

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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THE HOMELAND IN GLORY

"Where your treasure is, there will your heart be also."
Matthew 6:21

"For here we have no continuing city, but we seek one to come." Hebrews 13:14

My Home is in Heaven, my Home is not here,
There dwelleth my Treasure, the One I hold dear,
My precious Lord Jesus, my Savior, my God,
And O how I long for that glorious abode!

My Lord is so lovely, so wondrously fair,
No monarch on earth with my King can compare.
More pure than the lily, more bright than the sun,
Of all the immortals the loveliest One.

His love was so great that He came down to die,
To cleanse and prepare me for mansions on high.
He washed me from sin in His Own precious Blood;
The cost of my pardon is Calvary's flood.

And since He has bought me, and I am His Own,
I'll follow Him upward from cross to the throne.
His Father is mine, and His Spirit so blest
Assures me I'll enter His heavenly rest.

Though humble my dwelling, and lowly my lot,
Earth's riches and vanity troubles me not.
Each day brings me nearer the heavenly land.
Through "much tribulation" the Lord holds my hand.

He dwells in the glory a place to prepare,
That all His redeemed ones His Homeland may share.
The walls are of jasper, the streets of pure gold,
And portals of pearl gleam in splendor untold.

A stream clear as crystal through gardens fair flows,
Where God's Tree of Life in its fruitfulness grows.
The lilies of Eden eternally bloom
Where sin cannot enter, and death cannot come.

How sweet are the anthems of angelic choirs!
How lovely the strains of melodious lyres!
The music of harps fills that glorious domain,
The realm of the saved knows no sorrow, no pain.

The mind of a mortal can never conceive
What God has prepared for His Own who believe.
No eye hath e'er seen, and no ear e'er hath heard
The joys that await all who trust in His Word.

My Home is in Heaven, my Home is not here.
And some day my beautiful King shall appear.
Then up to His heavenly palace I'll soar,
And dwell with my Treasure in bliss evermore.

Anna Hoppe.

It was the imputation of our sins to Christ that hid from Him the face of God the Father. It is our unconfessed disobedience that brings a cloud between Christ and us.

— Robt. Chapman.

THE FIFTIETH PSALM

(Continued)

God's Coming to Judgment

Will God come to judgment? Will He come forth some day and execute public judgment on the world? Will there be a final reckoning with which the world's history closes? God now seems to be silent. No voice is heard. No sentence is pronounced. No immediate signs of His coming are noticeable. All things continue as they were in times past; centuries have passed over this world of ours and the events occurring in them are essentially the same. We only see history repeating itself.

From all this men would infer that there is no judgment coming. It is all phantasy. The world as such gives it no thought; and the more science and industry and social conditions and civilization are advancing, the less it is arrested by the thought of a future judgment. It is even so, as St. Peter says: "There shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." Yes, scoffers, who abound in these last times, take occasion from the continued existence of the earth during thousands of years, to infer that it cannot pass away and that the declaration concerning judgment is but a designing scare.

But God shall come. There is no uncertain sound in the Scriptures at this point; it is an ever-recurring, incontrovertible, fundamental teaching of the Bible, — from the opening records of Genesis to the concluding chapters of Revelations.

So also in our Psalm. It is emphatically stated here, "*God shall come.*" That is, He will come to judgment. This language is derived from the supposition that God *will* judge the world, and it shows that this doctrine was understood and believed even by the Hebrews of old. "*And he will not keep silence.*" The time is coming when He will manifest Himself, and will no longer be silent as to the conduct and character of men, but will pronounce a sentence, fixing their destiny according to their attitude toward Him and the salvation He offered them.

How Will God Come?

"A fire shall devour before him, and it shall be very tempestuous round about him." God is seen coming, the devouring fire and the mighty tempest being the

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accompaniments of His Presence, and the symbols of the judgment which He will execute. The allusion is doubtless to the descent on Mount Sinai, and to the storm accompanied by thunder and lightning which beat upon the mountain when God descended on it to give His Law. It is designed to represent God as clothed with appropriate majesty when judgment is to be pronounced upon the world.

The whole is prediction and descriptive of the scenes at the last judgment. For the New Testament plainly states, not only that God will judge the world in His Son Jesus Christ, but that then the latter shall come in His glory, "revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2 Thess. 1:7.8. It will be a magnificent scene, such as the world never has witnessed before, when the end has come and the affairs of the earth are to have a final accounting. The Lord comes for the consummation of all the world according to His eternal purpose. Terrific things are in prospect when heaven and earth shall pass away.

Reiterating in part what was said in the first verse our Psalm proceeds: "*He shall call to the heavens from above, and to the earth, that he may judge the people.*" "The mighty God, even the Lord" will call on all the universe; He will summon all the world — heaven and earth. Not that He will gather those who are in heaven to be judged, but that He will call on the inhabitants of all worlds to be His witnesses, to bear their attestation to the justice of His judgment. It is expressly stated in the sixth verse, "*the heavens shall declare his righteousness, for God is judge himself.*" That is, the inhabitants of heaven will bear witness to the justness of His sentence, or will approve the same. They will declare the righteousness of God, in all the rebukes of His Word and Providence, in the establishment of the Gospel, in the way and means of salvation He has designed for a lost and condemned world, and especially in the judgment of that great day. Such justice and righteousness of God will be universally known, and proclaimed to all the world. And it will be incontestably owned and proved; for who can deny what the heavens declare? Even the sinner's own conscience, and that of the bitter enemies of God will subscribe to it, and hell as well as heaven will be forced to acknowledge the righteousness of God.

The reason given, is, "*for God is judge himself.*" If God, the just and righteous Lord, is judge, it is impossible that He should execute unjust judgment. When men are employed to judge for Him, as in the case of ministerial servants, their judgment may be faulty and unjust; but when He is judgment Himself, there can be no injustice done. "Is God unrighteous who taketh vengeance?" asks Paul, "God forbid: for then how shall God judge the world?" Rom. 3:5-8. There is no higher evidence that judgment on the Last

Day will be right, than the fact that God is Judge; and it will fill heaven with eternal gladness that His sentence is just.

One thing more takes place in the preparation for the judgment when God the Judge will come. The Psalmist puts these words into the mouth of the Judge: "*Gather my saints together unto me; those that have made a covenant with me by sacrifice.*" More than any day before will the Last Day perfectly separate the wheat from the chaff, the saints from the wicked, the righteous from the unrighteous, the believers from the unbelievers. "Gather my saints together unto me." Similar language is used by the Savior in describing the scenes of the great Judgment, "He (the Son of Man) shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31. The idea is, that God will bring or assemble His people together from every part of the world. The word "saints" here refers to those who are truly His people. God Himself describes His saints in the following words, "those that have made a covenant with me by sacrifice." Hence those only shall be gathered to God as His saints, who have covenanted with Him, who have taken Him to be their God, and given up themselves to be His people, which, of course, was possible only by sacrifice, by the sacrifice of Him who has atoned for their sins, reconciling them unto God by His own blood, Jesus Christ the Mediator between God and men. J. J.

(To be continued)

COMMENTS

A New Unitarianism Rev. John Clarence Petrie in an article in *The Christian Century* presages a new Unitarianism.

"Intellectualism," he says, "in the Unitarian Church has failed. It satisfied neither the mind nor the heart. It gave no real hope and no real faith." As evidence he adduces the fact that theological humanism has proved itself unable to build up churches and to retain men in the ministry. A goodly number of the members of a graduating class of Meadville Theological Seminary did not enter the ministry. "All were humanists and it is generally believed that these men have failed to realize enough of a religion out of their philosophy to make church organization meaningful." In the past year two prominent humanist radicals, we are told, forsook parish work.

In parish after parish where a radical humanist has been at work there is left a trail of dissatisfaction. Sometimes the parish has been wrecked, at others it has been hopelessly split into warring factions. Fortunately the number of such churches has been comparatively small. There have been a few successful humanist churches but there is serious question in some instances if these have not depended almost entirely upon the dynamic personality of one minister to whom a successor is not likely to be found.

But the writer sees hope ahead. He tells of a retreat for ministers at Star Island, New Hampshire, where Rev. William Laurence Sullivan led in August. "Humanism and theism were never mentioned. Out of the depths of his spiritual experience this man spoke the things of faith. God and Christ and the Bible and the soul of man in its battle with the forces of evil, these were never argued about but before the end of the week they had become living realities."

This retreat deeply impressed those present. The writer we are quoting had a similar experience with the women of the church on Star Island to whom he lectured for five mornings on "The Source of Authority in Religion."

I had feared that I was out of place in this fellowship, that if once I spoke of my full belief in Christ as God's Son, of our Unitarian Church not as an independent society but as a part of the great body of Christ, the church, I should meet with coldness. Instead of that I was welcomed with such warmth as had been my lot anywhere before. Unitarian women seemed hungry for the bread of life until the preacher felt entirely unworthy to be allowed to speak to them.

We are not at all surprised at what the writer says of the failure of Unitarianism. Jesus declares: "I am come that they might have life, and that they might have it more abundantly." Without him man remains in death; and a church that does not preach and confess him as the Son of God and the Savior of the world by his vicarious death does not impart life to the hearers and cannot live. We hope and pray that Unitarianism may be led back to him and so actually become a part of the Church, his living body. J. B.

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Men Still Dying Men are still dying for the cause of Christ. Our readers are familiar with the suffering of the believers in Russia. Other countries, too, have their martyrs. Statistics show that in China 33 missionaries were killed in the six years from 1924 to 1929, 12 Protestants and 21 Catholics. During the same years 59 Protestant and 39 Catholic missionaries were kidnapped. Only recently the names of two women were added to the list of martyrs.

Christian missionary work is meeting with great opposition in China at the present time. This opposition is directed chiefly against the Christian schools. An order of the ministry of education forbids religious courses in any school below the middle schools and the holding of public worship in educational institutions below the junior middle school.

The Living Church says:

Our missionary work in China is, frankly, that of introducing the Christian religion and, as a sequence to it, the Christian life. We do not intend to bring a purely secular education to China, nor is it the intention of those who contribute to the foreign work of the Church to uphold the establishment of private schools that may indeed be tolerated in so far as they simply introduce Western learning but are rigidly

forbidden when they introduce the Christian religion. . . . We believe that the fact of the prohibition of teaching Christianity in mission schools must probably be accepted as permanent, as the government's officials intimate. It then raises the serious question as to what we are to do next. If we are not wanted as Christian workers in the educational field in China, we must probably withdraw from that field, but we cannot and will not maintain at our expense non-Christian schools in China or anywhere else.

That means that these schools, witnesses of Christ, have practically been condemned to death.

Terrible, our readers will say. Yes, it is terrible to see how the powers of darkness blindly rage against the kingdom of our Lord to destroy it from the earth. But it is far worse to behold the work of the kingdom languishing through the failure of Christians to give it the necessary support.

There is a general complaint that churches have been compelled to retrench in their missionary efforts. We of the Wisconsin Synod know that our Board of Missions has been warned to proceed very slowly in the founding of new missions. Why? Not because there are no fields; not because the enemy employs force to prevent us from preaching the Gospel and silences the witnesses by killing them: no, simply for the reason that we Christians do not contribute enough money to make the energetic prosecution of our work possible. Others die for the cause, and we hesitate even to make a real financial sacrifice for it. They risk their all, and we are not even willing to surrender our ease.

Ponder on what The Living Church says of these Christian schools. The church for which it speaks is willing to make great sacrifices to maintain them, recognizing them as a most valuable means of building the kingdom of Christ. If these schools cannot continue as real Christian schools, they fail of their purpose, to bring Christ to the children and youths in China and to train them in the Christian life, and may as well be closed.

These schools are to be suppressed by force. Representatives of 15 Christian bodies earnestly petitioned the ministry to rescind the order, so highly these Christian schools are prized by those who know their value for the Church.

There have been attempts in our own country to throttle the Christian Day School in a similar manner, though not so openly. But God has been gracious, and we are still free to maintain our schools as truly Christian schools.

If they languish, the fault lies entirely with the Christians who are not willing to assume the burden of the support of such schools or who withhold their own children from them. Our schools will live and thrive as we live for them, cherishing them as a most effective means of building the Church of Jesus Christ.

May the example of men and women who are dying

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for the Gospel serve to arouse us to live, labor, sacrifice and suffer for it, moved by the love of Christ who lives in us.

J. B.

The Age Limit In these days of unemployment, where so many men are seeking work and finding none, the complaint is often made that a man of fifty or sixty has very little chance to obtain work, because he is rejected for younger men. How wise this is for industry we shall not examine. But when this same condition is beginning to creep into the church we feel that a word of caution may be in place.

Congregations nowadays very often make the demand of synod officials, when they stand in need of a new pastor, that the candidates proposed to them by these officials be not over fifty, and some go even farther, demanding that available candidates be not over forty, while cases are not rare where the age limit is set even lower: No one over 35 need apply. Of course there may be fields where the strength, adaptability and energy of a young man are imperative. It cannot be denied, that a young man is called for in a mission field, covering a number of places far apart and requiring much physical activity. But even here older men have served very well. There also may be fields where a man of fifty or sixty years would find it hard to adapt himself to conditions obtaining there. For even middle age is not as pliable as youth.

Physically an older man may be as strong or stronger than a younger man. In experience, knowledge of affairs, ability to do the real and main work of a Lutheran pastor, such as preaching publicly, warning the heedless, comforting the afflicted, fighting temptations besetting himself and his flock, in short doing the work of a real shepherd, an older man has the advantage over the younger, just as much as the hardened veteran is a more efficient soldier than the raw recruit. If the work of a Lutheran pastor calls for knowledge of the Word, experience in applying

that Word in individual cases, for courage in standing on that Word and the Word alone, for deep piety and faith in this Word — then why is not an older man at least as desirable as the younger man?

It has been well said that we do not act thus in the cure of our bodies. In serious illness do we not prefer the services of an older experienced surgeon or physician before the younger medico, who has been but a few years out of college? Is not the care of our soul much more important to us than the cure of our bodies?

These young men in the ministry too shall grow old and shall it be said that they must look forward to only fifteen or twenty useful years in the Lord's vineyard, when they shall be cast adrift to make their living as best they can and in vocations for which they are not fitted? As is well known it takes many years of preparation during the most productive and active time of life for the aspirant to the ministry. Considering that he cannot hope to gain a large enough fund from his generally quite meager salary, to keep him in his old age, shall he face the prospect of idleness and actual want because his usefulness in the ministry is over at, let us say, 45 years? He may have been a faithful servant of his Lord until middle age, when circumstances beyond his control and for which he cannot be held responsible, make it imperative for him to change his place. Shall he then hang on with all his might, wherever he may be, because he cannot hope to get a call, being over this arbitrary age limit?

It used to be a serio-comical, yet a tragical question too: What shall be done with our aged ministers? Must we add to our sins in regard of so poorly supporting our outworn servants of the Lord this other sinful and wasteful mistake of casting manpower that our Lord Jesus could well use in preaching his gospel — a manpower not at all outworn and only too eager to serve wherever the Lord calls them and to die, as the saying is, with their boots on? We have enough trouble to find and encourage young men to study for the ministry, will this age limit make them more willing to serve?

These are weighty and important questions. Let us ponder them. The other day we were privileged to take part in a festival, where the pastor and his devoted flock gave thanks to their Savior, that the grace had been granted them to work together for half a century. Such cases are all too rare. It may be due to the restlessness of either the pastor or the flock or both that changes are so often made. Yet some changes cannot be helped, they are for the benefit of pastor and flock. But the ideal should be for both to remain wedded for life, or as long as the pastor can serve and then when he is worn out with his long and arduous labors, it is the flock whom he has so long and so well served that is to see that his declining years be made comfortable. There is where the sup-

port of our aged pastors should come from. But that is another matter.

The ways of the world are always trying to creep into the church. May God save us from the terrible materialistic view of the world, which makes use of the youngest and strongest, only to cast them aside when they have been sucked dry. Above all may we never live to see the day, when the relation between a pastor and his flock is put upon the same basis as obtains in the hard, selfish business world, that the pastor is "hired" and "fired" at will by his congregation. Let us also remember that the Lord, who made use of the "aged" St. Paul, as he calls himself, has set no time limit on the age of his servants. Z.

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Our Church Misjudged Our church is often misunderstood and misjudged. We frequently hear especially our practice condemned as narrow and uncharitable. There is, for instance, our burial practice. We accord Christian burial only to those who in life have confessed with us faith in Jesus Christ our Savior, either by their membership in our church or by repentance on their death-bed. Note, that our church gladly goes to the bedside of any man who asks its services, no matter how he has lived, even if he has been an open enemy, to tell him of the blood that flowed for him on Calvary and has washed away his sins. And when such a man by the grace of God accepts the Savior, our church rejoices, calls him a dear brother, and, if he dies, buries him as a brother and fellow-heir of everlasting life. It does this, though it has never derived any benefit from him, yes, though it may even have suffered at his hands, in entirely unselfish service rendered him in the name of the Lord Jesus Christ.

Yet, when a pastor refuses to officiate at the burial of one who has not confessed Christ with us, abuse is heaped on him and on his church.

When it is not a church that is concerned, men judge differently. No one expects a lodge to bury a man who was not its member. Here is a case that came to our attention recently. A police officer had died by his own hand. Investigation revealed that he had not been faithful to his trust as a member of the force. There was no police escort at the burial. And no one charged the chief with being narrow and uncharitable. No one urged that an escort should be sent notwithstanding in order that the feelings of the bereaved family and its friends be spared. It seemed to be the general opinion that the chief had acted honestly and had by such action upheld the dignity and strengthened the morale of his department.

Another instance. Not long ago circumstances brought to the notice of the general public our stand against the religious ceremonies of the American Legion, and we had to suffer abuse of every kind.

But, apparently at least, everybody approves when editors of the secular press take the Legion to task for the violations of law and order that can be observed, it would appear, at almost every convention of that organization. There is no note of disapproval when the Milwaukee Journal severely chides the Legion for tolerating that the Milwaukee Legion Band and the Cedarburg Post of the Legion violate the Wisconsin gambling law by taking part in horse races, with "refund" betting, asking: "What, as a state organization, does the Legion propose to do about it?" The Journal complains: "And yet, in Wisconsin the Legion, so far as is known, has not frowned even on the direct implication of Legion posts in a gambling enterprise which is directly contrary to our law. It has permitted the Milwaukee American Legion Band and apparently the Cedarburg Post to take 'cuts' in illegal profits without raising a hand in protest. 'To maintain law and order' — to inculcate a sense of individual obligation to the community.' When will the Wisconsin Legion begin and, if not at Cedarburg, where?"

The things of which the editors complain were done by a local group or by individual members, not in accordance with, but, it is urged, contrary to the constitution of the Legion. Yet the writers are not willing to consider them the private affairs of such groups or individuals. They hold the general body responsible and demand that it do something to protect its good name.

We have no quarrel with the position these editors take in this matter; but we feel that these same men should be able to understand us when we hold that the participation of a church member in religious ceremonies contrary to our confession is not his private affair, but that he by such participation commits the entire church to which he belongs, and that it is the duty of the church to see to it that its confession of faith is not violated by its members.

This our stand is in reality not harder to comprehend than is the position taken by these editors. Then why are we constantly being misunderstood and misjudged? The answer is not hard to find. Every man has a natural knowledge of the law. He knows what is decent and what is indecent; what is a virtue and what is a vice. He knows that a citizen should obey the laws of the land. And therefore he feels with the man who stands up for law and order, for decency and virtue.

But he cannot understand the Christian's attitude toward the Gospel of Jesus Christ. To the Christian the Gospel is the most precious thing on earth, more precious than life itself. By it he lives in God and hopes for life eternal in heaven. To preach and confess the Gospel, is his mission in life. To him denying the Gospel is the sin of sins; the most grievous sin against God, for it tramples his love revealed in the

dying Savior under foot and mocks the Lamb of God bleeding upon the cross; the most grievous sin against man, for it misleads him to his eternal damnation. If a good citizen is jealous for the constitution of his land, the Christian is far more jealous for the precious Gospel of Jesus Christ.

But that is a thing the world will never understand. Therefore Christians should not permit the fact that their church is misjudged by men otherwise of sound judgment to disturb them in their faith. Paul says: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

It will always remain for us to bear the cross of Christ and to suffer for his name's sake. J. B.

RIVERS AND LAKES IN THE BIBLE

Rivers are mentioned early in the Scriptures, the names of the four rivers that watered the Garden of Eden being Pison, Gihon, Hiddekel — now known as Tigris — and Euphrates. Bible dictionaries do not give the modern names of Pison and Gihon, but Euphrates has always borne the name it is now known by. This region is now called Mesopotamia. Here was Ur of Chaldees, where Abraham was born, and where are found the most ancient traces of civilization; and Babylon, the site of the tower of Babel and later the scene of the events in the Book of Daniel; also Nineveh which figures in the Book of Jonah.

The next river we read of is Jabbok, which empties into the east side of the Jordan. It was near this river that Jacob wrestled with the angel and his name was changed from Jacob to Israel. This river as well as Arnon, Kanah and Zared are mentioned as boundaries.

The "River of Egypt," which we know as the Nile, was to be the western boundary of the Promised Land. The eastern boundary was the Jordan.

By the brook Cherith in the Plains of Jericho, Elijah was fed by the ravens. Abana and Pharpar, rivers in Syria, were praised by Naaman in comparison with the Jordan when he was told by Elisha to wash in the Jordan to be cured of his leprosy.

The river Kishon, northwest of and near the Mt. Carmel ridge and which empties into the Mediterranean Sea, was the scene of the defeat of Sisera and also the destruction of the four hundred and fifty prophets of Baal whom Elijah slew by the brook Kishon.

The river Chebar in Chaldea was the scene where Ezekiel had his vision.

The most famous river is the Jordan, dear to Jews and Christians, as it figured so largely in the history of the Jews when they took possession of the Promised Land and was the scene of some wonderful miracles, such as the curing of Naaman the leper, and dear to Christians through the baptism of Jesus. Tourists to-day are eager to take with them water from this river, which must be boiled and filtered, for it soon becomes foul, as the Jordan is a muddy stream, since it has such a fall from the Sea of Galilee to its outlet, the Dead Sea.

On both sides of the Jordan are many small brooks, which in the dry season are only masses of rounded white limestone cobbles. When the writer was in Palestine, our guide pointed out such a small stream, east of the Jordan, which was then entirely dry, and told how turbulent it becomes after a heavy rain, and that a man and his team were drowned when a storm came up, while he was watering his donkeys, with such sudden violence that they were not able to escape and all were lost.

The river Kedron, east of Jerusalem, in the Valley of the Kedron, was often crossed by Jesus and His disciples on their way to Bethany or the Garden of Gethsemane.

There are only two lakes or seas that figure largely in the Bible. The Mediterranean is called the "Great Sea" in the Book of Ezekiel. The Waters of Merom, a small lake north of the Sea of Galilee, is mentioned as a place where the enemies of Israel gathered in the time of Joshua.

The Sea of Chinnereth or Chinneroth, the Sea of Galilee, Lake Gennesaret, Sea of Tiberias are all names in different periods for the lake that was the scene of so many of our Lord's miracles and around which are clustered so many sacred spots, like Bethsaida, the home of Peter, Andrew and Philip; and Chorazin, where Jesus said He had done many mighty works; Magdala, the home of Mary Magdalene; Capernaum, the home of Jesus after He left Nazareth and where the ruins of the magnificent synagogue built by the Roman centurion may now be seen; and Tiberias, the best preserved of them all, where the old Roman walls and towers built by Herod Antipas are still in existence. On the north shore of this lake is a plain where the guides say Jesus fed the five thousand.

When the writer visited Palestine, the Dead Sea was a great surprise. Expecting to see dark, dirty, foul-smelling water surrounded by a filthy shore, we saw instead a body of beautiful, clear, blue-green water surrounded by clean white sand for about five hundred feet or more, but without any vegetation. The nearest growth was a small plant, pressed samples of which, in the writer's possession, are covered with a sort of white sediment that looks like salt. We stuck our fingers in the water and tasted it. It was very salty and had other chemical tastes. There are plans on

foot to extract the chemicals from this water, which may be the source of great wealth.

Many shells were lying on the sand, but they were all empty, the little animal life having been killed by the water of the Dead Sea after they were washed in from the Jordan. There are masses of solid salt on the western shore which the natives carve into souvenirs. The writer did not see any but did bring a small block of salt as hard and clear as glass.

The Dead Sea covers what was once Sodom and Gomorrah, destroyed by brimstone and fire, as we read in Genesis 19. A writer in the Encyclopedia Britannica says:

"A mass of burning sulphurous matter might be ejected from some open crater, as is often the case with Vesuvius; and this, falling upon the cities and the bituminous plain around them, would produce just such a form of conflagration as Abraham is stated to have seen. The valley may then have sunk a few feet and become submerged" under the waters of the Jordan.

The Dead Sea is forty-six miles long and from five to nine miles wide. It was given the name of the Dead Sea by Jerome because nothing can live in its waters, though it is possible for human beings to swim in the Dead Sea, and they cannot sink on account of the density of the water. The Bible calls it the Salt Sea, Sea of the Plain, East Sea, and Ezekiel in his vision calls it the Sea. —The Lutheran Companion.

THE UNGUARDED MOMENT

How many a heartache we have had over words spoken in unguarded moments! We have said the unkind word, the tactless thing, have done the thoughtless, selfish deed, only later to be overwhelmed with humiliation and remorse. And often we are as much surprised at ourselves for the things said and done in the unguarded moment as is the one to whom they are said or done.

The expression we so often use in this connection, "the unguarded moment," gives the key to the cause of our failures. It means in reality that we have been guarding our real self from expression. We have assumed an outward courtesy and a polite manner, covering over the real self hidden in the heart. In an "unguarded moment" the mask is laid aside, and the selfishness comes forth in word or deed.

A right heart is the only cure. Unkindness on the lips is first of all unkindness in the heart. Untrue words can come only from an untrue heart. The selfish deed is first of all a selfish thought. We do not like to admit this, but it is true. The only cure is to be right within.

It helps wonderfully to start the day with a few moments of reading some noble thought from the Bible or devotional book, to meditate upon a beautiful and

noble ideal for the day, and to sincerely ask divine help in making the heart life true. "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things." "Keep thy heart with all diligence, for out of it are the issues of life." Thus, and thus only, can we be unafraid of the "unguarded moment."

The unguarded moment is the moment that reveals the real "you"; may it reveal kindness and sweetness and strength and nobility and purity and trueness.

— Exchange.

A REAL DANGER TO CHURCHES

Some time ago the Watchman-Examiner (Baptist) had the following to say on "The Danger of Holding on to Non-Resident Church Members": "The pastor who tries thus to cling to non-resident members gets just what he deserves. His membership appears to be really larger than it is, and all denominational representatives ask and expect greater contributions than the church can afford to make. The church itself profits only in an infinitesimal way by such absentee members. Few are the dollars that find their way to the church treasurer from such folks. The pastor is able to report a larger membership, to be sure, but it is a padded membership or a membership composed of dead wood. No self-respecting pastor ought to find delight in members who are never seen in the house of worship.

"The saddest part of the whole matter is the actual injury that is done to these non-resident members. They soon lose all sense of personal responsibility. Being away from their own church, they soon begin to attend church services spasmodically. Nobody misses them when they are absent. There is nothing for them to do when they go. They are sometimes asked to help the cause of Christ in the communities in which they live, but they readily answer, 'Oh, you know we are members of a church back home. What we can afford to give we must give to it.' Thus at both ends they cheat the Lord — giving nothing where they live and sending nothing back to the church from which they came."

We have seen this work out just as the editor of the Watchman-Examiner says, and our advice to all church member readers is this: As soon as you move from one city to another and intend to remain permanently or for any considerable length of time, transfer your membership at once to a church of our synod, if there is one, or to any other Lutheran Church in the place. Call on the pastor and get acquainted with him and attend the services. Be in spiritual and church matters as good a sport as you are in secular things.

Don't try to hide yourself from God and His pur-

poses by the lame and insincere excuse that your love for the old home church is so great that you can't think of belonging anywhere else. God may have a purpose for you, a work for you to do which you find in your new connection. But if you evade the Lord and ignore His guidance you may succeed to make your life unfruitful of spiritual good and finally experience the sad result of being cut down as a dead tree that has become a cumbrance. Who would want to experience anything like that?

—The Lutheran Companion.

NEGRO SUPERSTITION

Among the many problems facing the missionary among the Negroes of the South, we find that he must meet and combat the superstitious fears with which these people are troubled. Chief among these superstitious fears is that of ghosts. This fear of ghosts is found especially among the inhabitants of the plantations of the "Hinterland." It is extremely hard to find a plantation Negro who has not seen or heard a ghost. Almost every one can give incidents and dates of ghostly experiences. These ghosts can be traced to vicinities adjacent to, or near, burial-places. The shape of these ghosts is varied and weird; some take the shape of wild animals, some are clouds of smoke, some walking skeletons, some upright sheets, and some are gusts of wind which have a voice!

Another common superstition is that of turning around to go for some forgotten object. It is customary when the party turns around to take the toe of the shoe or foot, make a cross mark in the sand or on the roadside, and spit in the center of this mark, — if possible, it should be in the very place where the two marks cross. Some will take the finger, make a crossmark in the sand, spit over it and retrace their steps. Still others will take off their hat and look over one shoulder, the shoulder governed by the particular local tradition.

Another pet superstition is that connected with the rabbit. Among the good-luck pieces the left hind foot of a graveyard rabbit, which is killed after he leaves the graveyard, especially at the rise of the new moon, is very efficacious. It is not skinned, and the foot should be broken at the knee-joint. The larger the rabbit, the more effective the charm. This emblem is effective for all kinds of luck.

The missionary must also deal with the conjurer, if not in person, at least with his works. In most cases the conjurer operates at gatherings, generally on Sunday at church-services and at lodge-meetings. He always carries a conjurer's bag, the contents of which consist of a small piece of asafetida, a copper coin, a rusted nail, sometimes two, always a piece of copperas or bluestone, some pine resin, and in some cases a piece of gum arabic. A piece of hair, generally his own, is always included. Asafetida however, is the main

agency, as the odor of this substance is believed to have the desired effect. The business of the conjurer is to heal diseases, treat the sick, secure affection, and bring ill luck to enemies.

The sick-room also comes in for its share of superstitious lore. Under no consideration should that section of the floor under the bed of the sick person be swept. The dust and other accumulations must not be disturbed, otherwise the patient will surely die. In some homes, sand is sprinkled on the floor around the bed of the sick one. This is to keep away the witches who come to produce death or keep the person ill. When the witches approach the bed, they will stop to count the grains of sand, and while this is being done — it will take such a long time, — the ordinary course of treatment will relieve the patient, and by natural consequences he will recover.

These, dear readers, are but a few of the problems that must be met and overcome by your missionaries among the poor Negroes of the South. There is but one thing that will lift these people out of their gross ignorance, that will lead them from darkness to light, and that one thing is the TRUTH as revealed in God's Word. This our missionaries are teaching them. But friends, there are yet thousands upon thousands of these pitiable souls who are not hearing of the crucified Savior, because of the inexcusable shortage of missionaries. Many of these precious souls are perishing daily, in spite of the pardon God has granted them, because so many Christians are neglecting their God-given duty. My dear Christian friend, are you giving of your money that missionaries may be sent to them? And are you giving all you can? Could you not afford to give more than you have been giving? Let us not only pray that God may bring the Negro to the knowledge of the TRUTH and fill his heart with Christian faith and love, but let us also give from the bottom of our pocket-books that the Lord's command: "GO AND PREACH" may be carried out. We have all the reasons in the world to show our appreciation to our Savior for what He has done for us. Our thankfulness is made manifest by showing LOVE to our fellowmen. We prove our love to the Negro by teaching him the Gospel of Christ.

—The Tri-Parish Monthly Caller.

"GIVING THANKS ALWAYS FOR ALL THINGS"

Eph. 5:20

"Have you so very much to be thankful for to the Lord, our God," said the rich inn-keeper to his neighbor, a poor weaver, "because you sing every evening 'Now thank we all our God?' Your occupation yields but little profit, and as a large family is dependent upon your support, you must find it hard to make both ends meet."

"The last is true, neighbor," said the weaver; "but

as to thanking God, it is this way: We thank God for what we have, because what He has given us is for our benefit; and we thank Him for what we have not, because we do not need it."

Contentment with the ways of God and a cheerful heart are worth more than all earth's riches; and he who by God's grace can call the Lord of heaven and earth his dear Father in Christ may go his way comforted and even rejoicing, though the sun does not always brighten his path. — Ex.

AN ANSWERED PRAYER

A missionary priest in Auckland, New Zealand, was leaving the rectory of his church when an old lady approached him and asked him for something toward her rent. He told her he never carried any money, being dependent on the good will of his colleagues for his own needs, and that she should appeal to the parish fathers. But the old lady replied that she had received an inspiration while at prayer in the church that the first man she met would give her the rent, and she insisted that he search his pockets. So to satisfy her the missionary drew out his pockets. Great was his astonishment to discover a \$20 gold piece.

"There you are," she cried, "didn't the blessed angels tell me true?"

"Take it, my good woman," said the missionary, "and God's blessing with it — it's certainly a miracle."

At dinner later the missionary told the fathers of the incident, "Now wouldn't you call that a miracle?" he asked.

"Divil a miracle," groaned one old father at the end of the table, "You just had my pants on by mistake."

A miracle, nevertheless! To give a needy woman \$20 that belong to a grouchy, miserly father is a miracle of the heavenly Provider, indeed.

RIGHT USE OF SUNDAY

An amusing story is told concerning Lord Kelvin, one of the most honored men of science of his day.

One Sunday morning his doorbell in Glasgow rang, and two friends, the German scientists Helmholtz and Hoffman, asked if Sir William Thompson (as he then was known) was in?

The maid replied, "Sirs, he most certainly is not."

They then said, "Can you tell us where we may find him?"

She answered, "You will find him at church, where you ought to be."

The visitors, abashed by the resolute reply, declined further encounter, and went away with chastened minds.

Should anyone be inclined to think the Scotswoman narrow in outlook, remember that this sort of thing could not be said of her employer. He was a man who would be satisfied with nothing less than the soundest reason for his practice, and, as his biography

shows, he kept Sunday with reverent care, because he was aware that on that day a world of deep and genuine delight is open and calling. There is really an ought in this matter, and Lord Kelvin felt it.

— Selected.

OUR LIFE

Our life is like a candle
Out on the rocking wave,
Fighting every tempest,
Seeking Him WHO Will save.

Jesus Christ, the Lord,
Is whom we all seek;
He will help us through,
No matter if we're weak.

Jesus Christ who died
To us His life He gave,
Heaven's gates to open wide
That we might all be saved.

— Ingeborg Anderson at 12 years.

ESTIMATES OF LUTHER BY NON-LUTHERANS

By this man more than by any other man for eighteen centuries, our own century drinks the living waters of Christianity at its fountain source. To Luther, more than to any other man since St. Paul, the Church of Christ is indebted for its grasp of two essential principles: The first is the fact of justification, or forgiveness of sin, by faith and not by works. The second is that the Divine Word is supreme in all faith and practice, and in all organizations of the Church. More to-day, than to any other man of eighteen hundred years, men owe to Luther, freedom of thought, of speech, of conscience, of action; the right to worship God according to what conscience dictates.

— Dr. Leech.

* * * * *

Luther is the most deserving man the world has ever seen; and although four centuries have elapsed since the time he began the good work of reform, his star has not waned; and as his name goes thundering down the countless centuries yet to come, it will gather increased glory in exact ratio to the increase of his following. His work in the past four centuries shows four hundred millions of converts to his ideas.

— Nebraska State Journal.

WE DON'T COUNT THE COST

An old low caste woman in India was once asked the price of a temple in the process of building. She turned to the missionary in surprise and said: "Why, we don't know! It is for our god. We don't count the cost!" We should certainly do as much for Christ as the heathen do for their gods. Real love finds joy in sacrifice as well as service.—Herald of Light.

THE PATH OF GOD

In order that the Lord may bless
His children, whom He loves,
He guides them through a narrow path,
Which leads to heaven above.

He goes before them as they climb
Across the rocks and rills;
And when they fain would halt and weep,
Their tired hearts He stills.

He tells them of the rugged road
He walked to Calvary.
And how He suffered there for them
And died upon the tree.

Whene'er they thirst, He stops awhile
Beside the waters cool;
Where they may rest and find new strength
Here at the Gospel's pool.

Then, as their hearts grow strong again
He leads them on and on. —
Till finally they reach the gates,
And Paradise is won. —Adeline Weinholz.

THE REPROACH OF CHRIST

Many years ago when I was an object of much contempt and derision in this University of Cambridge, I strolled forth one day, buffeted and afflicted, with my little Testament in my hand. I prayed earnestly to my God, that He would comfort me with some cordial from His Word, and that, on opening the Book, I might find some text which should sustain me. The first text which caught my eye was this: "They found a man of Cyrene, Simon by name; and him they compelled to bear His cross." You know Simon is the same as Simeon. What a word of instruction was here — what a blessed hint for my encouragement! To have the cross laid upon me, to bear it after Jesus — I could leap and sing for joy! — Charles Simeon.

HOW STANLEY FOUND CHRIST

When Stanley went out in 1871, and found Livingstone, he spent some months in the company of the lost traveler. Livingstone never spoke to Stanley about spiritual things. But throughout those months Stanley watched this old man, as he described him. Livingstone's habits he could not understand; his patience was quite beyond his comprehension; his sympathy for the natives was utterly beyond Stanley's grasp. There he was, patient, unwearied, eager, keen, spending himself, going on, all for the sake of living for Christ and men. "When I saw that unwearied patience," wrote Stanley, "that unflagging zeal, those enlightened sons of Africa, I became a Christian at his side, though he never spoke to me about it."

—The Friend.

A PERSONAL TESTIMONY

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12.

- 1) A Personal Knowledge, "I know."
- 2) A Personal Savior, "Whom."
- 3) A Personal Faith, "I have believed."
- 4) A Personal Confidence, "Am persuaded . . . keep."
- 5) A Personal Surrender, "That which I have committed."
- 6) A Personal Hope, "Against that day."

—J. Chas. Stern.

WHY?

"I have nothing to do with to-morrow,
My Savior will make that His care:
Should He fill it with joy or with sorrow,
He'll help me to suffer and bear.
I have nothing to do with to-morrow,
Its burden, then, why should I bear?
Its grace and its strength I can't borrow:
Then why should I borrow its care?"

—Anon.

FROM OUR CHURCH CIRCLES

Fortieth Anniversary

This year the Church at Rauville Township, Watertown, So. Dak., has come to a milestone of particular import in its progress: it looks back on a history of forty years.

On November 20, 1889, a number of Lutherans gathered here at the home of Mr. Rau and organized a congregation by adopting a constitution which had been provided them by Pastor Luebert. The original signers were John Michaels, Sr., one of whose sons is now pastor at Woodville, Wis., while another has been an elder of the Rauville Church for almost thirty years; L. Rau; E. Guenther, whose son is missionary among the Apaches in Arizona; A. Redlin; F. Kruse; J. Giese; and H. Redemske, whose wife is the only surviving members of the little band which first met here for worship.

On November 20, 1889, the decision to build a house of worship was reached; on August 31, 1890, the present edifice was dedicated.

The congregation joined the Synod of Minnesota and Other States on June 7, 1890, and with that Synod became later on a member of the Synod of Wisconsin and Other States.

The congregation was served by the Pastors Luebert, R. Polzin, W. Sauer, O. Klett, and J. B. Erhart during the forty years, the two last-named being resident here at Rauville during the time of their pastorate. Forty years ago the church numbered seven voting members, to-day it has forty-eight. October 12 was the day set apart for the anniversary celebration and

original members now removed and members of other churches were invited to attend. The morning service was in the German language and the sermon was preached by the Rev. O. Klett who was the first resident pastor here. The afternoon service was in English and Rev. M. Michaels, son of one of the first members delivered the sermon. The thankoffering of the day amounted to \$124.40 — to be devoted to missions, that others may partake of what Rauville has enjoyed for forty years. May God continue to bless in the future as He has in the past. — Arr. by G.

Double Anniversary

Trinity Church of Brillion on October 22 celebrated a double anniversary together with its pastor. On September 25 thirty years had elapsed since the Rev. Martin Sauer had been inducted into the pastorate there and this summer it was 35 years since he entered the ministry. The celebration opened with a thanksgiving service in the church in which Rev. Br. Gladosch preached the sermon. After services supper was served in the church basement and later the celebrants met for a social gathering in the school. During the evening's celebration both the congregation and the mixed choir bestowed gifts on their pastor as tokens of their esteem. With words of humble gratitude Pastor Sauer acknowledged the goodness and mercy of God made manifest to him in so long a period of service and warmly thanked his friends for helping to make the day so memorable to him.

May his work go on under the blessing of the Most High. —Tr. by G.

Twenty-Fifth Anniversary

On October 12 St. Peter's congregation of Eldorado, Wis., was privileged to celebrate the twenty-fifth anniversary of the dedication of its church. Two former pastors preached the Word to a large gathering of attentive hearers, namely, Pastors John Dowidat and W. K. Pifer. The Ladies' Choir of St. Peter's congregation of Fond du Lac rendered several beautiful anthems of praise.

St. Peter's congregation was organized about 1898 by the sainted Pastor Saxmann. In the year 1905 work on the present church-building was begun and on October 8 it was dedicated to the service of the Triune God.

The following pastors have served the congregation during the past 25 years: George Saxmann to 1921; John Dowidat from 1921 to 1924; W. K. Pifer from 1925 to 1930; and the undersigned since June.

May the Lord's blessing rest upon St. Peter's congregation also in the future! W. A. Wojahn.

Lutherans in the West Celebrate the Augsburg Confession

On Sunday, October 19, several congregations of Western Minnesota and Eastern South Dakota com-

memorated the publication of the Augsburg Confession. In the forenoon service, 10:30, Professor Edw. Sauer, of Dr. Martin Luther College, New Ulm, Minn., preached in German, while the Rev. Wm. Lindloff, of Elkton, South Dakota, conducted the altar service. The afternoon worship, at 2:30, was conducted in the English tongue, by the Rev. Alvin Baer, of Aurora, South Dakota, while Professor Rich. Janke of New Ulm, Minn., delivered the sermon. In the evening, at 8:00, a sacred organ recital by Professor Edw. Rechlin, of New York, was given. The forenoon service was held in the Opera House, while the other services were conducted in the Danish Lutheran Church, Tyler, Minn. In spite of the cold weather, a goodly audience partook.

Paul W. Spaude, M. A.

Organ Dedication

On the 16th Sunday after Trinity, October 5, Trinity congregation of Marquette, Mich., dedicated its newly installed pipe organ to the service of God and His Church.

W. Roepke.

Installation

On the 19th Sunday after Trinity Rev. Theo. Kock was installed as pastor of St. John's congregation, Minneola Twp., Goodhue Co., Minn., by the undersigned. Rev. F. Weindorf and Rev. M. Kunde assisted.

Paul E. Horn.

Southwestern Pastoral Conference

The Southwestern Pastoral Conference will meet for its one day session Wednesday, December 3, with Rev. Wm. Lutz at Mauston, Wis., beginning at 10 A. M.

Communion service at 7:30 P. M.

Confessional address: A. Berg and E. E. Berg.

Papers to be read by G. Gehrt, Augustana Article 17; Rich. Siegler, Catechism question 355; Theo. Mahnke, Exegesis, 1 Cor. 11:17-35.

Please announce.

G. Vater, Sec'y.

MISSION FESTIVALS

Appleton, Wis., St. Matthew Church, Philip Froehlke, pastor. Speakers: E. Zell, F. Weerts, H. Kleinhans. Offering: \$134.06.

Waterloo, Wis., St. John's Church, G. M. Thurow, pastor. Third and Fourteenth Sunday after Trinity. Speakers: A. Paap, W. Keturakat, M. N. Carter, Sam Miller, M. Raasch. Offering: \$719.50; Extra donations for Carter's chapel, \$22.62; total, \$742.12.

Caledonia, Wis., Trinity Church, Martin L. Buenger, pastor. Speakers: P. J. Bergmann, F. C. Eseman. Offering: \$159.55.

First Sunday after Trinity

Goodhue Township, Goodhue, Minn., Grace Church, F. W. Weindorf, pastor. Speakers: Theo. Kock, K. Nolting, G. Scheitel. Offering: \$105.67.

Second Sunday after Trinity

Sanborn, Minn., Zion Church, R. Schierenbeck, pastor. Speakers: Carl Brickmann, Carl Schmitt, H. Nitz. Offering: \$350.00.

Third Sunday after Trinity

Goodhue Township, Goodhue, Minn., St. John's Church, F. W. Weindorf, pastor. Speakers: J. R. Baumann, E. G. Hertler. Offering: \$213.41.

Twelfth Sunday after Trinity

Eitzen, Minn., Zion Church, Franz F. Ehlert, pastor. Speakers: Paul Froehle, Rud. P. Korn. Offering: \$209.05.

Clark, So. Dak., Peace Church, G. Schmeling, pastor. Speakers: M. C. Michaels, W. F. Dommer. Offering: \$134.81.

Thirteenth Sunday after Trinity

Pickett, Wis., Grace Church, I. G. Uetzmann, pastor. Speakers: J. Schulz, O. Hoyer, W. Wojahn. Offering: \$65.00.

Fourteenth Sunday after Trinity

Norwalk, Wis., St. Jacobi Church, E. Zaremba, pastor. Speakers: E. H. Palechek, J. H. Schwartz. Offering: \$82.45.

Coleman, Wis., Trinity Church, W. G. Fuhlbrigge, pastor. Speakers: Theo. Thurow, P. Eggert. Offering: \$55.75.

Amery, Wis., Redeemer Church, O. P. Medenwald, pastor. Speakers: Geo. Kobs, F. Weindorf. Offering: \$242.17.

Burlington, Wis., St. John's Church, L. W. Baganz, pastor. Speakers: H. W. Herwig, Ph. Koehler, H. J. Diehl. Offering: \$250.75.

Juneau, Wis., St. John's Church, M. J. Nommensen, pastor. Speakers: Wm. Lutz, L. Bernthal, H. Geiger. Offering: \$300.28.

Lakemills, Wis., St. Paul's Church, J. Martin Raasch, pastor. Speakers: Prof. M. Lehninger, Rich. Siegler, G. M. Thurow. Offering: \$330.46.

East Troy, Wis., St. Paul's Church, Gust. E. Schmidt, pastor. Speakers: Herman Gieschen (German and English), F. Loeper. Offering: \$149.01.

Fifteenth Sunday after Trinity

Milwaukee, Wis., Mt. Lebanon Mission, Johannes Karrer, pastor. Speakers: H. Knuth, Louis Karrer. Offering: \$37.29.

Daggett, Mich., Holy Cross Church, Henry A. Hopp, pastor. Speakers: H. Hopp, Theo. Thurow. Offering: \$74.21.

South Haven, Mich., St. Paul's Church, M. A. Haase, pastor. Speakers: W. G. Haase, J. J. Roekle. Offering: \$125.80.

Sixteenth Sunday after Trinity

Milwaukee, Wis., St. Jacobi Church, J. Jenny, pastor. Speakers: Arthur Halboth, Victor Brohm. Offering: \$406.00.

Winona, Minn., St. Martin's Church, Alfred W. Sauer, pastor. Speakers: Richard Siegler, C. Aaron, Sam Miller. Offering: \$1,000.00.

Carbondale, Mich., St. Mark's Church, Henry A. Hopp, pastor. Speakers: Henry Hopp, Theo. Thurow. Offering: \$48.25.

Watkins and Timber Creek, Watkins, Mont., P. R. Kuske, pastor. Speaker: P. R. Kuske. Offering: \$13.17.

Appleton, Wis., St. Paul's Church, T. Sauer, pastor. Speakers: R. Lederer, W. Pankow. Offering: \$564.00.

Milwaukee, Wis., Saron Church, H. H. Ebert, pastor. Speaker: Victor Brohm. Offering: \$302.00.

Baytown Township, Washington Co., Minn., St. John's Church, Wm. Franzmann, pastor. Speakers: A. Vollbrecht, G. E. Zimmermann. Offering: \$300.00.

Seventeenth Sunday after Trinity

Akaska, So. Dak., Zion Church, Theodor Bauer, pastor. Speakers: E. Schaller, E. Hinderer. Offering: \$113.39.

Milwaukee, Wis., St. Markus Church, E. Ph. Dornfeld, pastor. Speakers: Wm. Nommensen, W. J. Schaefer. Offering: \$950.00.

Minneapolis, Minn., Paul C. Dowidat, pastor. Speaker: Rev. J. Bergholz. Offering: \$1,250.00.

Marinette, Wis., Trinity Church, A. A. Gentz, pastor. Speaker: Prof. W. Schumann (German and English). Offering: \$125.00.

Town Morrison, Brown Co., Wis., Zion Church, Br. Gladusch, pastor. Speakers: Ed. Hinnenthal, O. Hoyer, W. Schink. Offering: \$417.65.

Cohagen, Mont., Cohagen Parish, P. R. Kuske, pastor. Speaker: P. R. Kuske. Offering: \$9.52.

Tacoma, Wash., St. Paul's Church, Arthur Sydow, pastor. Speakers: C. Bernhard, H. Wiechman. Offering: \$127.80.

Bay City, Mich., Trinity Church, J. F. Zink, pastor. Speakers: O. Eckert, Sr., Adolph Fischer. Offering: \$268.11; Sunday School, \$10.00; total, \$278.11.

Readfield, Waupaca Co., Wis., Zion Church, F. C. Weyland, pastor. Speakers: E. Schoenicke, S. Miller. Offering: \$76.70.

Caledonia Township, Waupaca Co., Wis., St. John's Church, F. C. Weyland, pastor. Speakers: F. C. Weyland, S. Miller. Offering: \$28.92.

Glenham, So. Dak., St. Jacobi Church, E. R. Gamm, pastor. Speakers: E. Hinderer, E. Schaller, Prof. Dornfeld. Offering: \$125.50.

Remus, Mich., St. Paul's Church, D. Metzger, pastor. Speakers: C. Leyrer, D. Metzger. Offering: \$71.13.

Eighteenth Sunday after Trinity

Milwaukee, Wis., Trinity Church, Arnold Schultz, pastor. Speakers: Prof. H. Fleischer, H. Shiley. Offering: \$255.00.

Mobridge, So. Dak., Zion Church, E. R. Gamm, pastor. Speakers: Prof. F. Traub, S. Baer, Prof. Dornfeld. Offering: \$85.00.

Florence, So. Dak., St. Peter's Church, G. Schmeling, pastor. Speakers: J. E. Schwarting, A. Fuerstenau. Offering: \$32.65.

Nineteenth Sunday after Trinity

McIntosh, So. Dak., St. Paul's Church, J. J. Wendland, pastor. Speakers: W. R. Krueger, H. Schnitker. Offering: \$35.50.

ITEMS OF INTEREST

"UV IZGINANYI — TO EXILE"

During the great offensive undertaken Christmas, 1929, by the Society of the Godless, many pastors and other church leaders of the Lutheran Church in Russia were arrested, among them the well-known pastor, Rev. Nathaniel Heptner of Ryazanivka on the Wolga, president of the Fourth Synodical District, which embraces all congregations on the east side of the river, declares *California Vorwaerts*, Fresno, Calif. President Heptner had been arrested once three years before and placed in solitary confinement in Marxstadt for one year.

He is a very quiet man and a staunch Christian who is never known to have been connected in any way with politics, but whose strong influence was directed toward making his parishioners more loyal to their Christian Church and more firm in the faith of their fathers. For this reason Heptner was for a long time a thorn in the side of the bolshevist rulers, only fear of a public scandal preventing them from disposing of such a man once for

all. During the recent severe attack on the Church led by the Society of the Godless with support of the government, the communistic government deemed the moment opportune to arrest this courageous champion of the Evangelical Lutheran idea.

Of the horrible fate which has befallen President Heptner, the following details are reported by one who shares it: "For two months Pastor Heptner was kept in solitary confinement in Povosk. Early in March he, Rev. Arthur Kluck of Marxstadt, Mr. Schulz, a church councilman, and thirty-four other men were put in a cattle car which was closed and sealed, leaving the inmates without light or air. They were supplied with a limited amount of food, and those thirty-seven men, victims of communistic hatred, travelled for ten days through very severe winter weather. Without light or fresh air, in filthy and poisoned air, bare of any sanitary equipment, to an unknown destination. No doubt the intention of the authorities was to let the unfortunate ones perish in the cattle car." After ten days the car with its load arrived in Irdel in the Ural Mountains, where it was opened. The reporter, a fellow-sufferer, writes that those ten days were the most horrible days of his entire life. It was a terrible moment when the thirty-seven men left the car and in the light of day were able again to look at each other. They were shocked at the changes in each other's appearance, all faces were emaciated and wan. In Irdel they were "set free."

The synodical president shares a narrow room with twenty-one men, filth and vermin being the natural consequences! In addition, there is a constantly harassing hunger about which the exiles bitterly complain. Food is largely unobtainable, and those things which are on sale cannot be purchased, due to the fantastically high prices. The only thing keeping the exiles alive so far is food sent by relatives in distant places, only, of course, so far as such relatives themselves are in position to spare anything from their meager possessions. President Heptner has thus received a few packages of food so far which have enabled him to keep alive. Nevertheless, the constant threat of death by starvation looms like a spectre in the background. Yes, the communists are past masters of the art of letting their victims first experience the greatest of human misery, after which they permit them to die a slow and painful death!

SOME INTERESTING JEWISH FIGURES

Some interesting Jewish figures are published by the *Alliance Weekly*. According to this authority "the world population of Jews is estimated at 15,435,000, of whom 10,121,500 are in Europe, and 4,085,000 in North America. In New York City there are 1,701,260 Jews, in London, \$150,000; in Paris, 100,000; Budapest, 169,000, and Vienna, 147,000.

"There are 120 Jewish colonies in Palestine and it is reported that there are Jews in every colony who are reading the New Testament.

"The Presbyterian Church in America has in its membership 1,500 converted Jews, of whom sixty-one are ministers.

"In the Church of England there are over 300 clergy of the Jewish race.

"The Church Missions to the Jews recently held its 121st anniversary, when it was stated that 'there is news of 40,000 Jews baptized in Hungary since the war, and tens of thousands in Poland and in America.'

"*The Jewish Lexicon*, published in Germany, 'estimates the number of Christian Jews who entered existing Christian churches during the nineteenth century at about 224,000.' This authority gives the number of 60,000 Jews in Soviet Russia, 40,000 in Poland, and 97,000 in Hungary converted to Christianity since the Great War.

"It is said that the Red Army contains only two per cent of Jews, and less than that percentage of Jewesses among woman communists." —The Lutheran Companion.

DOUBLE SENTENCE PRONOUNCED

A bolshevist court in Odessa recently sentenced Rev. Albert Koch, a Lutheran pastor from Grossliebental near Odessa, Ukraina, to five years solitary confinement and three years exile. For more than a year the court has been "investigating" the case, and in view of the ill health of Pastor Koch, who is 52 years old, it is believed that the sentence is the equivalent of a death sentence. The Lutheran pastor is accused of having influenced the farmers of his church in the Ukraine against the Soviet authorities in 1918, when that part of Russia was occupied by German and Austrian troops, and of having taken active part in the rebellion against the Soviet system after the evacuation of the troops. At the time of the rebellion a criminal court sentenced twenty farm laborers and poor farmers to death. Pastor Koch has also been accused of continually influencing the Lutheran farmers against paying taxes and delivering the required amounts of grain to the government.

MISSIONARY CAPTURED

Rev. Bert Nelson. Tuesday morning, October 14, the following cablegram was received from our acting mission superintendent in China: "Red captured Bert Nelson. Has received kindest treatment. Three hundred thousand doll. Mex. asked from Chinese government for releasing." Our consul over there and the State Department here took the matter up at once with the Chinese authorities, who are now seeking Nelson's release. After the first cablegram no direct news has come to us from China, and no news is good news. But pray for Brother Nelson! —H. H.

THE NATIONAL EDUCATION ASSOCIATION

Emil O. Jorgensen, secretary of the National Education Protective Association, charges in public documents that the National Education Association "is protecting in the schools the propaganda of the power trust," basing his charge upon three allegations: "The leaders — or at least the principal leaders — of the National Education Association have always been friendly to the private power corporations as compared with the opponents of these corporations; the National Education Association has done nothing, since the Federal Trade Commission began its investigation of the utility interests to get the covert propaganda of these interests out of the schools; and the National Education Association has now adopted a Propaganda Report and a Code of Ethics, the inevitable effect of which will be to cripple the open activities of the liberals and reformers while safeguarding the secret activities of the private power corporations." —The Baptist.

TO PRINT OLD VERSION OF ECCLESTIASTES

TORONTO, ONT.—Announcement was recently made by Prof. S. A. D. Mercer of Trinity College that a new version of the Old Testament would be issued soon, following his completion of a translation of an old version of the Book of Ecclesiastes. Last summer he discovered an unpublished version 200 years older than any manuscript known to exist, he said.

Dr. Mercer said that his discovery would not alter dogmas of the Christian Church or the synagogues. It will be of vast importance, he believes, to scholars and will clear up many vague portions of the books which have led to many volumes of theological writings. —The Living Church.

NOT AT ALL ABSURD

A man said to me some time ago: "Moody, the doctrine you preach is most absurd. You preach that men have only to believe to change the whole course of their life. A man will not change his course by simply believing."

I said, "I think I can make you believe that in less than two minutes."

"No, you can't," he said. "I'll never believe it."

I said: "Let us make sure that we understand each other. You say a man is not affected by what he believes, that it will not change the course of his actions?"

"I do."

"Supposing," I said, "a man should put his head in at that door and say the house was on fire, what would you do? You would get out by the window if you believed it, wouldn't you?"

"Oh," he replied, "I didn't think of that!"

"No," I said, "I guess you didn't."

Belief is the foundation of all society, of commerce, and of everything else. — Selected.

MUCH SIN, OR LITTLE SIN

Whether a man is one foot under water or ten feet under water, he will drown in the one case as well as the other, if not saved in time. Likewise, any man is lost in his sin, if he does not take hold of the salvation offered him through Christ's grace. It will not do to try quieting one's conscience with saying, — My case is not so bad as that of many other people; I am not a murderer, not a thief, not a rough disturber of other people's peace, or the life. The Word says, if one would keep the whole law but trespass one of its commandments one is held guilty by the law as a whole. In order to stand righteous before God, a man must be perfectly free from the guilt of sin. The righteousness of Christ Jesus is perfect: the man that desires it and believes in it is taken hold of by it and thus is saved. This is what is needful for the man that does not yet see much sin in his life, as well as for the man that does see much sin in his life. Oh, the pity that so many drown in the pride of self-righteousness.. — F. U. in *The Apache Scout*.

CRYPTO-ROMANISM

There was a time when the Lutheran Church was troubled by what was claimed to be "Crypto-Calvinism," and we still hear the accusation repeated at times that this error is still found here and there. But it would seem that there is a greater danger to our churches, a danger that is called "crypto-Romanism," which it would be well for Lutheran leaders to consider. The following item from the *Sunday School Times* of August 3, 1930, page 425, was sent to us recently by Carl H. Eric, of Grants Pass, Ore.

"It is perhaps suggestive of what is going on in other Protestant lands and Protestant churches that for years the Swedish clergymen, Nils Beskow, was secretly a Roman Catholic and suspected of being such while all the time retaining his position in a Swedish Lutheran pulpit. When he made request to be retired, he at the same time revealed the fact that he was a Catholic. Yet he receives the pension of a Lutheran clergyman from the Swedish state. Such is the largeness of Protestant toleration in Sweden and such, we may add, the lack of shame in this Roman convert."

The above is, no doubt, authentic, and we are told that the item has appeared in other periodicals than the *Sunday School Times*. It is not altogether new that church leaders have secretly become Roman Catholics. They have not had the courage of John Henry Cardinal Newman and openly espoused the Roman Catholic cause, but preferred to remain crypto-Romanists. And as regards the pensioning of clergy-

men in the Church of Sweden, that is a matter of the State and it should not be laid to the charge of the Church if the state regulations of the fund are such that a man can receive his pension at the pension age, no matter what his faith may be at that time. This incongruity will take place wherever the Church is hooked up with the State. In Sweden the salaries of all ministers are paid by the State, and it matters little to the State what they believe, as long as they fulfill the requirements of ecclesiastical law. —*The Lutheran Companion*.

THE JEW

The world population of Jews is estimated at 15,435,000 of whom 10,121,500 are in Europe, and 4,085,000 are in North America. They are largely concentrated in capital cities. New York heads the list with no less than 1,701,260 Jews. London has 150,000, Paris 100,000, Budapest 169,000, and Vienna 147,000.

During the Middle Ages enforced residence in the Ghettos, and insecurity in landed property, forced the Jews into their present occupations, and took them entirely away from agriculture. Recently there has been a movement back to the land. Not only is this true of Palestine, where a fifth of the Jews are engaged in agriculture, but in the Ukraine there are 130,000 Jewish farmers, in the United States of America 75,000, and in the Argentine about 40,000.

Jewish financial ability is well known, but not so well their thirst for education. In America they number ten per cent of the student population; in Hungary, thirty per cent, while throughout Central Europe they predominate as journalists, physicians and solicitors.

The number of Jews who have become Christians is far greater than is popularly supposed. During the nineteenth century a moderate estimate of baptized Jews is a quarter of a million. Since the War the movement towards Christ has been greatly accelerated. Sir Leon Levison, President of the Hebrew Christian Alliance, recently stated that in Hungary alone, since the War, 40,000 Jews have been baptized. This estimate is very conservative, the Jewish authorities putting it at double this number; and recent enquiries show that very few of these have reverted to Judaism. — *Prophetic News*.

WHAT IS TAKING PLACE AMONG THE JEWS?

Conversions in important numbers are taking place in all Jewish countries. But the number of Christian converts is insignificant in comparison with the general deplorable breaking away from Judaism to secularism in countries like Germany and Holland. In America eighty per cent of its more than four million Jews are said to be unconnected with any synagogue.

The greatest obstacle to the Jew's embracing Christianity, says Sir Leon Levison, is the rankling memory of centuries of injustice and cruel treatment on the part of Christian nations. In this connection it is interesting to note the results of patient investigation into the reasons which have been given by Jewish converts all over the world for their turning to Christ. Most of them traced their first attraction to Him to some act of disinterested kindness or friendliness on the part of a Christian. — From "World Dominion."

BOOK REVIEW

Little Journeys on Highway 10, Narratives for Children in Interpretation of the Commandments. First Group. By Edward Kuhlmann. The Book Concern, Columbus, Ohio. Price: 30c.

The stories are real entertaining and, we think, will help toward the end at which the writer aims, "to implant in the

children of the church a knowledge of the law of God, that from such knowledge may be born a generation that will respect authority, both human and divine."

We cannot, however, pass page 18 without comment. The story bears the title, **Jesus Supplies What We Lack**. John's penny which he has received from the man at the filling station and which he applies toward the price of entry for the County Fair has no equivalent when the question is, How may I enter the kingdom of heaven? We think the writer felt this but did not bear on the point. As a corrective we suggest that John's penny, on closer inspection, be declared a counterfeit and so no help toward entry; Jesus must supply what we lack and we lack all, the full price. G.

Thy Highway Is My Way, Narratives for Children in Interpretation of the Commandments. Second Group. By Edward Kuhlmann. The Book Concern, Columbus, Ohio. Price: 30c.

This is a companion book to the one mentioned above. This collection treats the last five commandments, where the former treated the first five. The stories are brief and pointed. While not all have their origin in the Bible they serve to illustrate the commandment in question. Page 30, **Seeing the Good in the Evil**, could bring some slight qualification, lest the children get a distorted impression of their Savior. "While many seek to find in their fellow men things to condemn and to find fault, He looks for that which is good and that which He can commend. Let us follow His example." Jesus came to seek and to save that which is lost. When the case demanded it he could, on occasion, very pointedly discover weakness and faults to them who possessed them, the rich young man (Matt. 19:22), the guests that would exalt themselves (Luke 14:7) are some of many instances which illustrate this point. Jesus conduct in any given case was always the correct answer to the question, What does love ask of me in this case? G.

The Lord Will Provide. By Julia Glover. Lutheran Book Concern, 55-59 East Main St., Columbus, Ohio. Price: 30c.

The little book of ninety-six pages tells a simple story and tells it well; the language as well as the plot are satisfying. Among the lessons taught here are the Fourth Commandment, Love is able to sacrifice, Trust in the Lord, Help the weak, Love thine enemies, etc. It is a good book for the child. G.

Peggy's Christmas Box. By Julia L. Glover. Lutheran Book Concern, 55-59 East Main St., Columbus, Ohio. Price: 25c.

'Tis a Christmas box itself, the little book, offering, as it does, six little Christmas stories which will surely be read with interest by the children. We are glad to direct attention toward the book. G.

Island Lake. By Walter E. Schuette. Lutheran Book Concern, 55-58 East Main St., Columbus, Ohio. Price: 30c.

The story not only interests, it also instructs. We call our readers' attention to it. G.

A Child's Old Testament Bible Stories. By M. P. Athy.

A Child's New Testament Bible Stories. By M. P. Athy

Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. Price of each book is 75c.

The stories are re-told in very simple language. A Bible Verse and Catechism Lesson is added to each by way of Memory Work. One or more hymn verses follow and in some instances even a short prayer is appended. The illustrations are the outstanding feature of both books; they are in most cases full-page and beautifully colored. For the sake of the

features mentioned we think the books well suited to the purpose for which they are intended — to teach the child G.

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Budgetary	\$8,677.84
Non-Budgetary	63.15
Total for September.....	\$8,740.99

H. J. KOCH, Treasurer.

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JAN. 1, 1931

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