

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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TO OUR FOREIGN MISSIONARIES

Our thoughts were with you when you left the homeland,
Our prayers were with you when you said "Goodbye";
Our love committed you into the keeping
Of Him Who made the earth and sea and sky.

And all the way across the wide, vast ocean
Our thoughts, our prayers, our love went with you all.
The Father heard our ardent intercession,
He heard and answered Macedonia's call.

"Come o'er and help us" came the plaintive pleading
Of those still groping in dark heathen night.
You answered: "Send us, Lord, with Thy Evangel,
And let us flood the darkness with Thy Light."

How oft you prayed with us: "Lord of the harvest,
Send forth Thy lab'ers, for the task is great,
And toilers few. O send them, Father, send them,
While yet 'tis day, ere it will be too late."

He heard your prayers and ours, and He has sent you
As His ambassadors to lands afar,
Proclaiming pardon, peace, and free salvation
Brought by the rising of the Morning-Star.

He Who has made of one blood all earth's people,
All mankind to His feast of grace invites.
His love embraces each and every nation;
Race cannot sever what the Cross unites.

Our thoughts are with you, wheresoe'er you're toiling,
Where'er the feet so beautiful may tread. (Isaiah 52:7)
O'er hill and dale and plain, through streams and forests,
Through desert lands with dangers overspread.

Our prayers are with you in your varied climates;
Our love is with you through the frost and heat,
And when in language, strange and unfamiliar,
The Gospel of Salvation you repeat.

Our prayers are with you, when toil-worn, discouraged,
You see no fruit, but God may hide this till
His angels gather all the wheat at harvest.
Beside all waters sow His blest seed still.

He Who can keep the roots of lovely roses
Alive beneath the winter's garb of snow,
Can bring to bloom the Gospel kernel hidden
To which your labors watchful care bestow.

Faint not, toil on! Some day "Well done, my servant"
Shall greet you from the Master's lips divine.
Toil in His strength, until in glory yonder
His faithful own like sparkling stars shall shine.

We daily pray the gracious heav'nly Father
To keep you in the Everlasting Arms,
To clothe and feed you, heal you, grant you shelter,
To shield you from all dangers and alarms.

We pray that He may grant His Spirit's unction
To all your witnessing in Jesus' Name,
That sheep and lambs may feed in verdant pastures,
Where'er the blest Evangel you proclaim.

We know that He Who died for your redemption,
Who purchased you with His Own precious blood,
Who brought you peace and pardon, life eternal,
Still pleads your cause before the throne of God.

Belov'd in Christ, though many miles divide us,
Still we can meet before the Throne of Grace,
Where prayers united rise like fragrant incense;
The tie that binds us bridges all the space.

God bless and keep you, loved and unforgotten!
Our prayers, our thoughts, our love with you abide.
And should we meet no more this side of Glory,
We'll say "Good Morning" on the Other Side!

Anna Hoppe.

THE THIRTY-SEVENTH PSALM

(Continued)

It goes without saying that this Psalm contains much comfort and assurance for God's children, especially in times of adversity and depression. To David's heart the blessed comfort was given first, and ever since the Holy Spirit penned these words through the Shepherd King they have been the food and joy of the people of God. Many an old Bible which has been diligently used by devout Christians during their lifetime shows the marks of much reading at this Psalm, and many are those whose souls have been cheered and encouraged by the words of the Thirty-seventh Psalm.

And what is it in particular that cheered them in this precious chapter of the Bible? It is the counsels given here. The first two we have contemplated in our last meditation. We now come to

The Third Counsel

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." The parallel to this passage we have in Proverbs 16:3: "Commit thy works unto the Lord, and thy thoughts shall be established."

Who does not know this precious counsel? It has been the pole-star of our life from the very days of our childhood; and many a baptized child having renewed his or her baptismal vow on the day of confirmation has received this biblical passage as a memorial verse. Indeed, this is a word for all life, not only for its great occasions. Twice, thrice, or perhaps even more in a

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lifetime, a man's road leads him up to a high dividing point, on which he is to decide what course to take, and the choice of which determines the rest of his days. Such a dividing point in life, for instance, is the youth's choice of a particular vocation or profession, young people's choice of a life companion and their entering the matrimonial estate, the change of an occupation or entering a new life of labor, etc. If at any time, it certainly is then, when one needs guidance. But we need it not less in the small decisions of every life-day. The history of our life is made up of a series of trifles, in each of which a separate act of will and choice is involved. Looking to the mysterious way in which the greatest events in our lives often grow out of the smallest, and in which we are to meet life's greatest problems; looking also to the way in which character is made, and in which we are to become useful members of the community, it is of the utmost importance, that we have a sure and reliable guidance.

To whom shall we apply for such guidance? To human wisdom? Are reason and wisdom of men capable of being the guide of our life? Does science teach us the way we should go, or what we shall do? Or shall we follow the dictates of conscience alone in all matters of life? Is conscience our absolute and never erring guide? Nothing of the kind. Neither reason, nor science, nor our own conscience are, after the fall of man, the absolute guide for our life and conduct. Not only are they fallible, and not only are they incapable of, but much too shortsighted to rule and direct the affairs of our life.

No, the counsel of our Psalm is, "commit thy way unto the Lord." The Lord God is the true and only guide of our life. Our Psalm certainly does not present Him as one, who does not concern us, or who Himself is not concerned about our wellbeing and the affairs of our lives, but He is rather presented as an allwise, almighty, just and benevolent Lord, to whom man may and shall entrust himself and his whole life. It is noticeable that throughout our Psalm, with one exception, He is called the "Lord." That means, He is the sovereign Master and Ruler of our life and all its affairs. It is He of whom Paul Gerhardt sings,

"Not in thy hands the guidance
Of all events doth dwell;
God on His throne o'erruleth,
He guideth all things well."

Or, as another version has it,

"Thine 'tis not to endeavor
The ruler's part to play,
God sits as ruler ever,
Guides all things well each day."

To this our Lord and Master we should commit our way. The term "way" means properly the act of treading and going. Here it has reference to the

whole course of life; all our plans and conduct, and all the issues or results of such plans. We might call it our destiny.

All this — everything that pertains to the destiny of our life we should commit unto the Lord. That prescribes the submission of our *judgment* to God, in the confidence that His wisdom will guide us aright. If we were to be our own Lord and Master, and to control our own destiny, what a spectacle that would present? How should we ever know how to conduct the affairs of our life? As well might we control the weather conditions or the seasons of the year, or direct the solar system. In all our affairs we should submit our judgment to God, asking Him for His wisdom and guidance, for He alone knows how to conduct our lives, and what is good for us.

Of course, committing our way unto the Lord does not mean shifting the trouble of patient thought about our duty off our own shoulders. It does not mean lazily taking the first vagrant impulse, that rises in the mind, for the voice of God. On the contrary, just because we are to commit our way to Him, we are bound carefully to exercise the best powers of our own brain, that we may discover what the will of God is. In carefully considering the way we are to pursue and weighing the issues at stake, and all this in the fear of God, conforming to His will, we shall soon discover God's ways we are to choose.

"Commit thy way unto the Lord," What that really implies, is indicated by the following words, "trust also in him, and he shall bring it to pass." It is to put our trust in God's perfect guidance or to roll life's burdens on Him, as Peter has it, "casting all your care upon him, for he careth for you." How much of earthly discomfort results from harassing cares, we all know from experience; and how much of this worry is needless, as Christians we ought to know. If we believed more heartily that our life and its welfare depends not on our worrying, but that God cares for us and provides for all our needs, we would cast our cares upon Him, and be content with His management of the affairs of our life, a management that makes no mistakes and that never neglects His children. If the Lord is my Shepherd and therefore I shall not want, why should I worry about the way my affairs are directed? If we cannot see into all His ways, which are of course past finding out, because they are God's ways and His thoughts are not our thoughts, we can see that He is wise and good and understands it all, and that certainly is enough.

Instead of trying to manage our own affairs, then, let us commit them to God. Then there will be no blunders made. On the contrary, God "will bring it to pass." That is, He will bring it to a proper issue; He will secure a happy result. He will take care of our interests, and will not permit us to suffer, or be

ultimately wronged. Moreover, the Psalmist adds, "And he shall bring forth thy righteousness as the light, and thy judgment as the noonday." This has special reference to the calumnies and misrepresentations under which good men often suffer, especially when carrying on any good work for God's glory and the welfare of men. There are numerous cases in which a man cannot meet the assaults made on his reputation or clear up misrepresentations of his actions and character, and in which he is entirely at the mercy of his revilers. But in all such cases, the only resource is to commit the whole matter to God. And there is nothing that may be more safely left with Him; nothing that God will more certainly protect than the injured reputation of a good man. Under His administration things will ultimately work themselves right; He will cause all the clouds to disappear, and all to be as clear in reference to character as the sun without a cloud. Even the judgment of the righteous man He will bring forth as the noonday. That is, God will cause justice to be done to his character, so that he will be satisfied with its complete vindication.

Closely allied to this counsel of the Psalm is the one following which we shall only touch upon briefly. "Rest in the Lord, and wait patiently for him." Again a counsel which has been a rock of refuge to many a soul when life has been hard. To the aged and dying, to the sick and sorrowing, these words have been rich in consolation. And they also speak to the young and healthy and active. Indeed, they are specially addressed to them. It is a great lesson they impart.

"Rest in the Lord." That is, be silent to the Lord and wait for Him, or as another passage has it, "Be still, and know that I am God." It is a great thing to be silent to the Lord. It involves not only submission of ourselves, our plans, our desires, our affairs to God, but also to listen to Him in His Word in silence, and accept His counsel and teaching in humbleness of heart. A beautiful example for such rest in the Lord, or for being silent to the Lord, we find in Mary of Bethany who "sat at Jesus' feet, and heard his word." She listened not only attentively but with complete resignation to the wholesome teachings of the Lord, and was resolved to abide by them. If we would rest in the Lord, if we would be silent to Him, then we must not only hear His Word and accept it with readiness, but we must completely resign ourselves to the guidance of it. That is resting in the Lord.

Such rest in God is followed by waiting patiently for Him. "And wait patiently for him." When in circumstances of trial and perplexity God often does not come to our relief immediately, but delays with His aid, in order to put our trust in Him to a test, it is then we are to wait patiently for Him. We must wait for Him to work out His providences until His purpose has been accomplished, meanwhile trusting Him

and resting in His love. We must wait for Him to come to our relief when we are in trouble. We must wait for Him to answer our prayers, not losing heart. He sometimes delays. We must wait for God in every step of life.

Then hope, my feeble spirit,
And be thou undismayed;
God helps in every trial,
And makes thee unafraid.
Await God's time with pleasure,
Then shall thine eyes behold
The sun of joy and gladness
His brightest beams unfold. J. J.

(To be continued)

COMMENTS

A New Church Body A new church body came into existence at Toledo, Ohio, on Monday, the eleventh of August, at exactly five minutes to ten in the morning, the Synods of Ohio, Iowa and Buffalo, uniting under the name of the American Lutheran Church. Dr. Hein was the temporary chairman and Prof. E. Brandicke the temporary secretary.

The history of the Ohio Synod goes back to September 14, 1818, when at Somerset, Perry Co., Ohio, the first "General Conference of the Evangelical Lutheran Preachers in the State of Ohio and Adjacent States" was organized. Since 1833 it has been known as the Joint Synod of Ohio. In the course of years this body established contact with the Missouri Synod and in 1872 took part in the organization of the Synodical Conference at Milwaukee. On account of the Predestinarian Controversy it severed its relation with the Synodical Conference in 1881.

The "Lutheran" offers the following data from the statistics of 1928 on the three bodies:

Joint Synod of Ohio, 847 pastors, 1,044 congregations and mission stations, 275,859 baptized and 176,880 communicant members. Foreign mission work is carried on in India and has been begun in Mexico. The synod maintains two hospitals, two homes for orphans, two homes for aged people. It has Capital University and theological seminary at Columbus, Ohio, as its leading educational institution. There are also schools in Minnesota, Saskatchewan, Nebraska and West Virginia. The Joint Synod dates its beginning from 1818, when congregations established by the Ministerium of Pennsylvania organized as an autonomous body.

The Buffalo Synod was formed at Milwaukee, Wis., in 1845 under the leadership of J. A. A. Grabau and three other pastors. It was first known as the Synod of the Lutheran Church which emigrated from Prussia. It has had a career in which schism and reorganizations have figured. It reports a present strength of forty-four active pastors, fifty-three congregations, two retired pastors, 10,765 baptized and 7,981 confirmed members.

The Iowa Synod dates from 1854 and comprises 654 ministers (including twelve in Papua), 934 congregations, 211,941

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baptized and 176,880 confirmed members. It maintains a seminary at Dubuque, Iowa, and schools at Clinton, Iowa, and Sequin, Texas.

American Lutheran Synod begins its career with the total of these constituencies as follows: 1,545 pastors, 2,031 congregations, 498,565 baptized and 361,741 confirmed members. There are two theological seminaries and eight colleges; inner mission institutions are in Toledo and Milwaukee, in addition to orphanages and old people's homes.

Dr. C. C. Hein was elected president for a term of six years. The vice-presidents are, Rev. K. Hoessel, Rev. C. G. Prottengeier and Dr. Em. Poppen. Prof. E. J. Braulick was chosen as secretary, Rev. R. Grabau as assistant to the secretary.

The body voted to join the National Lutheran Council. It also endorsed the organization of the American Lutheran Conference, which will include practically all Lutheran bodies not belonging to the Synodical Conference or the United Lutheran Church.

The headquarters of the American Lutheran Church will be at Chicago, Ill., where offices will be established for the general officers of the synod.

The "Lutheran Herald" reports: "It was resolved that the American Lutheran Church stands ready to open negotiations looking toward a better understanding with Missouri and other synods forming the Synodical Conference. It was also resolved that we express our readiness to negotiate with other Lutheran bodies on the basis of the so-called Minneapolis theses."

As these three bodies have declared themselves fully at one with each other in doctrine and practice, their merging into one organization is entirely proper. Just how much duplication of effort will be obviated by the merger, we are not in a position to judge. As to the question whether or not the cause of the Kingdom is better served when those of one faith unite in one large body instead of working in brotherly harmony as smaller organizations, opinion will always remain divided. Naturally, the public press welcomes every merger of churches. It does this without a true understanding of spiritual things. The organization

of large bodies for outward efficiency appeals to it far more than does unity in the faith. Our members must not permit themselves to be misled by the favorable comment on mergers of churches, but must always keep in mind that the Head of the Church is through the Holy Spirit working for oneness in the spirit, and that, therefore, our efforts must always be in that direction.

On the name "American Lutheran Church" we commented some time ago. It does not seem to leave room for the rest of us, but we will have to potter along as well as we can. But we do pray that the desire for true unity between Lutherans, expressed in the above resolution, will some day be realized.

J. B.

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The Problems of Sex seems to have given grave concern to the bishops of the Anglican Church. Assembled in the Lambeth Conference this summer, these bishops gave a great deal of consideration to the question of birth control. Under the signature of the archbishop of Canterbury an encyclical letter was issued to the church, in which the views of the high church dignitaries were thus expressed in a resolution adopted by the conference by a vote of 193 to 67: "Where there is a clearly felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles." This may mean much or little, something or nothing to the man on the street. Nor is it improved by the addition of this: "We are opposed to the use of any methods of selfishness, luxury, or mere convenience."

This leaves the ungodly practice of murder or infanticide to the individual judgment of its perpetrators, according to the more or less dim light of their moral views. And we know how elastic these can be under modern conditions. Instead of standing squarely upon the expressed teachings of Holy Writ on adultery and murder in any form, these modern churchmen give way to the unbridled license of the time in things sexual.

Whereupon comes Dr. Douglas White, a member of the archbishop's commission on sex relationships. In a speech at the modern churchmen's conference at Oxford, this most up-to-date divine delivered himself of the following: "The stupidity of the male or the false modesty of the woman ruin many marriages. Unhappy unions result from the rosy view taken by lovers and by the real changes taking place in men and women after physical maturity. Hence divorce is necessary and is not forbidden by Christ. This talk of the sanctity of marriage — that is best secured by putting an end to marriages that are a disgrace to the name."

It would be idle to enquire from what Christ this modern churchman got his startling views on marriage

and divorce. His thinly veiled words are plain enough: Let marriage be all pleasant to flesh and mind, otherwise it is no marriage — crosses are not to be borne in marriage. Nothing new or modern here, Dr. White. The Christ we know has plainly stated to the questioning Jews, Mark 10:4: For the hardness of the heart he wrote you this precept, namely allowing divorce. The Christ we know has plainly said, Mark 10:9: What therefore God has joined together, let no man put asunder. But this teaching of God that it is He that joins man and wife in marriage is laughed out of court by these scoffers.

It is but a sign of the times, this breaking down of all standards and safeguards, which the good Lord has thrown about his sacred institutions. It affects to-day not only marriage, but all the laws of God affecting the safety of life and limb, property and honor, family and state. Let us be warned that these views and tendencies are neither new nor can they prevail. The world is swiftly rushing to its ruin by the just and inescapable judgment of God, when even the church flouts His word and leads men astray. Z.

Can These Things Be? This from the New York Times: Lecturing at Leeds on "Surgery, Ancient and Modern," Lord Moynihan showed some remarkable photographic sections made from the heart of the Pharaoh of the Oppression, according to the London correspondent of the Journal of the American Medical Association.

"The heart of this monarch," he says, "was found by the late S. G. Shattock, pathologic curator of the Royal College of Surgeons, to have been so well preserved, that he was able to make sections from the aorta and compare them with those of a man recently dead."

"Mental changes accompanied that rigid arterial system. There was narrowness and rigidity of outlook, loss of enthusiasm, dread of new adventure and restriction of enterprise. There was clear proof that these mental defects were shown by Menephtah for the book of Exodus said, 'And the Lord hardened the heart of Pharaoh, and he hearkened not unto them.' It was interesting to have an ocular demonstration of the truth of the Old Testament.

"In a letter to the Times (of London) Professor Elliot Smith tells for the first time the story of this most interesting visceral discovery. The wrappings were removed from the mummy of the Pharaoh Menephtah on July 8, 1907. The mummy had been found in the tomb of Amenophis II in the Valley of the Tombs of the Kings of Thebes and its identity was proved by the hieratic writing on the shroud.

"Several years before some excitement was aroused by the discovery at Thebes of a stele of Menephtah's reign, which was supposed to contain a reference to

Israel. While Professor Smith was unrolling the mummy, M. Gaston Maspero, director general of the Antiquities Services of Egypt, was telling missionaries who had been invited to be present, of a tradition of the Alexandrian epoch that Menephtah was the Pharaoh of the Exodus who perished in the Red Sea. Hence when the mummy was exposed and Professor Smith called attention to the unique phenomenon of the incrustation of the body with crystals of common salt, M. Maspero turned to the missionaries and said: "There you see the confirmation of the Red Sea episode."

"Then when Professor Smith found calcified patches on the aorta, M. Maspero at once added, 'And his heart was hardened.'

Thus does scientific research verify the truth of the Bible. It is entirely possible that the body of this Pharaoh was recovered from the Red Sea, although Scripture says nothing of this. But can it be that the spiritual hardening of the Pharaoh's heart against the Word of the Lord have had this effect on the physical heart of flesh in the man? These scientists say so. Z.

Crime and Education Who does not think about crime in this age of stupendous progress? What with being startled by some new achievement in one of the various fields of human endeavor and being shocked by a new tale of vicious crime there is little time or room for complaint of life having become an hum-drum existence. In marching forward on the path called progress man throws an awful shadow which dogs his every step — it is crime. Turn and squirm as he may, he cannot shake it off; brilliancy of mind is no corrective for baseness of soul and heart.

There was a time when crime was, outside of church circles, laid chiefly to ignorance. Give us enlightenment, give us a more general education of the masses and you will see a change, — that was the slogan. Well, they got it. For this many a year we have had compulsory education by the state as a protective measure against crime; we are still enlarging our universities, our colleges, our common schools — but our penitentiaries are over-crowded to a point that they are called death-traps and a disgrace to our time. We though the ignorance theory had long been exploded and that by schooling the mind society no longer expected to morally improve a generation. We seem to have read of facts and figures compiled by educators not so many years ago which went to show that the educated (?) criminal was more dangerous because he was no longer ignorant. All the more were we surprised when we read the August 6 Press Bulletin of the University of Wisconsin with a comment that seemingly went back to the old ignor-

ance theory. The item bore the caption, College Men Rarely Land In Prison Is Contention of Wisconsin Warden. We quote, "College educated men, contrary to the oft-repeated loose statements commonly heard, rarely find their way to state prisons as convicts, according to Warden Oscar Lee of the Wisconsin penitentiary. It is well known to every warden, he said in the course of a recent radio talk over WHA, the University of Wisconsin Station, that the man in prison who has a good education is a rare exception. In our Wisconsin prison, out of a total of 634 admissions during the fiscal year ending June 30, 1930, only five had a university education, and 154 had never gone beyond the fifth grade. Twenty-three could neither read nor write and 31 others could read and write only in a foreign language."

According to the warden's figures over four hundred out of the six hundred and thirty-four had passed beyond the fifth grade; no doubt, as conditions are today, a very large number of these also received some high school training, for it has come to be quite the ordinary thing to send the children there when they have completed the grades. On the other hand, but a very small proportion of these continue on to the university. That is one item which must be borne in mind when you make a comparison. For another thing, where a university education has been enjoyed it took means to provide it. These same means that put people into universities are sometimes, sad to say, instrumental in keeping them out of prison. True, there are many who "work their way." It takes ambition to do that. There is a certain pride there, a fixed aim, a more or less strenuous effort to attain it. While these do not make a man morally better they do make for keeping him out of prison. And then, should not the mind with the university training be better able to disguise criminal instincts and more cautious in satisfying them? We are not belittling the value of a good training for the mind; but we do wish to emphasize that the heart and soul must not be neglected. There is but one means for training these, the Gospel. Man has never and never will find a substitute for this divine means.

G.

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Compare the Two Compare these two statements. The first we take from The Western Christian Advocate. It is written by William Ernest Hocking.

How Church and State Affect Each Other

The Church influences the State primarily by way of the consciences of its individual members. . . . But the Church in its corporate capacity may also address the State directly in reference to public questions, whenever it finds that it can speak as a body.

There is nothing more pertinent to legislation than the consensus of opinion within the churches; and there is no topic of legislation immune from judgment by the Church, if it has anything to do with justice or the ideal of social order.

When an American group of churches brought to the attention of Congressman Tinkham of Massachusetts, in 1924, a resolution referring to the immigration law then pending, the worthy Congressman resented their action as undue interference. He wrote: "The action of certain churches of certain denominations . . . in passing resolutions in relation to legislation of a secular character . . . is indefensible."

The answer to the Congressman was completely contained in one sentence of the reply of the petitioning group: "The Federal Council does not consider any question involving principles of right and justice as being secular."

That is the situation which politicians from now on must more definitely face; for as this document of the times continues, "the people in the churches are rapidly coming to look at all public affairs as matters of ethics."

In sum, our plea is for the abandonment of the awkward and embarrassed reticence with which the State and the Church now confront one another. Instead of that, let each be free to oppose and criticize the other, and to receive opposition and criticism. A masculine Church should be met by a masculine State, dealing with each other as of equal right as expressions of the same will, the sovereignty remaining with the State, but the issues being worked out on the ground of public conscience.

The Church and the State both stand to gain by such a change; and public discussion might move to a higher level, to the advantage of the community.

The second is a comment of the Ohio State Journal on a release of the Joint Commission on Publicity prior to the convention at Toledo, Ohio.

The American Lutheran Church, a merger of several synods, including the Ohio Synod, is not to discuss the prohibition question at its convention next month in Toledo. It seems a little odd that such an announcement can be made in advance of a meeting, where, as most meetings go, 'most anything is liable to happen. The Lutherans, however, are able to make such a forecast with reasonable certainty because of their original, inherent and abiding doctrine of the separation of state and church.

The church recognizes temperance as a moral issue, prohibition being viewed as a political issue. The church is supremely interested in the cultivation of temperance as a fundamental Christian virtue. It is the belief of the church that its work is the regeneration of the heart of man, rather than the enforcement of state-made legislation, and it is convinced that, until man is inwardly transformed, no amount of legislation can produce real social reforms.

A Christian church, with an inspiring history of service to God and man, makes public its determination to hold fast to the preaching and teaching of religion for the betterment of man, declaring that to be its real service, rather than a campaign on a question that is and will continue to be a political issue. That shows clear thought and fine courage. Let us have all the political campaigns that may be necessary, but let these contests be kept apart from the Christian church. The work of the church looks toward the development of a finer citizenship. That task has an importance that merits the full force of the church to carry it forward.

Which of these two positions is in harmony with the commission given by Christ to His Church and with the spiritual character of the Church? Which of the two follows the example of Christ and of His Apostles? Which of the two is in harmony with the principles laid down in the Constitution of the United States?

J. B.

Let Us Thank God Let us thank God daily for the religious freedom we are enjoying in our blessed country. The following editorial from the Lutheran Church Herald will perhaps help us realize more fully the blessings we are enjoying:

The difficulties arising from the state controlling the church has been quite apparent for some years in Sweden, when a Socialist government in 1919 reduced the number of lessons in religious instruction from 6 to 2 lessons a week, and decided that Luther's Catechism was to be discarded as a text-book and placed in museums as a relic and to be treasured as a historical monument of the past ages. But the church people of Sweden were not satisfied with this action, and in 1927 more than 350,000 men and women, in an address to the king, demanded the restoration of the Catechism.

The small country-parish of Bolstad in West Sweden refused to acknowledge the new regulations, and, without being interfered with, held to the old course of instruction until 1927. But during 1928 and 1929 the educational authorities withdrew the annual state subsidy of 11,000 crowns. A complaint of the parish was rejected. It was fined 24,000 for having kept faithfully to the Catechism. Thereupon, a committee was formed, representing the whole country, to help the threatened parish under their brave leader, Propst Engström, by contributions, and to collect funds to pay the fine, and any surplus obtained to be used as a fund for future needs in this struggle. The increasing agitation among the faithful Lutheran circles of Sweden induced the conservative government lately gone out of power, after long hesitation, to make the concession to the friends of the Catechism that a small number of passages from the Catechism should be learnt literally if the parishes so desire. Even this small concession has raised a storm of indignation in the liberal press. The former socialist deputy Ryden, in the first days of the riksdag, brought in a motion for re-establishing his old curriculum of 1919; but, fortunately, this motion was rejected on the 14th of May. Since then the conservative government in Sweden has been overthrown for a different reason. What the new government, which seems to rest on a broader basis, will do in the matter is still uncertain.

It appears that the Socialists did not realize that the "gun was loaded," and it is hoped that the new government will have sense enough not to try to rob the Swedish church people of their religious freedom. The Swedish nation is too cultivated and proud of its liberty to be treated like Russians. They will rise in their might and defy anyone tampering with their inalienable rights.

Truly, we have reason to be thankful. But, if our gratitude is real and deep, will we not prove it by founding and maintaining Christian schools for our children and thus availing ourselves of these blessings for the good of our young and for the upbuilding of the Kingdom of Christ? J. B.

THE GOD OF ELKDOM

On December 10, 1927, the Daily Northwestern printed the speech of Colonel H. I. Weed delivered at the Elks' Memorial Service. I shall copy out a few sentences just to show you that we have sized up the Elks correctly. Coloney Weed said:—

"The order of the Elks is an institution whose purpose is not only charity, but the cultivation of the nobler qualities of good fellowship. We strive to banish gloom, to strew flowers in the pathway of life, to make our members cheerful and com-

panionable, and yet in our lighter moods, when song and story, wit and humor, are the order of the hour, we always pause to toast our absent brothers — those absent in this world on land and sea and those beyond its confines, on the shores of hope beyond the grave. We believe that solemnity is often but the shroud of ignorance. We believe in enjoyment, in laughter, in social intercourse. We believe that literature and music and good company develop the individual and better the race."

Reading between the lines here and remembering what we have heard and read about the Elks at other times and places, we feel that our view that the Elks constitute a high-life lodge is sufficiently substantiated.

Coloney Weed plainly stated in his speech what the Elks believe concerning God and salvation. He says:

"In fellowship with no particular creed, yet at war with none, our order brings within its portals men of every faith, asking naught of their belief save an acknowledgment of a Supreme Being. We care not to what party in politics, to what school in thought, or to what church in religion belongs the applicant for admission to our order, but we do interest ourselves in whether he will join with others in advancing its tenets and observing its teachings. In the ordinary acceptance of the term we teach no creed, but we do instil the grandest moral code embodied in the best teachings of the leaders of the human race. We teach our members to improve the present and to look beyond the period of their existence here, to base their hope of the future upon the good they do in their lives."

Accordingly, the god of the Elks is merely a Supreme Being, — whatever that may be, is left to the individual, — and salvation is founded on the good they do in their lives. It is plain that that is not the way of salvation the Bible points out to us. The Bible teaches salvation by grace through faith in Christ Jesus. The Elks teach a salvation by works, based upon the good we do in this life.

Here is another paragraph of Coloney Weed's address:—

"Love one another, do to others as you would be done by, grind not the faces of the poor, help the unfortunate, came as a heritage from the great teachers of antiquity, from Gautama, from Confucius, from Zoroaster, from the priests of Egypt, from the philosophers of Greece and Rome, to be spread by Christ and His followers, until to-day teachers, priests, and preachers everywhere echo the great and good of the past. Every moral precept of to-day was taught ages before the star shone over Bethlehem.

"The belief in the immortality of the soul was not born in our era. It was in the mind of man when he first contemplated the glories of the heavens. It was taught by the Egyptians three thousand years before the birth of Christ. They taught that the best gifts the gods could bestow on the living were the respect of men and love of women, that the best commendation for the dead was the goodness and purity of their past lives."

Gautama, an Indian philosopher, the founder of Buddhism, lived about 480 years before Christ's birth. Confucius, Chinese philosopher, founder of the religion named after him, lived 551-478 B. C. Zoroaster, founder of the Persian religion, lived about 1,000 B. C. You note that Coloney Weed puts these men and the priests of Egypt and the philosophers of Greece and

Rome on the same level with Christ; he even intimates that Christ learned what He knew from men of this type. We know that Christ, the Son of God, God Himself, knew all these things long before the philosophers here mentioned came into existence. We know furthermore that God implanted love in the heart of man at the time of creation, and when by the fall of man such concreated knowledge became blurred, God gave His Law, the sum of which is love, in a spoken and written form from Mount Sinai, long before any of the teachers mentioned by the Memorial speaker were counted among the living. And also the belief in the immortality of the soul was not first taught by the Egyptians, but was the general belief of the children of God from the very beginning.

How can a Christian join a lodge with a good conscience if he knows that the religion of the lodge is not the Christian religion, but a pagan, heathen, religion?

—The Lutheran Witness.

THE POWER OF THE GOSPEL

The experience of John Adams and his associates on Pitcairn Island in the South Seas during the past century is evidence of the Gospel's power to regenerate the human heart — proving, moreover, that man's natural tendency is toward evil and decadence, as Scripture clearly teaches. Furthermore, it illustrates the falsity of the modern view, that natural man by his own intellect is able to work out his own salvation. For history has proved that whatever progress has been made in civilization requires constant attention lest retrogression set in. Pagan philosophy has in some instances pointed to high standards of morality, but the Bible alone has had the power to supply the spiritual strength for continued decent and right living. It tells man of his true condition, and also supplies the remedy for his redemption.

The story of Pitcairn Island, we say, offers splendid testimony to the transforming power of the Gospel. In the year 1789 Captain Bligh, in the English government ship "The Bounty," sailed from Tahiti to the West Indies with a cargo of young bread-fruit trees, which were intended for transplanting in those islands. Soon after their departure twenty-five of the ship's crew mutinied because of grievances against their captain, and because of selfish hopes for an easy free life in Tahiti. They forced the captain and some of his loyal associates into a launch and returned to Tahiti, looking eagerly forward to a life of pleasure. However, most of those who remained in Tahiti were eventually captured and brought back to England, where they were court-martialed.

Fletcher Christian, the leader of the mutineers, with five other Englishmen, six Polynesian men and twelve Polynesian women, again left Tahiti immediately upon their return to seek security from the En-

glish mutiny law. They finally settled upon the lonely island of Pitcairn, in the South Seas. This island, although uninhabited, was well suited in every way for human habitation. It was about twelve miles in circumference and had no sloping shores; instead, rocky cliffs rose out of the sea, making approach possible only with the greatest difficulty.

The mutineers decided that this island was suited to their purpose. Immediately they set to work to remove all the goods from "The Bounty" and then destroyed the ship by fire, thus to erase all evidence of their identity. During the following ten years debauchery, deceit, distrust, murder, drunkenness, and lust reigned supreme. One of the sailors succeeded in preparing an intoxicating liquor from the roots of some plants. The islanders consumed great quantities of this strong drink and soon began to abuse their men servants, and subsequently fought among themselves for the possession of the women and the power to rule. Finally, the native men servants revolted and killed nearly all of the Englishmen. Only four survived, and these later on, with the assistance of the women, killed all the native men. These four finally were reduced by violence to two. One of the latter died of disease, leaving after ten years, only one male white man on the island, one Alexander Smith, alias John Adams.

Among the articles from "The Bounty" was a Bible and a Prayer Book. Adams was able to read and later turned to these books for guidance. After ten years of depravity, lust, drink, and murder, he began to remember some of the Christian truths which he had been taught in his youth. Remorse for his misspent life crept into his heart. Cut off from the world, the only man left with a large number of children and women, he felt his inability and unworthiness to govern this flock. He turned to the Bible and the Prayer-Book, seeking the wisdom and the courage which he lacked. Through the study of his Bible he finally came to a full realization of the errors of his past life. He became a sincere Christian, trusting in the mercy of God through the Redeemer, and resolving also to make amends as far as possible.

Thus it happened that the Bible was given the opportunity to prove its efficacy on a lonely island among a savage community. The experiment proved beyond the shadow of a doubt that God's Word is adaptable to all times and conditions. It elevated these savages; it brought them schools; it defended the women and children; it created and maintained good civil government, and finally led them to eternal life and happiness of body and soul.

The rules and laws which John Adams created for his people were taken from the Bible; he taught the children to read and write; he practiced baptism and introduced marriage vows. Moreover, he taught the

islanders the Lord's Prayer, the Christian Creed, and the Ten Commandments. And the Bible brought peace, hope, and prosperity, as well as a civilization unequalled in any pagan community. Morality, obedience, and gratitude followed where every evil had formerly reigned with impunity.

After nineteen years a whaling ship, the "Topaz," of Boston, reached the island by accident. The sailors were amazed to find there thirty-five English-speaking people, with a civilization equal to that of any Christian community. In 1814, six years later, two ships again came upon the island. The visitors found two-story wood houses with separate apartments for each family. The young men and women were neatly dressed, and orderly, civilized citizens. The captain of one of these ships wrote: "What most delighted us, was the conviction which Adams had impressed on the minds of these young people of the propriety and necessity of returning thanks to the Almighty for the blessings which they enjoy. They never omit saying grace, and they never think of touching food until they have asked the blessings of Him who gave it." Adams told this captain that "not one instance of immoral conduct has occurred since the regeneration of the people."

Ten years later, in 1825, Captain Bushy visited the island and gives this testimony: "The Sunday is wholly devoted to the church service, to prayer, reading, and serious meditation. I attended their church on this day, and found the service well conducted. The prayers were read by Adams. . . . The greatest devotion was apparent in every individual. . . . A sermon followed, which was well delivered by Buffett. The whole concluded with hymns. . . . With their morning and evening prayers these islanders may be said to attend church five times on a Sunday."

Adams died in 1829, and Hunn Nobbs, a sincere Christian gentleman, who had also accidentally visited the island one year previously, became Adam's successor. He served fifty-six years as pastor of this flock, which at his death in 1884 numbered five hundred people, all baptized Christians. At the time of his death ninety pupils attended the day school.

The Christian day school was introduced by Adams for the purpose of rearing the young islanders in the nurture and admonition of the Lord. How well he succeeded is a matter of history. John Adams on lonely Pitcairn Island raised in addition to God-fearing Christians, model citizens and loyal Englishmen.

The experience of the mutineers of "The Bounty" is evident too of the error of the modern view of which we had previously written, that man's nature is essentially good, and will always work out its own salvation, given an environment of the right kind. The Bible tells us that man's nature is depraved and will work out only its own spiritual and physical destruc-

tion when left to its own resources. We have shown that the history of such world powers as Babylon, Persia, Macedonia, Greece, and Rome, proves that Scripture is correct in its assertions. The experiment on Pitcairn Island is evidence of the same truth.

These mutineers were left to themselves. According to a later statement by Captain Bligh, these men acted in the manner of their depraved natures. It is true that they came from a so-called Christian country, but there was no Christian morality in them, because there was no Christian faith in their hearts to supply it. Captain Bligh observed: "It will very naturally be asked, 'What could be the reason for such a revolt?' In answer to which I can only conjecture, that the mutineers had assured themselves of a more happy life among the Otaheiteans than they could possibly have in England; which, joined to some female connections, have most probably been the principal cause of the whole transaction. The chiefs even made them promises of large possessions. Under those, and many other attendant circumstances, equally desirable, it is now, perhaps, not so much to be wondered at, though scarcely possible to have been foreseen, that a set of sailors (25), most of them void of connections, should be led away. — especially, when, in addition to such powerful inducements, they imagined it in their power to fix themselves in the midst of plenty, on the finest island in the world, where they need not labor, and where allurements of dissipation are beyond anything that can be conceived."

From these remarks we may conclude that the mutineers were merely a pleasure-loving, lustful lot, seeking personal, material gain, without physical effort. Therefore their debauchery, murders, and riotous living, on the island where they were left to themselves, proves, what we have frequently asserted, namely, that the tendency of unregenerated man is not upward, as evolution would have us believe, but that it is downward, away from God, as the Scriptures state: "The works of the flesh (or natural man) are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like." The statements of Plato, Aristotle, Seneca, Cicero, and Ovid, the wisest men of pagan civilization, prove that man's inherent inclination to follow the evil was apparent even to them. They knew that man's nature is wicked, and that man could and would deteriorate to the level of the beast.

This experience of John Adams on the Island of Pitcairn further demonstrates the Biblical truth that God's Word has the power to regenerate the human heart, and to give peace, joy, comfort, and hope to the human soul. It stimulated in these guilty, degraded, weak and blind savages, virtue and happiness

through its doctrines of the atonement and the resurrection of the dead.

Adams was a man of meager education, yet the Bible became to him the means of redemption from all human ills and sorrows. It gave him power to conquer sin and to lead a new life. His faith and repentance manifested real fruits. He saw about him sin and the need of a Redeemer, and he set to work to make the power of his faith work in the lives of his associates. He had experienced through the reading of God's Word the wonders of His mercy in Jesus, and he had faith in that power to impart these same blessings to his fellowmen.

Atheism and evolutionary doctrines could have had no beneficial results in a community such as inhabited Pitcairn Island; these false notions on the contrary would have led them further along the path of irresponsibility, for a cold unsympathetic impersonal principle or law of nature, cannot understand or meet the needs of any man's immortal soul. It would have resulted in barbarism, since morality never long survives atheism. We repeat, therefore, that pagan philosophy, as well as atheistic evolution and modernism in the Christian Church, cannot create moral and spiritual advancement of the human race, because it lacks the inherent power to regenerate the human heart, which the Gospel of Jesus Christ alone possesses.

—Tokens of Salvation.

GENERAL CONFERENCE OF NEGRO MISSIONS

The fourth triennial convention of workers in the Negro Mission was held in Springfield, Ill., for a period of five days during the first week in August. More than a hundred pastors, teachers, and delegates came from the North, South, East and West for mutual edification and encouragement, for the strengthening of the bonds of fellowship in faith, work and life.

The most important task confronting the body was the adoption of a newly-drafted constitution which would effect a permanent organization and establish the proper relationships between the constituent congregations and districts among themselves as well as toward the parent and supporting body, the Synodical Conference. The constitution, prepared by a committee appointed at the previous convention at Selma and amended and approved by a committee appointed by Synodical Conference two years ago, was ratified by the body after detailed consideration and prepared for submission to and ratification by Synodical Conference, which was scheduled to meet a few days later in Quincy.

A mission more than fifty years in existence, with an evergrowing number of congregations and pastors, surely needs some form of definite and permanent organization. In accordance with established Lutheran

church polity, its missionaries and workers ought have official synodical connections of some sort; so far they have had none. This likewise applies to the congregations, particularly as they become self-sustaining. There are many problems and policies which this body should be empowered to debate and decide rather than that they be decided altogether by other synodical bodies which by force of circumstances and lack of contact with the work know too little about them. Although the missionaries and congregations will for a long time to come need liberal support from the various synods, they ought be permitted to shoulder more responsibilities and thus learn to bear their burdens and grow up to them. If the new constitution can gradually effect all this, we can look for happy developments both in the internal growth as well as outward extension of the mission.

The general use of the common order of service (morning service, long form), as previously adopted and proposed by some of the district conferences, was approved and will hereafter be observed throughout the field, thereby putting aside the many unsuitable liturgical forms growing out of local customs and the use of various hymnals.

The quadricentenary of the Augsburg Confession was observed in a two-fold manner: an essay by Prof. F. E. Mayer, Concordia Seminary, Springfield; and with an address by Pastor J. McDavid, Los Angeles, delivered at the occasion of a rally service held on Sunday afternoon in the State Arsenal. The latter service brought out very strong delegations from our Negro congregations in Chicago and St. Louis, as well as many townspeople, constituting an audience of a thousand and more. Another feature of this service was a mission sermon by Pastor M. Carter, Chicago, who presented the spiritual desires and needs of his race.

Other papers presented for consideration and discussion were the following: Survey of II. Timothy, by Dr. L. Wessel; and the Activities of Laymembers in our Congregations, by Pastor Paul Lehman, Greensboro.

Sermons and addresses were delivered by the following in connection with the several services and gatherings: Inspirational sermon, opening service, Dr. H. Nau, Greensboro; doctrinal sermon, The Person of Christ, Charles Peay, Selma; educational sermon, E. H. Wildgrube, New Orleans; confession and communion, G. M. Kramer, New Orleans, and J. A. Hunt, Winston-Salem; pastoral sermon, closing service, F. Foard, Rockwell. — An address on Lincoln was delivered at the Lincoln Memorial by W. H. Beck, Greensboro.

Officers elected to serve for the next triennium are: A. Schulze, St. Louis, president; J. McDavid, Los Angeles, and O. W. Luecke, New Orleans, vice-presi-

dents; M. Carter, Chicago, secretary; E. H. Wildgrube, New Orleans, treasurer.

The next convention is to be held three years hence in New Orleans.

Through the courtesy of the faculty of Concordia Seminary, all attendants, both white and colored, were housed in the new dormitory and served in the dining hall, greatly facilitating the entertainment of the guests; the Central Illinois District of the Missouri Synod very magnanimously assumed the costs of entertainment.

—Prof. W. H. Beck.

PACIFIC NORTHWEST DISTRICT MEETING

When the affairs of a congregation, a district or a synod take their course in a decent orderly manner, one misses a certain brand of church activity. Yet the spirit of activity, of doing things, is not always a sign of healthy spiritual life. It may be the sign of decay, the last struggle of a dying spirituality. When dissention rears its head and rends the bonds of brotherly unity, synodical meetings become extremely active and full of life. Distrust, personal animosities and zeal for the cause runs high. Some enjoy such activity. It fascinates, it interests. They enjoy a fight simply for the sake of a fight. But who, really concerned about the Kingdom and its work, would not gladly dispense with such activity. When personal ambition for glory or office is the motive for synodical oratory and for the zeal of self appointed reformers and guardians of the faith, the business of a district or synod may again be very much enlivened. Yet such activity can hardly be called desirable.

For some, therefore, this brief report of the District meeting held at White Bluffs, Washington, June 24-26, may be of little interest. For without distraction of any kind, the convention could apply itself diligently to its routine task and complete its work in good season. This district is the smallest in the Joint Synod, nine pastors and eight lay delegates constituted the official synodical body this year. That hardly sounds like a district meeting, the number is so small. Yet the future, more than the present, will show the importance of this work in the Northwest and the wisdom of the Joint Synod in "carrying on" so far from home.

President F. Soll conducted the opening services of the seventh biennial district meeting. He also preached the sermon in the synodical services. Pastor E. Kirst acted as chaplain for all meetings. All officers of the district were re-elected to office: President, F. Soll; First Vice-President, A. Sydow; Second Vice-President, A. Matzke; Secretary, W. Lueckel; Treasurer, J. Jaech; Mission Board, A. Sydow, W. Lueckel, J. Jaech, F. Soll. Three pastors and two congregations were received as members, making the present enrollment of the district, ten active pastors

and missionaries and eighteen congregations and missions. Mission work which is the chief work of our district showed progress; one mission has become an organized congregation during the past year. The finances of the district also showed a marked advance over the past two years. Offerings for the work of the Joint Synod are growing. All congregations, however, have not yet completed their collection for Seminary Building and Debt Fund.

Pastor A. Matzke read a paper treating of Sunday Schools, "How can our Sunday Schools be made a Useful Unit in our Congregational and Synodical Household?" It called forth a fruitful discussion of the Sunday School problem. As a result of this paper and until further action can be taken, J. Jaech of Tacoma is to be the leader of our Sunday School work.

The Pacific Northwest District though small in numbers, covers a large territory. Scattered as we are, we welcome conferences and synod meetings with their encouraging fellowship and helpful interchange of ideas. We thoroughly enjoyed the hospitality of St. Paul's Church and remember the blessings of the district meeting with a thankful heart. Next year the pastoral conference with delegates from the congregations, meets at Yakima, Washington.

W. Lueckel.

FROM OUR CHURCH CIRCLES

Joint Pastoral Conference of Milwaukee and Vicinity

A special meeting of the Joint Pastoral Conference of Milwaukee and Vicinity will be held Tuesday, September 16, at 9 A. M. in Grace Church (Pastor Wm. Sauer), Cor. Broadway and Juneau Ave., Milwaukee.

Essay: The American Legion, by Pastor C. Buenger. Pastor E. Blakewell is co-essayist.

Everyone is requested to study the matter at home as much as possible. Walter A. Gieschen, Sec'y.

Winnebago Pastoral Conference

The Winnebago Pastoral Conference will meet at Wautoma, Wis. (Rev. E. Behm), September 22-24.

Papers: 1. New Testament Exegesis, 1 Tim. 6, 1 ff., by I. Uetzmann; 2. A history of the Augsburg Confession (cont.), by K. A. Timmel; 3. The 7th and 8th paragraph of the Augsburg Confession (cont.), by O. Theobald; 4. A biography of the Apostle Paul as pastor and missionary, by E. Benj. Schlueter; 5. Is the Boy Scout a Religious Movement or Not? by E. Pankow; 6. Is the American Legion to be Treated as a Lodge? by Gerh. Pieper.

Sermon: Gerh. Pieper, E. Benj. Schlueter.

Confessional Address: Traug. Redlin, K. A. Timmel.

Remarks: The first session will commence at 7:30 P. M. — Please inform the local pastor if you intend to be present or not. F. C. Weyland, Sec'y.

Wisconsin Chippewa Valley Pastoral Conference

The Wisconsin Chippewa Valley Conference will meet at Hurley, Wisconsin, on the 16th and 17th of September. The first session will begin on Tuesday at 9 o'clock.

The following papers are to be read: Revelations 12, H. Brandt; Art. 5 of the Formula of Concord, E. Walther; Exegesis of 1 John, F. Senger; "How Shall We Bring the Bible to Our People and Our People to the Bible," S. Rathke; The Augsburg Confession, esp. Art. 2, Of Original Sin, C. Auerswald.

Sermon: F. Senger, E. Walther.

Confessional Address: C. Auerswald, W. Baumann.

Please announce your coming or intended absence.

G. C. Marquardt, Sec'y.

Rhineland Pastoral Conference

The Rhineland Pastoral Conference will meet at Rhineland, Wis., in the congregation of Rev. Paul Bergmann on October 7.

Papers: Augsburg Confession, by R. Haase; Fruits of Repentance, by F. W. Raetz; Justification and Sanctification, by H. F. Eggert; Exegesis of 2 Timothy, by Jos. Krubsack; Birth Control, by Paul Bergmann.

Sermon: Raetz, Krubsack.

Please announce! R. A. Haase, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet October 14 and 15, 1930, at Elkhorn, Wis. (Rev. W. Reinemann).

Sermon: Rev. J. Toepel (Rev. Th. Volkert).

Confessional Address: Rev. Wm. Lehmann (Rev. A. Lossner).

Papers: O. Heidtke, E. Jaster, Wm. Lehmann, Th. Volkert, C. Buenger, and A. Lossner.

Kindly make early announcement to the local pastor. Edmund Sponholz, Sec'y.

Lake Superior Conference

The Lake Superior Conference will meet October 6 to 8 at Brookside, Wis. (Pastor Paul C. Eggert).

The first session opens Monday, 7 P. M.

Sermon: Kurt Geyer (C. J. Henning).

Confessional Address: A. Gentz (C. C. Henning).

Papers: C. Doehler, Continuation of Exegesis on Ephesians, beginning with Chapter 1, Verse 19; C. C. Henning, The Pastor's Private Bible Study; M. Croll, The Pharisees; T. Thurow, Address on the Devil; W. W. Gieschen, Sermon Outline on Luke 12:34.

Paul C. Eggert, Sec'y.

Western Dakota-Montana Pastoral Conference

The Western Dakota-Montana Pastoral Conference will meet at Lemmon, South Dakota (D. Rosin), from Tuesday, October 7, at 9:30 A. M., until Thursday noon, October 9.

Sermon: W. Herrmann, E. Hinderer.

Confessional: R. Gamm, E. Gamm.

Papers: Exegesis of 1 Timothy 3, W. Herrmann; Welche Amtshandlungen darf ein Pastor an Glaubensbruedern oder an Andersglaebigen verrichten, ohne in ein fremd Amt zu greifen?, T. Bauer; Welche Verpflichtungen hat ein Christ der Gemeindeschule gegenueber?, E. Schaller; Vorlesung einer Predigt, J. Wendland; Exegesis of 1 Timothy 4, H. Schmidtke; The difference between the Heidelberg and the Lutheran Catechism, J. P. Scherf.

Please announce! R. F. Gamm, Sec'y.

Fox River Valley Pastoral Conference

The Fox River Valley Pastoral Conference will convene at Center (Rev. A. Werner) on October 21 and 22.

Papers: Work and Life of Paul, G. A. Dettmann; Election, J. Reuschel; Hebr. 5:8, F. Brandt; Matt. 18:1-14, F. Uetzmann; What is the Gift of the Holy Ghost according to Acts?, R. Gose; Exegetical Treatise on Matt. 10:40-32, K. Toepel; "Erfahrungstheologie," F. Schumann; Exegetical Treatise on the Second Letter of John, R. Lederer.

Sermon: Ph. Froehlke, Roy Gose.

Please register with Pastor A. Werner.

F. Reier, Sec'y.

Southwestern Conference

The Southwestern Conference will meet September 23-25, noon to noon at Barre Mills, Wis., with Rev. J. H. Paustian.

Papers: Exegetical Treatise on 1 Cor. 11, 1, etc., Rev. H. Kirchner; Catechism, Question No. 355, Rev. Wm. Lutz; Augustana, Article 17, Rev. G. Gerth; Chicago Thesis, Gnadenwahl, Rev. C. W. Siegler.

Sermon: E. Zaremba, C. E. Berg.

Confessional: G. Vater, A. Berg.

Notice: Services in German language. All pastors coming by train to W. Salem, are to notify Pastor Paustian. G. Vater, Sec'y.

Ordination

By authority of President Scherf, Candidate Fred Blume, called to the congregation of Tolstoy, South Dakota, was duly ordained a minister of the Gospel by the undersigned in Friedens Church, Kenosha, Wis., on the 11th Sunday after Trinity, August 31, 1930. Pastor Ph. Koehler, assisted. Carl H. Buenger.

Ordination and Installation

Authorized by President C. Buenger, the undersigned ordained and installed Candidate Arthur Mittelstaedt as assistant pastor of St. Luke's Congregation, Milwaukee, Wis., on August 24. Prof. John Meyer assisted.

Address: Rev. Arthur Mittelstaedt, 468 Herman St., Milwaukee, Wis. Ph. H. Koehler.

Installations

At the request of President J. Gauss, the Rev. O. R. Sonnemann was installed by the undersigned on Sunday, August 3, as pastor of the congregation at Sodus, Mich. Rev. Nuechterlein of St. Joseph assisted.

Address: Rev. O. R. Sonnemann, Sodus, Mich. W. W. Westendorf.

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On behest of President Aug. F. Zich, the Candidate Walter Strohschein was installed at Peace Church, Waucousta, Wis., and Trinity Church, Dundee, Wis., on the 9th Sunday after Trinity, the 17th of August. Assisting pastors were C. Gutekunst, Gustave Kaniess, F. G. Gundlach and Ed. Huebner. Gerhard Kaniess.

* * * * *

On the eleventh Sunday after Trinity Teacher E. Kirschke was duly installed in his office as teacher at the school of St. Paul's Congregation, Saginaw, W. S., Mich., by the undersigned. The Lord bless his labors in our midst.

Address: Mr. E. Kirschke, 313 N. Harrison St., Saginaw, W. S., Mich. Otto J. Eckert.

Change of Address

- Rev. Walter C. Voss, Tawas City, Mich.
- Rev. E. Ph. Ebert, 5159 N. Fratney St., Milwaukee, Wis.
- Rev. G. Krause, Stetsonville, Wis.
- Rev. John Jenny, 1321 West Mitchell St., Milwaukee, Wis.

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.

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

MISSION FESTIVALS

West Salem, Wis., Christ Church, H. Schwartz, pastor.
Speakers: C. E. Berg, A. Berg, Th. Mahnke. Offering: \$302.60.

Fifth Sunday after Trinity

Havana Township, So. Dak., S. G. Lehmann, pastor.
Speakers: A. Looch, W. C. Hellbusch. Offering: \$108.55.

Green Lake, Wis., Friedens Church, E. P. Pankow, pastor.
Speakers: A. E. Schneider, Geo. Kobs, K. Timmel. Offering: \$98.63.

Jacksonport, Wis., Zion Church, Roy B. Gose, pastor.
Speakers: E. Hinnenthal, R. Stuth. Offering: \$131.18.

Sixth Sunday after Trinity

Menomonie, Wis., St. Paul's Church, J. Mittelstaedt, pastor.
Speakers: R. Siegler, J. H. Schwartz. Offering: \$498.55; Young People's Society, \$25.00; total, \$523.55.

Minocqua, Wis., Trinity Church and Woodruff, Wis., First Ev. Luth. Church, Irwin J. Habeck, pastor. Joint Mission Festival. Speakers: O. P. Kuehl, H. W. Baxmann. Offering: \$105.90; Woodruff, \$56.30; total, \$162.20.

Seventh Sunday after Trinity

Hidewood Township, So. Dak., S. G. Lehmann, pastor.
Speaker: H. Schnitker (German and English). Offering: \$117.20.

Plum City, Wis., Immanuel's and Waverly, Wis., Trinity Churches, R. C. Hillemann, pastor. Speakers: L. W. Meyer, O. E. Hoffmann. Offering: \$157.12.

Weyauwega, Wis., St. Peter's Church, M. Hensel, pastor.
Speakers: Wm. Wadzinski, Otto Hoyer. Offering: \$239.35.

Woodville, Wis., Immanuel's Church, M. C. Michaels, pastor.
Speakers: A. W. Saremba, John Mittelstaedt. Offering: \$127.00.

St. Charles, Minn., St. Matthew's Church, H. Kuckhahn, pastor.
Speakers: C. F. Kurzweg, J. H. Hafner. Offering: \$112.08.

Eighth Sunday after Trinity

Ridgeville, Monroe Co., Wis., St. John's Church, C. Ernst Berg, pastor.
Speakers: L. A. Witte, H. Reimer, J. W. Berg-holz. Offering: \$209.43.

Ninth Sunday after Trinity

Bristol, Wis., Zion Church, Edwin Jaster, pastor.
Speakers: C. Lescow, W. Reinemann. Offering: \$83.85.

White Bluffs, Wash., St. Paul's Church, L. C. Krug, pastor.
Speaker: W. Lueckel. Offering: \$38.00.

Powers, Mich., Grace Church, Christ A. F. Doehler, pastor.
Speaker: Christ A. F. Doehler. Offering: \$20.00.

Hermansville, Mich., Trinity Church, Christ A. F. Doehler, pastor.
Speaker: Christ A. F. Doehler. Offering: \$14.40.

Garrison, Nebr., Zion Church, A. Schumann, pastor.
Speakers: W. Wietzke, A. B. Korn. Offering: \$122.34.

Nodine, Minn., St. John's Church, A. Eickmann, pastor.
Speakers: P. E. Horn, A. Werr. Offering: \$281.21.

Eau Galle, Wis., Zion's Church, R. C. Hillemann, pastor.
Speakers: C. H. Auerswald, H. R. Zimmermann. Offering: \$170.15.

Township Nasewaupee, Door Co., Sawyer, Wis., V. J. Siegler, pastor.
Speakers: J. H. Paustian, L. C. Gruendemann. Offering: \$127.48.

Hustler, Wis., St. Paul's Church, H. A. Pankow, pastor. Speakers: I. Brackebusch, Sr., Theo. Mahnke, Wm. Lutz. Offering: \$112.18.

Tenth Sunday after Trinity

Town Sheridan, Minn., St. John's Church, G. Schuetze, pastor. Speakers: Prof. A. Schaller, Herman Scherf. Offering: \$122.80.

Indian Creek, Wis., St. Peter's Church, H. A. Pankow, pastor. Speakers: J. H. Kretschmar, M. Glaeser. Offering: \$137.63.

Lowell, Wis., Salem Church, O. W. Koch, pastor. Speakers: J. Klingmann, L. Baganz, M. N. Carter. Offering: \$400.00.

Willow Lake, So. Dak., R. J. Palmer, pastor. Speakers: Professor C. Schweppe, T. Joechel. Offering: \$80.00.

Sparta, Wis., St. John's Church, A. Berg, pastor. Speakers: Prof. A. Sitz, H. Schwartz, Wm. Lutz. Offering: \$310.00.

Waupaca, Wis., Peace Church, F. Reier, pastor. Speaker: R. E. Ziesemer. First Mission Festival. Offering: \$36.36.

ITEMS OF INTEREST

FOR RESEARCH ON "TERRORISM"

The following paragraph, with names omitted, is taken from a letter written May 27, 1930, in Ootacamund, Nilgiri Hills, South India, by Miss Hilda M. Kaercher, missionary in India of the United Lutheran Church in America. Simply told, it is a graphic account of the sufferings of a family of German Russians who have found refuge in India from the terrors of their native land:

" . . . Well, last Saturday night we went to Prayer Meeting at the H—'s home. They are Germans who were taken to Russia and given land to cultivate. You probably know the history of those German settlers in Russia. Mr. H—'s brother, a minister and his family remained there. Just recently the taxes levied on them were so high that they had to sell all to pay them. Then one night two officers came to their house and forced Mr. H— and his son to follow. They couldn't ask any questions, but were forced to go with the officers. A few days later about three o'clock in the morning, other officers appeared at the house and commanded Mrs. H— and her daughter to go with them. Where? they dared not ask, although one officer said that she would meet her husband at the station. They were taken to the station, but Mr. H— was not there. Finally they were led to a freight train in which were other women and children, the train traveled along and they knew nothing of their whereabouts until they found themselves in Siberia in a bare cold house with very little food and clothing. Many died of the cold, Mrs. H— lost her baby. Then she made a search for her husband, but fortunately found her brother-in-law who also was on the search for them. Together they continued their search and finally found Mr. H— in prison, so emaciated and changed that they hardly knew him. He was told that if he gave up preaching Christ, he and his family would be well taken care of; but what child of THE KING, and especially a true minister of the Gospel would give up his allegiance to the only KING. This Mrs. H—'s sister and husband are in Siberia as exiles. They, too, have been tortured, both physically and mentally. Conditions in Russia must be fearful, and I deeply sympathize with the H— . . . "

It is just such source material as this, multiplied a hundred thousand fold, which will provide the fair minded historian with a field for research in painting for future generations a true word picture of the terrorism in Soviet Russia in these years

following the Red Revolution. We who live in a distant land while these tragic cruelties are going on are asked in our ignorance to believe that these things have never happened.

RELIGIOUS BOOKS RANK THIRD

Of the 10,187 new books and new editions issued in the United States during 1929, 806 were religious books, 7.9 per cent of the total. It is extremely interesting to note that the only two classifications which exceeded religious books were works of fiction, which reached a total of 2,142, and children's books, 931. Evidently interest in religion is not on the wane in America! Looking back over the statistics of publishing in the past five years, we find that 4,316 religious books have been issued during that time, and religious titles have been either second or third.

Books called religious are not all helpful. Some are destructive in the extreme. But many are good. A preacher of prominence pointed to the sale of books about Christ as indicative of a great hunger. Our souls are hungry, restless and unhappy until we find God and rest in Him.

LUTHERANS IN THE EAST

The value of property owned by Missouri Synod Lutheran Churches in the Atlantic District was estimated at \$9,000,000 by the President of the District, Dr. Henry Birkner, presenting his annual report to the district convention which met in Bristol, Conn. Two thousand persons have been baptized and 3,000 confirmed in the district during the past year.

HEAVY DISTRIBUTION

During one month recently the Colportage Association of the Moody Bible Institute of Chicago mailed seven and one-half tons of Christian literature to accredited workers in the United States, Canada, and a few foreign countries. This vast supply of evangelistic material was for free distribution "among several neglected classes."

GHOST MONEY

Old, old customs and superstitions are among the enemies which missionaries in China have to combat. These are especially numerous in regard to the dead. The so-called Ghost Money is a typical and curious example. It and other articles for the use of departed spirits are manufactured in the city of Shoaching, which is famous for such industries.

Ghost Money is made of tinfoil which is hammered for days until it is very, very thin, and is then cut into coins. Hawkers carry it into every part of China, and a considerable amount is exported to Malaya and other countries where there are many Chinese. About fifteen million dollars worth of it is sold every year, to be placed upon graves, that the dead may be enabled to pay their way in the next world. — Ex.

BOOK REVIEW

The Hidden Life or The Work of the Holy Spirit, by L. H. Schuh, D. D. Lutheran Book Concern, Columbus, Ohio. Price. \$1.50 net.

This is a book we may all read with profit. The difficult subject is very ably treated. The language is surprisingly simple. The many Bible texts are not merely interspersed, they are carefully explained. We recommend the book. In order to illustrate what we mean by the above we quote the timely words found on page 95: "It is an alarming sign if men, in the pursuit of pleasure or of money, neglect the means of grace. Let them assure you a thousand times that there is nothing wrong. But just as sure as two and two are four, so certain is the withdrawal from the means of grace a sure sign of spiritual decline. When men Sunday after Sunday allow the call to the open to

gain the ascendancy over the call to the house of God; when they show a greater interest in fishing, golfing, and amusements; when the desire for gain is stronger than the desire for spiritual food; when a man goes back to his desk on Sunday and plans an extension of his business and figures out his profits; when he lounges around his club and enjoys the companionship of kindred spirits more than he does that of the Spirit of God — then these men are headed for spiritual starvation, and in spite of their assurance that there is nothing wrong with them religiously, they will end in spiritual starvation and death.

When women Sunday after Sunday absent themselves from the house of God and prepare a family feast; when a young woman, due to the duties of motherhood, neglects the means of grace for years; when a wage-earning woman pleads exhaustion due to grind of business and spends her day of rest in bed; when a girl in her teens, still infatuated with social life, trips the light fantastic toe so late on Saturday night that she is dead to the world on Sunday morning; when you mothers in your anxiety to help your daughter land a husband encourage social carousal on Saturday night and then, carried away by maternal sympathy you condone sleeping on Sunday morning — when all this and much more takes place, then you are starving souls and you are heading for death.

"This decline does not come suddenly. It sneaks up like Bright's disease. It comes so slowly as to be imperceptible and at last the victim is in the clutches of the disease and his case is hopeless."

The writer is dwelling on the *diligent* use of the means of grace. If you have been to church this summer you will know what he means; if you have not been to church you may find your own description in his words. For the sake of such utterances we hope the book may be read by many. G.

Tokens of Salvation. By O. C. Schroeder. Wartburg Publishing House, 2018-2020 Calumet Ave., Chicago, Ill. Price, per copy, 25c.

The forty-eight page treatise is an enlargement and a revision of a tract which the author prepared some years ago when serving as a member of the Lutheran Tract Committee. It "presents some facts and incontrovertible proofs, which can and ought to convince the skeptic of the truth and the power of the Gospel." The writer says, his purpose in offering it to the reader is merely to lead him to a prayerful study of the Scriptures. Beside an Introductory Chapter and a Conclusion the little book offers its messages in five chapters. Chapter Two is entitled False Religious Notions; Chapter Three, Divine Revelation; Chapter Four, Direct Evidences of the Truth of the Christian Religion and the Redemption of Jesus; Chapter Five, Proof Furnished by the Life, Acts and Resurrection of Jesus; Chapter Six, Christian Experience. In spite of its seeming brevity in pages and chapters the booklet offers a wealth of material to its readers and does this in a direct simple manner. Our readers will profit by a perusal of the little volume. Under the title, The Power of the Gospel, we, on another page of this number, give our readers a sample of what it contains. G.

DAKOTA-MONTANA DISTRICT

August, 1930

Rev. F. Wittfaut, Terry, Mont.....	\$.60
Rev. F. Wittfaut, Benrud, Mont.....	9.27
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Rev. E. Hinderer, Tappen, No. Dak.....	106.90
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Rev. J. P. Scherf, Roscoe, So. Dak.....	20.48
Rev. F. Wittfaut, Wolf Point, Mont.....	21.13
Rev. F. Wittfaut, Terry, Mont.....	1.00

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Rev. O. Eckert, St. Paul's, Saginaw.....	1,285.91
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Rev. E. E. Rupp, Emmanuel, Batcheller.....	88.25
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Rev. P. Naumann, St. John's, Bay City.....	50.00

Total\$3,915.55
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Rev. W. Baumann, Plymouth, General Administration \$25.00, General Institutions \$50.00, General Missions \$25.00, Church Extension \$100.00.....	\$ 200.00
Rev. A. T. Degner, White River, General Missions...	48.80
Rev. E. J. Hahn, Naper, General Institutions \$48.39, General Missions \$50.00.....	98.39
Rev. E. A. Klaus, Stanton, General Administration \$50.00, General Institutions \$100.00, Home for Aged \$23.61, Indian \$75.00, Home \$125.00, Negro \$40.00, Lincoln Student Mission \$15.00, General Support \$40.00.....	468.61
Rev. A. Schumann, Garrison, Indian Mission \$19.34, Home \$100.00, Negro \$25.00.....	144.34
Rev. H. H. Spaude, Surprise, General Administration \$20.00, General Mission \$20.00, Indian \$10.00, Home \$40.00, Negro \$20.00, Poland \$10.00, General Support \$6.74.....	126.74
Rev. Geo. Tiefel, Hadar, Home for Aged.....	27.92
Rev. W. F. Wietzke, Shickley, Synodic Administration \$14.15, Supervision \$4.15, Student Support \$9.05..	27.35

\$1,142.15

General Administration	\$ 95.00
Synodic Administration	14.15
Supervision	4.15
General Institutions	198.39
Student Support	9.05
Home for Aged	51.53
Indian Mission	104.34
General Mission	143.80
Home Mission	265.00
Church Extension	100.00
General Support	46.74
Negro Mission	85.00
Poland Mission	10.00
Lincoln Student Mission	15.00

\$1,142.15

Norfolk, Nebr., Sept. 3, 1930.

DR. W. H. SAEGER.

COLLECTION ENVELOPES

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

108

JAN. 1, 1931

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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.

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