

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 WORD OF GOD

Blest Word of God, thy changeless truth
Abides through changing ages.
In vain do sceptic minds uncouth
Strive to defile thy pages.
Penned by the holy men of old,
Led by God's Holy Spirit,
Thy precepts we in awe will hold
Till Heaven we inherit.

Pure milk from thy maternal breast
Our children still doth nourish.
For vibrant youth with vigor blest
Thy honeycombs still flourish.
Strong meat for men mature hast thou,
Sweet manna for the aging,
Cool balms to soothe the fevered brow,
Refreshing springs assuaging.

O what can be compared with thee,
Blest Word of God eternal?
A Lighthouse on a midnight sea
Transmitting beams supernal, —
A garden filled with blossoms sweet,
A forest verdant ever,
An oasis in desert heat,
A fountain failing never.

O may we all like Timothy
Drink of the crystal waters
That flow abundantly and free
For Zion's sons and daughters,
And may we spread thy truth abroad
Till every land and nation
Basks in thy light, blest Word of God,
And brings Him adoration.

Our noblest, wisest scholars find
When to thy pages turning
Light to illumine the seeking mind,
Well-springs of highest learning.
Thy Lamp the Psalmist's heart inspired
And set the harp-strings ringing,
Thy Truth the martyrs' courage fired
Firm to thy anchor clinging.

Since thou art settled evermore,
Yea, settled in high Heaven.
Why should we faint when billows roar
When quaking earth is riven?
We stand not on the shifting sands
But on thy rock-foundation,
And in thy Author's holy hands
We rest our souls' salvation.

Our Father's Law and Gospel clear
Illume thy holy pages.
His Spirit guides us. Need we fear
When earthly tumult rages?

Forgiven, cleansed and justified
Through Jesus' blood and merit,
Blest Word, in thee may we abide
Till heaven we inherit.

Anna Hoppe.

THE CROSS AND SOUL-SAVING

John 12:32: "And I, if I be lifted up from the earth,
will draw all men unto me."

Those were moments of great but fleeting joy for Peter, James and John when they beheld the Son of man clothed in heavenly glory on the Mount of the Transfiguration. That those great children of God Moses and Elias came into this light and spoke with Jesus did not detract from but rather heightened the effect of what the disciples saw, for when they had spoken with Jesus the servants of the Old Dispensation vanished, while the Father Himself from heaven acknowledged the Son of man as His Son and directed the servants of the New Dispensation, "hear ye him." Peter would prolong the vision, he would build three tabernacles. The voice from heaven prostrated the disciples in fear, but when, at Jesus' touch, they arose, "they saw no man, save Jesus only." With Him as the central figure they went from the heights into the depths — into what depths they were to see Him sink (though they could not accompany Him), the words indicated: "Tell the vision to no man, until the Son of man be **risen again from the dead.**" No account of the glory of the Son of man is complete, nor has it a real value for the children of men, except it take into account the atonement death of the Savior. The Cross has direct bearing on soul-saving. Jesus speaks of being up-lifted and drawing all men to Him.

There can be no doubt of what He means when He says, "if I be lifted up from the earth." The Jews to whom He spoke very correctly understood Him to mean that He would die the awful death of the cross, for they replied (V. 34): "We have heard out of the law that Christ abideth for ever: and how sayest thou, the Son of man must be lifted up?" That is exactly the meaning which Jesus intended by His words, for St. John adds (V. 33), "This He said, signifying what death He should die." This is the sublime spectacle which it is worth while for men to see. Some verses back in this same chapter the Greeks are introduced as preferring the request to Philip: "Sir, we would see Jesus." Philip and Andrew convey the wish of the strangers to the Master. He answers, as if to say the request is timely (V. 23), "The hour is come, that

the Son of man be glorified." And how is this glorification to be? Perhaps a repetition, only more public, of what happened on the Mount of Transfiguration? That occurrence is a mere incident to what the Savior has in mind. Solemnly and impressively He goes on (V. 24): "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." The Savior contemplates dying on the tree as the final glorification of the Son of man — and this, finally, meets the Father's full approval. Not that the Father grudgingly gives a reluctant consent to this final step to conclude a life of lowliness and meekness — no, this outcome is in full harmony with the divine decree, taken from eternity. As the hour of culmination draws nigh the Son of man shudders at the ordeal before Him (V. 27), "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I into this hour." The Father's decree is met with loving obedience in the Son, here as well as later on in Gethsemane and still later on Calvary. Therefore does He go on (V. 28), "Father, glorify thy name." Nor does the Father fail to comfort and strengthen the Son of man with the assurance of His favor: "I have both glorified it, and will glorify it again." The lowly life of the Son of man rapidly drawing to its tragic close has been a continuous glorification of the Godhead and out of the very depths of its deepest shame and disgrace shall the glory-beams break which shall not wane for all eternity.

Eden and Gethsemane. They are only four thousand years apart, but the contrast they present cannot be measured by any human standard of measurement. The one shows us man by disobedience essaying to be as God: the other reveals us God in the likeness of man willingly drinking the cup of the bitterness of death, found obedient unto the death of the cross. Calvary follows with its demonstration of unspeakable love. Calvary's tree offers the antidote to the poison of Eden's tree. The Seed of the woman, the burden of God's promise in Eden, is the Son of man — the Christ. The hate and ferocity with which Goliath once awaited David was but a very weak reflection of the feeling with which the Archfiend accepted the Son of man in the final onslaught of their long-drawn battle. Verse 31: "Now is the judgment of this world: now shall the prince of this world be cast out:" "The hour is come, that the Son of man should be glorified." To one who studied the scene about the uplifted Christ in the dimness of Calvary's noontide gloom it seemed to be farthest removed from glory. O what a mystery of wisdom and love! The uplifted willingly suffers the serpent-sting of death — He died for those born of woman, He is the seed of the woman, the Son of man. Satan's claim against man is paid: we are free.

The sacrifice on Calvary is to have far-reaching results: "I will draw all men unto me." By paying the price for all he has acquired a right in all. They cannot evade once meeting Him. He invited them to meet Him here: "I am the Way, the Truth, and the Life: none cometh unto the Father, except by me. There is one God, and one Mediator between God and men, the man Christ Jesus. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Who will not meet Him here to his salvation shall meet Him there in the hour of Judgment. The Cross with its Atonement is therefore the only thing that can save. The Church that preaches the Cross is the only one that is true to the Savior and really of service to the sinner. Let us remember this as we seek to glorify the Christ in mission-work. G.

COMMENTS

Church and State in Spain The Spanish constituent assembly has adopted a constitutional measure to separate the prevailing Catholic church from the state. This is as it should be, but it has been a long time coming. Under the monarchy the Romish sect was the ruling church in the country with the natural result that it tried very hard for centuries to exclude all other churches and beliefs.

Now under the rule of the Republic, the church is left to shift for itself, cut off from all state support, the monasteries are to be regulated by losing a great many of their possessions, and worst of all from the Catholic standpoint, the Jesuits are to be ousted. It is but natural that the pope feels this reversal of policy in Spain keenly. He has lifted his voice in indignant protest.

Not to the Spanish government, however, as the Chicago Tribune reports, was the protest sent, but to the apostolic nuncio, Msgr. Frederico Tedeschini, who was charged to communicate it to all cardinals, archbishops, priests, and faithful of Spain. The pontiff "with all the energy of his apostolic ministry, highly protests against the multiple offenses inflicted on the sacrosanct rights of the church, which are the rights of God and of souls."

Progress in Spain has been rather rapid, and there is always danger of a retrograde movement. History has taught us that whenever the Jesuits were driven out of the front door, they somehow always managed to sneak back by way of the rear entrance. The power of this persistent order is not broken by their mere expulsion from a country, however much their activities may be curtailed. It is the one order within the papacy that has weathered more storms and showed greater ability to come back than any other.

The favors it has received at the hands of ruling powers in the Romish church, the arrogance of its

leaders, has roused many a protest from other Roman Catholic churchmen. A Caspar Scioppius could unburden himself as follows, when he accused the Jesuits of attempting a monopoly of the things of the greatest necessity and dignity: "Of grace with God, that nobody may be able to be in God's grace nor to obtain indulgence or absolution of sins save through the Jesuits; of grace with princes and magnates, that no one may be able to obtain honors, offices or wealth from them, save through the Jesuits; of the Catholic faith that no one may be able from being a pagan to become a Christian or from being a heretic to become a Catholic, save by the work of the Jesuits; of perfection, that none may be perfect or holy, save through the Jesuits; of learning, unless he avail himself of Jesuit masters; of virtue or good morals, save through the admonitory examples of the Jesuits; of reputation or good name, save through their votes or with their suffrage."

Truly a serious indictment coming from their brothers of the same faith and household. Ought not the Catholic church rejoice when these proud tyrants within the church are banished from the land? However, it seems that the Pope does not so rejoice.

Z.

* * * * *

"They Agree with the Pope" "They agree with the pope," says Our Sunday Visitor, Roman Catholic, and continues:

A few years ago there was introduced into the liturgy of the Catholic Church a very important feast known as "Christ the King." Its introduction followed a very beautiful Encyclical by Pope Pius XI, by which the right to that title by the Savior of mankind was clearly pointed out.

Strangely there seemed to be little rejoicing on the part of Protestants, and their religious papers withheld praise from the Holy Father for his very laudable action.

But now comes the Reformed Presbyterian Church of North America, with the petition to the President, the House of Representatives and the Senate of the United States for an amendment to the preamble of the national Constitution in order that recognition might be paid to Christ as the King of Kings and the King of Nations.

We are not finding any fault whatsoever with this petition coming from the Reformed Presbyterian brethren; we are only expressing our wonder that they did not give Pope Pius XI credit for urging that this same recognition be paid to Christ the King on the part of all nations.

The petition to the President reads as follows:

TO THE PRESIDENT, THE HOUSE OF REPRESENTATIVES AND THE SENATE OF THE UNITED STATES

WHEREAS, The unity, justice, tranquillity, defence, welfare and liberty of nations, the objects specified in the preamble of the Constitution of the United States, are to be secured by recognizing the authority and obeying the law of Jesus Christ, and

WHEREAS, The enthronement of Jesus Christ as Savior and King in the life of the people of the United States should be followed, as a consequence, by the acknowledgment of His authority in "the supreme law of the land," therefore,

We respectfully present and urge our petition that the

preamble of the National Constitution be amended to read in substance as follows:

WE, THE PEOPLE of the United States, *devoutly recognizing the Authority and Law of Jesus Christ, the Savior and King of nations*, and desiring to form a more perfect Union, establish Justice, insure domestic Tranquillity, provide for the common Defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

In a letter accompanying this petition we read:

"If this nation would live and enjoy the favor of the King of Kings, it must repent of its sins and bring forth works meet for repentance. It must turn to Christ and accept His will. It should crown this repentance and loyalty by recognizing Him as Savior and King in the Supreme law of the land, the only law made by the people of the United States."

So far the two seem to agree. But their ways will part as soon as an attempt is made to put their words into practice. For the question will immediately arise, Who is to represent Christ in civil government as the exponent of his authority and his laws? Rome has its answer ready. In "The Pope and Temporal Power" by Theodore Graebner we find quoted from Catholic sources the following:

The Great Encyclical Letters of Leo XIII page 148:

Hence follows the fatal theory of the separation of church and state. But the absurdity of such a position is manifest.

Page 323:

It would be very erroneous to draw the conclusion that in America is to be sought the most desirable status of the church, or that it would be universally lawful or expedient for state and church to be, as in America, dissevered and divorced.

Encyclical Letter of Pope Leo XIII for 1879:

The Church of Rome is one monarchy over all the kingdoms of the world, as the mind and soul of the body of a man, or as God in the world. Therefore the church of Rome must not only have the spiritual power, but the supreme temporal power.

The Reformed Presbyterian Church of North America will, naturally, not agree to this papal claim. But to whom will it assign the place Rome gives the pope? To a majority of the citizens of our country, making their interpretation of the Scriptures binding upon the conscience of the minority? Then, what are the "Blessings of Liberty" that are to be secured to ourselves and our posterity?

The supreme law of Jesus, we hope we will not be misunderstood if we call it so, is that sinners repent and accept him as their Savior. How about the citizenship of Jews, atheists and others who do not believe Christ to be the Son of God? Shall force be employed against such heretics? Speaking of the use of force, we fear that the pacifists of our day would demand that the words "provide for the common defence" be stricken from the proposed preamble.

If these inferences, and others, are not to be drawn, the amendment would be nothing more than words. And if they are to be drawn, this would mean

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disobedience to Christ our King, who declares, "My kingdom is not of this world."

We who are now again celebrating the festival of the Reformation have every reason to give thanks to our God for our Lutheran Confessions that in obedience to the Word of God draw a line between church and state and so instruct a Christian's conscience rightly. Read Article XVI of the Augsburg Confession. Follow up with the fine distinction between the power of the Keys and civil power as given in Article XXIII.

This power (of the Keys) is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling, either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life.

These things cannot come but by the ministry of the Word and the Sacraments, as Paul says, Rom. 1:16: "The Gospel is the power of God unto salvation to every one that believeth. Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more that the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishment in order to preserve civil justice and peace.

Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission, to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says, John 18:36: "My kingdom is not of this world"; also Luke 12:14: "Who made me a judge or a divider over you?" Paul also says, Phil. 3:20: "Our citizenship is in heaven"; 2 Cor. 10:4: "The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations."

After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.

J. B.

An Americanized Bible is soon to be let loose upon a long suffering public. The American Revised Version of 1901 seems to have become out of date after only thirty years. Has the biblical knowledge made such rapid strides in the meantime, or has the American language accumulated so many obsolete terms that the 1901 version is no more intelligible to modern hearers? The former is alleged by Dr. Edgar J. Goodspeed of the University of Chicago.

We fear, however, that the progress of modern criticism of the Bible teachings and truths is more responsible. We are strengthened in this belief when we read a few samples taken from the forthcoming version, as published in the Chicago Tribune of recent date. Such changes as "Only goodness and grace shall follow me all the days of my life; And I shall dwell in the house of the Lord down to old age" (Psalm 23:6) make one stop and consider. Still worse, when that most wonderful word of comfort for all sinners in Isaiah 1:18 is rendered thus:

"If your sins be like scarlet,
Can they be as white as snow?
If they be red like crimson,
Can they become as wool?"

If this is a fair sample of this new version, then our worst fears are realized. It is bad enough that no modern translator can bring himself to render Genesis 4:1: "I have the man, the Lord," but must translate the plain Hebrew, impelled thereto by their unbelief, thus: "I have a man by the help of the Lord." We very much fear that all these new attempts at rendering the Bible into modern language are in the interest of modern scientific, Christ-denying theology and thus can serve no other end than to confuse the faith of the Bible-loving Christian.

Is there no room for these learned men, if they are concerned in bringing the good Book to all kinds of men, to exercise their talents in translating the Bible into some languages that still lack a Bible? Although, as statistics from the three greatest Bible societies tell us, the Bible has been translated into 919 languages, yet it is maintained that there are millions of South American Indians without a knowledge of the Bible. The New Testament appears in but three of many Indian tongues there. Here, it seems to our modest judgment, is a large and important field to exercise the usefulness of these learned men. Z.

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"The New Things" The "new things" of our day appeal strongly particularly to our youth. We are living in a confused and restless age. Everything appears to be in a flux. Ideas and ideals that have been considered permanent are being rejected; even the standards of morals are undergoing a change. Youth is only too glad to believe that a new

era is dawning upon us, to embrace these "new" ideas and to adopt the "new" standards. Arthur C. Archibald in *The Baptist* raises his voice in warning, "Steady, Steady!" He shows that these "new things" are not so new after all:

This is a good hour to keep steady in the face of our modern moral discriminations. We are artists to-day in making evil appear as good. Ordinary, every-day, garden-variety nastiness we dress up in new psychological phraseology and justify it all by saying, "How beautifully modern!" Almost any rotten deed can walk now abroad in respectability when dubbed as "self-expression," "release from inhibition," "overcoming a complex" or "the new freedom." In a day when looseness is dressed in the paint and feathers of a new psychology, and with many failings, if things in general are to be kept from the "bow-wows," some must "Keep steady."

The fact is that precious little of what we call modern looseness is really modern. A simple knowledge of history would steady up many modern faddists. A putrid stream of modern fiction flows unhindered because defended by a set that call it "ultra-modern." Yet in truth, there is nothing modern about this type of literature at all except a little of the language. Go back to the literature of the seventeenth and eighteenth centuries and you will find it there. They did in that generation just what we are doing in ours. They opened the flood gates to filth; they applauded filth until, becoming nauseated, humanity swept back to the Victorian age.

When was it that the Duchess of Marlboro called at a lawyer's office in his absence, and the clerk when reporting her call, said that he did not know who she was, but that she swore so dreadfully that he was sure she was a lady of quality? That sounds ultra-modern. No. Eighteenth century. Let us keep steady. The fight between filth and decency has always been going on. Some of our folk who have come again to a generation that has gone lax and loose, think it modern. Modern? It is as old as humanity. We need to-day this summing call, "Steady, my boy, steady!"

Though appearing in a new garb, unbelief and sin remain to-day just what they were immediately after the fall of man. Nor will the divine standards of right and wrong ever change. The law is as unchangeable as God Himself.

You may hear what appears to be new doctrine, an entirely new philosophy; but every error that the human mind can conceive and the human tongue utter is in its essence already contained in the lie with which Satan deceived our first parents.

Against all the lies of Satan, the Word of God has prevailed these six thousand years, and it will not fail us now. "Heaven and earth shall pass away, but my words shall not pass away."

No matter how evil the days, there have always been those who, kept by the power of the Living Word, were not swept into unbelief, misbelief and love of sin, but continued to walk before their God in faith and in true holiness, God's holy people in a wicked generation.

Yes, "Steady!" Remember the words of Jesus: "Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: He is like a man which built an house, and digged

deep, and laid the foundation on a rock; and when the flood arose, the streams beat vehemently upon that house, and could not shake it; for it was founded upon a rock."
J. B.

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"The Best in Christianity" Somewhere we read the query: "Why does Mahatma Gandhi not accept Christianity?" The answer read about like this: "Gandhi accepts the best of every religion." And we fell to wondering just what was in the mind of the person who gave this answer. The best of Christianity, what is it? Every Christian will immediately reply, Christ himself. Or, we may put it thus, the gospel of our redemption by the blood and merit of Jesus Christ the Son of God. Now, can any man accept Christ as his Savior and yet reject any of the sayings of Christ, in fact, any of the doctrines and precepts of Holy Scriptures? Christ says: "He that is of God heareth God's words."

Or, can a man truly accept the ethical teachings of Christ while he rejects Jesus as his Savior? Jesus declared: "Without me, ye can do nothing."

Christianity is not a system of rules and precepts. It is life, life which cannot be divided. Note what Paul says: "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

He that does not accept Christ, has no part in Him.
J. B.

A BRIEF ITINERARY THROUGH GERMANY

By J. Jenny

My itinerary through Germany which, due to a special railroad fare, was limited to 60 days, ended on the third of October.

It is rather difficult to give an adequate account of such an itinerary and to do full justice to the subject it involves in the brief space of a letter. The experiences made and the impressions received are of such vast nature that one hesitates to attempt the task. I shall, therefore, only give some outstanding features of this journey.

Starting from Basel, Switzerland, my course was chartered through the following cities and sections of Germany, beginning at the southwestern part and following the Rhine valley northward, viz.: Freiburg in Baden, the Schwarzwald or Black Forest, Lahr, Breisach at the foot of the Schwarzwald, Karlsruhe, Stuttgart, Heidelberg, the Odenwald, Mainz on the Rhein, Wiesbaden, the Rhein, Cologne, Bremen, Bremerhaven, Hamburg; thence southward through the Lueneburger Heide to Hanover, Blankenburg and Gosslar in the Harz, the Harzwald, Berlin, Wittenberg in Saxony, Dresden, Saxon Switzerland, Leipzig, Erfurt, Eisenach, the Thuringer Wald, Nuernberg, Rothenburg, Muenchen, and finally returning to Basel, the starting point, via Lindau, Breganz, Fried-

richshaven, Constanz on the Bodensee, and Schaffhausen.

The reader will readily see that a considerable part of Germany has been covered by my itinerary in a comparatively brief period of time.

It is useless, however, to abide at any length with my description at any of these places. The natural beauty of their location, the customs and historical traditions associated with them, the cathedrals, castles, museums of art, and the many places of interest of every description — all these are too comprehensive, too exhaustive a subject for a brief consideration. The very first places I visited, like Freiburg with its monumental Gothic "Münster, its university, its theaters, Bahnhof, and beautiful gardens, on Karlsruhe with its royal palace which since the days of the revolution in 1918 has been transformed into a museum containing all the royal splendor of the erstwhile Duke of Baden, and a very interesting collection of Schwarzwald customs, mode of living and paintings century old, or Bruchsal about 13 miles from Karlsruhe with its gorgeous Schloss, the finest specimen of rococo style of architecture in all Germany, built in the early eighteenth century for the Prince — Bishop of Speier, and which through uninhabited for 200 years is still kept in its original state — even these places of interest had impressed me so much that the question suggested itself to me, how will I ever manage to master all the impressions I shall receive on my journey through Germany.

At Lahr, Baden, I visited relatives of the late Mrs. Jenny, Mr. Theo. Kaufmann, who is a member of the celebrated firm Ernst Kaufmann's Kunstverlag, the artistic publications of which, consisting in colored Christmas and New Year's cards, certificates, booklets, etc., are so well known among Lutherans in America. The firm which is 115 years old having been organized in 1816, exports its publications throughout the Christian world both in German and English and, as I believe, in other languages. But alas, while but a year ago it had employed 250 trained laborers and artists, it has now only about 125 men due to the depression of our time. There is a large amount of capital invested in the buildings and equipment of the firm, which now is worth only a small percentage of its original value.

I spent a few happy days with the Kaufmann's, as also with distant relatives at Karlsruhe. Mr. Kaufmann had been so kind as to accompany me to the celebrated Kaiserstuhl in the Schwarzwald. It is a volcanic mountain, and offers a splendid view upon the Rhine, the Black Forest in the east and the Vogesian mountains in the west. It is a section of a very ancient thoroughfare along which Roman cohorts marched.

Three times I enjoyed the opportunity of visiting and viewing the Black Forest, once by motorcoach from Freiburg, at another time by rail from Lahr, and a third time by aeroplane from Karlsruhe to Stuttgart.

Do you ask, where and what is the Black Forest? Well, actually it begins where the Rhine starts to flow

west, a little above Lake Zurich, and continues about to Pforzheim, thirty-two miles northwest of Stuttgart. The length of the forest is about a hundred miles; and the width varies from fourteen miles, near Pforzheim, to thirty-eight miles down between the Rhein and the Danube.

It is a section full of marvelous beauty: fir-clad mountains, lovely valleys, glacial lakes, quaint architecture, picturesque customs, villages of extraordinary charm, and most beautiful, well cultivated landscapes with herds of well kept sheep and cattle. I have never seen anything like it. The Swiss Alpine sceneries are magnificent, majestic, but looking down from Feldberg, the highest point in the Black Forest (3,000 feet), I doubt whether I have seen anything so charmingly beautiful. An equivalent to this district I only found in the Harz and the Thuringian Forest, both of which rival with the Black Forest in many respects.

Those travelers whose time in Germany is most limited may get a "car-window" glimpse of the Black Forest on a journey via the famous Black Forest Railroad, ninety miles long, between Offenburg and Singen, and thence to Constance on the Bodensee; but in order to enjoy its beauty in fall one must enter the Schwarzwald and view its vast expanse from a high altitude within its limits, like the Feldberg or the Schauinsland. Stopping at the latter place with our motorcar I passed the remark to an American traveler and his wife, saying, this is the prettiest scenery I have ever witnessed with my eyes, to which they readily consented.

No American traveler, of course, will pass through Heidelberg on his journey, without stopping there. This old university town, so picturesquely situated on the Neckar midst forestclad hills, is too well known to Americans, as not be visited. It is here that so many Americans who have attained prominence in the world of literature, science and politics, have studied at its university. It was for this reason that the American ambassador to Germany, Mr. Schurman, made the generous endowment to the Heidelberg university in the form of a recitation hall, though strange to say, that in its appearance it is the least befitting building to the environment, being no more than a plain cement building void of every architectural beauty, while it is said to be practically built for school work. It was at Heidelberg, furthermore, that Mark Twain wrote or got his impressions for his "A Tramp Abroad," and possibly also for "Innocents Abroad." And who does not know the author of the "Trompeter von Säckingen," and of "Ekkehard," Joseph Viktor von Scheffel, who has lived here in the so-called Scheffel House, on the river-bank near the Hirschgasse, and who has immortalized the beauties of Heidelberg by his songs.

And there is another outstanding feature of Heidelberg. It is the celebrated castle or "Schloss" way up on the forest clad projection of the Königsstuhl overlooking the city and the Neckar valley, the building of which was

begun in 1214-31, continued in 1398-1410 under the Elector Ruprecht III, and completed under Frederick V in 1610-21. Twice the castle had been destroyed by the French in 1689 and 1693. Since then it has remained a ruin, and what a ruin! Longfellow calls it the grandest ruin of the Middle Ages next to the Granada. Indeed, one has no conception of the grandeur of this ruin, until he has seen it. These huge red quarry stones out of which it is built, the massive walls, the various courts, and ravines, sunken gardens within the courts, the deep basements and cellars, one of which harboring the famous Heidelberg Fass, a cask with a capacity of nearly fifty thousand gallons, — and above all the beautiful architecture of the whole building! — the world will never see the like again, at least not the Heidelberg Fass filled to its capacity with sterling wine.

I will not try to describe the journey on the Rhine for the present. In the first place, my narrative might not be unbiased for the reason that due to gloomy and rainy weather at the time my trip on the Rhine from Mayence to Cologne was greatly marred and hence unsatisfactory. On the other hand, unless one is versed in the history, legends and poetry of this notable river with its many ancient castles, he will not find a trip on the Rhine so impressive and inspiring as anticipated. The Rhine as such, aside from its historical and legendary value, hardly compares, in natural scenery and grandeur, with the Hudson in New York State, or the Columbia River in the far west of our states.

I was fortunate, however, in meeting an intelligent German couple on board the ship, who pointed out to me the various scenes of note, ancient castles, towns and villages, some of them being pretty summer resorts and spas. Of particular interest to me was Coblenz, the city which was occupied by American soldiers from 1918-1923, as well as the Rheinfels or Rheinish castle over which the American flag floated during those days, and, if I recollect, is still floating there as a standing memorial. Other points of note were Bingen on the Rhine, the Lorelei Rock, the Mouse Tower, the Drachenfels, and, of course, the Niederwald Denkmal, the National Monument commemorating the foundation of the new German Empire in 1871, with a figure of Germania thirty-four feet high.

The Rhine, however, is so rich in history, that it is useless to attempt its description in a brief narrative. So let us hurry on to Cologne. We arrived there about 6 o'clock in the evening. Finding my lodging at a so-called Christian Hospice Hotel — I had generally sought out such a hospice wherever I traveled in Germany or Switzerland, not only for the reason that as a rule they are moderate in price, but also very comfortable and immaculately clean and conducted in a Christian spirit as well as frequented by a respectable class of people — having found my lodging at Cologne at eventide I soon

retired so as to be ready for a strenuous tour through the city the next day.

The first point of interest sought was, of course, the Cathedral or Dom. Nor was it hard to find. Wherever you stay in Cologne, you can't miss the Dom. It is not only the center of attraction for all tourists from every part of the globe but because of its high and massive structure it is observable almost throughout the city, and by the location it occupies in the Domplatz it controls the center of traffic. For this reason the principle hotels of Cologne and the Bahnhof (railway station) are huddled as close to the Domplatz as they can get, and all the street-cars, omnibuses and tourist-cars meet there, and make it the starting point. It is as if Cologne realized that most of her visitors were intent upon nothing but the Cathedral.

But what of the Dom itself? I dare say, my anticipations have been realized beyond expectation. Viewing this gigantic structure from a distance one is intensely impressed by its dignity and grandeur. Every architectural line, every figure in that building is significant. There is life in that structure. Looking at a bare photo of this church one has the feeling that it is cold and lifeless; but viewing it in its reality, it seems as if the whole structure is speaking a language of something great and extraordinary.

But more than this. Entering the Cathedral one stands in awe before the majesty of the whole interior, its massive pillars reaching to the very ceiling in perfect symmetry and purely Gothic lines. Say what you will, it is the grandest human structure I have had opportunity to see till now. I was so impressed by its majesty and architectural beauty that I remained there for two days; and pardon me, the very next morning I had almost proven to be a devout Catholic, for I attended early Mass, though only as a curious observer, in order to listen to the peals of the organ and the singing of the priests which sounded like a mysterious and beautiful voice coming from the depth of a dense forest. So much for the Dom of Cologne. Take it for what it is worth. These are my personal impressions.

But aside from the Cathedral, Cologne is an intensely interesting city both from an historical, cultural and commercial point of view. Its history extends as far back as 38 B. C. Marcus Agrippa, the son-in-law of Augustus Caesar, forced the Ubii to leave the right bank of the Rhine and founded a Roman colony here, which was called Colonia. Hence the name Cologne or Köln. Parts of the old Roman wall with its massive towers are still there. From what once was probably the Roman capitol at Cologne the church, St. Maria-im-Capitol was built in the eleventh century, which to-day is one of the interesting sights of the city. The Wallraf-Richart's Museum with its wonderful Roman collections of artistic glassware of the second and fourth Christian century give evidence of the high cultural standard of those early Roman citizens.

Many important historic dates are associated with Cologne. One of them is that William Tyndale began here in 1525 the printing of his translation of the New Testament — finishing it at Worms the following year.

As a business center Cologne with its 700,000 inhabitants is the most important in the western part of Germany. Its famous Ringstrasse with its large business places and traffic compares favorably with the commercial activities of any modern city.

Unfortunately time and space do not permit to continue my letter on the rest of my journey through Germany; much less to set forth my impressions on the social, political and religious aspect of the German people at present, the latter item requiring more than common reflections, rather considerable study and discriminating analysis. I must therefore defer this part of my itinerary to later developments.

To-morrow I shall enter on my journey to England. Basel, Switzerland, October 8, 1931.

RADIO BROADCASTING

Unless we have been misinformed, the big broadcast chain systems do not sell their services to religious denominations unless they restrict their talks or sermons to their doctrines and related testimony in general. Direct attacks on other faiths, or their representatives, in name, for alleged unscriptural beliefs or practices is proscribed. For this and other reasons the radio listener often will find such sermons or talks lacking in the "salt that bites," as Luther puts it. As true Christians we are not only to preach the Truth in its entirety over the radio or elsewhere, but it is our duty in love also to point to the errorist and his falsehoods, and call him by name, so that he may feel the "bite" of it to his own benefit and that of others.

Quoting from Luther's commentary on the Sermon on the Mount, we find: "For the world could easily endure that we preach aright about Christ and all the articles of faith; but if we want to lay hold of them and salt them by showing them that their wisdom and sanctity are of no account — yes, are blind and damned — this it cannot and will not endure, and it charges the preachers with not being able to do anything but scolding and biting; it blames us with having disturbed society and created discord, with having maligned the clergy and good works."

Further: "Therefore, it is all wrong that some now sophistically assert that it is enough that a preacher tell everyone what is right, and simply preach the gospel, but that one dare not touch the Pope, the bishops, princes and other ranks or persons, whereby much discord and contention are occasioned; but the real meaning is: If you will preach the gospel and be of use to the people, you must be sharp and rub the salt into the wounds — that is, must show the opposite and rebuke what is not right, as now the mass,

monkery, indulgences, etc., and everything that is connected with them, so that these scandals are removed and no one is thereby deceived."

Luther bases his assertions, as always, on Scripture, and they apply in our own day as well. If we have stated the position of these broadcasting concerns aright, how, according to the above quoted words of the Reformer, can Lutherans rightly make use of such services? Private broadcasting companies, on the other hand, such as KFUE and others, as far as we know, have free privilege on the air to spread the "salt" rightly — i. e., Scripturally, without such restrictions or interference.

—N. Tjernagel in Lutheran Sentinel.

A GLIMPSE AT MINNESOTA LUTHERANS

III

It is very interesting reading material concerning the many-sidedness of the spiritual activities in which Minnesota Lutherans are engaged. We shall take up several of these undertakings in later chapters. We shall now limit ourselves merely to one activity called higher Christian education.

According to accepted terms in America, the field of education is divided into primary and secondary education, or into lower and higher education, or into secular and religious education. Primary or lower education comprises all the grades from the kindergarten to the eighth grade. To secondary or higher education belongs all education above the grade or common schools. The term higher education does not always imply the religious or Christian character of education. Generall speaking, higher or secondary education includes education offered in high schools, academies, junior colleges, senior colleges, seminaries, other professional and technical institutions, like agriculture, engineering, medicine, dentistry, law and so forth, and graduate colleges or schools of the universities.

The Lutherans of Minnesota have not fallen behind in any gift of education. They have been and are yet very active in supplying higher Christian education for their constituents. The Lutheran Church of the State numbers approximately 483,310 members, or 40.3 per cent, of the total church membership in Minnesota. This is a fair standing. Our Church possesses five theological seminaries, four senior colleges, six academies and one Bible institute which is an intersynodical institution.

We shall consider the various schools according to synodical groupings. We shall take first our own, the Synodical Conference. With a total membership of 138,860, or 11.6 per cent, this association has three junior colleges. Its program is small, in comparison with some of the other Lutheran bodies, but it concentrates its forces.

1. The Missouri Synod, with a membership of 92,538, or 7.7 per cent, has one junior College known as Concordia College, St. Paul, Minnesota. The Missouri Synod is strong enough in the State that it can well support a senior college.

2. The Evangelical Lutheran Joint Synod of Wisconsin and Other States, with a membership of 43,504, or 3.6 per cent, conducts one junior college of the character of a teachers' college under the name of Dr. Martin Luther College, New Ulm, Minnesota. The Wisconsin Synod in the State is justified in supporting only a junior college.

3. The Norwegian Evangelical Lutheran Synod has but a membership of 2,817 or 0.2 per cent in Minnesota. It maintains one junior college, namely the Bethany Lutheran College, Mankato, Minnesota, although this Synod is undoubtedly not large enough in the State to support a high school.

4. The Slovak Evangelical Lutheran Synod of America, in fact, has no higher school in any state. The students of this body receive their education in the institutions of the Missouri Synod.

Next we shall take the American Lutheran Conference. This group, numbering about 307,272 members, or 25.7 per cent, in Minnesota, supports three theological seminaries, four senior colleges, three junior colleges and five academies. This number is far too large for that body. The financial burden for the group is quite heavy. Yet it must be taken into consideration that the Conference has just been born: It is yet in its prime state.

The American Lutheran Conference is not so far developed as the Synodical Conference, for example, to apply the necessary remedy to its situation. Without doubt, in the near future, a reasonable program to solve this problem will be undertaken according to its means available and adequate for higher Christian education in Minnesota. It has been suggested that one theological seminary, two senior colleges and one or two academies or junior colleges would be a more reasonable program according to the means and strength of the Conference.

1. The Norwegian Lutheran Church of America, totalling 168,622 adherents, or 14.1 per cent, supports in Minnesota one theological seminary, Luther Theological Seminary, St. Paul, Minnesota. This body has two senior colleges, namely, St. Olaf College, Northfield, Minnesota, and Concordia College, Moorhead, Minnesota. It maintains two junior colleges, Park Region Luther College, Fergus Falls, Minnesota, and Red Wing Seminary, Red Wing, Minnesota, and one academy, namely, Lutheran Normal School, Madison, Minnesota. Luther Academy, Albert Lea, Minnesota, has already been discontinued. The educational program of the Norwegian Church seems to be burdensome, as some of its leaders, in a way, admit.

The theological seminary causes no problem at all. Because of the proximity of two other senior colleges of the same body, the two senior colleges in the State furnish a real problem for the Church. The two junior colleges meet likewise with real difficulties. How the Norwegian Lutheran Church will ultimately solve this problem we are not able to say now. The Lutheran Normal School, Madison, is able to function as an academy.

2. The American Lutheran Church, with a membership in the State of 31,259, or 2.6 per cent, furnishes one theological seminary and one junior college. These two schools are combined in one institution under the name of St. Paul Luther College, Phalen Park, St. Paul, Minnesota. It has been proposed to move and consolidate the seminary with the Wartburg Theological Seminary, Dubuque, Iowa, in consequence of the recent merger. Nothing is known concerning the future of the junior college. This Lutheran group is strong enough in Minnesota to maintain a junior college.

3. The Evangelical Lutheran Augustana Synod, numbering 82,322 members, or 6.9 per cent, owns one senior college and three academies in Minnesota. One of these academies is connected with the senior college. The institution of senior rank is the Gustav Adolphus College, St. Peter, Minnesota. The three academies are the Northwestern College, Fergus Falls, Minnesota, the North Star College, Warren, Minnesota, and the Academy affiliated with Gustavus Adolphus. It has been reported that these three academies will be eliminated in the course of time, because of the difficulties of maintenance these schools entail. The membership of the Augustana Synod in the State is reasonably able to support a senior college.

4. The Lutheran Free Church (Norwegian), with a membership of 22,260, or 1.9 per cent, maintains one theological seminary, one senior college and one academy combined in one school known as Augsburg Seminary, Minneapolis, Minnesota. The college is co-educational. Plans for the future contemplate the removal of the institution to Augsburg Park, near Minneapolis, Minnesota. Even with the total membership of 46,000 in the entire Lutheran Free Church, it is a burdensome situation to support three schools, in addition to which the Synod maintains the Lutheran Bible School, Willmar, Minnesota. A junior college would be the type of school the Free Church could adequately support. It has also been suggested to connect the Bible School with Oak Grove Seminary, Fargo, North Dakota.

5. The United Danish Lutheran Church, numbering about 2,810 souls in Minnesota, or 0.2 per cent, possesses no school for higher learning in the State. This body has one theological seminary and one college combined in one institution under the name of

Dana College and Trinity Seminary, located at Blair, Nebraska.

The educational program of the other Lutheran groups is materially small, because of their small membership in the State. The United Lutheran Church in America, whose constituent synod, the English Evangelical Synod of the Northwest, has a total membership in Minnesota of 15,476, or 1.3 per cent, conducts one school, the Northwestern Theological Seminary, Minneapolis, Minnesota, which was removed from Fargo, North Dakota, to this place several years ago. For students in the seminary, this body relies upon the college of the church, in the neighborhood of the divinity school.

The Danish Evangelical Lutheran Church in America, with a membership in the State of 2,767, or 0.2 per cent, owns a Danish Folk High School in Tyler, Minnesota, under the name of Danebod Folk High School. It is conducted rather intermittantly. Possibly, it is all that the Synod can do considering its numerical strength.

The Evangelical Lutheran Church, usually called the Eilsen Synod (Norwegian), numbering approximately 300 members, or 0.02 per cent, of the total membership in Minnesota, has a theological seminary in Minneapolis. This institution also is run somewhat interruptedly. Not much is known concerning this school, because of the isolation of the body from other Lutheran groups.

Among the independent Lutheran synods, the Finnish Apostolic Lutheran Church, the Finnish National Lutheran Church, the Finnish Suomi Evangelical Lutheran Synod, the Lutheran Brethren (Norwegian), and the independent Lutheran congregations have no institution of a higher rank in Minnesota. Their schools are located elsewhere.

Regarding the financial and moral support of these institutions in Minnesota, the Lutherans receive contributions from the brethren of other states and from other sources. On the other hand, the Lutherans of Minnesota are contributing also fairly well as much to Lutheran schools outside the State. The institutions in Minnesota must be considered not for Minnesota alone, but also for the border states. There are several Lutheran schools along the borders of the State that have drawn support both financial and moral from Minnesota. In Fargo, North Dakota, the Lutheran Free Church maintains Oak Grove Seminary, a school of academy rank. In Grand Forks, North Dakota, the Church of the Lutheran Brethren has the Lutheran Bible School which is a theological seminary and a junior college combined in one. In Sioux Falls, South Dakota, the Norwegian Lutheran Church of America owns and conducts Augustana College, a senior college with an academy located in Canton, South Dakota. In Forest City, Iowa, the same body supports Waldorf College, a junior college,

and in Decorah, Iowa, Luther College, a senior college. In Galesville, Wisconsin, these Lutherans have Gale College, an academy. In Winnipeg, Canada, the Icelandic Evangelical Lutheran Synod in North America maintains an educational institution, the Jon Bjarnason Academy, at which a full academy course and one year of college work is offered.

From this study of the educational situation, it is readily seen that the Minnesota Lutherans have a burdensome program. It is too large, too varied, and quite heterogeneous. The solution of this problem could possibly be made by combination and elimination. With respect to the American Lutheran Conference, several of the senior colleges could easily be merged so that the body would have one senior college in North Dakota, one in South Dakota, two in Minnesota, one in Iowa, one in Illinois, one in Ohio, one for the Pacific states, and one for the Atlantic territory. In this wise, the Conference would have strong adequate senior colleges, for the youth of our Church. Concerning the theological education, some understanding could be reached, too. One theological seminary for the northwest states, one for Illinois, and one for Ohio would solve sufficiently the problem to supply the necessary number of pastors for the Church. It is true that the solution of this problem must consider the educational development in the border states. Above all things, the Lutheran Church needs senior colleges not only for the general education of the youth, but also for the foundation of the ministerial education of our pastors. The preparation in a junior college as a prerequisite to theological education is altogether inadequate. On that account, the junior college really plays no important role either in the future development of the Lutheran Church of America or in the preparation for the ministry. Our pastors of to-day need more than merely two years above high school, before entering upon the study of theology. In fact, a junior college education is considered a fair preparation for the practical seminary course, in the Norwegian Lutheran Church of America, in the United Lutheran Church in America, and in the Evangelical Lutheran Augustana Synod. Most of the pastors of these groups have the standard B. A. degree before entering the divinity school. Just read a catalog of any of the theological seminaries of these synods to be convinced. In truth, no college preparation other than that of a standard senior college is satisfactory and should be accepted for the basis of a theological training. We ought to take cognizance of the fact that the Lutheran Church had its inception in the university and that its inspiring figure had his training in such a school. The Missouri Synod has come, in a way, to the recognition of this fact. This body has made attempts already to raise its junior colleges to senior rank. This change, without doubt, will have far-reaching effects upon the

entire church life of Missouri. Its leaders actually sense this. The only standard college of senior type within the bounds of the Missouri Synod is Valparaiso University, Valparaiso, Indiana. In reality, this institution is not owned and controlled directly by the Synod proper, although on the official list of the Church's institutions, but by a private association consisting of members of that body.

A junior college does not count as regards the Lutheran Church, since we are not living any more in the pioneer days of our fathers. A junior college has had its days and has served the purpose of the Church adequately in the past. Every junior college places another burden upon the Church in the maintenance of standard senior colleges. As every farsighted person knows, a junior college does not solve any problem in education, which can better be solved by a senior college.

With respect to academies, they are highly necessary for the training of our Lutheran youth in general and for an adequate preparation for the four years of senior college work of those boys desiring to enter the holy ministry of our Church or to take to other occupations. Academies ought not to be added to the burdens of the Church, but be rather local institutions located in territories largely and richly populated by Lutherans for the sake of proper support. It is utter folly to assert that we as a church "have to look to the public high school," and that "everything that pertains to the public high school is of vital interest to the Church." An academy permeated with the life and spirit of the Church can and will play an appreciative part in supplying our colleges with the proper material. We can not use very well the timber that is derived from other sources than from a church school. Experience had taught us. A public high school graduate of the Lutheran faith, be he even the most gifted, is not well qualified to enter our denominational colleges; he lacks certain fundamentals as prerequisite to college work; and his spirit imbibed during the four years of high school work is totally opposed to that of a truly religious institution. His preparation is meager and below the standard in most cases, for which reason the best universities here, even in the woolly west require preliminary examinations upon entrance to weed out the unfit.

In making the proper adjustments and solution of the problems in higher Christian education, in Minnesota, we shall meet with many difficulties, although the proposed changes are advisable and highly necessary for the sake of the life of the Church. There will be new groupings whose immediate activities can not be changed over night. Then, too, in many an educational institution, much of the heritage of former controversies of the fathers now passed to their rewards are found and are still regarded as great treasures of respecting bodies. Spiritual tendencies and

movements demanded educational institutions for the furtherance of their principles and convictions. These movements have rendered the required service. They are no longer needed nor serviceable for any particular institution to perpetuate certain tenets or ideals of any church organization. For example, the Finnish Apostolic Lutheran Church of America fosters its convictions and ideals "that too minute organizing and too much form are apt to hinder the workings of the Holy Spirit in the congregation," and strives against the dominant phenomena of organization around all kinds of ideals, institutions, and so forth. This religious tenet of the Finnish Church is aided in its institution. We may go through the early history of every spiritual movement within the Church of Christ, in any land and in any age: A school is required to carry forth the ideals of a movement. The dominant note to be sounded and heard with regard to our educational institutions should be: How can a school meet adequately the needs and the demands of the future welfare of the whole Lutheran Church instead of upholding the national and party tendencies of past days now in oblivion.

The Rev. Paul W. Spaude, B. D., S. T. M., M. A.

(To be continued)

"BE OF GOOD CHEER: IT IS I, BE NOT AFRAID"

Thus spoke our Lord to Peter when walking on the sea, and Peter whose courage was high and faith in his Master unbounded answered and said, "Lord, if it be Thou, bid me come to Thee on the water." Jesus said, "Come." And Peter walked a little way; but when he saw the wind rough and the waves boisterous, he lost his resolution and his faith, and beginning to sink cried, "Lord, save me." Jesus rebuking his want of faith, caught him and took him into the boat. This incident was quite a parallel with his denial, almost a foreshadowing of it. It should have taught him how weak he was, and have deterred him from those rash professions into which his ardent temper was hurrying him. But alas! has not Peter many followers in this respect? Are we not every day making professions of faith and obedience which we are unable to maintain in the hour of trial. Do we not mistake bold confidence for firmness of principle, and plunge into the midst of temptations, overlooking dangers and hindrances to our salvation, in spite of the persuasion of friends, the danger of our persons, and the misgivings of our own consciences? We step boldly on to the stormy sea, professing confidently that we go to meet our Lord; but as soon as the billows begin to curl round our feet, our faith fails and we begin to sink. Happy are they to whom the Lord is near to stretch out His saving hand, and place them again in the company of His blessed disciples.

— Selected.

CHURCH AMUSEMENTS

By John A. W. Haas, D. D., LL. D.

There are certain tendencies in our churches which again stir up the problems of the relation of a church to amusements within its walls. It has been openly stated that the Church has a threefold task. The first is preaching the Word; the second, teaching the Word; the third is furnishing clean and pure amusements. There never was a time when some churches did not indulge in the task of giving entertainments largely to make money. The fairs with sanctified (?) gambling, or with bazaars euphemistically substituted for the cruder fairs, have long been the custom. But they were considered necessary to bring in the dollars. But to-day amusement is no longer defended as a demand for the mammon of unrighteousness, but it is justified and commended as a missionary task of the Church. The plea is that to keep people, for instance, from going to vile movies, and especially to present to youth wholesome movies, the Church must seek and provide pure and instructive movies. Of course, all depends upon what is admitted under the term a clean movie. It does not exclude thrillers, and funnies of every type.

What shall we say to this new attitude in some churches? Will it prevent people from going to the regular movie houses, or will it only add one more night of amusement? In view of the great need of the Church in all its work, is amusement so justifiable a task that it should draw upon the treasury of the congregation as to be furnished gratis?

A very sane answer to the whole problem is given by Principal Garvie in "The Christian Ideal for Human Society." He well says: "The spiritual influence of the Church must be intense and constant enough to make such amusements as may be provided helps and not hindrances to the Christian life. These things can be added only if the Kingdom of God is being sought first. (Matt. 6:33.) **Many churches are not Christian enough to take the risk.*** Disaster has come to churches which came to be regarded as amusement agencies rather than as channels of the truth and grace of Jesus Christ. There must be experienced and responsible supervision; the admission only of those who are receptive of, and responsible to, Christian influences, the exclusion of any who show that they regard the Church only as a cheap purveyor of pleasure. Without moral or religious obtrusiveness, there must be a constant subordination of all the pursuits allowed to the end of character-forming of the Christian pattern."

Is this sane advice observed in our church amusements? Are they thoroughly Christian? Do we think that we can gain members through amusements? Are we catering to non-Christians in their

* Underscored by me.

pleasure-madness, or are we saving them? Whatever does not actually lead to Christ is none of the Church's business.
—The Lutheran.

THE WONDER OF GRACE

Grace is as great as God. This means that we can no more comprehend the whole meaning of grace than we can comprehend the wonder of the person of God — His character, righteousness, love, truth, justice, and mercy. The well-known Bible teacher, B. B. Sutcliffe, has called attention to one aspect of grace that we do not always remember. "Grace is unmerited favor.' Yes, but it's much more than that. Grace is favor extended to one who deserves the exact opposite. We deserve hell, we are given heaven." The plan of salvation, which is so fully set forth in the Scriptures, make this very plain. The Gospel of God's grace for spiritually dead, lost, hell-deserving sinners, wrought out by the incarnation, humiliation, death, and resurrection of God's only and eternally begotten Son, is more wonderful than we can possibly know until "I know even as also I am known." If the exceeding sinfulness of sin (Rom. 7:13) is beyond our understanding, and if grace is greater than our sin (for "where sin abounded, grace did much more abound"), then how great must the grace of God be!

"Marvelous, infinite, matchless grace,
Freely bestowed on all who believe;
You that are longing to see His face,
Will you this moment His grace receive?"

"Grace, grace, God's grace,
Grace that will pardon and cleanse within;
Grace, grace, God's grace,
Grace that is greater than all our sin."

— Sunday School Times.

Many a true servant of the Lord is slow of speech, and when called upon to plead for his Lord he is in great confusion lest he should spoil a good cause by his bad advocacy. In such a case it is well to remember that the Lord made the tongue which is so slow, and we must take care that we do not blame our Maker. It may be that a slow tongue is not so great an evil as a fast one, and fewness of words may be more of a blessing than floods of verbiage.
— C. H. Spurgeon.

FROM OUR CHURCH CIRCLES

Southwestern Pastoral Conference

The one-day conference of the Southwestern Pastoral Conference will meet at Rev. H. A. Pankow in Hustler, Wis., on December 8, 1931, 9:30 A. M.

Service: 7 P. M.

Confessional Address: M. Glaeser, H. Kirchner.

Sermon: G. Gerth, J. G. Glaeser.

Papers to be read by Rich. Siegler, Catech. Quest. No 355, continued; L. Witte, Augustana, Art. 18; C. W. Siegler, Chicago Thesis, § 10, page 26; M. Glaeser, Exegesis, 1 Cor. 12. G. Vater, Sec'y.

Neu Ulm Delegate Conference

The New Ulm Delegate Conference will meet on November 4 in St. John's Lutheran Church at Sleepy Eye, Minn., W. C. Albrecht, pastor. Erwin R. Baumann, Sec'y.

**Central Conference
Heed Change of Date**

The Central Conference will meet November 10 and 11 at Deerfield, Rev. Walt. Zank, pastor.

Papers to be read by Pastors Janke and Dasler. Confessional Address: Prof. Kissling, Rev. Eggert.

Sermon: Pastors Schumacher, M. Nommensen. Remarks. The church is on Highway No. 30. — Seven miles west of Lakemills and two miles east of Highway 73.

Please announce in due time intended presence as well as absence. H. Geiger, Sec'y.

Sixtieth Anniversary

On Sunday, October 18, Mr. and Mrs. Traugott Neumann, faithful members of Siloah Church, Milwaukee, for many years, were privileged to celebrate their sixtieth wedding anniversary with fitting church services.

May the blessing of God abide with them during the remaining years of their earthly pilgrimage also. P. J. Burkholz.

Twenty-Fifth Anniversary

In commemoration of the twenty-fifth anniversary of the dedication of their church building, October 14, 1906, the members of Jacobi Lutheran Church at Milwaukee observed the week of October 11 to 18 as anniversary week. An invitation has been sent to all members to join in the celebration in the spirit of the psalmist: "O come, let us worship and bow down; let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand," Ps. 95:6-7. The response by the members and their attendance in all services was very gratifying. The program, outlined by the pastor and council members, was as follows:

ORDER OF SERVICES

October 11 to 18

Sunday, German 9:15 A. M. Speaker: Rev. John Meyer, Professor of Theology, Thiensville, Wis. English 10:45 A. M. Speaker: Rev. C. Buenger, Kenosha, Wis., President of the Southeast Wisconsin District.

Cantata 8:00 P. M. "The Good Shepherd" by Ira Wilson. Given by St. Jacobi Mixed Choir.

Monday, English 7:45 P. M. Baptism Anniversary Service. Speaker: Rev. Paul G. Naumann.

Tuesday, English 7:45 P. M. Confirmation Anniversary Service. Speaker: Rev. Paul G. Naumann.

Wednesday, Joint German-English Service 7:45 P. M. Actual Day of Dedication. German Speaker: Rev. G. H. A. Loeber, Milwaukee, Wis. English Speaker: Rev. Paul Pieper, Milwaukee, Wis.

Thursdays, Joint German-English Communion Service 7:45 P. M. Speaker: Rev. Emil Schulz, Milwaukee Wis.

Friday, 7:45. A Social Evening for Members and Friends of St. Jacobi at the Parish Hall.

Sunday, Closing Services, German 9:15 A. M. English 10:45 A. M. Speaker: Rev. Paul G. Naumann.

May the blessings of the Lord be with Jacobi in the future, and let us join in the prayer of Moses, Ps. 90:17: "Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

Emil Schulz.

Memorial Wreath.

In memory of Mrs. W. F. Sprengeler, née Margaret D. Hunerberg, Hazel, S. Dak., by Mrs. Joe Volker, Waverly, Iowa, the sum of \$2.00 for Children's Home in Minneapolis.

MISSION FESTIVALS

Livonia Center, Wayne Co., Mich., St. Paul's Church, Oscar J. Peters, pastor. Speakers: E. Kasischke, A. Wacker. Offering: \$138.90.

Wayne, Mich., St. John's Church, Oscar J. Peters, pastor. Speakers: E. T. Lochner, H. Allwardt. Offering: \$324.26.

Elkhorn, Wis., Friedens Church, W. Reinemann, pastor. Speakers: H. J. Diehl, M. Buenger. Offering: \$145.91.

Tomahawk, Wis., St. Paul's Church, E. J. Otterstatter, pastor. Speakers: A. W. Fuerstenau, Walter Koch. Offering: \$62.88.

Thirteenth Sunday after Trinity

Argo Township, White, So. Dak., St. Paul's Church, H. C. Sprenger, pastor. Speakers: A. Martens, A. H. Birner. Offering: \$113.00; Luther League, \$10.00; total, \$123.00.

Town Spirit, Ogema, Wis., Zion Church, E. J. Otterstatter, pastor. Speaker: Reinhold Steinke. Offering: \$24.08.

Fourteenth Sunday after Trinity

Dale, Wis., St. Paul's Church, W. F. Zink, pastor. Speakers: W. F. Zink, E. Redlin. Offering: \$153.85.

Crivitz, Wis., Grace Church, W. W. Gieschen, pastor. Speakers: I. J. Habeck, C. C. Henning. Offering: \$74.94.

Prentice, Wis., Mission, O. J. Otterstatter, pastor. Speaker: O. J. Otterstatter. Offering: \$39.10.

Tripoli, Wis., Mission, O. J. Otterstatter, pastor. Speaker: O. J. Otterstatter. Service of September 8. Offering: \$2.30.

Fifteenth Sunday after Trinity

Flint, Mich., Emanuel Church, B. Westendorf, pastor. Speakers: D. Metzger, K. Kionka. Offering: \$57.15; Ladies' Aid, \$50.00. Total, \$107.15.

Sixteenth Sunday after Trinity

Fond du Lac, Wis., St. Peter's Church, Gerhard Pieper, pastor. German Mission Festival. Speakers: Prof. Aug. Pieper, Heinrich Vogel, Harold Kleinhans. Offering: \$566.00.

Faith, So. Dak., St. Paul's Church, H. C. Schnitker, pastor. Speaker: W. R. Krueger. Offering: \$51.30.

Burlington, Wis., St. John's Church, L. W. Baganz, pastor. Speakers: P. Lorenz, C. Buenger, C. Aaron. Offering: \$220.64; Ladies' Aid, \$50.00; total, \$270.64.

Seventeenth Sunday after Trinity

Dupree, So. Dak., St. Paul's Church, English Lutheran Church, H. C. Schnitker, pastor. Speaker: H. J. Wackerfuss. Offering: \$23.25.

Milwaukee, Wis., Mt. Lebanon English Lutheran Church, Joh. Karrer, pastor. Speakers: W. Wurl, C. A. Otto. Offering: \$15.17.

Watertown, Wis., Trinity Church, F. E. Stern, pastor. Speakers: T. C. Voges, O. Kuhlrow. Offering: \$369.00; Sunday School, \$12.00; total, \$381.00.

Appleton, Wis., St. Matthew's Church, Philip Froehle, pastor. Speakers: E. Schmidt, E. Kionka, G. Pape. Offering: \$135.71.

Sebawaing, Mich., St. John's Church, G. Schmelzer, pastor. Speakers: Emil Wenk, Roland Hoenecke. Offering: \$47.75.

Fountain City, Wis., St. Michael's Church, Aug. Vollbrecht, pastor. Speakers: Wm. Franzmann, R. C. Hillemann. Offering: \$222.50.

Markesan, Wis., St. John's Church, Geo. Kobs, pastor. Speakers: I. G. Uetzmann, O. Medenwald, E. Benj. Schlueter. Offering: \$260.00.

Cohagen, Mont., P. R. Kuske, pastor. Speakers: F. Wittfaut, P. R. Kuske. Offering: \$8.17.

Dagget, Mich., Holy Cross Church, Henry A. Hopp, pastor. Speaker for both services, Paul Eggert. Offering: \$49.33.

Eighteenth Sunday after Trinity

Carbondale, Mich., St. Mark's Church, Henry A. Hopp, pastor. Speakers: H. Hopp, H. A. Kahrs. Offering: \$37.26.

Watkins and Timber Creek, Watkins, Mont., P. R. Kuske, pastor. Speaker: P. R. Kuske. Offering: \$5.00.

Woodland, Wis., St. John's Church, C. Leskow, pastor. Speakers: John Schulz, Walter Keibel, Oto Mueller. Offering: \$109.00.

Minneapolis, Minn., S. John's Church, Paul C. Dowidat, pastor. Speaker: Prof. K. Schweppe. Offering: \$1,200.00.

South Haven, Mich., St. Paul's Church, M. A. Haase, pastor. Speakers: W. Hillmer, E. Lochner. Offering: \$115.30.

Hague, No. Dak., Friedens Church, S. Baer, pastor. Speakers: F. E. Blume, Theo. Bauer. Offering: \$83.35.

Nineteenth Sunday after Trinity

Glenham, So. Dak., St. Jacobi Church, E. R. Gamm, pastor. Speakers: A. Fuerstenau, W. Krueger. Offering: \$120.00.

Savanna, Ill., St. Peter's Church, Gerhard Fischer, pastor. Speakers: A. Engel, T. Redlin. Offering: \$106.00.

Mosquito Hill, Ill., St. Matthew's Church, Gerhard Fischer, pastor. Speaker: T. Redlin. Offering: \$33.00.

Meadow and Athboy, So. Dak., H. J. Wackerfuss, pastor. Speaker: H. C. Schnitker. Offering: \$28.92.

Good Hope, Wis., St. John's Church, C. Bast, pastor. Speakers: C. Wehrs, P. J. Kionka, Arthur Mittelstaedt. Offering: \$115.00.

Milwaukee, Wis., St. Markus Church, E. Ph. Dornfeld, pastor. Speakers: Waldemar Gieschen, Adelbert Dornfeld. Offering: \$1,114.00.

St. Paul, Minn., St. James Church, Carl F. Bolle, pastor. Speakers: R. C. Ave-Lallemant, L. F. Brandes. Offering: \$150.00.

Ipswich, So. Dak., Zion Church, R. F. Gamm, pastor. Speakers: E. Schaller, Theo. Schroeder. Offering: \$56.05.

Akaska, So. Dak., Zion Church, Theo. Bauer, pastor. Speakers: W. R. Krueger, A. W. Fuerstenau (German and English). Offering: \$110.01.

Northfield, Mich., St. John's Church, Alfred F. Maas, pastor. Speakers: Alf. F. Maas, H. Richter, G. N. Luedtke. Offering: \$446.02.

Cambridge, Wis., St. James Church, Robert F. F. Wolff, pastor. Speakers: Prof. Wm. Huth, M. Taras, A. L. Menicke. Offering: \$63.00.

New Lisbon Wis., St. Luke's Church, Albert A. Winter, pastor. Speakers: L. A. Witte, M. Glaeser. Offering: \$63.37.

Martin, So. Dak., V. H. Winter, pastor. Speakers: V. Winter, H. Hackbarth. Offering: \$24.45.

Bay City, Mich., Trinity Church, J. F. Zink, pastor. Speakers: E. Wenk, Martin Schroeder. Offering: \$204.44.

Milwaukee, Wis., Ephrata Church, Wm. F. Pankow, pastor. Speakers: E. Tacke, L. Mahnke. Offering: \$123.00.

Sturgis, Mich., St. John's Church, Hugo H. Hoenecke, pastor. Speakers: Prof. O. Hoenecke, W. Franzmann. Offering: \$112.24; Ladies' Aid, \$25.00; total, \$137.24.

Twentieth Sunday after Trinity

Batesland, So. Dak., St. Paul's Church, V. H. Winter, pastor. Speaker: M. A. Braun. Offering: \$20.00.

Wautoma, Wis., Redgranite Parish, E. G. Behm, pastor. Speakers: W. Wadzinski, J. W. Krueger. Offering: Wautoma, \$135.00; Redgranite, \$35.00; total, \$170.00.

Detroit, Mich., Mt. Olive Church, H. C. Arndt, pastor. Speakers: H. C. Arndt, E. Hoenecke. Offering: \$80.94.

Neosho, Wis., St. Paul's Church, M. F. Stern, pastor. Speakers: Wm. Eggert, Roland Kremer. Offering: \$130.00.

Town Winchester, Winnebago Co., Wis., St. Peter's Church, F. C. Weyland, pastor. Speakers: A. Habermann, G. Kobs. Offering: \$44.12.

BOOK REVIEW

Father and Son, being the Life Story of Henry Ziegler, D. D., and of John A. M. Ziegler, Ph. D., D. D. Together with a Concise Outline of American Lutheran History by the son. Illustrated. 285 pages. Published for the author. Price: \$2.00.

A readable account of an early Lutheran pastor's labors and trials in the middle of the last century mostly in the old Pittsburgh Synod of Pennsylvania. Recites some of the difficulties these Eastern synods had with the qualified acceptance of the Augsburg Confession. The American Lutheran history concerns itself mainly with the history of the General Synod and its leading men.

The book may be had from the author, the son, who is a minister of the United Lutheran Church at Huntington Park, California. Z.

TREASURER'S STATEMENTS

August 30, 1931 — 2 Months

Receipts Distributed and Disbursements

FOR	Receipts	Disbursements
General Administration	\$ 4,664.49	\$ 6,940.80
Educational Institutions	6,956.08	28,898.68
Home for the Aged	426.76	1,350.85
Indian Mission	2,207.10	7,146.41
Negro Mission	1,417.71	
Home Mission	11,517.05	17,827.93
Poland Mission	877.03	2,232.77

Madison Student Mission	215.50	
General Support	934.52	3,729.96
Indigent Students	223.85	
To Retire Debts	2,402.93	
Total Collections and Revenues..	\$ 32,646.63	\$ 68,127.40
		32,646.63

Deficit \$ 35,480.77

Statement of Collections for Budget Allotments and Arrears

	Collections	Allotments	Arrears
Pacific Northwest..\$	77.27		
Nebraska	1,042.05		
Michigan	1,808.97		
Dakota-Montana ..	1,451.49		
Minnesota	8,545.17		
North Wisconsin ..	5,836.10		
West Wisconsin ..	6,793.26		
S. E. Wisconsin ..	3,214.70		
	\$ 28,769.01	\$ 81,641.66	\$ 52,872.65

From other Sources 407.00 407.00

Total\$ 29,176.01 \$ 52,465.65
From Rev. Brenner 803.61 803.61

Revenues 2,667.01 14,166.66 11,499.65

Total for Budget ..\$ 32,646.63 \$ 95,808.32 \$ 63,161.69
Bud. Disbursements 68,127.40 68,127.40 *27,680.92

Budget Deficit\$ 35,480.77 \$ 35,480.77

Total Shortage 27,680.92 \$ 63,161.69

*Liabilities dues:
Debts unpaid\$ 10,900.00
Bu. items not drawn 16,780.92
\$ 27,680.92

Debts
July 1, 1931\$ 696,961.65
Paid 10,982.68

Made since \$ 685,933.97
70,883.15

Increase \$ 756,817.12 \$ 59,900.47

THEO. H. BUUCK, Treasurer.

TREASURER'S CASH ACCOUNT

August 30, 1931 — 2 Months

Accretions	
Cash Balance July 1, 1931	\$ 14,680.88
Coll. for Budget—District	29,176.01
Coll. for Budget—Brenner	803.61
Revenues	2,667.07
Church Ext. Accts. paid	942.09
Church Ext. Revenues	19.00
Trust Funds:	
Fred Wolf Memorial	5.00
J. Book Estate	100.00
A. Toepel and Wife	10.00
Mrs. Ida Schaller	18.00
	\$ 48,421.60

Liabilities	
Accounts Payable	
Notes Payable iss...\$	70,033.95
Notes Payable pd...\$	10,825.00
Plus	\$ 59,208.95
Non-Budgetary Coll.\$	849.20
Non-Budgetary pd.	157.68
Plus	691.52
Inmates Deposits	
Inmates Deposits p.	\$ 59,900.47
Total cash to ac-	
count for	\$ 108,322.07

Disbursements

Budget Disbursements	\$ 68,127.40
Church Ext. Loans	32,733.26
Church Ext. Expense	52.62
Annuities	100.00
Inheritance on Schroeder bequest.	95.00
	\$ 101,108.28

Cash on hand September 1, 1931.. \$ 7,213.79

"QUITTUNGEN"

Other Sources

Home for the Aged	\$ 7.00
Wm. F. Rosenthal, Calvary Stu-	
dent Church	50.00
Geo. F. Meyer, Medford, Calvary	
Student Church	6.00
Norwegian Synod, Dr. Martin	
Luther College	339.00
Home for the Aged	5.00
	\$ 407.00

THEO. H. BUUCK, Treasurer.

NORTH WISCONSIN DISTRICT

September, 1931

Rev. Paul G. Bergmann, Rhinelander.....	\$1,052.60
Rev. G. E. Boettcher, Hortonville.....	178.25
Rev. Th. Brenner, Freedom.....	171.12
Rev. Melvin W. Croll, Florence.....	46.45
Rev. Paul C. Eggert, Abrams.....	58.14
Rev. A. Froehlike, Neenah.....	438.29
Rev. W. G. Fuhlbrigge, Beaver.....	101.19
Rev. Walter A. Gieschen, Green Bay.....	173.37
Rev. Carl J. Henning, Sault Ste. Marie, Mich.....	12.27
Rev. Otto C. Henning, Sewastopol.....	151.40
Rev. Wm. J. Hartwig, Montello.....	252.65
Rev. Wm. J. Hartwig, Mecan.....	130.80
Rev. A. G. Hoyer, Princeton.....	131.00
Rev. O. T. Hoyer, Zion.....	24.40
Rev. H. A. Kahrs, Powers, Mich.....	44.50
Rev. H. A. Kahrs, Hermannsville, Mich.....	12.50
Rev. Gerhard Kaniess, Kewaskum.....	199.40
Rev. L. Kaspar, Greenville.....	139.77
Rev. L. Kaspar, Clayton.....	39.28
Rev. Paul J. Kionka, Maribel.....	158.27
Rev. H. Koch, Reedsville.....	181.37
Rev. L. H. Koeninger, Manitowoc.....	800.00
Rev. H. A. Kuether, Sheboygan Falls.....	157.43
Rev. W. A. Kuether, Kewaunee.....	240.16
Rev. Herbert J. Lemke, Enterprise.....	29.24
Rev. Wm. F. Lutz, Escanaba, Mich.....	158.25
Rev. John Masch, Black Creek.....	103.82
Rev. Louis E. Mielke, Shiocton.....	45.85
Rev. Louis E. Mielke, Deer Creek.....	15.58
Rev. Paul Th. Oehlert, Kaukauna.....	113.70
Rev. E. P. Pankow, Green Lake.....	96.50
Rev. W. E. Pankow, New London.....	244.65
Rev. Gerhard Pieper, Fond du Lac.....	301.44
Rev. T. W. Redlin, Kingston.....	60.20
Rev. F. A. Reier, Waupaca.....	62.00
Rev. John Reuschel, Dundas.....	39.35
Rev. M. F. Sauer, Brillion.....	322.39
Rev. Wm. Schlei, Chilton.....	173.07
Rev. E. B. Schlueter, Oshkosh.....	106.25
Rev. A. E. Schneider, Fremont.....	191.47
Rev. Fred A. Schroeder, Berlin.....	54.93
Rev. J. Schulz, Vandyne.....	125.50
Rev. Fred. Schumann, Sawyer.....	14.75
Rev. V. J. Siegler, Nasewaupee.....	105.56
Rev. O. Theobald, Oshkosh.....	48.25
Rev. K. A. Timmel, North Fond du Lac.....	50.86
Rev. A. H. J. Werner, Center.....	130.48
Rev. W. A. Wojahn, Eldorado, St. Paul's.....	14.45
Rev. W. A. Wojahn, Eldorado, St. Peter's.....	19.83
Rev. W. F. Zink, Dale.....	153.85
Budget	\$7,471.67
Non-Budget	205.14

\$7,676.83

Appleton, Wis. ALBERT VOECKS, Treasurer.

COLLECTION ENVELOPES

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

108

JAN. 1, 1932

My Weekly Offering for the Support of
St. Paul's Ev. Lutheran Church
RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you, the next time you attend service.

PRICES FOR ENVELOPES

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

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

White or Colored Envelopes 13c per set.

Cartons 1c each extra.

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

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

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

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

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In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1933.** Subscription rates, per annum, are as follows:

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THE JUNIOR NORTHWESTERN.....	\$.40
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KINDERFREUDE.....	\$.40
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NORTHWESTERN PUBLISHING HOUSE, 935-937 NORTH FOURTH ST., MILWAUKEE, WIS.