party in 1877. Kitchener got a wound on the head and fell over a dry stone wall supporting the hillside unconscious, where he was found almost dead an hour later by his party out on search for him. It was said in my early days that the 10,000 Moghrabiyeh Arabs living in that quarter of Safed were a real danger to the city, and so it has proved, for it was this people that massacred the Jews and burned their homes in August. Around the Wailing Wall, too, this party has given trouble to the Jew. Their position is just to the west and south-

west of the Temple Court, and the old Dung Gate has been renamed after them "Bob-el-Moghribyeh." They are equally fanatical with the Effendi Class, but lack their education and hereditary pride. It is worth noting that the Moghribyeh are incomers of recent importation.

The Native Christians

Then most of the native Christians in the towns are immigrants. In Safed the small community still remembers its fore-bears who came from Hasbeiya, at the foot of Hermon, in Syria. Till the missionaries settled in Safed, the Arabs would not allow them to conduct any church service. Meetings, however, were held in the dark in a room, and the announcement was made by some one who went round knocking at each door saying, "It is going to begin." The Nazareth Christians are from the Hauran and from Merj Ayun. In Jerusalem they are strangers who at various times have gathered in on religious grounds, while Bethlehem is said to have remnants of Crusading families, who till this day bear French names. In the ports of Jaffa and Haifa there are groups of Levantines, in many cases settled there generations ago, but still preserving a French, Italian, or Greek nationality.

The Jew

There remains the Jew, and his history in the land is a chequered one. Broken, and sold in multitudes into slavery after the Fall of Jerusalem in 70 A. D., and again after Bar Cochab's rising in 135, he recovered himself and under Greco-Roman or Moslem protection, he flourished and did great things for literature and the world till about 1000 A. D. The Crusades then came, and the Jew must have been often the intermediary between the Crusader and Saracen, and he would have to suffer blame and disaster for the failures of each. As it was, he was crushed and reduced to a very few thousands. But though persecuted and expelled, he ever maintained his interest in Palestine. Jehuda hal-Levy, the greatest of Israel's poets since the days of the psalmists, sings, "Though fettered to the bounds of the West, my heart is in the East." The expulsion from Spain (1492) and the Turkish conquest of Palestine (1517) brought about a Jewish repopulation and prosperity, Literature again flourished in Safed, Tiberias, and Jerusalem. The Sultans, though believing the prophecies regarding the restoration of the Jews, at times permitted the establishment of small colonies. On the other hand, they sought to check immigration by allowing the Jew to come only as a pilgrim for three months, and preventing him from acquiring land, two hindrances that were gotten over by means of bribery. In connection with Palestine no such regulations were imposed on any other people whatsoever.

The Balfour Declaration

The Balfour Declaration simply did away with this anomaly. It allowed the Jew to come in and to purchase land, just like any other person, and as to the much abused term, "national home," it only means that the Jew can

transfer his allegiance from any other state and become a Palestinian, being thus freed from obligations outside and from the petty persecutions of crooked Levantine consular agents.

We can now judge of the relative value of the various interests in Palestine. The people with the longest continuity are, of course, the "Arab" peasantry, who are so named simply because they speak the Arabic of Syria and Palestine. For a like reason I am sometimes unfortunately designated "English!" Of themselves they have no grudge against the Jew. In the various colonies you can see this people working in the most contented manner and being well paid for their services. They need the Jew, and he will treat them better than the Effendis did. The Moghribyeh Arabs and native Christians are all immigrants and have neither historical nor national interests. Their nationality is their religion, and nothing beside. The Effendis are vain and pretentious. We have heard of demands for special privileges from their part. Being asked the source of these claims, they answered, "We got the land by conquest." The natural answer to this from the British official might, and should have been, "We have taken it the same way." Even if the claim to a conquest in 136 A. D. and to a nationality arising therefrom were valid, the rights have long since been forfeited, and the Effendis never moved a finger to protect or recover them. Since that time Palestine has been ruled by Kurds, Crusaders, Egyptians, and Turks, and the Effendis have bowed the knee to each successive conqueror.

Not a single Arab-speaking Palestinian did a single thing for the deliverance of Palestine from the Turk. The best they did for the country may be summed up in the answer given me by hundreds when I asked, "What did you do in the war?" The invariable reply was, "I was a deserter." No, none of these various sections have a legitimate right to say, "We shall rule," and with so many racial varieties, it will require a long time and patience to educate even the best in the land to understand political situations and what is best for the country and for themselves. Least of all are the members of the Effendi class to be trusted. They have the power to stir up strife among the various sections of the people, and we believe that (themselves instigated from outside) they were to a great extent responsible for recent happenings.

There is in Palestine a population of 700,000, and the land if well cultivated could support three millions. It has been left desolate for centuries by the Turk and the "Arab." Much of it is unowned, and if the Jew comes in ready to purchase and cultivate, who should object?

The position may be stated in the following practically parallel case. In the outlying islands of Scotland we sometimes meet with little darkskinned people of peculiar physiognomy. We are told that they represent the pre-Celtic, perhaps pre-Aryan, inhabitants of the country. They were joined in the Hebrides by groups of Norwegians in the Middle Ages. Suppose a group of these

people got together and threatened that if they were not allowed to rule Scotland they would call in the help of Denmark, how far would we submit? That is the situation here. —The Advent Witness.

DR. MARTIN LUTHER COLLEGE

The commencement exercises on June 13 brought the school year 1929-1930 to a close. On the request of the graduating class of the normal department, Rev. W. Albrecht, Sleepy Eye, Minnesota, delivered the address. Basing on the words of the Savior: But one thing is needful, he discussed the question, Why we Lutherans establish and maintain our Christian schools. Both for the commencement concert on the preceding evening and for the commencement exercises a large number of friends had appeared.

The graduating class of the normal department had 23 scholars. For all of these there were calls when the Assignment Committee met, with the exception of five. In the meantime a call reached us for one of them, leaving still four young men without a call. However, from all the information that has reached us in the past weeks one may assume that these four will be supplied before the vacation is over. Nevertheless, we should seriously consider in our circles that we try and place male teachers wherever possible. It is true that female teachers have a peculiar aptitude for the work in the lower grades, and that is a very proper sphere for employing them. But from the view-point of sound pedagogy it is desirable to have male teachers for the upper classes. It would be an interesting study to realize how much of our present-day youth problem is very likely traceable to the fact that our growing boys and girls are almost exclusively in the hands of women, even through their adolescent period in the high school. Furthermore, if we continue to increase the number of female teachers as we have done in the past, we shall soon realize the same difficulty under which our public school system is suffering. It takes four to five years of actual teaching experience to make an effective teacher. Few female teachers serve such a length of time. And this is not to be expected. Their life's work lies not in the profession of teaching. The result is that we are getting a corps of teachers that are in the course of becoming good teachers, and just when they have arrived, they leave us. This places our entire school system to a great extent into the hands of experimenters.

For years we had to complain about a shortage of teachers. Some of our congregations were even obliged to do things that do not make for efficient schools. They employed graduates of high schools that had no pedagogical training at all. This not only provided our schools with inefficient teachers, but also opened them up to the just criticism of others. We asked the Lord to give us workers for His vineyard. He has heard our prayers and has blessed us beyond our hopes. Let us show our

appreciation by improving our schools wherever we can and let us establish schools where they are not in existence as yet.

Our total enrollment for the past year was 235. That is less than we had the year before. But the usual loss this year was very small. Only six left us during the two semesters. But the graduating classes will leave quite a number of vacancies. The normal department graduated 23 scholars, the high school department 45. Of the latter, eight will continue in some other school to prepare themselves for the ministry. Quite a large number will discontinue their formal schooling and take up some profession. Let us, therefore, call the attention of our synodical high schools and colleges to our Christian youth. In doing so, let us urge them to come to us at once, entering the ninth grade. When they come later, there is usually much difficulty involved in fitting them into our course. They are not only deficient in Religion, Music, German, but they frequently bring credits along that have very little or no bearing upon the teaching process, or upon the preparatory course for the ministry, however valuable they may be in themselves. It is always depressing when a scholar who presents 16 credits must learn that cooking, sewing, manual training, shorthand, typewriting are not applicable in the course we are giving. B.

MICHIGAN LUTHERAN SEMINARY

Our school closed on June 19. The commencement exercises, at which thirteen scholars graduated, were held in the auditorium of Holy Cross School. The following program was given:

1. Processional Mr. Louis Witt
2. Hymn ("Take my life and let it be")
..... sung by Assembly
3. Scripture Lesson and Prayer .. Rev. O. Eckert, Sr.
4. The Augsburg Confession
..... English Address by Carl Nietzsche
5. Jesus, priceless treasure, sung by Seminary Chorus
6. Tells Meisterschuss
..... German address by Carl Wacker
7. Piano Solo: The Palms Margaret Eckert
8. Valedictory Ralph Klockziem
9. Savior, again to Thy dear name .. Seminary Chorus
10. Baccalaureate Address
..... .. Rev. A. W. Hueschen, Owosso, Mich.
11. Distribution of Diplomas.
12. Benediction.
13. Doxology sung by Assembly
14. Processional.

Rev. Hueschen, in his address, called attention to the fact that the commencement exercises marked the end of the twentieth year of Michigan Lutheran Seminary, that under the protection of the Lord the school had grown from 5 in the first year, to 75 in this year; that a large number of graduates of the school are serving the Lord

either as pastors of Lutheran congregations or as teachers in Christian day schools; that they with the others who have attended the school are spreading the blessing that such a school as ours is. He then showed that only a school where the Gospel has its sway affords a true, a real education, that this fact ought to be a powerful urge to all Christian parents to send their children to a school like ours, and since such schools are rare, to work towards the founding of similar schools wherever it is possible.

After the commencement exercises the Michigan Lutheran Seminary Club held its fifth annual meeting. The old officers were reelected: Rev. K. Krauss, president, Rev. B. Westendorf, vice-president, Miss Hilda Hoenecke, secretary, Mr. A. May, treasurer. The club furnished the Seminary campus with bleachers and voted to buy other equipment for athletic exercises, next year. On account of the rain that set in in the morning and continued till the next day, only a small part of the annual field day program could be carried out.

The Lord be praised for all the blessings he has bestowed on our institution in the bygone twenty years. The new school year begins on September 3. May it bring us many new scholars, especially such that have in mind to prepare themselves for work in the Church. Saginaw, Mich., June 21, 1930.

Otto J. R. Hoenecke.

FROM OUR CHURCH CIRCLES

Synodical Conference Convention

The Synodical Conference will meet, D. v., at Quincy, Ill., August 6 to 11. All delegates will kindly conform with the regulations of Synodical Conference and procure a three-fold copy of their credentials, signed by the president and secretary of their synod or district synod, and mail one to the president, Dr. L. Fuerbringer, 801 De Mun Ave., St. Louis, Mo., one to the secretary of the housing committee, Mr. Theo. Wilder, 1529 Ohio St., Quincy, Ill., and one to the undersigned assistant secretary. Arrangements that must be made by the president for the convention require the credentials to be sent in as soon as possible. Applications for quarters must be in the hands of the housing committee no later than July 15.

Herm. Gieschen, Assistant Secretary,
497 4th Ave., Wauwatosa, Wis.

Joint Pastoral Conference of Milwaukee and Vicinity

A Special Meeting of the Joint Pastoral Conference of Milwaukee and vicinity will be held **Tuesday, July 15**, at 9 A. M., in Christus Church (Rev. Paul Bergmann), 921 Greenfield Ave., Milwaukee.

Essay: The American Legion, Pastor C. Buenger.
A meal will be served.

Walter A. Gieschen, Secretary.

Visitor Appointed

At a regular meeting of the Eastern Delegate Conference, on June 22, Rev. Paul Brockmann was elected visitor of the Eastern Conference of the Southeastern Wisconsin District. A. Koelpin, Sec'y.

Notice

The Committee of Five with the old and new seminary board will meet in open session in matters of our seminary on Tuesday, **July 22**, at 10 A. M., at St. John's Lutheran School, Milwaukee, Wis.

John Brenner, Chairman,
W. F. Sauer, Secretary.

Golden Jubilee

On Sunday, June 22, the St. John's Ev. Luth. Church at Sparta, Wis., celebrated its golden jubilee. The speakers were: Rev. J. Jenny, Professor H. W. Schmeling, and Rev. Ph. Sprengling.

The congregation was organized under Rev. Junker's pastorate on January 17, 1880, and was served by the following pastors: A. F. Siegler, E. Pankow, G. Lange, Dageferde, Junker, Ph. Sprengling, J. Jenny, G. E. Bergemann, J. G. Glaeser, H. W. Schmeling, and since 1921 by the undersigned.

May the Lord our God who has been with us these fifty years also remain with us with His grace and blessing in the future.

A. Berg.

Notice!

The General Peace Committee (The Committee of Eight), appointed by Joint Synod, will meet, God willing, in the assembly room of St. John's School, Milwaukee, Wisconsin, on Tuesday, July 22, 1930.

The sessions will be open and will begin at 2 P. M.
W. J. Schulze, Sec'y.

Installations

Pastor W. K. Pifer called to the pastorate of Bethany Church, Kenosha, Wis., was duly installed as pastor on Exaudi Sunday, June 1, 1930. Pastor O. B. Nommensen and Pastor E. Walter Hillmer assisted.

Address: Rev. W. K. Pifer, 7413 15th Ave., Kenosha, Wis.
Carl H. Buenger, Predisent.

* * * * *

Authorized by President J. P. Scherf, Pastor L. Lehmann was installed in St. Paul's Lutheran Church, Havana Twp., So. Dak., on Sunday, May 4, by the undersigned, Rev. H. C. Sprenger assisted.

Address: Rev. L. Lehmann, Bemis, So. Dak.
W. T. Meier.

Sixtieth Wedding Anniversary

The sixtieth wedding anniversary of Mr. and Mrs. Charles Luth, Frontenac, Minn., was celebrated June 1 in the basement of St. John's Church. Many relatives,

friends, and members of our churches had assembled at the church on this rare and joyful event to extend their congratulations to this happy couple. An address was delivered by the minister of the church. May our good Lord in the future, as in the past, abide with them with His richest blessings!

Karl A. Nolting.

Acknowledgment

An offering of \$11.65 for indigent students was taken up at the celebration of the twenty-fifth wedding anniversary of Mr. and Mrs. Wm. Heusmann, members of St. John's Congregation at Lewiston, Minn., on Pentecost Sunday. 2 Cor. 9:2.

Rud. O. Korn.

Change of Address

Rev. W. A. Wojahn, R. F. D. 2, Fond du Lac, Wis.

MISSION FESTIVAL

Sunday after Ascension, Exaudi

Elkton, So. Dak., Trinity Church, Wm. Lindloff, pastor.
Speakers: W. C. Hellbusch, Lawrence Lehmann, J. H. Junge-
mann. Offering: \$133.48.

ITEMS OF INTEREST

INCREASE OF HEATHEN POPULATION

World population is increasing at a rate that is hard to conceive. The International Statistics Institute at the Hague announces that it is now 2,000,000,000. This is an increase of 400,000,000 in the past twenty years. In round numbers Asia has a population of 950,000,000; Europe, 550,000,000; the Americas, 230,000,000; Africa, 150,000,000; and Australia, 7,000,000.

These figures are beyond the comprehension of most minds, but there are three facts that ought to stare every Christian in the face, and burn themselves into every Christian heart. One of these is that about three-fourths of this immense mass of human beings are absolute heathen, having no knowledge of the Savior of sinners.

Another fact is that the vast majority of this increase of population is among the heathen nations. The third fact is that Christian people are just falling down on the job of carrying out the command of their Savior and Master, to make disciples of all nations. The church not only is not doing that, but it is not by any means keeping up even with the growth of population. Indeed, the increase of the heathen population in twenty years is greater than the membership of all of the Christian churches of the world.

—Presbyterian of the South.

SINNING AGAINST ATHEISM

The Department of Education of the Soviet Government has issued to all teachers in public schools of the first class in Russia a series of instructions concerning anti-religious programs and activities to be conducted in the schools. These instructions, published in the communistic paper "Education and Enlightenment" (Charkov, South Russia), call attention to the role which religion plays among the various classes of people and emphasizes that organized religion is carrying on propaganda against the Soviet Government. Comment is as follows:

"Leaders of various sects and their followers in our country are engaged in counter-revolutionary work against the Soviet Government. The sects and the church organizations are headed by our enemies. They maintain close connection with the capitalists of various 'bourgeois' countries and are supported by the latter with money and instructions for carrying on their counter-revolutionary activities. Religious organizations in various countries are gathering money to support counter-revolutionary organizations in our country. They are providing means to members of these organizations for the creation and up-keep of seminaries for the training of preachers and missionaries. These preachers and missionaries in turn are engaged in espionage supplying the 'bourgeois' foreign government with information concerning the state and condition of the Soviet Government. Some sects teach the young people that they are prohibited from serving in the army because of the command of the Lord, 'Thou shalt not kill,' thus endangering national defence."

CHRISTIAN SCIENCE METHODS

Some of our Christian Science friends have taken exception from time to time to statements that have appeared in this paper painting out some of the many glaring errors of that system. Certain of the officials have become so insistent on getting their so-called "corrections" published in *The Evangelist* that they have become really annoying and we have been constrained to take measures to make it still plainer to them that this paper is not open to their propaganda and furthermore is set not only for the proclamation of the truth as it is in Christ Jesus, but for the exposing of error as it contravenes the Word of God. To bring out the fact that it is not "correction" that is needed, but further elaboration of the truth about Christian Science, we will continue in later issues to expose Christian Science fallacies.

—The Brethren Evangelist.

HONOR KOSSUTH'S MEMORY

The death 36 years ago of Louis Kossuth, Hungarian Lutheran patriot, who was the leader of the Hungarian Revolution of 1848-49, was commemorated on March 20th in Lutheran Churches throughout Hungary. There was held in his honor on this day a special session of the Lutheran Church District on the Left Side of the Danube, in the course of which the chairman declared:

"Kossuth, the greatest statesman and patriot of our people always inspired with glowing enthusiasm, was one of the most loyal and true sons of the Evangelical Lutheran Church. During his voluntary exile in Italy, he was offered high political honors, which he declined. But until his death he held and esteemed the position of inspector of the Lutheran congregation in Samsonhaza, the congregation of the present Bishop Stefan Kiss, and was deeply interested in all church matters and problems."

At the time of the Revolution Kossuth received aid from the United States, being brought to this country from Constantinople, where he was in temporary exile, on the frigate Mississippi sent for the purpose by the American government. The last years of his life were spent in voluntary exile in Italy, he never becoming reconciled to the political union of Hungary and Austria.

On March 15th, 1928, American citizens of Hungarian extraction dedicated a monument in his honor on Riverside Drive, New York, in the presence of many distinguished visitors from Hungary headed by the Lutheran Bishop Bela Kapi. Prominent American Lutherans participated in the program.

PACIFIC NORTHWEST DISTRICT

January 1 to June 15, 1930

Rev. C. H. Bernhard, Grace, Portland.....	\$ 18.29
Rev. Ewald F. Kirst, Clarkston.....	52.16
Rev. Louis C. Krug, White Bluffs.....	43.14
Rev. Louis C. Krug, Vernita Mission.....	4.85
Rev. Wm. Lueckel, Leavenworth.....	27.45
Rev. Arthur Matzke, Faith Mission, Tacoma (including \$51.50 Repayment Loan to Church Extension Fund).....	57.00
Rev. F. H. K. Soll, Grace, Yakima.....	68.00
Rev. Arthur Sydow, St. Paul's, Tacoma (including \$27.00 District Report Expense).....	155.50
Rev. Elmer Zimmermann, St. Paul's, Palouse (including \$73.38 Repayment Loan to Church Extension Fund).....	99.63
Budgetary	\$374.14
Non-Budgetary	151.88
Total	\$526.02

Tacoma, Wash. J. C. JAECH, Treasurer.

GENERAL TREASURER'S STATEMENTS

May 5, 1930 — 11 Months

FOR:	Receipts	Disbursements
General Administration	\$113,664.17	\$ 44,465.29
Educational Institutions	122,470.58	207,395.49
Home for the Aged	6,599.78	8,554.97
Indian Mission	20,047.03	30,010.37
Negro Mission	11,070.59	18,179.82
Home Mission	82,242.98	104,531.89
Poland Mission	3,816.50	13,101.64
Madison Student Mission	1,652.32	2,985.42
General Support	12,057.10	18,250.64
Indigent Students	4,608.00	6,298.99
To Retire Debts	3,968.91	

Collections and Revenues	\$382,197.96	\$453,774.52
To Retire Debts, Brenner	61,092.01	12,310.35
	\$443,289.97	\$466,084.87
		443,289.97
Deficit		\$ 22,794.90

Statement of Collections for Budget, Allotments and Arrears

	Receipts		
	July 1, 1929 to May 31, 1930	Allotments 11 Months	Arrears
Pacific Northwest	\$ 1,198.68		
Nebraska	10,447.28		
Michigan	27,929.29		
Dakota-Montana	12,997.66		
Minnesota	64,569.94		
North Wisconsin	64,993.21		
West Wisconsin	61,700.21		
Southeast Wisconsin	59,841.48		
	\$303,677.75	\$446,875.00	\$143,348.78
			151.53
Total Coll. from Dist.....	\$303,677.75		\$143,197.25
From other sources	1,174.02		1,174.02
Total	\$304,851.77		\$142,023.23
From Rev. Brenner	61,092.01		61,092.01
	\$365,943.78		\$ 80,931.22
Altenheim to Bldg. Fd....	2,903.15		2,903.15
	\$368,846.93		\$ 78,028.07
Revenues	74,443.04	80,208.33	5,765.29
Total for Budget	\$443,289.97	\$527,083.33	\$ 83,793.36
Disbursement and Debt Reduction	466,084.87	466,084.87	60,998.46
Deficit	*\$22,794.90		*\$22,794.90
Unappropriated		\$ 60,998.46	

Debts

July 1, 1929	\$713,188.30
Debts made since	86,804.36
	\$799,992.66
Debts paid	99,114.71
	\$700,877.95
Sale of Assets	17,718.75
Debt on May 31, 1930	\$683,159.20
Decrease	\$ 30,029.10

THEO H. BUUCK,
Treasurer.

TREASURER'S CASH ACCOUNT

Eleven Months

Accretions

Cash Balance, July 1, 1929	\$ 29,005.06
Collections for Budget—Dist.....	304,851.77
Collections for Budget—Brenner	61,092.01
Revenues—Budget	74,443.04
Church Extension Accounts Paid.....	7,526.88
Church Extension Revenues.....	369.00
Trust Funds Previously	6,382.61
Col. Southeast Wisconsin District	9.00
Sem. Bldg. Com. Wick Acct.....	4,327.82
Sale of Assets	35,300.00
From Altenheim Fund	2,903.15
	\$526,200.34

Liabilities

Notes Payable Issued	\$ 65,405.93
Notes Payable Paid	94,598.35
Minus	*\$29,192.42
Non-Budgetary Col.	\$ 20,398.43
Non-Budgetary Paid	20,835.11
Minus	*\$ 436.68
Inmates Deposits Rec.	\$ 1,000.00
Inmates Deposits Paid	1,400.00
Minus	*\$ 400.00
	30,029.10

Total Net Cash to Account for \$496,171.24

Disbursed Therefrom

Budget Disbursements	\$453,774.52
Church Extension Loans	960.04
Church Extension Expense	144.76
Accounts Receivable	515.00
Institutional Cash Advances	375.00
1927-29 Budget Funds Remitted	56.40
1927-29 Trust Funds Remitted	3,236.40
1929-30 Trust Funds Remitted	4,854.61
Total Disbursements	\$463,916.73
Cash on Hand	\$ 32,254.51

"QUITTUNGEN"

Other Sources

Previously Reported	\$ 1,089.02
N. N., Rushton, Mich., Church Ex.....	50.00
Chas. Schlei, Manitowoc, Wis., Students Mission	10.00
Gustav Ladwig, 688 American Ave., Milwaukee, Wis.	25.00
	\$ 1,174.02

THEO H. BUUCK,
Treasurer.

COLLECTION ENVELOPES

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

108

JAN. 1, 1931

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.

Minimum charge \$3.00.

Above price include Printing, Numbering, Dating and Collating. Printing in German and 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, 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.

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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, 1932.** Subscription rates, per annum, are as follows:

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